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International Handbook of Self-Study of Teaching and Teacher Education Practices

Second Edition

Springer

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With 24 Figures and 16 Tables

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Foreword

The editors of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* should rightly be proud of their achievement. There is little doubt that assembling a team of well credentialed authors, managing the timelines, schedules, drafts, reviews, refinements, proofs, and final publication is demanding. However, when considering the quality of the editorial team (Kitchen, Berry, Bullock, Crowe, Taylor, Guðjónsdóttir, and Thomas) that has worked so well together on this task, it is not surprising that they have expertly managed the process and now delivered a most impressive International Handbook. I have been privileged to have had the opportunity to read this tome in advance of publication and to offer the following remarks in response.

Although the process of creating an International Handbook is indeed challenging, the strength of this work is immediately clear through the way in which the volume builds on the foundations of the *International Handbook of Self-Study of Teaching and Teacher Education* (Loughran et al. 2004) published a decade and half earlier. The editors have not simply updated the field, they have carefully and thoughtfully recast it in order to capture the changes and developments that have occurred over the intervening years. Together, they have reframed the field to illustrate the opportunities for research and practice that are available to be taken up and expanded upon.

The Handbook comprises six parts: (1) Foundations of Self-Study, (2) Self-Study Methods and Methodologies, (3) Self-Study and Teaching and Teacher Education for Social Justice, (4) Self-Study Across Subject Disciplines, (5) Self-Study in Teaching, Teacher Education, and Beyond, and (6) Self-Study across Cultures and Languages. Together the titles of these parts, and the high quality chapters within each, illustrate the conceptual, theoretical, and practical strength brought to the writing combined with a depth of understanding that extends well beyond the initial foundations of the field. In many ways, it is this growth of understanding and application of self-study that is the measure of the expertise the editors and authors have brought to bear on this work. They have framed the field and developed not only a response to that development but also offered new opportunities for the pursuit of knowledge and insights for the future – the epitome of scholarship.

In part one, Amanda Berry leads a very experienced team of authors that capture the essence of the Foundations of Self-Study. It is interesting – and important – to be reminded of the work that established the field (almost 30 years ago) and this part

highlights that work exceptionally well. The chapters combine to outline the processes, practices, and purposes that drove the development of self-study of teacher education practices (S-STEP) and the ways in which theoretical and practical knowledge have been developed. A major insight from this part of the Handbook relates to the value of knowledge, of and for, teaching and learning about teaching. This part makes clear why research in the field matters to teacher education policy, practice, and theory.

It could well be argued that Whitehead's (1993) articulation of being a "living contradiction" catalyzed many to look more deeply into their own teaching of teaching and, combined with the enthusiasm and desire for teacher education to be taken more seriously within the academy, some (for example Cole and Knowles 1995; Guilfoyle et al. 1995; Northfield 1996; Russell 1995) set in train the ideas and practices that fuelled the research imagination of those who followed for a considerable period of time. Therefore, the foundations of self-study could well be encapsulated by the notion of teacher educators genuinely seeking to better align their pedagogical intents and actions in order to lead to more thoughtful and informed teaching and learning about teaching.

These chapters illustrate the dynamic nature of self-study, the serious desire of teacher educators to develop their scholarship, and the breakthroughs in thinking and practice that have shaped the development of the field over time. As the authors make clear, the *raison d'être* of self-study continues to be seductive and enticing and creates an invitation that is taken up by concerned and committed teacher educators (as exemplified by the contributors to this Handbook).

In the second part, Shawn Bullock works with some exceptionally well regarded self-study scholars to not only lay out pathways for understanding self-study as a methodology, but to also offer insight and critique that guide the thinking and practices of the research enterprise. This part offers an important reminder that research in teacher education matters; particularly so when it is conducted by teacher educators as major players in the field.

In order to gain insights into the teaching and learning of teaching, self-study has – and continues – to push the methodological boundaries. This is not an attempt to "buck" academic conventions but, rather, an attempt to pursue knowledge in new, more meaningful, and applicable ways. Trustworthiness of self-study research, reasons for pursuing such work combined with methodological advancement, constraints, and opportunities are deeply enmeshed in the ethical considerations that must be entertained when doing self-study. This part of the Handbook offers an opportunity to not only grasp the magnitude of self-study as a methodology but to also see into method, again, with an eye for more seriously seeking to align action and intent.

There is no prescribed self-study protocol or doctrine, and this part highlights ways in which the field can be considered in order to explore serious questions about teaching and teacher education research; it is not a field with a prescribed method in search of a question. Rather it is inquiry driven.

The third part of the Handbook (Self-Study and Teaching and Teacher Education for Social Justice) is edited by Monica Taylor. Monica has assembled a diverse team that has conceptualized and presented work in self-study based on a social justice imperative and drawn from a diversity of related fields and programs of work. Through this part, Monica and her team make clear the importance of equity, of framing and reframing perspectives, and of looking carefully into the work of others in thoughtful, respectful, and professional ways.

In many ways, this part takes the challenges and promises of the previous two parts and brings them to life in new and different ways by applying ideas, hopes, and intentions to self-study through the lens of social justice. As is made clear across all of these chapters, it is crucial that teaching for social justice goes beyond rhetoric and becomes reality. As these authors consistently reinforce, it is essential that prospective teachers (and teacher educators too) be sensitized to, and challenged by, the demands of teaching for social justice if the hope for schooling as truly educative experience for all is to be seriously pursued. This part is a prescient reminder of the place of the principle of social justice as a foundation to teaching and learning about teaching.

The fourth part of the Handbook is edited by Alicia Crowe. Her team of subject experts offer in-depth analysis of self-study research across a range of disciplines. This part highlights the long standing and highly regarded ability of many self-study researchers in fields such as Social Studies, Language Arts, Mathematics, Science, Physical Education, and Information Technology. Not surprisingly, each of these authors demonstrates a desire to ensure that the teaching of their specialist discipline is understood and portrayed as richly embedded in particular ways of knowing and doing teaching. They highlight that knowledge and practice are inextricably linked to the subject itself. It is for this reason that the teaching of the disciplines in teacher education continually draws such focused attention.

This part of the Handbook further highlights the importance in teacher education of being able to see beyond teaching as a generic skill base and into the specialist knowledge, skills, and abilities of the subject expert. Through the self-study research documented, analyzed, and portrayed across all of these chapters, Alicia and the team have expertly managed to remind us all that teaching is a complex and sophisticated business. In so doing, the nature of teaching and learning about teaching in the disciplines is brought to the fore in a positive and productive manner. Combined, these chapters show how crucial it is that subject expertise is recognized, understood, and valued, not for the subject alone, but for the pedagogical knowledge and sophistication that underpins that teaching. In so doing, teaching for understanding in a subject is more likely to occur and student learning can go beyond the "what" of the subject and into the "how" and "why." Thus, defining the disciplines and highlighting the pedagogical skills germane to so doing.

The next part of the Handbook (Self-Study in Teacher Education and Beyond) is edited by Julian Kitchen who brings together a group of experienced self-study researchers with deep theoretical and practical roots in the field. In this part Julian

specifically takes up the challenge of pushing the field beyond small scale, individual studies of practice and pursuing bigger picture methodological, theoretical, and practical issues that self-study should rightly embrace. Building on the strong foundations of the past, this part acknowledges the work of those who have come before but ensures that the field does not rest on its laurels.

In 2004 when the first *International Handbook of Self-Study of Teaching and Teacher Education Practices* was officially launched, Stanford University philosopher Denis Phillips in his address to the self-study community challenged the audience to look to the future and not to become comfortable and complacent with the achievements to date. Kitchen and his authors not only remind us of that challenge, but whole-heartedly take it up and show the promise for a future in which the philosophical roots of self-study are able to be seen as applicable and useful to fields beyond teacher education alone.

One element of this part, amongst many, is the value of examining more closely the experience of students of teaching and beginning to conceptualize and conduct studies that illustrate how demanding the task really is of learning to teach. In many ways, this part offers opportunities to begin to dispel the oft' held public view of "telling as teaching" and "learning as listening" (Loughran 2014). The authors evoke an image of the teacher educator as a scholar with a focus on professional development and growth with much to offer others.

As Julian noted himself, "I became increasingly aware of the limited impact of improved courses in the absence of program vision and coherence." Hence, this part of the Handbook can also be seen as ensuring that the notion of self-satisfaction with work at an individual level is not sufficient for productive change and development across a field. This part of the Handbook does not balk at the desire to encourage a move beyond the self and to pushing beyond that which is comfortable (and comforting) because it is necessary for genuine development, growth, and ultimately meaningful educational change.

The final part of the Handbook (Self-Study across Cultures and Languages) is edited by Hafdís Guðjónsdóttir and Lynn Thomas. Together they shine a bright light on the influence and implications of self-study through their careful selection of authors and topics that reflect well the international reach of the field. These chapters embrace all that internationalization entails for self-study. This part of the Handbook offers insights into the experiences of conducting research in self-study in a variety of locations, cultures, and languages. To whet the appetite, their contexts include: Europe, Iceland, Israel, Quebec (Canada), Chile, South Africa, Japan, and South Korea.

This part of the Handbook specifically aims to "turn the focus toward an exploration of the experience of translating and transforming self-study to fit with local contexts, languages, and cultures." International representation has always been a strong and abiding feature of S-STEP. As the authors of this part illustrate, despite S-STEP's initial formation as a Special Interest Group (SIG) of the American Education Research Association (AERA), the work has not been limited to the

usual suspects. In fact, it is perhaps not too much to suggest that the very nature of the S-STEP bi-ennial Castle Conference (see Garbett, Fitzgerald & Thomas' chapter in part 1) in Herstmonceux, through which the work of the community is able to be presented and professionally critiqued in a safe and supportive environment, is the conduit for such strong international participation and involvement.

As the authors of this final part demonstrate, self-study as a field is not always easy to simply translate or adjust in order to adopt in a different language or culture. The problematic nature of self-study itself is a concept that needs to be grasped in order to see the value and promise of researching teaching and teacher education in any culture. Like these authors, those that have accepted the challenge of so doing in languages and cultures other than the more typical "English speaking cultures" of, for example, North America, UK, Australia, and New Zealand, are pioneers of self-study – but perhaps in ways that they might not have imagined when they embarked on their journey.

As many in the S-STEP community have discovered, self-study can be difficult to explain in English in a research culture deeply embedded in Western traditions. However, to purposefully choose to take on those difficulties and carry them into different cultures and languages rightly deserves the acknowledgment, respect, and gratitude that this part represents. It is through the work of authors such as those represented in this part that the self-study community continues to be nurtured and strengthened across a diversity of cultures, languages, and contexts.

Back when S-STEP was finding its collective voice, Guilfoyle, Hamilton, and Pinnegar (1997) wrote about our "obligations to unseen children" (p. 183). In their writing, they captured one of the essential elements as to why S-STEP matters and its alluring to teachers and teacher educators. Self-study is a field in which the core commitment to developing knowledge and practice of teaching and teacher education has been recognized and acknowledged because of what it can mean to education for the learners of the future.

From its humble beginnings as a SIG at AERA, through to the flourishing of the bi-ennial Castle Conference, the production of the *International Handbook of Teaching and Teacher Education Practices* in 2004, and the establishment of the journal *Studying Teacher Education* in 2005, S-STEP's insights into the field have benefitted many. Across the years many have benefitted from the work of those involved who shared their ideas, practices, and research.

An enduring feature of self-study has always been that with the passing of each generation, those that have followed have enthusiastically taken up the baton and actively supported the further development the S-STEP community. With the publication of this *International Handbook of Self-Study of Teaching and Teacher Education Practices*, that tradition continues.

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Preface

The *International Handbook of Self-Study of Teaching and Teacher Education Practices* provides current and authoritative insights into important issues in the self-study of practice around the world. This international handbook is a sophisticated re-examination of the self-study of teacher education practices 16 years after the publication of the first edition by Springer in 2004. The first edition remains an important and relevant work that framed the field of self-study, explored its theoretical foundations, unpacked its methodology and methods, reviewed the self-study literature, and offered insights that have guided the growth of the self-study of practice as a scholarly examination of practice, a practical approach to scholarship. The 54 chapters in the second edition consolidate the understandings presented in 2004, review the field as it has developed subsequently, and offer insights for the consolidation and expansion of self-study in the years to come.

The editors and contributors in the first edition of the handbook were deeply concerned with the nature and development of self-study as a new and promising field of study. As "a coming together of like-minded people with similar interests, issues and concerns" (Loughran 2004, p. 13) only occurred in 1992 and the Self-Study of Teacher Education Practices Special Interest Group of the American Educational Research Association only began offering sessions in 1994, the main preoccupations of the two-volume handbook were legitimizing self-study by tracing its lineage, demonstrating that its professional knowledge base was built on a legitimate foundation, and its methods and methodology rigorous and sound. The first edition, along with the launch of *Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices* in 2005, marked a coming of age for the self-study community.

This second edition marks a more mature stage in the field's development. More mature in the sense that it reflects different preoccupations at a later stage of life, one in which self-study seems more rooted and secure. Taking the place of the vigorous and passionate chapters in the first edition justifying our existence are new chapters explaining where we are and what we are doing now as a scholarly community of practice. The sense of opportunity and optimism of a relatively young field is balanced with a longer résumé of achievements. Also, there is a growing recognition of the challenges associated with moving forward. Some promising strands from the first edition are not picked up in the second (e.g., action research), some are reframed

based on the authority of more recent experience (e.g., field experiences), and others take on a new sense of purpose (e.g., a whole part on social justice). We imagine that a third edition in 15 or 20 years will reflect both a further stage in self-study's development and a changing world.

As in the first edition, the foundations of self-study are considered first, with an emphasis on self-study as a major field of study and practice with a rich base of literature. Methods and methodologies are again considered in depth, with more emphasis on concrete examples in the literature and a focus on approaches that have emerged or grown in the last 16 years. In these parts, guidance is offered to both the novice seeking entry and the expert expecting enrichment. The third part significantly expands self-study's work on social justice, both conceptually and in practice. The fourth part concentrates on the increasingly rich literature on applying self-study to practice across subject disciplines, while the fifth part widens the focus to wider issues within teacher education practice and programs, as well as beyond teacher education. The final part considers self-study across languages and cultures; it both captures the richness of self-studies around the world and offers possibilities for growing self-study as an international movement. Each part was coordinated by a leading international scholar who accepted responsibility for the organization of authors, reviews, and editing within the conceptual framework of the handbook as a whole. The editors worked collaboratively to define the margins of each part and to decide where to situate topics that could easily be placed in more than one part.

Each part has been designed to stand as a coherent entity while contributing to the large endeavor. A short paragraph at the beginning of each part provides a brief overview. The first chapter in each part, written by the section editor, serves as big picture introduction to the part's theme and the subsequent chapters. In addition to framing thinking and discussion, the introductory chapter highlights the specific contributions of the chapters in the part.

We thank the many contributors to this handbook, which include many contributors to the first handbook and many who were not yet familiar with self-study. We thank them for taking up the challenge of identifying and critiquing important work, making sense of the field, and pushing the field forward. We appreciate their commitment, determination, and responsiveness to feedback from their editors.

We thank the editors of the first handbook for their remarkable achievement, one we appreciate more deeply having followed in their footsteps. We thank them for passing the torch to us. John Loughran, thank you for embracing the idea and writing the foreword. Mary-Lynn Hamilton and Tom Russell, both former section editors, thank you for contributing chapters to the second edition.

As lead editor, I am particularly grateful to my six colleagues for joining me on this long and, at times, arduous journey. Together we shaped the structure of the handbook. Individually, each masterfully steered their parts to completion. I also thank the team assembled by Nick Melchior at Springer for their trust and patience as they kept us on task and diligently attended to the text and the organization of this handbook.

Finally, the editing of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* is an act of hope. The team of editors hopes that this

edition serves as both a useful introduction to self-study and a source of rich information for established members of the self-study community. We hope that it both serves readers in 2020 and continues to support and inspire them 15 years later. It is our hope that the chapters in this two-volume set clearly and accurately capture the richness of self-study as an established research and practice discourse while pushing the community to move forward, particularly in social justice and across languages and cultures. Finally, it is our hope that this international handbook will play a role in fostering teaching and teacher education for a better world.

May 2020   Julian Kitchen

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About the Editors

Dr. Julian Kitchen is a professor in the faculty of education at Brock University. He is the lead editor of *Mindful and Relational Approaches to Social Justice, Equity and Diversity in Teacher Education*, *Narrative Inquiries into Curriculum-making in Teacher Education*, *Self-Study and Diversity II*, and *Canadian Perspectives on the Self-Study of Teacher Education Practices*. In addition, he is the author of *Relational Teacher Education* and lead author of *Professionalism, Law and the Ontario Educator*. Professor Kitchen is co-editor of *Studying Teacher Education* journal and editor for Springer's Self-Study of Teaching and Teacher Education Practices series.

Professor Amanda Berry's work focuses on the development of teachers' knowledge and the ways in which that knowledge is shaped and articulated through teacher preparation, beginning teaching, and in-service learning. A key interest in Amanda's research is the question of educator professionalism, its content, as well as its conceptualization. In line with the international movement of the Self-Study of Teacher Educator Practices (S-STEP), Amanda's research concerns the ways in which teachers' learning can be studied from an insider perspective, as a means of enabling and empowering teachers and developing collectively understood knowledge of practice. Amanda has published extensively in the above areas, including books, handbook chapters, international journals, and academic texts. She is current editor of the journal *Studying Teacher Education*, an international journal

of self-study; former Chair of the American Education Special Interest Group in Self-Study of Teacher Education Practices; and Associate Editor of the journal, *Research in Science Education*.

Dr. Shawn Michael Bullock is a Reader in the History of Science, Technology and Education at the University of Cambridge, UK, and a Bye-Fellow at Emmanuel College, also at the University of Cambridge. He first became interested in self-study methodology in his doctoral work with Professor Tom Russell at Queen's University, Canada, and has developed his understanding of self-study methodology through active participation in the community and via academic appointments at the University of Ontario Institute of Technology and Simon Fraser University, Canada, before taking up his current positions at Cambridge. Shawn is particularly interested in the ways in which self-study methodology sheds light on the relationship between disciplinary knowledge and knowledge of teaching, the ways in which knowledge is constructed via experiences of learning and teaching, and the role of personal history in developing a pedagogy of teacher education. Outside of self-study, he uses the lenses offered by the history and philosophy of science and technology to examine issues in education. Shawn's diverse academic interests are partly reflected by his elected Fellowships to the Royal Astronomical Society, the Royal Geographical Society, and the Royal Society for the encouragement of Arts, Manufactures and Commerce.

Alicia R. Crowe is currently Associate Dean of Undergraduate Education and Student Services and Professor of Social Studies Education and Teacher Education at Kent State University. She has been at Kent State for 19 years. Her current areas of interest are on supporting student success through various initiatives including student success workshops, partnerships to support internships and practical experiences, and supports for students who are struggling to succeed in school. Alicia previously conducted research in teacher education, social studies education, teacher learning, and

technology in teaching. She continues to be passionate about teaching and strengthening the study of one's own practice through self-study. Alicia's edited book, *Advancing Social Studies Education through Self-Study Methodology*, was designed to introduce more social studies educators to self-study methodology and challenge them to use the methodology to better understand and enhance social studies teacher education.

Monica Taylor is a feminist teacher educator, social justice advocate, and parent activist. She has numerous publications on feminist pedagogy and self-study, teaching for social justice, use of Theatre of the Oppressed, teacher leadership, and urban teacher education. She is co-PI of the Wipro Science Education Fellows grant which supports science teacher leaders in five districts in New Jersey. Her most recent book, *Playhouse: Optimistic stories of real hope for families with little children*, describes a progressive parent cooperative school through the interwoven narratives of her own children and those of families for the last 60 years. Currently, Monica serves on the Board of Planned Parenthood of Metro NJ and has been volunteering with Team Brownsville in Texas to support and advocate for asylum seekers. Her commitments to fighting sexism, heteronormativity, and racism manifest in all aspects of her life.

Hafdís Guðjónsdóttir is a professor at University of Iceland, School of Education. She was a general classroom teacher in grade schools for 26 years, an experience that has affected her academic focus. From the perspective of constant changes, she researches critical theory and pedagogy with teachers, their students and families, and school personnel. Her research interests are in the area of inclusion and multicultural education, pedagogy and educational practices, teacher development and professionalism, and teacher education. Her research methodology is mainly qualitative, practitioner research, and self-study of teacher education practices. Hafdís has collaborated with colleagues from Europe, Australia, and North America on research and

professional projects focusing on topics considering her
interest area. She was one of the three editors of the
book *Taking a Fresh Look at Education: Framing Pro-
fessional Learning in Education through Self-Study*
published 2017 and also, along with Françoise Bodone
and Mary Dalmau, one of the authors of the chapter
Revisioning and Recreating Practice: Collaboration in
Self-Study published in the *International handbook of
self-study of teaching and teacher education practices* in
2004. Since 2010, Hafdís has published 30 articles and
27 book chapters. From the beginning of 2019, Hafdís is
the co-editor of *Teaching and Teacher Education*.

Lynn Thomas is a full professor and co-chair of the
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graduate and graduate programs in TESL. As well as
being an active member of the Self-Study community,
Lynn is a member of the *Collectif CLÉ*, an international
research group that studies literacy across the curricu-
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schooling. She is currently researching the literacy expe-
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The first part of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* focuses on the foundations and development of the self-study of teaching and teacher education practices as a unique form of knowledge-making in educational research. The first segment of this part comprises chapters that invite readers to revisit the roots of self-study through its historical, genealogical, and theoretical origins and surfaces both new and enduring challenges associated with the ways in which self-study is understood, conducted, and communicated. The second segment of this part shifts the focus to an investigation of the ways in which the self-study of teaching and teacher education practices research is positioned within the broader landscape of educational research and its potential for meaningful contribution to other audiences, including the community of teacher educators, the education research community, and policy-makers. Overall, this part positions self-study at an important threshold in terms of its presence and contribution within educational research and invites self-study scholars to critically reconsider the particular character and unique form of self-study of teaching and teacher education practices scholarship, and what that means in terms of the way we both conceptualize and "gate keep" self-study.

S-STTEP: Standing on a Threshold of Opportunity

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Amanda Berry

Contents

Keywords

Castle Conference · Epistemology · Knowledge-making · Ontology · Policy · Self-study scholarship

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Since its formal establishment as a Special Interest Group of the American Educational Research Association in 1993 and the publication of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* in 2004, *Self-Study of Teaching and Teacher Education Practices* (S-STTEP) has grown rapidly, bringing together the worlds of educational research and practice through the insider perspective of those simultaneously engaged in both. Now 15 years later, on the brink of publishing the Second International Handbook, it is timely to examine the accumulation of S-STTEP research produced since the previous Handbook, to identify directions taken, and to draw out issues and questions of significance that can shape future directions for the field. The authors of the chapters in this section do this through examining the foundations of S-STTEP and its development via several lines of inquiry including a historical perspective via the biennial "Castle" meetings of the S-STTEP community of scholars (Garbett, Fitzgerald, and Thomas); its genealogical-theoretical heritage (Craig and Curtis); its

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positioning, stance, and identity within educational research (Pinnegar, Hutchinson, and Hamilton); the establishment of its ways of knowing and claims to know (Vanassche and Berry); and its presence within the broader landscape of insider practitioner research (Butler and Branyon) and in teacher education policy and research (Clift and Liaupsin). While each chapter examines self-study practice and research through a particular lens, when brought together these chapters locate self-study very much at a threshold moment in terms of its development. In its literal meaning, a threshold marks a boundary between one place and another. Figuratively, a threshold also signifies a place of transition or a turning point. It can be a productive space, a space of tension and also of potential and opportunity. For the work of S-STTEP, this threshold moment represents both enduring and new challenges. As S-STTEP scholars, we recognize that as form of scholarship, S-STTEP is well-established. The accumulation of work over decades clearly signals that we are no longer beginning. Yet, as these chapters reveal, the extent to which our work extends beyond our local communities remains limited. Such limitations may keep us lingering on the threshold of potential for the growth and impact of our work. Reminiscent of Zeichner's (2007) critique of self-study in terms of its limited contributions to "discussions and debates about issues of importance" (p. 44) in education, the current pressing issue for the S-STTEP community – and what may be seen as its threshold of opportunity – is in realizing its powerful potential for speaking and contributing to different communities and audiences. While the benefit of self-study in supporting teacher educators to recognize and value their own professional knowledge continues to serve a vital purpose, there are others external to the self-study community who can profit from the knowledge and understandings developed through self-studies of practice. Such a contribution is also consistent with the aim of self-study "to provoke, challenge, and illuminate" (Bullough and Pinnegar 2001) taken-for-granted ways of being in, and thinking about, education. Realizing the potential of this threshold moment for S-STTEP to expand its reach and influence is an issue explored by the authors of each of the chapters in this section. Their explorations also raise a central and enduring tension for the community of S-STTEP scholars – How to maintain the particular character and unique form of S-STTEP scholarship while at the same time aiming to contribute to the mainstream of educational research?

An Overview of the Chapters in This Section

In ▶ Chap. 2, "Tracing Self-Study Research Through Biennial Castle Conferences at Herstmonceux," Dawn Garbett, Linda May Fitzgerald, and Lynn Thomas explore the development of S-STTEP research through the lens of the biennial "Castle Conference." Since 1996, this unique 4-day residential conference, located in a fifteenth-century Elizabethan Castle in Herstmonceux, England, has been the gathering place of self-study of teaching and teacher education practice scholars from across the world. The authors have been involved in numerous roles in many of the Castle Conferences: as editors, authors, reviewers, collaborators, presenters, and participants. They draw on their collective personal experiences, together with the

careful scrutiny of (more than) 700 papers from 12 conference proceedings (1996–2018) as a novel approach to elucidating and reflecting on what they see as "the essence of self-study" as revealed by these documents and experiences. Describing their approach as an "eclectic drawing together of threads," these authors identify their chapter as, "[n]either a history nor a systematic review" but instead invite the reader "to come to know the self-study of teacher education practices better … through the lens of Herstmonceux." The authors look back on the conferences, "to turn the proceedings over and over again – to examine, diffract, and re-think events in order to see our past anew and to imagine what our future may hold" (Garbett, Fitzgerald, and Thomas). In so doing, they offer us insights that embody the spirit of self-study scholarship as both embracing the personal, insider perspective and drawing out the collective experiences of the S-STTEP community.

Garbett, Fitzgerald, and Thomas identify three main "threads" that weave through the development of their chapter. The first thread draws out the image of the Castle as a "home" – a unique physical space where the community of self-study scholars can come together to live and work; the second thread draws out the notion of diversity, among the group of self-study scholars themselves, the diversity of learners with whom they work, and the wide range of approaches taken to support these learners, while the third thread takes up the notion of legitimacy in self-study, looking at this issue both outward from and then inward to the work of the Castle Conferences. The authors elaborate each of these threads as commentaries on the processes and practices of S-SSTEP using examples from their personal experiences and from the conference artifacts and documents.

In taking up the thread of legitimacy, Garbett, Fitzgerald, and Thomas identify two different "faces" of self-study: "facing outward as a discipline to be taken seriously among other disciplines" and "facing inward as individuals strive to have their self-study work taken seriously in their careers." In terms of its inward face, the authors reflect on the various ways in which issues of legitimacy have impacted the organization of the Castle Conference over time so as to meet the requirements of academic life, for example, through the introduction of double-blind peer review processes and the production of conference proceedings using specific formats. The increasing popularity of the Castle Conference within its limited physical space also raises a significant inward issue: How to decide what counts as self-study that is worthy to take up competitive slots in a limited program? Here, Garbett, Fitzgerald, and Thomas foreshadow a threshold moment for S-STTEP as they raise concerns about implicit pressures for participants to conform to particular forms of scholarly legitimacy that may work against the more risky, experimental approaches that have always characterized the spirit of the Castle.

In terms of its outward face, Garbett, Fitzgerald, and Thomas remind us that for many academics, S-STTEP research still sits in a precarious position in terms of its institutional acceptability in matters of hiring, tenure, and promotion. While the previous generation of self-study scholars who have gone on to take up senior positions within their institutions have paved a way for those coming after them, there are still many contexts where self-study remains unacknowledged as a legitimate form of research. This point connects well with Butler and Branyon's chapter

that identifies a growing production of self-study scholarship, yet that is limited in reach, typically confined to a relatively small number of institutions in a few countries. Garbett, Fitzgerald, and Thomas identify a central dilemma of legitimacy for the S-STTEP community to try to balance "the need for criteria that claim legitimacy in such a way that individuals are supported to develop as self-study scholars, but without constraining what counts as self-study so much that it prevents the expansion and development of self-study itself."

Running through all of their chapter threads is the metaphorical notion of the Castle as a safe space – where safety is understood both in terms of participants feeling *safe from* the kinds of oppressions that they may experience as part of their academic work or daily life and as a place where they may feel *safe to* explore their learning with colleagues in ways that they may be unable to experience within their usual institutional frameworks. However, in a somewhat contradictory twist, Garbett, Fitzgerald, and Thomas emphasize that self-study is not (and should not be) a safe and comfortable activity – to learn is to commit oneself to a degree of unsafety, to be willing to feel unsettled and vulnerable, to dare to depart from cherished beliefs, and to try to see the world from different perspectives. It is here that the essence of S-STTEP is foregrounded. Self-study is a risky and uncertain enterprise, and that risky uncertainty mirrors the processes that we engage in as educators every time we interact with our colleagues and our students in educative work. And it is here that a significant challenge, and threshold opportunity, for the S-STTEP community is raised. The Castle Conference should offer a space that is safe – preserving the dignity of participants – yet at the same time challenging, to provoke and extend the learning of all participants.

Garbett, Fitzgerald, and Thomas take an intriguing pathway through the corridors of S-STTEP, viewing the Castle Conference as both a physical and symbolic home for self-study researchers. With this chapter focusing on the community roots of self-study, the next chapter by Cheryl Craig and Gayle Curtis opens up an examination of the conceptual roots of self-study and its emergence within the development of teacher education and education research, more broadly.

In ▶ Chap. 3, "Theoretical Roots of Self-Study Research," Cheryl Craig and Gayle Curtis trace the conceptual underpinnings of S-STTEP research and set out the ways in which particular theoretical "turns" that have shaped the field of teaching and teacher education connect with the development of S-STTEP as a research approach. Similar to the authors of the previous chapter, Craig and Curtis present their chapter both through the lens of published research and through bringing in the personal perspectives of selected, active S-STTEP researchers as they elaborate "a family tree of international researchers in self-study."

Their chapter opens with the enduring problem of the theory-practice divide that the field of teaching and teacher education has continually encountered. This divide produces a dilemma for teachers and teacher educators who both enact practice and produce scholarship, as "theory is forced to confront the complexities of actual teaching and learning, and practice is forced to justify its intentions" (McDonald 1996, p. 3 as cited in Craig and Curtis). For S-STTEP researchers, this dilemma is typically described as viewing oneself as a "living contradiction" (Whitehead 1989,

p. 41). Craig and Curtis go on to present a condensed version of the history of teacher education research focusing first on American philosopher John Dewey, "whose theory of experience—more than any other philosophy—metaphorically formed the 'banks of [S-STTEP's] river.'" Moving from Dewey to Schwab and his contemporaries, Craig and Curtis describe how various conceptions of knowledge emerged and proliferated on the teacher education landscape and how these conceptions variously position both the work of teaching (from simplistic to complex) and the status of teachers (from recipients of others' knowledge to knowers themselves). Craig and Curtis's careful chronicling of the history of the changing times and the influences of various figures in the field offers a very helpful backdrop to understand the context for the emergence of S-STTEP. In particular, they identify Gary Fenstermacher's (1994) review chapter, "The Knower and the Known: The Nature of Knowledge in Research on Teaching," that examines conceptions of knowledge as related to research on teaching, as pivotal to the beginnings of S-STTEP. Based on the research included in Fenstermacher's review, Craig and Curtis trace the various theoretical-genealogical lines to elaborate an international S-STTEP family tree of researchers and research clusters.

As noted by Craig and Curtis, the field of education is characterized by particular "turns" or shifts in thinking about the nature of knowledge and its production. They identify one of the most significant "turns" for the emergence of S-STTEP as the increasing acceptance of qualitative research methods, together with "the constructivist turn (Schwandt 1998), the interpretative turn (Clifford & Marcus 1986), the reflective turn (Schön 1991), the action turn (Reason & Torbert 2001), and the narrative turn (Lyons 2006), which also contributed to self-study's theoretical and methodological acceptance as a legitimate field of inquiry." They go on to identify further "turns" that have been influential in the recent development of S-STTEP, as a consequence of the evolving membership of its community and research developments in other fields.

Ultimately, Craig and Curtis identify the origins of S-STTEP as associated with the turn from formal knowledge and its claims to verification, to practical knowledge and its verification claims which represents "in Aristotelian terms . . .a turn from episteme (formal knowledge) to phronesis (practical knowledge)." This focus on the nature of knowledge in self-study as practical wisdom, that is, perceptual more than conceptual, shifts the focus of S-STTEP from epistemology toward ontology and from modernism to postmodernism. (The issue of positioning and stance in self-study is taken up extensively in the next chapter by Pinnegar, Hutchinson, and Hamilton.)

The chapter concludes by outlining a set of ongoing challenges – and threshold opportunities – for S-STTEP researchers emerging through its various "turns." One challenge relates to the extent of theoretical coherence among the S-STTEP community if some members hold a modernist perspective, while others support a postmodernist perspective. Is it possible and/or desirable to hold these different perspectives together? This issue was also raised by Garbett, Fitzgerald, and Thomas in the previous chapter through the ways in which the S-STTEP community is able to manage pressures from both within and outside to conform to certain kinds of

approaches and ways of knowing that may conflict with its intended purposes and goals. A second challenge identified by Craig and Curtis concerns the ways in which certain constructs are used unproblematically within the S-STTEP community. For example, constructs such as "self," "practice," "pedagogy," "story," "reflection," and "knowledge" are the lingua franca of S-STTEP, and yet each of these terms has its own theoretical basis that is not typically acknowledged by S-STTEP researchers. A third challenge concerns the importance for the community of engaging with mainstream teacher education research. Herein lies a two-pronged risk – if S-STTEP researchers do not contribute their voices to the mainstream of education research, then their unique contribution will be lost, yet at the same time, certain research expectations associated with the mainstream may not align with the ways in which self-study is understood and conducted.

The shift from epistemology toward ontology in S-STTEP is taken up as a central focus of ▶ Chap. 4, "Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers," by Stefinee Pinnegar, Derek Hutchinson, and Mary Lynn Hamilton. These authors state their position clearly from the outset that, "S-STTEP researchers take an ontological stance" and, in particular, a relational ontology (Slife 2004). Through their chapter they explore how they have come to take up this position and its implications through all elements of the research process, from the purpose and design of a study through data collection and analysis to publication. Their explorations take the form of a series of self-posed questions and responses related to their own positioning and identities within the S-STTEP community and more broadly within the teacher education research community. Underpinning their chapter is a view of "S-STTEP researcher identity as ever emergent—always *becoming*." Drawing from the work of Deleuze and Guattari (1987), the metaphor of *becoming* connects their ontological standpoint to the acknowledgment that each of us represents multiple and constantly emerging selves, located within complex, ever-changing contexts.

Pinnegar, Hutchinson, and Hamilton provide an account of their developing understanding of engaging in research from an initially modernist perspective through the struggles they experienced as they sought to follow the conventions of this research tradition that prioritizes the separation of self and research. As they explain, "we experienced uncertainty but lacked the language to articulate . . .or understand that uncertainty" (Arizona Group 2004, p. 1136). They identify Munby and Russell (1994) work describing "the authority of experience" as influential in affirming the legitimacy of knowledge developed through teaching by those engaged in it and offering a language to name their struggles. Interactions with the growing community of S-STTEP scholars further helped to affirm the importance and power of their shift in stance from seeing knowledge produced by researchers for teachers as the only valid source of knowledge about teaching to recognizing the specialized and unique forms of knowledge about teaching produced by those thoughtfully engage in its practice.

Pinnegar, Hutchinson, and Hamilton identify that the act of naming oneself an S-STTEP researcher entails taking up an ontological orientation that embraces the relational (Slife 2004), recognizing the significance of contextuality, holism, and the

multiplicity of connections among people and situations. They explain that S-STTEP researchers create accounts of their practice in ways that bring to life the particulars and complexities of their "becoming" that do not shy away from the difficulties, challenges, and deeply problematic nature of their work. It is in fact the deep, personal, and often unsettling explorations of practice that they claim constitute the unique contribution of this form of scholarship to the ongoing development of the researcher herself, as well as the larger community of teachers and teacher educators. As a cautionary note, Pinnegar, Hutchinson, and Hamilton advise the S-STTEP community to guard against this form of scholarship becoming overly disciplined, normalized, and conventional. Their insights on S-STTEP as always partial and emerging, rather than settled and confirming, suggest that to engage in S-STTEP itself is to engage in a search for pedagogic turning points, or threshold opportunities, that can enrich personal understanding of practice though raising "new perspectives, new discourses, and new possibilities." Their chapter presents a compelling argument for the importance of the S-STTEP community recognizing the power and potential of this form of radical scholarship in bringing forward the actual, lived experiences of teacher educators in ways that can productively challenge and inform the dominant narratives of educational practice and research.

In ▶ Chap. 5, "Who Does Self-Study and Why?," Brandon M. Butler and Angela Branyon tackle this seemingly self-evident question. Surely the answer is in the name: self-study of teaching and teacher education practices – the study by teachers and teacher educators of their own educational practices? However, since its inception, S-STTEP has grown to address a broadening agenda that includes academics working outside of teacher preparation, for example, educational administrators and leaders (see, e.g., Clift et al. 2015), and even those working outside of the field of education, for example, engineering (Nilsson 2010) and arts, humanities, and sciences (Samaras et al. 2014). Butler and Branyon construct their chapter, firstly, around a systematic investigation of the "who" focusing their attention on authors who have published in the dedicated self-study journal, *Studying Teacher Education.* Then, to analyze the "why," they draw on Kelchtermans's (2009) personal interpretive framework of narrative-biographical scholarship, in particular the component of professional self-understanding, applying this framework to articles published in *Studying Teacher Education.* Finally, they look beyond the existing "who" and "why" to consider "others" whose work falls outside of S-SSTEP, yet aligns with the "insider" practitioner orientation and "practices of care" (Polkinghorne 1988) perspective that is characteristic of S-SSTEP. In so doing, Butler and Branyon unpack important questions about how the S-STTEP community may see the future of this form of scholarship and its potential contribution to a genuinely international agenda for the transformation of professional practice.

Through their systematic review of 228 articles published in *Studying Teacher Education* between 2005 (first year of the journal) and 2017, Butler and Branyon identify a largely Anglocentric authorship dominated by five nations (Australia, Canada, New Zealand, the United Kingdom, and the United States). Looking within countries, Butler and Branyon found very limited institutional representation, suggesting the scope of self-study, at least for those publishing in *Studying Teacher*

Education, is restricted to a small group of higher education institutions and, in many cases, only a small number of individuals located within these institutions. Consequent to their findings, they warn that, "the centralization of self-study scholarship to a limited few faculty and institutions endangers self-study institutionally and suggests that it is still something of an unknown presence in university settings." Of course, as these authors acknowledge, self-studies are published in many other outlets beyond *Studying Teacher Education* and in languages beyond the scope of the review for this chapter; however, it is telling that the flagship journal for the S-STTEP community is authored within such a limited group. One approach to broadening the scope of readership and potential contributors has been the publication of *Studying Teacher Education* abstracts in both Spanish and English language, since 2015. At this stage, it is not possible to determine the impact of this initiative and due to limited resourcing will not continue past 2019.

Turning to the "why" of S-SSTEP, Butler and Branyon draw on Kelchtermans's (2009) five components of professional self-understanding – self-image, self-esteem, job motivation, task perception, and future perspective – to analyze the articles they reviewed from *Studying Teacher Education*. They note that among these different components, identity development ("who am I?") receives substantial attention within the articles. Questions concerning identity development continue through the educator life-span and different roles of educators, from novice teacher-educators through to senior administrators. Self-studies that focus on the identity component reflect the idea that through investigating "who we are in how we teach," we open opportunities for reframing understandings of self and practice and that by articulating and sharing insights with others, collective knowledge about educator learning and development can be promoted. Another component that figures prominently within the reviewed articles is that of "future perspectives." While self-studies typically examine educators' prior and current experiences, the impetus for doing so often comes from a future orientation, that is, to understand and transform personal practice and to improve future educational opportunities for others – students, colleagues, and community.

In the final section of their chapter, Butler and Branyon turn to the "others" of self-study. They draw on Polkinghorne's (2004) concept of "practices of care" to explore possible opportunities to extend the reach of S-STTEP scholarship beyond education while staying consistent with its aims. According to Polkinghorne, "practices of care" are typically enacted in fields such as teaching, nursing, social work, and psychotherapy, whereby the "aim . . .is the betterment of the individuals served, and the means for achieving this aim includes a caring relationship and skilled and knowledgeable actions" (Polkinghorne 2004, p. 1). Butler and Branyon note that while research approaches used by those engaged in "practices of care" to inquire into and develop their understandings of practice and personal professional growth are highly aligned with S-SSTEP, they do not specifically name or draw on S-SSTEP methodology. Butler and Branyon make a strong case that connecting with research involving "practices of care" may offer opportunities for extending S-STTEP scholarship given the "many overlapping questions related to identity, preparation and teaching." They conclude their chapter with a caution that suggests a threshold

moment: by limiting the scope of S-STTEP research to a small number of countries, individuals, and fields, we run the risk of reducing both the "potency" and "pace" of self-study as a viable methodology.

The importance of more fully realizing the powerful potential of S-STTEP is further taken up by Eline Vanassche and Amanda Berry in ▶ Chap. 6, "Teacher Educator Knowledge, Practice, and S-STTEP Research." Vanassche and Berry argue that as a methodology, S-STTEP is well-established. What is not yet established, however, and that constitutes S-STTEP's most current pressing issue is how knowledge developed through self-studies of practice can meaningfully contribute to other audiences, including the broad community of teacher educators, the education research community, and policy-makers. An important challenge to achieve this goal will be to understand the kind of knowledge claims that will most convincingly speak to these different audiences while staying true to the nature of S-STTEP. It is through these themes of S-STTEP's claims to know and its potential for wider influence that Vanassche and Berry unfold their chapter and where parallels with previous chapters – and the threshold potential of S-STTEP – become clearly apparent.

Vanassche and Berry begin by reviewing the ways in which teacher educator knowledge is defined in, and through, the process of S-STTEP and how this knowledge is justified. They position their work through the lens of understanding teacher educator knowledge as "that which manifests itself and constantly develops in and through practice." They draw on and analyze an extended example from Berry's own longitudinal self-study as a window into how her knowledge is conceptualized and practiced in self-study research, including her claims to know. Through this exemplar, they highlight the particular nature and shape of this knowledge as "tacit, complex, often contradictory, situated, relational, and moral." Positioning teacher educators as holders, makers, and users of their own knowledge, Vanassche and Berry aim to challenge a technical-instrumentalist view of practice, whereby knowledge is something to be acquired, possessed, and performed, as manifest in many contemporary professional standards documents and evidence-based research agendas.

Vanassche and Berry go on to discuss five characteristics of S-STTEP methodology that enable its particular form of knowledge making:

- S-STTEP starts and ends with teacher education practice.
- S-STTEP speaks to a broad understanding of "improvement" in teacher education.
- S-STTEP is situated inquiry.
- S-STTEP is intentional and reflective.
- S-STTEP is interactive.

These characteristics are informed by, and build upon, foundational characteristics of S-STTEP research design identified by LaBoskey (2004) in the first *International Handbook of Self-Study of Teaching and Teacher Education Practices*, together with other sources including Vanassche and Kelchtermans' (2015) systematic review of S-STTEP research.

Vanassche and Berry make a case that the complex, personal, and situated nature of knowledge developed through self-study should not be interpreted as a sign that such knowledge is so localized that it cannot be communicated in ways that may be useful, more generally. Drawing on various examples of S-STTEP research, they discuss how different forms of knowledge representation developed through self-study capture and make explicit the complex professional know-how, understandings, and professionalism of teaching about teaching in ways that encompass the perceptual as well as the conceptual, the local, and the general theory and practice. Importantly, such representations are not to be considered as blueprints for practice or to be upheld as absolute knowledge claims. Rather, they represent teacher educator knowing at a particular place and time; their usefulness lies in how they can open up and effectively communicate the complexities of what happens as theories and policies become enacted in the real world of practice.

Throughout their chapter, Vanassche and Berry emphasize that S-STTEP scholarship needs to stay true to its broad research agenda, focusing on understanding, not falling prey to a technicist, improvement agenda. "Without this critical character, S-STTEP research risks becoming one of many strategies to simply become more skilful through experience, confirming the status quo, furthering a rather narrow, instrumentalist and accountability-driven research agenda, and unintentionally supporting the further de-professionalization of teaching and teacher education."

Understanding the important and unique contribution that self-studies of practice can make to the field of teaching and teacher education more broadly aligns with the intentions of the final chapter of this part, ▶ Chap. 7, "Self-Study and Education Policy." In their chapter, Renée T. Clift and Carl Liaupsin examine the ways in which the work of S-STTEP has, or has not yet, as their chapter title suggests, influenced educational policy. Clift and Liaupsin identified self-studies published between 2005 and 2017 that reference and/or discuss policy to examine what these studies say about the relationship between S-STTEP research and education policies. From their investigations, they speculate on finding "the presence of absences," consider why this might be so, and offer guidance as to how the relationship between self-study research and education policy might productively develop into the future.

Clift and Liaupsin draw on the work of Taylor et al. (1997) to inform their analysis of articles in terms of three aspects: the nature of policy affecting teacher education, different levels of policy (national, state, and local), and the effects of policy (direct or indirect) on educational practice. They identify self-studies of policy as:

> the nexus between what was transmitted concerning desirable practice, how that transmission was understood, accepted, rejected or modified, the actions and reactions that preceded, accompanied, or followed, and any change that occurred either to those affected by the policy or any modification, revision, or abandonment of the policy itself.

Searching literature relevant to S-STTEP and policy across an extensive range of sources, they found this a rich topic of focus, although dominated by studies from the United States, with a few studies from Australia, Canada, New Zealand, and

the United Kingdom – a pattern of countries reminiscent of that identified by Butler and Branyon in their chapter investigating who does self-study and why. Out of these self-study and policy-related articles, Clift and Liaupsin identified that most studies described the impact of policy on the work of teachers and teacher educators, but did not engage in critique of the policies themselves, nor report on ways in which S-STTEP researchers use their expertise to affect policy. Echoing Zeichner's (2007) critique of self-studies mentioned earlier in this foreword, Clift and Liaupsin found "no evidence that policy studies are aggregated . . .nor. . . connected to the world, or to contexts that cross borders." Clift and Liaupsin call for greater attention by those engaged in S-SSTEP scholarship to realize its full value in policy studies – moving beyond descriptive accounts of practice to engage with its powerful potential for shaping educational policy and practice.

Arising from their investigations, Clift and Liaupsin pose a series of key questions for the S-STTEP community: "Is it possible that the personal, localized nature of current self-study research discourages examinations of policy? Does policy only enter one's frame of reference when the policy becomes intrusive? Is it possible that engaging with policy can be dangerous, such that policy research might open not only self to scrutiny but also one's institution?" Such questions open up important turning points for S-STTEP research that can provide valuable insights to better understand the implications of policy on educators. Given that all teaching and teacher education is situated within a policy context and that at least in some ways policy drives educational practice, then more efforts to include policy issues in S-STTEP research, or at least become explicit in studies about the policy context, should be a community priority. As Clift and Liaupsin point out, the *International Handbook of Self-study of Teaching and Teacher Education Practices* (Loughran et al. 2004) did not contain a chapter on policy, so the inclusion of a dedicated chapter to policy in this Second International Handbook marks an important recognition of the growing body of work in this area. The issue for the S-STTEP community now and for the future is how to consciously integrate and grow this work.

Cross-References

▶ Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers
▶ Self-Study and Education Policy
▶ Teacher Educator Knowledge, Practice, and S-STTEP Research
▶ Theoretical Roots of Self-Study Research
▶ Tracing Self-Study Research Through Biennial Castle Conferences at Herstmonceux
▶ Who Does Self-Study and Why?

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Tracing Self-Study Research Through Biennial Castle Conferences at Herstmonceux

2

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Abstract

Neither a history nor a systematic review, this chapter illuminates 3 threads that emerged in rereading some 700 papers in the proceedings of 12 biennial Castle Conferences. After an introduction to the Herstmonceux Castle Conference venue, the first theme uses the image of a home as a setting for the community of self-study scholars. Pursuing the social justice mission set by the donor of the Castle's Bader International Study Centre venue, the second theme describes the diversity that characterizes the research papers found in the proceedings, both among the researchers themselves and in the teaching practices they use for and with diverse learners. The third theme, facing outward from, and then inward to, the Castle Conferences, examines issues of the legitimacy of self-study as a research method. The chapter ends with an invitation to self-study researchers to push beyond current boundaries to keep self-study growing into the future.

Introduction

This chapter traces the development of self-study of teacher education practices through the lens of the biennial Self-Study of Teacher Education Practices Castle Conferences. It is an eclectic drawing together of threads that have resonated with us as we read and reread the 12 conference proceedings and reflected on the essential nature of a 4-day residential conference in a fifteenth-century castle in southern England. Writing this chapter has been an opportunity to return to the Castle, not to document a history of self-study or to write a systematic review of the conference papers but rather to turn the proceedings over and over again – to examine, diffract, and rethink events in order to see our past anew and to imagine what our future may hold. The collective Castle Conference proceedings are a rich repository of self-study of teacher education practices in and of themselves. The analysis of these papers, along with our memories of editing the proceedings and attending the Castle, captures some of the nuanced experiences, diversity, hidden gems, and forgotten stories that have been shared at the Castle. These are the stories told by teacher educators about their practice as they communicate their commitment to creating knowledge and understandings that can contribute to a better education. We retell these stories drawing on the Castle papers as much as possible to capture the essence of self-study.

The authors of this chapter have been involved in numerous roles in many of the Castle Conferences: editing, authoring, reviewing, collaborating, presenting, and participating. The task of reviewing the proceedings and writing this chapter was both daunting and engrossing. Reviewing the proceedings brought back memories of

how papers were presented and received, but this record is obviously incomplete because there are always presentations that one cannot attend at a conference. Reading the papers, even at a superficial level, revealed too many treasures to catalogue, and doing so might have meant presenting the work in some linear static form. In our culling, we know too well that many people and papers have been omitted. We were mindful that other authors would take specific foci of self-study of teacher education practices as the basis of their contribution to this Handbook. Our remit was to consider the Castle Conferences from within and to give a personalized reading of these multifarious biennial events.

This chapter begins with a history of Herstmonceux Castle and segues to how it became a home to the self-study of teacher education practices research community on a biennial basis. Traces of the Baders' commitment to social justice and thirst for knowledge are echoed in the bricks and mortar of this grand building. The Castle, with its gracious formal gardens and woodland park, provides the physical context for delegates to come together for a 4-day residential conference that is unlike any other. We also acknowledge the benefactor's story. Alfred Bader gifted the Castle to his alma mater, Queen's University in Kingston, Ontario, Canada, in recognition of the education he received there as a refugee.

The method used to parse some 700 papers over 12 conferences is described in the next section. A spreadsheet of titles and authors of papers provided a backbone for the structuring of this chapter. Many ideas and trends emerged from inputting data into this spreadsheet. Worrying about them, playing with them, and sharing them with others, these ideas began to coalesce around three themes. These themes are named and then detailed. As far as is practical, we have used text from the Castle conference proceedings to illustrate and add substance to these themes.

Our Castle, our home. The first theme addresses the role of the Castle Conference as a physical context that affords and nurtures an enduring community, which every 2 years reassembles and reinvigorates itself. The Castle is likened to the home of self-study research for a purpose. For self-study researchers, it has become a safe haven where they are invited to listen, argue, debate, challenge, and reassure in-house in order to go forth into the wider academic community with confidence. As is the case with any home, there are certain characters who have been instrumental in setting the tone at these gatherings. Their influence is considered through the lens of their participation at the Castle Conferences although it extends well beyond this in the self-study literature. There are threads that hold the community together at a very personal level, for example, the camaraderie and commitment to teaching that ensure the Castle Conference is a vibrant and engaging opportunity to share experiences and learn from one another.

The second theme captures the diversity that struck us, both as we turned over and returned to the papers in the proceedings and as we remembered our experiences there. In another theme we explore the wide ranging backgrounds of participants, the variety of methods and pedagogies they have used, and their often inventive options for presenting self-studies. However, in this theme we have drawn on the proceedings themselves as a means to convey the diversity thread that runs from the Baders' commitment to social justice in their original intention for the use of the Castle, into

a future in which we hope to welcome even more international representation. Making sense of the diversity, particularly as representative of socially just practice, led us to select some exemplar papers that galvanized our collective desire to do better, to be better, and to transform education for the better. At the Castle Conference, the authors are supported, questioned, acknowledged, and affirmed in their respective quests to address these issues. In the presentations the participants respond to the multiple challenges that are laid bare.

The third theme considers legitimacy, which emerged more from the processes surrounding the papers than from the papers themselves. Self-Study of Teacher Education Practices (S-STEP) emerged as a Special Interest Group (SIG) in the American Educational Research Association (AERA) at a time when the research establishment was being challenged to accept qualitative methods as worthy, if not preferable, for driving improvement in teaching and learning. This theme considers two faces of legitimacy – facing outward as a discipline to be taken seriously among other disciplines, not just education as a field of, say, psychology, and facing inward as individuals strive to have their self-study work taken seriously in their academic careers. The Castle provides a safe space to develop the theory and methods proper to education as a discipline in its own right. It is a place where academics can share, innovate, and experiment with ideas while also meeting their institutions' demands.

A Short History of Herstmonceux Castle

Herstmonceux Castle was a product of Norman England. Sir Roger Fiennes, Treasurer of King Henry the VI's Household, was granted the license to build in 1441 for his services. Herstmonceux Castle was constructed over the next century of brick (and is now the oldest such building in Britain). A moat, 4 central courtyards, and 140 rooms completed its medieval splendor. In 1776, having fallen into debt, Fiennes' descendants reduced the Castle to a picturesque ruin by demolishing and repurposing the interior. It remained uninhabited until the early twentieth century when it was restored and made fit for habitation by private owners. From 1946 until 1989, the grounds were home to the British government's Royal Observatory. Light pollution from the nearby towns put an end to this being a premiere location for astronomical purposes, but an interactive science center and several small telescopes are reminders of a previous purpose (Fig. 1).

Herstmonceux Castle is now modernized and functions as an international study center for many different groups of students from Queen's University and around the world. Every 2 years, up to 150 self-study delegates drive through English countryside, take up residence, and self-study research rules for 4 days. There is something that is both comforting and challenging about being admitted to this particular bastion. Outward appearances are imposing. Delegates see the Castle reflected in a moat. There is a narrow bridge leading to a grand door. However, this is a faux entrance rarely opened to admit visitors. Access is gained through a smaller door to the left of the Castle. Once admitted to the inner sanctum, there is scope to explore the gardens and rooms, to relax, and talk candidly about self-study research's trials

Fig. 1 Herstmonceux Castle

and tribulations. Every 2 years, the Castle serves its purpose to enfold and nurture self-study researchers from around the world.

The serendipitous course of events that led to the Castle being donated to Queen's University, Canada, in 1992 by a self-made millionaire and philanthropist Alfred Bader and his wife Isabel is also worthy of mention in this review of self-study through the lens of the Castle Conferences. Alfred Bader, a Czech Jew, was sent as a teenager from Austria to England to escape Nazi persecution in 1938. Two years later, he was sent to a Canadian internment camp for European refugees as a possible fifth columnist (Garbett and Ovens 2018). While in the camp, Alfred sat matriculation exams and applied for entry to three Canadian Universities. McGill rejected him because their Jewish "quota" was filled. The University of Toronto rejected him because the chemistry department was doing sensitive war work. Queen's University accepted Bader, and it was here that he completed undergraduate studies in science and art and a Master's degree in science. He then moved to Harvard for his doctoral studies in organic chemistry. Bader met Isabel, the love of his life, on board a ship in 1949 when they were travelling back to England. A 9-day whirlwind courtship resulted in a marriage proposal, which Isabel regretfully declined because of religious differences. Her book, *A Canadian in Love*, was based on the 80 letters she wrote to Alfred between 1949 and 1950. Alfred went on to meet and marry his first wife, and together they had two sons. Nearly 30 years later, Alfred reconnected with Isabel, who had never married. She had worked as a teacher close to Herstmonceux at Bexhill in Sussex since their parting. Alfred's first marriage broke down, and he married Isabel in 1982. Isabel and Alfred have since dedicated themselves to investing in research and scholarship and supporting the arts. The vision that underlies the Bader International

Study Centre (BISC) reflects the Baders' "commitment to offering students a challenging global education infused with social justice, a thirst for knowledge, and civic responsibility" (https://www.queensu.ca/bisc/about-us/heritage/). It is a vision that informs the ethos inherent at the Castle Conferences.

The inception of Self-Study of Teacher Education Practices (S-STEP) predates the first Castle Conference by several years. A Special Interest Group was first mooted by Beth Herrmann, an American academic, at the 1992 American Educational Research Association (AERA) Conference in response to papers presented by teacher educators Tom Russell, Stefinee Pinnegar, Mary Lynn Hamilton, Peggy Placier, and Karen Guilfoyle. Their papers "pricked the consciousness of many teacher educators as the right issues were being raised at the right time and in the right place" (Loughran 2004, p. 15). Identifying, naming, and acting upon the issues of concern for teacher educators (e.g., learning to teach about teaching, teaching in meaningful ways, and ensuring practitioner research was accepted by the academy) became touchpoints. In this rich, fertile ground, the seeds took root and, given the conditions of the Castle Conference, began to flourish (see Loughran 2004, pp. 13–17 for detail).

How the conversation from AERA was translocated to a Castle in the UK to become a biennial conference was something of lucky happenstance. In July 1994, Tom Russell, a professor of education at Queen's, had visited Herstmonceux to see the new offshore campus for himself. He showed photos of the Castle to Stefinee Pinnegar and Mary Lynn Hamilton when they met shortly after at an action research conference hosted by an academic, Jack Whitehead, in England. Unsurprisingly, the thought of having a conference in a castle caused a great deal of excitement. According to folklore and Janet Richards, co-editor of the first Castle proceedings in 1996, they declared, "We have to have a conference there," and so it came to pass. Since the first Castle Conference in 1996, scholars from around the world have come together for the common cause of enhancing teacher education practices, for sharing knowledge, and promoting teaching ideals. If the original intent of the Bader International Study Centre was to broaden the views of the students who attended extramural courses, that vision has been enacted through the sharing of ideas internationally about self-study of teacher education ever since.

Method of Writing the Chapter and Parsing the Data

Writing about the history and development of self-study through the particular lens of the Castle Conferences has been an absorbing endeavor for us, as authors of this chapter. Fossicking through more than 700 papers in 12 conference proceedings (1996–2018) revealed too many treasures to catalogue, and doing so might have meant presenting the work in some moribund form. The breadth captured in the written artifacts is in itself overwhelming. Wanting to acknowledge and respect the contributions of so many authors is daunting. Coupled with intimate knowledge of the multifaceted nature of each Castle Conference – including the participatory collage workshops, embodiment and dance performances, readers' theater, and poetry recitals – the task of representing this work is truly mind-boggling.

The first step in organizing the papers for analysis was to render 12 conference proceedings, capturing snapshots of self-study's development over 22 years into a spreadsheet detailing dates, people, topics, and a numerical count of the number of references in each paper. Initial themes emerged through an exploratory phase of skimming the titles, authors, and content. These themes were further revised and refined, induced from the data set and from our own values, theoretical orientations, and personal experiences of the Castle Conference. Some themes resonated more strongly with us than others and became the mainstays of this chapter. These themes are by no means all-encompassing, but we are confident they draw attention to the unique contribution that the Castle Conferences have played in the history of self-study as a research movement.

After consolidating the themes, each of us skimmed the proceedings, inserted tabs (physically or electronically) to mark important passages or appropriate contributions related to a theme. We then re-reviewed the proceedings for text that spoke to the themes. This aggregated data was then shared among the authors of this chapter and, along with the spreadsheet, became the basis for the first draft of this chapter.

Three main themes emerged that we explore in this chapter. The first is the development of a community that nurtured self-study researchers within the Castle's walls. There have been many academics who have presented at Castle Conferences and who, by their scholarship and determination to keep teaching at the forefront of their purpose, have strengthened a flourishing community. In a sense, they have created a home at the Castle. The second theme illuminates diversity within the self-study community and speaks to understanding the role of teacher educators as critically reflective practitioners working with diverse learners and preparing new teachers to work with diverse learners and in diverse settings. These self-study contributions simultaneously illuminate the differences between – people, settings, and topics – so that the similarities can be appreciated. The third theme is the legitimation of self-study as research methodology that draws on a variety of methods depending on the purpose. This theme speaks to the crusade that is waged internally and externally to claim rigor and scholarship. There have been founding, tentative principles of self-study as methodology, succeeded by a second generation of principles, which has provided stability for the research methodology. A further generation of principles is now emerging in the richness of the community. We now explore each of these themes in more detail.

Theme 1: Castle Conference as Context – Creating a Home at the Castle

A Place Apart

Creating a community where teacher educators can meet to discuss ideas and explore their understanding of teacher education and its practices has been a mainstay of the biennial Castle Conference. The editors of the first conference proceedings (Richards

and Russell 1996) wrote that this was "the first publication originating from a conference devoted entirely to self-study research," and they invited the reader to "imagine the luxury of residing in this castle and spending four wonderful days sharing ideas and initiatives with colleagues who work in varying educational roles and contexts worldwide?" (p. vi). A residential conference in a Castle certainly is a unique and fanciful setting, but it is the structure and format of the conference that stands it apart from most others. The early organizers had met informally to discuss what they liked most and least about other conferences they had attended. One result of that conversation was that there have never been keynote speakers. Everyone, luminaries and neophytes alike, are allotted 1 h to share their research in a way that engages the audience as co-learners. There has always been an understanding that the audience will be ready and willing to interact with presenters and their ideas. In order to support a meaningful discussion, the papers are made available before the conference so that the delegates can read them and come prepared to ask questions and participate in discussion and exchange.

The thought that this might descend into a conference where the audience was talked to for an hour at a time was an anathema to the community, professing as it did that there was more to teaching than telling. A further feature of the conference organization has been that only four or five sessions run parallel. Because the number of conference delegates is restricted to no more than 150, the audience for each session typically numbers between 20 and 35 people. There is an understanding among participants that they will distribute themselves equitably among presentations. This idea is reinforced by Tom Russell's note on the Castle Conference website for first-timers:

> If a room is full because we did not guess which authors or titles would attract the greatest numbers, remember there are other sessions that would be thrilled to have you join in and increase their audience size. Even if there is space to sit, if you can see that a room already has a large audience, go looking for a room that needs a bigger audience. (https://sites.google.com/site/castleconference2010/Home/thoughts-for-first-timers)

Audiences are also naturally constrained by the size of the rooms, several of which have a capacity of 35–40.

Physical constraints aside, another important difference between this and other education research conferences is the luxury of time – flexible, unrushed, and indulgent time. Teacher educators gather from all corners of the world to discuss challenges, share successes, and celebrate teaching in presentations. The Castle provides a physical space for creating a learning community of self-study researchers who are willing to question, clarify, take risks experimenting with innovative approaches, and examine and reframe their views about teaching and teacher education practices.

The early Castle Conferences welcomed a wide variety of presentations – dance, readers' theaters, plays, poems with trumpet accompaniment, half-baked ideas, collage workshops – and a variety of participants. Some participants were not clear about what self-study was but were willing to give it a try in exchange for an

exotic teachers' "summer camp" in a castle. For example, Joe Senese had a chance encounter with the call for proposals for the second conference in 1998 and was intrigued by the setting. Enlisting three fellow practitioners from his Midwestern USA high school, they submitted a proposal not only to the conference program committee but also to their high school for funding, to share their Action Research Laboratory as a model for professional development that could be extended to preservice teacher education (Senese et al. 1998). They were somewhat surprised that they were both accepted and funded and had no idea what to expect. The overwhelmingly higher education participants, however, were delighted to have secondary school teachers, and the welcome given to their presentation began a run of return trips for Joe for all but one of the following Castle Conferences.

For each of the conferences, specific instructions are given to presenters encouraging them to interact with their audience – to use them as sounding boards for ideas, converse, discuss, suggest, and challenge. As Rachel Forgasz and John Loughran (2018) noted:

> We consider the Castle conference as an invitation to do more than simply present a self-study paper; we aim to create a pedagogic experience that will engage participants in the study, both cognitively and emotionally. . . we draw attention to how pedagogic intent, practice and interpretation interact to create outcomes not always envisaged. (p. 370)

Conversations continue past the scheduled hour of presentation time, over coffee or tea, daily meals, and evenings in the Castle's pub. The sense of collegiality supports the development of deeper understanding and respect for what we profess to know and do. It is this combination of time, space, place, and ethos that ensures that the Castle Conference participants enrich their professional work and nurture the collective community.

Indeed, the papers in the Conference Proceedings were always intended to be "the first part of a two-part communication, the second part of which [was] the 50-minute presentation each presenting author [made] at the Castle Conference itself" (Lighthall 2004, p. 199). Explicitly seeking engagement and participation from the audience is evident in many papers. For example, Donna and Jerry Allender's paper (2008) ends, "In the session . . . the participants in pairs will role-play . . . Afterwards, let's talk about what we're learning from all this talk" (p. 16). Susan Constable and colleagues (Constable et al. 2008) "call upon our colleagues to build on our insights as we improve teacher education by improving teacher educators" at a personal and professional level (p. 76).

Jean McNiff (1996) prefaced her paper presented at the first Castle Conference with:

> This is not a well-formed paper. It is a way into an area that I would like to develop. I have offered opinions about why I think the area is important, and how its importance might be justified, but I am only now beginning to research it seriously. I would therefore like to take the opportunity of our conversations at the Castle Conference to share ideas with you and invite you to give me feedback on the work so far, as well as suggestions as to how it might be taken forward. (McNiff 1996, p. 1)

She concluded:

> I would be grateful to you if you could give some thought to what you do when you are listening, so that we may share our ideas at the Conference. I would be grateful for your insights to help me move forward. (p. 4)

Twenty years after Jean's comments, the dialogue among participants across space and time is as strong as ever. In their 2016 contribution to the Castle, Anastasia Samaras and her colleagues thanked 21 conference participants who had enhanced their conversation through found poems written at the previous S-STEP conference (Samaras et al. 2016). One such poem entitled "The Self-Study Movement" captures the essence of the Castle Conferences for many delegates. We come together to discuss and share the challenges and trials of teaching and researching our teaching in order to improve it. This is fundamental to inhabiting the space where our research and teaching are inextricably combined.

> One life changed
> What can it do?
> To make a difference?
> To impact and inspire?
>
> We tell stories
> To develop an ethical position
> To produce our best true selves
> Not just our intellectual selves
> A whole body experience
> That feels real
>
> Adding to each others' learning
> Breaking down the status quo
> Living in a world where our research is
>
> Being creators of social change
> For the future university
> For the public good (p. 167)

It is often difficult to convey that which "feels real" in the written work. Juanjo Mena and Tom Russell reviewed all 65 papers in the 2014 conference and presented their preliminary findings at the final session. They later published their work (Mena and Russell 2017) stating that all papers were improvement aimed, generated knowledge, and were self-initiated as have come to be recognized as hallmarks of self-study research according to LaBoskey's (2004) much referenced chapter. Three-quarters of the papers reviewed were collaborative in some way or another. However, Juanjo and Tom wrote that even though all papers mentioned trustworthiness, "about 40% failed to explain how it was achieved. Simply mentioning trustworthiness does not ensure credibility to those who do not attend a study's presentation" (p. 115). Therein lies the rub. Those who do attend presentations can attest to the considerable richness and nuanced exposition that is not easily captured in the written artifacts. The knowing laughter of being able to identify with the

presenter's conundrum, nods of agreement when a particular finding rings true, and tears of compassion when empathy abounds – these sentiments are difficult to transpose to the written word. Katharine Childs (2006) wrote:

> I believe storying to be a form of meta-communication because it aids in communicating experience – and because of that, it creates community. A story is not simply words, but the relationship between words and our experience. Community and caring grow when people share experiences. Stories create bridges between people's experiences. When someone tells us a story, even though the actual details of the experience it talks about are different from ours, there are times when we feel a certain resonance between the experiences. It is this resonance that helps us connect and relate to them as being similar to our own. (p. 53)

Many conference delegates return to the Castle numerous times and reaffirm their commitment to the community through sharing their stories of trials and tribulations. Self-study research is a way for teacher educators to ensure that learning about teaching teaching in all its complexity and confoundedness is kept to the fore. This is not to suggest that self-study is a matter of telling stories. Self-study must be more than this. As John Loughran (2008) explained, telling stories is a first step toward constructing knowledge. At the Castle Conference, teacher educators hone their story telling capabilities in order to articulate their growing understanding to a wider audience. Participating and contributing at the Castle is a means for self-study researchers to rehearse arguments and forge new understanding so that they can carry on the crusade, often in what can seem to be uncharted and/or unsupportive territory.

One such well-rehearsed argument is the transition from teacher to teacher educator or nontenured to tenure-track positions. Within the Castle's confines, delegates seek counsel from those who have already accomplished such feats. Over meals and breaks, there are colleagues ready to share their expertise as members of doctoral advisory committees, senior academics who play a part on promotion and selection panels, and others who have refined their skills in crafting funding proposals, vitae, and research proposals. Reading self-study accounts of how such deeds were accomplished by peers and colleagues enables others. In the foreword to William and Hayler's edited book *Professional Learning Through Transitions and Transformations*, Robert Bullough (2016) wrote that:

> hero narratives hold the potential for inspiring readers and listeners to recall lost commitment and faded ambitions and to reclaim themselves as authors of their own destinies... to reimagine themselves as better than they are or thought they might be and thereby suggest that they too can act heroically. (p. v)

Supporting and championing others is par for the course, and with the support of the community, self-studiers forge ahead. An example of the importance of community support is evident in Dawn Garbett's (2012) self-study. Dawn sought promotion based on research-informed and evidence-based teaching and staked "a claim for self-study research to be recognized as more than reflective practice and for theorized teaching to be accorded status" (p. 124). She borrowed the image of Crusader

Rabbit from Stefinee Pinnegar's collaborative work (Arizona Group et al. 1994) and spoke with senior academics at the conference about how best to mount her campaign. Although unsuccessful in her first two attempts, she persevered and was ultimately successful. Her self-study emphasized that being able to combine teaching about teaching and researching teaching together in a cohesive whole was a worthy pursuit in and of itself. Self-studies are typically driven by the desire to improve one's teaching or understanding of an issue rather than the imperative to publish or perish. If recognition in the academy is also forthcoming, it can be considered a bonus rather than the raison d'être. Undertaking a self-study as part of academic gamesmanship and churning out publications lest one perish is not sufficient motivation for the authenticity demanded by a self-study and the demand that transformation of one's practice be a, if not the, goal.

Others use self-study to respond to and understand their dynamic workplaces. For example, Laura Haniford and Penny Pence (2016) engaged in a self-study to reconcile their differences in an institution that was undergoing organizational change:

> [T]heorizing how this happened is important for us in understanding our own frustrations, feelings of disempowerment, and times of profound disengagement. Teacher education programs are always fraught with outside exigencies and our schools with ever changing contexts. We must develop theories to guide us, but these theories must be in a state of constant evolution and address both personal and collective issues, honoring all those involved. We believe that self-study can be an ethic for program participation. We have come to value disagreement as a way into clarifying our work, rather than as something to be stifled or avoided. (p. 178)

There are so many examples of self-study scholars who use this conference to work with and through managing the challenges of institutions' demands and personal motivations and who are willing to rehearse and articulate their learning to enhance our collective ability to understand commonalities in our practices. As was foretold in the early conference proceedings, there has always been a connection through our work that underpins the conferences:

> Learning through self-study is a process with no real end-point. For each of us the journey is different and, although our paths continue to cross in many ways, they are also divergent as issues and experiences influence our understanding of teaching and learning about teaching differently. (Hamilton et al. 1998, p. 1)

Fundamental to self-study's aim is to improve pedagogical practice and to add to not only our own but also others' understanding of this complex task. Five teacher educators (Constable et al. 2008) have captured how powerful studying one's own practice in concert with others can be. Striving to become adaptive experts, they wrote:

> Routine experts learn to do something well and continue to use the same approach with greater efficiency over time. Adaptive experts, in contrast, are willing to change their core competencies. Change, while beneficial in the long run, can be emotionally as well as

practically disruptive in the short run. Our self-study unveils efforts to move beyond the stance of routine experts who develop an approach to teacher education that works and stick with it, in order to become adaptive experts who continually reshape their expertise. (p. 75)

They wrote that the experience of being part of a self-study group was:

valuable and satisfying. Conversations were dynamic and allowed members to express frustrations and to celebrate successes . . . Self-study within a group context provides the right level of challenge and support, promoting professional growth while cushioning the emotional blows that are a natural by-product of moving into uncharted territory. (p. 76)

For those who attend the Castle Conferences and join the community of self-study scholars committed to teaching, this support and challenge is magnified exponentially.

Scholars at the Castle

Coming together as a community of scholars on an equal footing to share and discuss ideas and experiences requires openness and authenticity. Full professors, deans of faculty, program leaders, doctoral students, school-based teachers, and teacher educators mix with ease. Pivotal in nurturing this open-minded stance and willingness to learn from one another have been certain key players. These scholars have been instrumental in setting the direction and tone of the Castle Conference. Tracing the influence and impact they have had on the conferences through each iteration has been beneficial to understanding how the conference has remained vibrant. Tom Russell, John Loughran, Stefinee Pinnegar, and Deb Tidwell are four such notable scholars who have contributed at least one presentation to each of the conferences (1996–2018). Their influence has seeped into the foundations of the Castle Conference. There have been many scholars who have shone at the Castle Conference, but we acknowledge these four as guiding lights from the very first Castle Conference. As we now explain, each has had a different influence on the proceedings and essence of the conference.

Tom Russell, as a full professor at Queen's University, liaised with the proprietors to convene and host the first 11 conferences. He co-edited the Castle proceedings in 1996 and 2000 and authored or co-authored 21 presentations at the Castle Conference between 1996 and 2018. Tom has co-authored with more different colleagues from within his institution, Canada, and internationally than any other presenter at the Castle Conferences. For example, he has written with his department chair, school teachers, college professors, former students, colleagues from Queen's and other Canadian universities, as well as colleagues in Australia, the USA, Spain, and Chile.

Tom's research is grounded in his wealth of practical experience. Tom has always been focused on making a positive difference to his students' learning journey in the long term although, as he, and many other self-study researchers, have realized, "teaching's greatest mystery is the fact that we have no control over what our

students make of what we say and do as we teach" (Russell 1997, p. 41), much less what they are going to remember about the teaching in years to come. Some of his student teachers have gone on to complete their doctoral studies and become teacher educators and leading self-study scholars themselves. Shawn Bullock is one such former student-cum-colleague. Tom first presented with Shawn in 2006 about the assumptions they both had as they continued to learn about teaching (Bullock and Russell 2006). Shawn has since co-authored 13 papers with 10 different collaborators and has 17 papers published in the conference proceedings.

Tom's teaching must be replete with treasured moments as student teachers have responded to his pedagogical turns. He wrote about one such moment thus:

> Learning from time to time, usually in unexpected ways at unexpected moments, that some new teachers did "catch the message in my teaching" and express it in their own teaching sustains my conviction that how I teach *should be* the message that teacher candidates take from my classroom. If they also remember how much teacher education consumes me as it also fascinates and puzzles me, then I have successfully shared my professional passion for teacher education. (Russell 1997, p. 46)

The self-study community has been privileged to witness this unfailing passion for teacher education through his presentations and participation in every Castle Conference.

Special acknowledgment must also be made of Tom's approach to fostering the collaborative and supportive Castle Conference ethos. His has been an unassuming hand at the helm, but his warmth and attention to detail has ensured the smooth running of all of the conferences. In conference organization, Tom has been supported by his wife LaVerne who has specialized in planning excursions to places of historical interest in the English countryside. These bus trips, organized for the day of the opening of the conference and for an afternoon during the conference, afford an opportunity to reconnect informally with previous participants and to make new acquaintances. These, and other aspects of the social program, help to foster a self-study camaraderie.

Equally influential and prolific in the wider teacher education community is John Loughran. He is a longtime champion and advocate of self-study research. John and Tom Russell's connection extends to the time when John was on sabbatical in the fall term of 1995 at Queen's University and observed every class that Tom taught. Their discussions centered on how they could help beginning teachers learn to teach. John and Tom were the founding co-editors of the self-study journal *Studying Teacher Education*. John was also an executive editor of *Teachers and Teaching: Theory and Practice* for many years. He has published and initiated much self-study work with Routledge and Sense Publishers and is the editor for the Springer published book series, *Self-study of teaching and teacher education practices*. It is through these outlets with John's endorsement that many self-study research projects have achieved wider dissemination. John has supervised numerous doctoral students and encouraged them to attend the Castle Conferences to share their work. Like Tom's doctoral student, several of John's former doctoral students, for example,

Amanda Berry, Robyn Brandenburg, and Dawn Garbett, are now regular conference contributors, collaborators, self-study researchers, and editors themselves. John and Tom Russell co-edited the conference proceedings in 2000.

John's contribution to Castle Conference presentations is characterized by the insightful and astute questions he poses to challenge and provoke an audience, a presenter, and/or himself. John's insistence nudges self-study researchers to move beyond telling stories to answer the "so what?" question and encourages them to act and transform their practice. For many, this has become a litmus test to measure the worth of a self-study. Does it have catalytic validity (Lather 1986) in as much as it re-energizes and refocuses attention on teaching? Does this research project make a difference – for the teacher educator, for the students, or for the institution? Most importantly, does the self-study add to the development of knowledge about practice (Loughran 2008)? In this paper John wrote:

> The point of this argument then is that the stories of these teacher educators' work are helpful, and readily identifiable by others, as ways of doing teaching teaching.
> However, it is the learning derived of researching their practice that leads to the production of new knowledge of teacher education practices. This knowledge is not so much propositional by nature, rather it is such that it helps to frame understandings of practice as problematic and dynamic. In so doing, they build on the work of others (both within and outside the field of self-study in productive ways). Therefore, the knowledge developed, offers real possibilities to others because it does not define outcomes as being right or wrong, or the best way to approach a given situation, rather the knowledge is framed such that it informs themselves and other teacher educators about ways of considering what they do, how and why, so that they might bring their own professional judgment to bear on their practice in their context. (p. 220)

John went on to ask the conference delegates:

> So as members of the self-study community, how do we continue to challenge our work in relation to views about the nature of the knowledge we produce from both a personal and collective perspective? How do we intend to push the boundaries of what we have learnt from self-study so that it can be structured and shared in ways that will invite further interrogation and development? It is crucial that we do not stop questioning the *so what* of self-study. (p. 220)

Stefinee Pinnegar is another example of a generous scholar who has collaborated with numerous people over the course of the conferences to push self-study research, methodology, and thinking in multiple different directions. Since 2014, emerging self-study researchers have had the opportunity to attend a preconference workshop, which has been orchestrated and organized by Stefinee. Together with a team of experienced colleagues, they have mentored other scholars and supported them to finesse their self-studies. Stefinee has also brought former students into the self-study fold – scholars who have gone on to contribute to the community such as Mary Rice, Shaun Murphy, and Ramona Cutri. Stefinee has also co-edited two volumes of the proceedings (2010 and 2012). Her work outside of the conference proceedings, through journals, books, and chapters, is prolific. Stefinee and her longtime

self-study colleague, Mary Lynn Hamilton, have collaborated numerous times on conference presentations that have challenged self-study methodology. Many of their contributions have been creative and participatory such as at the 2016 conference where they presented what could be framed as a retrospective catalogue of their work together in an installation that spanned three "Deleuzinal moments." They invited conference delegates to view and engage with their art installation during the conference and to share their own experiences at an afternoon session on the last day. Their work was announced in the program but was not published in the proceedings:

> In this work we excavate our experiences nested within our many contexts (universities-teacher education-life) and explore our catalogue of experiences in relation to our practice across our careers. Our purpose is to unravel tensions among theoretical perspectives, personal experiences and academic choices using visual representations of our maps of destiny. We anchor our work in three identity sites along our landscape: a) experiences in our academic homes, b) collaboration among critical friends, and c) interactions between the academy and our desires for BECOMING strong teacher educators. Our particular experiences reveal the vicissitudes of academic life and our understandings of BECOMING. (Hamilton and Pinnegar 2016, conference programme)

Deborah Tidwell's development as a self-study scholar is an example of the trajectory followed by many committed to self-study research. She began as a reflective practitioner, applying action research methods in single-authored studies. Deb faithfully attended annual AERA SIG sessions and biennial Castle sessions and stepped into service and then leadership positions in both overlapping groups. In so doing, she moved from the periphery to inhabit the center of self-study. Deb has co-edited three Castle Conference Proceedings (2004, 2006, and 2008). She has worked with doctoral students, practicing teachers, graduate students, and colleagues in other universities. Identifying self-study scholars whose AERA or Castle papers fit themes of diversity or methodology, she invited them to contribute to books she co-edited, with particular attention to giving junior scholars a wider opportunity to become established in self-study publications. A particularly poignant collaboration with Hafdis Guðjónsdóttir gave a lasting voice to their dear friend, Mary Dalmau, helping Hafdis to edit the latter's final book (Dalmau et al. 2017). One of Deb's many strengths is her empathy and support of newcomers to self-study. She is very talented in helping novice researchers identify what is important in their work and how to keep moving it forward. Deb is a doyenne held in high esteem by the community.

The influence of these key scholars has extended across conferences, continents, and contexts. Such generosity and genuine interest in one another's research has set an example that others follow. Many repay their gratitude or express their willingness to contribute through mentoring others and collaborating in an ever-widening network. Opportunities to collaborate are often initiated at the Castle Conference but extend well beyond the Castle walls. Spin-off edited books around themes that are first talked about around the dining hall table are a testament to the generative and productive nature of the conferences. At the fore is the abiding drive

to enhance teacher education practices and contribute to our knowledge about teaching teaching.

Holding the Castle Community Together

What are the threads that have held the self-study community together? One of the most endearing traits of self-study researchers is their ability, if not their compunction, to be authentic about their travails. As Donna and Jerry Allender commented in the first conference proceedings:

> The space between comfortable and uncomfortable is where significant learning occurs. This is especially true for self-study. For this reason, we have spent substantial energy over the years on creating and finding the kinds of community that support our efforts. (Allender and Allender 1996, p. 14)

At the Castle Conference, the Allenders found a place where they could share ideas and deepen their understanding of their life's work. Anyone dipping into the conference proceedings finds many examples of teachers who share moments of retrospection, such as something a student or colleague has said that makes a profound difference to the way they view their work, and importantly their priorities. In the retelling, their learning also has the ability to teach us. One such example is a contribution by Allan Feldman (2000). His study was sparked by a doctoral student who asked to discuss her proposal with him at a conference. He said he could spare 25 min. Her poem in response to this chunk of time compares the value of 10 min more. The poem concludes with the line "Take care...It is not the amount of time my friend, it is the quality of time" (p. 64). Allan's ensuing self-study considered his experience of time. He acknowledged his lack thereof stating:

> I had reached a new level of being busy – I now know that there were things that I just would not get done. Why is that true and what does that mean? Why is it that my life as a teacher educator feels like it is slipping into the future? Why does it feel like time's arrow has become a rocket? (Feldman 2000, p. 62)

Many in the audience would have nodded their heads in agreement. Allan claimed there is a time crisis in teacher education:

> because there is not enough time to do what is being asked of us and what we feel responsible for or obligated to do. Teacher education is a caring profession. To do it right means to have enough time to work directly with students and teachers, to listen to what they say, and to use our expertise to give reasonable advice. But teacher education has entered the mainstream of the university, and we, as teacher educators are required to "produce knowledge" through research and other scholarly activities... for many of us... engaged in self-study of our teacher education practices, our desire to engage in these activities has a moral basis. We want to inquire into our practices to learn more about the nature of teaching, teachers and teacher education because we believe this will lead to better lives for students, teachers and the others engaged in schooling. (p. 63)

He offered no suggestions to ameliorate the crisis. We suspect that little has changed in the intervening years; if anything there are even more pressures on our collective energy and resources. Perhaps, encouraged by Feldman's research, the delegates may have taken a moment to consider their own responses to the demands of academic life and slowed time down – however briefly – to gain a new perspective. It seems that such is the lot of an academic and scholar but – even more so – a committed teacher educator.

The notion of teaching as a caring profession echoes throughout the proceedings. As Jean McNiff (1996) wrote: "listening to the message in the spoken words but also the message in the unspoken values. And the actions in which the words are offered speak louder than the words themselves" (p. 4). Jean also wrote that "the literature of self-reflective practice is rooted in the idea of care, that practitioners make a moral commitment to improving their work, which itself arises from a commitment to act in the other's best interest, to care" (p. 4).

In the first conference, there was a large contingent from Queen's University. In fact, 8 of the 43 papers were linked to Queen's University. Tom Russell and Rena Upitis, the newly appointed Dean of Education, co-authored a paper that detailed how a community had been fostered through an honest and frank exchange of emails. This reflection from Tom about one exchange between himself and Rena is underpinned by the sense that we are all positioned in different ways in any community:

> In a university community, it is easy to identify "the new and the vulnerable" in the form of those who are working for tenure. Often these people are young, but this is not necessarily the case. Having been awarded tenure after six years some 13 years ago, I have to accept the fact that I am not new here. Yet I remember those early years very clearly, and felt "new here" far longer than most people seemed to credit me with being new. We who are "older" are easily painted with a single brush, when in fact we vary enormously in our relationships to whatever community exists around us. We who are "older" are not a homogeneous community in any sense beyond mere "been around a long time." Although much has changed in Rena's first year on the job, we are still a community with disparate views about the relevance of research in a Faculty of Education that, some say, should first and foremost be known for good teaching. We have still not resolved the "common sense notion" that doing research means neglecting one's teaching. (Russell and Upitis 1996, p. 140)

Perhaps more than anything else, self-study of teacher education practices research has given Castle Conference delegates wherewithal to combat the prevailing idea that doing research means that teaching should be relegated to lesser importance. For self-study researchers, the Castle Conference is a haven where we can luxuriate and let our passion for teaching in concert with research run amok. Thus, the Castle Conference has become a communal space where researchers in teacher education can gather to take risks, reveal vulnerabilities, and speak honest truths about researching and practicing teaching without fear of judgment or reprisal. The building itself contributes to this sense of safety and openness, as its distinctive castle properties lend an "otherworldly" atmosphere to the conference, far removed from the stresses of daily academia. Clearly, however, it is the participants

themselves, supported by the conference programmers, who have nurtured this community and created this open and supportive space. Just as the Castle has seen many changes, so too has the community changed and developed. As Rachel Forgasz and John Loughran (2018) pointed out:

> the Castle Conference creates opportunities for self-study researchers to be safe *from*: personal criticism; marginalisation; rigid pre-ordained structures; and, the pressure of conformity. Perhaps more significantly, an environment that offers safety *from* all of these oppressions then simultaneously creates possibilities in terms of safety *to*: take risks; innovate; be vulnerable; and experience learning through uncertainty. (p. 372)

A thirst for new knowledge and an openness to learn from multiple others remain at the heart of the self-study community. There are many who interrogate and worry at the challenges and issues that are constant in teaching teaching in dynamic and diverse contexts.

Theme 2: Celebrating Diversity at the Hearth of Self-Study Practice

The theme of diversity in the Castle Conference papers emerged from an initial review of the proceedings. In concert with the original commitment of the Baders, offering all students an educative experience infused with social justice and civic responsibility aligns with the desire to teach in ways that make a difference for all. At every Castle Conference, there has been an eclectic mix of delegates who share a passion for improving teaching, but this common disposition aside, the contexts, challenges, and characters are diverse. The contributions differ enormously in scope and intent. For example, one may celebrate a student teacher's response to a child, unable to use spoken language, who eye-points her preference for which hat to wear in a play (Johnson 1998). In another, as a result of their research, teacher educators may make the statement that Whiteness is an issue for their teaching because it is both figuratively and literally in their face (Griggs and Tidwell 2012). A multicultural research group from a politically fraught country reiterates the message that teaching is always relational (Barak et al. 2016). In 2014, a group of 16 researchers produced a collective self-study on gender, feminism, and queer theory in education (Abi-Hanna et al. 2014). Supporting teachers to adopt frameworks that challenge heteronormativity in schools and embrace LGBTQ youth was the focus of a workshop (Taylor et al. 2018). Even though the stories that self-study researchers tell are specific to themselves and their contexts, what other self-study researchers take away from the stories is germane to their own practice. This is a case of "I tell my story for me, you hear my story for you" (East et al. 2009, p. 61). In this section, we return to the "so what?" question that self-study researchers ask of themselves and their colleagues. As Tom Russell (1997) has stated, *How I teach is the message*. That is, students take a great deal more from who we are and how we interact with them rather than what we may present as content knowledge. Self-study researchers'

understanding of this powerful and enduring message underlies the following section where we discuss the importance of self-study for improving teaching for all students.

The Importance of Self-Study for Socially Just Practice

Self-study researchers are intent on improving their practice, and a focal point often is finding their way to integrate social justice into their courses. Enabling preservice teachers to interact with pupils of diverse cultural, ethnic, or racial backgrounds in respectful and supportive ways is a recurrent issue in Castle contributions. Acknowledging personal trials and challenges at the Castle Conference is a way for delegates to expose their vulnerability and discover innate strengths. As Vicki LaBoskey (2004) wrote:

> We all have issues to overcome, "isms" to undo, strengths to enhance, limitations to minimize in our ongoing efforts to construct and reconstruct our identities as teachers and teacher educators for social justice. Thus, this research stands to benefit all of us concerned about teacher identity formation and transformation. (p. 175)

Ensuring that "education contributes to the promotion of equity, peace, social justice and the universal realization of human rights" (Tudball 2004, p. 251) is a project important to many people. Libby Tudball's study was set in the context of internationalizing a teacher education course to support Australian teachers to be active in socially just ways in a diverse world. Preparing teachers to take their place on a world stage takes on particularly complex dimensions in some contexts. One such context was explored by Israeli colleagues (Barak et al. 2016). This collaborative group studied how they could create a respectful and safe multicultural learning environment for themselves and their Arab and Jewish students. Through their self-study and ongoing research, they exposed blind spots within their professional space that led toward testing and modification of their assumptions, understandings, and ways of being and becoming as educators. As part of this ongoing collaboration, Bobbie Turniasky, Smadar Tuval, and Dina Friling (2018) discussed the tensions inherent in working together:

> Exploring and addressing [cultural identity] is crucial for personal and professional development but is dependent on trust between the participants. Trust is difficult to build and easy to destroy. As teacher educators, we walk the fine line between the costs and benefits of encouraging authenticity and a connection to our surroundings, and building a temporary, semi-insulated learning environment. (p. 226)

Walking this fine line and juggling the need to be authentic with students alongside the need to maintain a sense of professional self-preservation is one thing; being willing to critically focus attention on the issues that self-study research surfaces makes articulating findings even more challenging. For example, Linda

Fitzgerald (2004) acknowledged the inconsistencies in her teaching about diversity and examined possible reasons for them. Taking Russell's *How I teach is the message* to heart, she wrote:

> I tell my students that still, all these years later, I am a racist in many ways, but I am committed to being aware of and to working against my racism consciously and conscientiously to the best of my ability. . .. Although I have worked hard to cultivate an awareness of my defensiveness about race, my reflections and other data about my teaching lead me away from seeing this as the major explanatory factor for the times that I avoid directly addressing racial diversity. In particular, on the rare occasions in which I have students who are members of racial minorities, I find it easy to address racial issues with them directly (they nod approvingly at my "I'm a racist" story.) However it is in those very semesters that I am most likely to avoid addressing publicly race in the class. (p. 109)

In exploring the reasons why she felt reluctant to address these issues, Linda talked honestly about her "lack of knowledge and skill in preventing color-evasion and power-evasion" (p. 111). She urged other participants at the conference to develop plans of action in order to address issues raised through diversity in their practice as teacher educators. In doing so, she highlighted how difficult it is to walk our talk but also how important it is that we continue to try to do so.

Such honest appraisal and insight is a hallmark of self-study. Self-study research enables teacher educators to examine their practice and to support one another to take steps to transform it. This is typified by Anne Freese and Amber Makaiau's (2012) self-study. As they wrote:

> Sharing our challenges and breakthroughs gave us confidence to keep trying. We shared our beliefs, personal experiences, and biases. We did not always agree, but we had one another to use as a mirror to challenge our assumptions about Hawaii as a racial paradise. . . . As we immersed ourselves in our ongoing study of our practice, we learned more about ourselves as well as new ways to encourage a "personal, constructivist and collaborative" approach with our students. This approach helped the students frame and reframe their assumptions about "the others" by realizing that issues of drugs, racial biases, violence, disability, and marginalization are not somewhere else, but are right in our own classrooms. Such insights broadened their thinking in terms of how we need to confront our biases and help our students better understand themselves and others. We learned how aspects and characteristics of self-study can have a significant place in our teaching about multiculturalism, particularly because it creates a direct, personal connection to us and the students. Most importantly, we learned that self-study is not an additive to our teaching, but rather it is an integral part of what we believe and how we teach. Through our increased awareness we can be better positioned to assist our preservice teachers to meet the needs of their students. (p. 116)

And so, we turn to discuss some of the challenges that self-study research has wrestled with through the Castle Conferences. As Vicki LaBoskey noted, we all have our own "isms" to undo in our own contexts, but underneath this is a common desire to improve education and educational practices.

Telling Our Diverse Stories: Large and Small, but Never Insignificant

Issues that self-study researchers have presented over the course of the conferences range from institutional and programmatic dilemmas to those that are more personal in nature. For example, addressing the challenge of enacting change at a personal and institutional level was the focus of Morwenna Griffiths' (2000) longitudinal study. She noted how slowly change happened and, indeed, how little changed in her own project to integrate a social justice approach to teacher education – for her colleagues and, on reflection, for herself. She followed up her colleagues after 3 years and found:

> Sometimes they re-told incidents and sometimes they repeated intentions about what they might do now. Most of them had the same kinds of concerns and focus of interest that they had had previously. Those who began by being most interested in race, gender, class, special needs or sexuality remained focused on that. So at the level of the personal (the small tale) and at the level of the larger political structure (the tall tale), had much changed? I thought I, myself, had changed my own mind as a result of the project. I could even think of examples. And yet I can see plenty of instances where what I have done could equally be said to be 'the same old story', even if with a new twist. (p. 97)

Change is invariably slow and painstaking. It is also often very elusive. Even though on the face of it one might think that changes are being wrought, this can be little more than a facade. Mary Lynn Hamilton's (1998) contribution to the second Castle Conference drew from the literature on culture and difference, beliefs, and autobiography to explore how teachers from the dominant culture might learn to better communicate with ethnically diverse students in schools. As a result of the work with her colleagues, Hamilton put forth the idea that many students operate under the "Tinkerbell tenet" of teaching, that is:

> a strongly held belief that something will occur solely on the strength of that belief, like the saving of Tinkerbell in the 1950s version of Peter Pan. In this play . . ., Peter plaintively invites the audience to "help save" Tinkerbell with the words—"If you believe, if you really believe. . ."—as if the simple act of believing might save this dying sprite. (p. 119–120)

Mary Lynn admitted that her self-study informed her that she too suffers from the Tinkerbell tenet of teaching and that she had made assumptions about her students based on her belief that "things would 'just work out'" (p. 120). She became frustrated because her hopes for her students' greater understanding of diversity and racism in schools did not match her lack of ability to provide opportunities for them to learn about these issues due to institutional constraints. She continued to explore this mismatch in the third Castle Conference. There were many factors involved in the reform of a program, which Mary Lynn Hamilton (2000) acknowledged could be both overwhelming and intimidating. Although she had a mandate to enact change at her institution, her colleagues' responses to calls to support social justice were lukewarm: "'I don't want you to think that I don't support social justice . . .' or 'maybe if we just use other terms. . .'" (p. 111). Their responses suggested that

racism played a part in thwarting her attempts. Mary Lynn challenged other white scholars to confront privilege and injustice wherever possible in their practices and their workplaces because these matters don't "just work out" by themselves. It takes fortitude and perseverance to keep moving forward, whether this is at an institutional level or on a personal level with ones' students.

Various self-study researchers have challenged their audiences, through their presentations and writing, to "walk our talk" with regard to anti-racist teaching and to encourage students to critically reflect on their own biases and assumptions. Just as there are lukewarm responses from colleagues, students can also push back and argue from a privileged position. Michael Vavrus (2004) explained that despite having 80% of the teacher candidates in his course comment that they had become more aware of their "racialized perspectives" (p. 252), there were students who could not, or would not, see the world around them in all its rich diversity, nor how they themselves were positioned with respect to others:

> Six percent, all white women, expressed abstract colorblind concepts that helped them to avoid questioning their own social positions. The other 14% of the sample did not address any issues related to their racial identity as related to their teacher identity formation. The primary reason was an overt denial of the relevancy of the relationship between one's identity formation as a teacher and one's racial identity. Two of those students, both white males, eventually left the program by the end of the second quarter. (p. 256)

Despite this frustration, the overall tenor of this paper (and many others) is that teaching that explicitly addresses issues such as racism can have a profound impact. It can facilitate an awareness of professional identity and reinforce the importance of knowing yourself, as one of Vavrus's student teachers wrote:

> I failed to realize that individuals have to look inside themselves to find their own racial identity and where they are positioned in society before they can take the responsibility of nurturing another human being. [I cringe] at the dominant Anglo practices that I embraced as normal, just, and accepted throughout the years. (Vavrus 2004, p. 256)

If this is the transformation in our students' professional identity that we hope to get them to work on, then we must continue to push them, as well as ourselves, to become more self-aware.

Self-study is so often a driver to understand and act upon our own biases. For example, Timothy Spraggins (2004), an African-American male educator, pondered his choices for dealing with minority students. He asked whether his method of interaction with them reproduced subconscious and internalized prejudices:

> Does this mean that I just might also regard black men students as more likely to create trouble for themselves and less likely to accept responsibility for doing so? Was this subtly communicated to me during and internalized from my early teachings? I have functioned under the premise that my educational and professional experiences, along with my personal reflections on both fronts, push me to seek, to stand with, and to purge my own flaws as best I can. This journey, however, has pressed me to accept a new possibility: not only have I not purged myself of certain prejudices but I cannot see the very ones that inform important

aspects of my personal and professional identities. There is a possibility that deeply buried yet audible voices whisper to me that these black men are pre-disposed to trouble and that the only way to reach them is to yell and show them who is in charge. While I must sit with and seriously deconstruct this possibility, I remain disturbed and embarrassed by its possible influence on my practice. (p. 227)

Spraggin's paper provoked self-study researchers to consider the question, "What if we can't change the way we respond because we are so deeply entrenched in repeating the lessons [learnt in our own childhood]?" It is a question that gnaws away at other self-study researchers. For example, Valerie Mulholland (2006), from a lineage of Canadian settlers, wrote, "I can forgive myself for being emotionally affected by sentimental pioneer stories, but I cannot excuse my complicity in reproducing the discourse that continues to oppress and restrict the lives of others [First Nation people whose land they occupy]" (p. 196). Despite these challenges, the conference proceedings reveal that self-study researchers frequently seize the opportunity to examine such issues of importance in their own practice and disseminate their findings because they view these issues as critically important to good teaching.

Cynthia Nicol and Lisa Korteweg (2010) described their attempts to integrate indigenous perspectives in their respective institutions. They both prepared non-Aboriginal teachers to teach in Canadian schools through culturally responsive approaches to educating Aboriginal students. Cynthia and Lisa shared their vulnerabilities and concerns about their legitimacy in the process and invited others to consider their positionings and stances in terms of taking responsibility for sharing knowledge of the history of Aboriginal issues in Canadian education. They concluded their paper with insights about how the process of self-study helped them to come to the conclusion that they were on the right track for moving forward toward culturally responsive pedagogy, despite the fact that this idea is neither linear nor well-defined:

We, as teacher-educators and teacher-researchers, must take seriously the critical need for the development of courses and professional development that integrate respectfully Indigenous epistemologies as well as develop activities/assignments that prompt decolonizing reflexivity by the teachers. It is a difficult task for which many of us as teacher-educators are not manifestly ready. Yet our results indicate that teacher professional development programs can open up participation by non-Aboriginal teachers in cultural experiences so that participation might strive to be more culturally responsive. We present these research projects and our own critically reflexive dialogues in the hopes of offering some sort of educational direction and teacher education responsibility, one that could contribute to the larger and deeper project of humanizing curriculum across cultural differences. Our journey taken is not a linear path of steps. It instead provides a set of dilemmas, insights and possibilities for both living with and teaching culturally responsive pedagogy. (p. 186)

Writing Our Wrongs: A Safe Place to Be Vulnerable?

Yet the question remains: Why is diversity such a difficult theme to work with? We know that teacher educators find it challenging because they have repeatedly said so when presenting studies on this theme. The wide variety of possible student and contextual diversities, the delicate task of representing everyone's point of view,

and the fears of misrepresenting groups or individuals all add layers of stress associated with focusing on multiple variants of diversity in teacher education. And yet, self-study researchers continue to do this work because they support the critical importance of acknowledging diversity in education and of teaching their students to be mindful of diversity in their own teaching. What makes the Castle Conference special for those who are passionate about teaching in ways that acknowledge and nurture diversity is that it provides a safe place to test ideas and gauge audience responses, including reflections and research on diversity in education. Participants can learn from one another about what has been possible, fruitful, problematic, and productive. Acknowledging personal trials and challenges at the Castle Conference is a way for delegates to expose their vulnerability and discover innate strengths, allowing them to push beyond the individual diversities and focus on what is important to teacher education: humanity, relationships, and caring about each other.

Self-study demands a level of self-awareness and criticality that is rarely experienced in other research methods, perhaps because the self-study community encourages and supports willingness for researchers to expose their vulnerabilities. In her study with Jan Guidry (Guidry and Corbett-Whittier 2000), Connie Corbett-Whittier's example, quoted below, invited the reader to empathize with the sense of frustration and exhaustion she felt:

> In Kansas, education faces many challenges. The most controversial are those that question the division of Church and State. Several groups are involved in attempts to influence legislation and regulations in ways that would weaken this separation; collectively, these groups are referred to as the Religious Right. . .. I had a student last semester who is an active member of the Religious Right. I was exhausted after each class. For the first two weeks he followed me to my car after class believing that if he just kept talking I would see that he is correct in his views. . .

> The negative experiences cited lead to the positive outcomes. For me, I realized the importance of knowledge and my personal relationship to it. I want to learn everything and I want my students to share my passion. To teach is to be passionate about learning. . . my purpose is not to change others' beliefs, but to provide ways for them to ensure that the beliefs they espouse are truly their own. (p. 102)

Jan and Connie concluded with a vision statement:

> To better teach children and adults in this new century, we must no longer be afraid to address bias and stereotypes directly. We need to be explorers of a new, exciting diverse global community. Confronting our stereotypes will not only aid us in challenging students, but it will aid us in becoming better learners, teachers, and better people in general for the millennium and beyond. (p. 103)

We can only hope, given the current state of world affairs, that self-study strengthens our conviction that teachers can and do make a difference in the lives of their students. In the next example, to illustrate the point that teacher educators can and do make a difference, we consider Deb Tidwell's (2000) contribution to the third

Castle Conference. Through journaling and reflections, Deb looked at different ways of valuing students in her courses and how this approach affected her understanding of their learning. By doing so she was able to closely examine her expectations of three students in particular in order to better understand what she believed was effective teaching. Particularly powerful was her critique of her attempts to reach Martin, an undergraduate student who could be profiled as at-risk. Martin arrived for the first class late; he was the only African-American in the class; he was largely ignored by his peers; he had difficulty being punctual or handing in assignments on time; he started to miss lectures and one-on-one meetings that had been arranged in an effort to halt his failing trajectory. Martin, in response to an initial survey of interests, had stated:

> that he had experience working with preschool children for three summers, and wanted to teach in Florida or Texas working with kindergarten through third grade levels. Under the category "something unique about you," he stated "I never give up on any one." He explained that in his life experiences, people had given up on him when he knew he could do things. He had trouble following directions, but if people took the time to explain things to him, he did "alright." (p. 238)

Deb tried to support his academic journey and chronicled her work through journaling and instructional documentation. Despite her best efforts, "by the middle of the semester, Martin had missed 5 out of 16 class meetings, and 4 out of 7 personal meetings with me. Martin withdrew from class at midterm" (p. 239).

Deb voiced fundamental questions germane to all teacher educators about the "purpose of higher education: Is it an environment that should be shaped for all students, or is it a unique environment for students possessing institutionally preferred knowledge? Is this a cultural issue or a quality issue?" (p. 241). In her presentation, Deb shared her frustration with not being able to articulate a meaningful way to value this student in her course and her lack of success in understanding his learning. Bringing this story to the Castle Conference allowed Deb to see the situation as one of many possible outcomes of her study and an opportunity for her learning more about her students generally and acknowledging her efforts at valuing their perspectives, rather than seeing herself as a failed teacher educator.

Researchers exploring their own experiences with diversity have also found a space at the Castle to dialogue with others about their challenges of fitting into White-majority university settings. Barbara McNeil (2010) described her journey of resistance to historical discourses that labelled her racially while she worked as a school librarian and then as a teacher educator. She explored the difficulties of integrating social justice perspectives in her teaching and the open resistance some students have to a nonwhite professor who insists on engaging students in anti-oppressive dialogues about White privilege and racial discrimination in schools and society. She wrote:

> This paper grows out of a self-study that explores my public and private worlds as a racialized Other. It traverses my lived experience as an African-Canadian teacher-educator and how I represent myself in a faculty of education in Western Canada where the space is mapped and produced as white. (p. 160)

Barbara's study led her to more fully understand the many complex issues facing professors who do not fit the stereotypes that students may expect to see. She also found a way forward to reimagine how to interact with students who questioned her authority and place in the academy.

> The dialectical nature of the interpretive frames used in my self-study suggests that charting an anti-oppressive course forward implicates individuals (professor and students) and the institution. As I examine the experiences I shared earlier, I see that I did not take the time to sufficiently understand my teaching context and map a course of how to operate strategically and effectively within it. I did not see that, unlike my white colleagues who generally fit the students' image of who can be a professor, I would need to act with more caution in introducing and undertaking issues related to race, social justice, and equity. (pp. 160–161)

Once she felt ready to share her findings, Barbara discovered supportive colleagues who gave her confidence to work toward building better relationships with her students.

Lis Bass (2002) posed thought-provoking questions at the beginning of her chapter:

> I wanted to do a workshop on race and self-study with a colleague who is multi-racial, but ultimately he felt it was important to focus his work, to develop his scholarship in a "safer" environment. Most of us would be upset by the idea that the castle is not a safe place for working with issues of race; but then again, most of us don't understand why self-study is white. Given our goals for better classrooms, our diverse students, and the diverse situations that they are going to teach in, how can we make self-study a better place for people of color? (p. 20)

Lis described her own life experiences where she tried to live her beliefs and values as a person who supports diversity and equity and the difficult consequences that ensued for her. Her auto-ethnography permitted her to reach out and examine the academic experience of herself and others through a critical lens. Lis wrote, "The power of writing a narrative, using it to do self-study, is that it is a process and a pathway towards change" (p. 20). Has the Castle been a safe place for teacher educators such as Lis to interrupt their narratives and to teach and learn from one another? Lis wrote that she was afraid that she had so many experiences outside the norm that others would discount her and not see their own stories as empowering them to do diversity work. While her experiences were not similar to most self-study researchers, the climate of the Castle Conference permitted a frank discussion about how each individual needs to find his or her own way into exploring diversity.

It was evident to the authors of this chapter and we anticipate will be clear to the reader also that diversity within the context of self-study research contains a broad range of meanings that is difficult to contain within clearly defined parameters. Self-study researchers are focused on many aspects of diversity because understanding our students and the students they will eventually teach is crucial to building the positive relationships necessary for optimal learning. What emerges from all of the papers discussed in the above section is that the self-study research that has been presented at the Castle Conference over the years has been focused on understanding teacher education practice, including all of the people involved in that practice, in order to improve it.

Theme 3: The Legitimation of Self-Study – Raising the Self-Study Child

In this theme we make explicit the struggle to ensure that self-study can take its rightful place in the research arena. It must be noted that we are now welcoming self-study researchers who have been taught by second-generation self-study researchers, who themselves have been influenced and taught by the earliest proponents of self-study. Hence, there is an implicit legitimacy inherent in this longevity. Many self-study researchers are proud to trace their research lineage through their Castle Conference associations. We now have third-generation members of the self-study of teaching and teacher education practices community, perhaps doctoral students doing self-study dissertations with professors who had done self-study dissertations. For them, the issue of whether or not self-study was a legitimate form of research that could be accepted for a peer-reviewed publication might be hard to understand. However, before there was a handbook for qualitative research, or a Carnegie Project for the Educational Doctorate, the goal of legitimacy for self-study research and its practitioners was not guaranteed.

In the proceedings of the first Castle Conference, Ardra Cole and Gary Knowles (1996) pointed to the challenge of legitimacy for self-study:

> How do we, as a community of researchers committed to self-study both in theory and in practice, create a legitimate space for ourselves and our work both within our own institutions and within the broader teacher education and academic communities? (p. 68)

Their question also sets up the two faces of legitimacy of self-study: one facing outward as an academic discipline to be taken seriously among other disciplines and facing inward as individuals who strive to have their self-study work taken seriously in their careers. Ardra and Gary captured well the struggles to be taken seriously in those early years:

> How is the status quo challenged by self-study? Those of us who have had our self-study work (or other reflexive accounts) reviewed for publication by unsympathetic contemporaries can attest to the conserving nature of the review and publication process. Collectively, we are all too familiar with having our work characterized as "narcissistic", "self-indulgent", "egocentric", "solipsistic", and so on ….The reward structure of the academy is straightforward and, for the most part, universal. Publications are most meritorious; the more the better, of a particular perspective, style, or genre, and in prestigious refereed journals. ... Research, by extension, should follow the scientific doctrines of positivism and meet criteria of objectivity, measurement and quantification, predictability, and generalizability, and be presented in relatively detached, impersonal ways. Self-study research is antithetical to all of these principles…. … Publicized research that is both personal and practical in its orientation not only endangers the reputation of the academy but also is, by virtue of its very nature, part of a political agenda to challenge traditional conceptions of what counts as knowledge and research. (pp. 70–71)

Eleven conferences later, the sense that self-study researchers are crusaders, intent on politicizing teacher education and positioning self-study as a scholarly endeavor,

has lessened, for the most part. At each Castle Conference, we celebrate more and more publications, doctoral students defending self-study dissertations and getting jobs as assistant professors, successful bids for tenure and/or promotion, and moves into administrative roles – department head, dean, director of teacher education, and more. One might be tempted to think that legitimacy is no longer an issue. There are, however, counter stories, such as Dawn Garbett's (2012) multiple bids for promotion detailed in the Community theme above. And it continues, for example, in Brandon Butler's (2016) documentation of his institution's reluctance to acknowledge self-study research as scholarly work. Brandon was advised to use more rigorous qualitative methods in his work as he pursued tenure. In a personal communication serving as an epilogue to this story, he reported:

> In response to the feedback received from review committees, I completed several articles that used more "traditional" qualitative methods deemed appropriate by senior faculty. However, I ignored the feedback for the most part. Having "proven" that I could conduct a wide array of qualitative studies, I returned to research largely dominated by self-study. And for good reason. I had already built a research trajectory with self-study and an increasing presence within the field and positive relationships with those who conducted self-study. As a result, I received highly positive external review letters and easily achieved promotion and tenure – even though two years before I was told by an administrator that I would never achieve tenure as a self-study scholar.

Nevertheless, in over two decades of Castle Conferences, the striving for legitimacy has had enough successes that in a follow-up to the call for papers for the twelfth biennial conference, the program chairs felt compelled to remind authors that "we are committed to pushing the boundaries through fresh thinking. The conference organizers wanted to emphasize that the community is never settling for ordinary and is always challenging ourselves to exceed expectations," explaining that "The theme *Pushing boundaries and crossing borders: Self-study as a means for knowing pedagogy* encourages delegates to explore how the methodology of self-study can be challenged, enriched, and/or extended by new theories and ways of thinking" (https://mailchi.mp/22b81683e709/castle-conference-newsletter?e=4918ed6663). Is self-study in danger of becoming too comfortable or even complacent in its current level of legitimacy in teaching and teacher education practices? Is there a new generation of self-study beginning to form under the radar that will need to engage its own fight for legitimacy? Perhaps a closer look at the ways legitimation played out in Castle Conferences and beyond will help us to be alert to answers to these questions.

Legitimacy: Facing Outward

Departing for the moment from the grounds of Herstmonceux, a brief look at the matrix from which self-study arose might give the issue of legitimacy a broader context. One ancient form of establishing legitimacy is, as it is called in India, the *guru parampara*, the lineage from teacher to student, who then becomes teacher to

more students, through the ages. One mimeographed template for the dissertation of education doctoral students used to require a historical section in the first chapter of the dissertation, and many such documents a half century or more ago located the topic of research in a line starting with the pre-Socratics, or even with Confucius, or at least with Rousseau or Dewey. While no longer quite so ritualized, historical contexts still are found in many descriptions of self-study theory and methods. Indeed, we started this chapter with the history of the Castle, and in this section of the Handbook, Cheryl Craig and Gayle Curtis (▶ Chap. 3, "Theoretical Roots of Self-Study Research") trace the theoretical roots of self-study, historically. Therefore, a brief history of struggles for legitimacy for education research might be useful in understanding some of our current practices and in preparing for continued relevance in the future.

The concept of legitimacy is one that involves power; it is a political issue. Who has the power to decide legitimacy is a question that has never been answered for long without a challenge. In *An Elusive Science: The Troubling History of Education Research*, Ellen Lagemann (2000) provided more than a century of background that might serve as a context for self-study's quest for legitimacy. In the early years of the twentieth century, John Dewey's laboratory-school-based approach to education research was more complex than the behaviorism of educationists, like Edward Thorndike, who used quantitative methods and looked for lawlike regularities. The latter sought:

> to be just as scientific as their university peers, while also gaining the status and authoritativeness of established professionals, especially doctors …. what is best described as Thorndike's triumph and Dewey's defeat was an important event in the molding of educational scholarship. (Lagemann 2000, pp. 21–22)

Practitioners of education – teachers at all levels – were subjects of researchers, not researchers themselves, and the questions driving the studies came from the disciplines, not from teachers' interests or needs. However, even so, in the "contested terrain" of the disciplines versus education not being seen as a discipline, "when educational scholarship was professionalized, it was viewed with contempt by noneducationists; when it was discipline-based, it was shunned by students, who wanted 'recipes for practice'" (Lagemann 2000, p. 179).

This situation started to change in the last quarter of the twentieth century when the hegemony of a narrow positivist psychology began to be challenged for its inability to go beyond the individual as unit of analysis and explain the complexity of educational systems, of teacher-student relationships, and of social and cultural forces. In 1982, Ray C. Rist, in the Institute for Program Evaluation of the US General Accounting Office, famously took to task "the limitations in the view that 'what cannot be measured cannot be important'" (p. 439). He pointed to the dissolution through the 1970s of the scientific method of experimentation as the only legitimate method for educational research and the rise of the application of qualitative methods to educational questions and processes. The Qualitative Research Special Interest Group of AERA was established several years after Rist's statement. *Qualitative Inquiry in Education: The Continuing Debate* (Eisner

and Peshkin 1990) was the result of a conference at Stanford University in 1988. In the introduction to their book, the editors described the lingering power of quantitative methods in education:

> Notwithstanding noteworthy progress in the development and reception of qualitative research, the tradition has denigrators who remain uncomfortable with a nonquantitative approach to research. At best, they are uneasy with what they view as a rival paradigm: They are reacting to the fact of competition. At worst, they dismiss it as unworthy of the name of scholarship: They are reacting to the perception that science is _____. They fill the blank, and it happens to contain what they do. . . .In the encounter between quantitative and qualitative researchers, albeit a lopsided one favoring the former, the politics of method emerged . . . . It involved, as politics always does, power, resources, control, policy making, and personnel. (p. 2)

Continuing this rise of qualitative methods from the 1980s into the early 1990s, educationists with roots in disciplines outside of psychology began to reconceptualize education. For some the work was primarily theoretical, applying critical theories influenced by Marxism and the Frankfurt School. For others, the models for new ways of framing questions and for carrying out research came from participatory action research in labor and from other movements where the practitioners were respected and enlisted as co-researchers. Together with a flurry of new AERA special interest groups, including no less than four with "critical" in their names, which both used qualitative research methods and stated social justice aims for improving education, self-study took its place in the academy.

Publications of handbooks not only witnessed but further conferred methodological, if not disciplinary, legitimacy to methods used in self-study – first the *Handbook of Qualitative Research* (Denzin and Lincoln 1994) and a decade later, the first handbook of self-study, *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004). Peer-reviewed journals began to accept and publish self-studies, and in 2005, self-study's own journal, *Studying Teacher Education*, issued its first volume. Despite these bulwarks to protect the growth of legitimacy for self-study, individual tales like Dawn Garbett's (2012) and Brandon Butler's (2016) make clear that the job is not done. They attest to a continuing need to make the case to powerful decision-makers at individual institutions that self-study is an accepted and acceptable method of research, worthy of reward with hiring, tenure, promotion, and gradually taking on those positions of power by scholars of self-study themselves. Thus, we return to the Castle to trace the ways in which legitimacy has been addressed internally in the Castle Conference community.

Legitimacy: Facing Inward

While the second theme of diversity emerged as a distinguishable theme in titles of papers across the proceedings, only one title directly addressed legitimacy: "Legitimising living standards of practice and judgment: How do I know that

I have influenced you for good?" (Whitehead 2000). Reporting on his progress since the 1998 conference, Jack Whitehead described the long process of getting acceptance for his action research as a dissertation, having "learnt about creative compliance in meeting standards of originality of mind and critical judgment in graduating with his Ph.D. from the University of Bath in June 2000" (p. 252). Even looking for synonyms of legitimacy in titles – authorization, authority, regulation, and so on – failed to surface other papers along those lines.

Given the autobiographical nature of self-study, however, a number of papers have included as content, if not as focus, data about opposition encountered in career development as a self-study researcher. The examples of Dawn Garbett (2012) and more recently of Brandon Butler (2016) provide data about continuing issues of legitimacy of self-study in bids for tenure and/or promotion in the academy, particularly in research-oriented rather than primarily teaching-oriented institutions. In response to the needs of participants to have more than "just" a conference presentation to count as scholarly work to show to their employers, a number of changes have occurred over time in Castle Conference procedures.

The first few conference proceedings primarily were means for participants to share papers with each other, available when they arrived at the Castle, assisting in making decisions about sessions to attend and encouraging the audience to come prepared with questions or comments. But they became a springboard for wider distribution. Informally, proceedings editors would identify contributors who adhered to the conference theme and then invite them to expand their papers to chapter length for inclusion in a series of books that arose from the conferences. However, with the fourth conference, in 2002, requests from members for a more prestigious entry on their curriculum vitae led to securing an ISBN number, which has continued for all subsequent Castle Conference volumes. And, with the fifth conference, in 2004, to accommodate the needs of an increasing number of participants whose home institutions would not reimburse their travel otherwise, a double-masked peer review process was instituted for both the proposals and the resulting papers. While continuing the masked peer review, the next step in increasing prestige for conference papers (as far as institutions define it) began in 2016 with the papers appearing as chapters in a bound book published in advance of the meeting. However, from 2018, the book of Castle papers will only be available in electronic form, with no hard copy format at all, with open access on a website. The decision to shift to an open access web repository was made in order to maximize exposure of the work to an outside audience. Given the importance at some institutions of citations to one's publications as a factor in bids for tenure and promotion, chapters that can be downloaded are more available to a wider audience. Earlier proceedings that were only in paper form have been digitized, so that all proceedings are now accessible on the Castle website (https://www.castleconference.com/conference-history.html).

One Castle Conference tradition is that on the last morning of the conference, a plenary session is held in which all participants engage in debriefing the conference highlights, pinpointing areas for improvement, brainstorming themes for the next conference, and other activities for the general welfare of the

community. In 2004, at the close of the fifth conference, the editors asked for feedback on the new double-masked review process. A concern was raised about the wording of questions for reviewers to answer about the proposal or paper being reviewed: Might they constrain the process so much that nontraditional papers would be eliminated? Three people who in the past had been among the more creative presenters – having used art, music, and video – volunteered to join the questioner in coming up with a better form for reviewers to use. In 2006, the sixth conference did include nontraditional papers or presentations at the end of the proceedings as had been done in 2004 to accommodate participants who did not have a standard research paper (e.g., an invitation to a visual presentation of a photo inquiry, works in progress to which participants were invited to give feedback). However, starting in 2008, the proceedings only included full papers, virtually all with a standard research paper format. As the Castle Conference procedures for accepting contributions from delegates evolved to ensure that they are rigorously reviewed by peers and that the work is of a high scholarly standard, might some of the support for research in progress and for nontraditional formats have been muted, if not lost?

One of the contributing factors to a more rigorous review process is the physical limitations of the Castle venue. The conference has continued to grow in its popularity, but the number of attendees is restricted by the Castle site to 150. In 2018, there were 125 proposals submitted – a similar number to 2016 when there were 120. This was a considerable increase from 2014 when 93 proposals were submitted. The authors of 70 proposals were invited to submit full papers – with a final acceptance rate in 2016 and 2018 of around 50%. This acceptance rate compares with 73% in 2014, 77% in 2010, and 66% in 2008. The average number of accepted papers across the years is 58 papers, always constrained, in addition to the quality assurance of the review process, by the accommodation limit of 150 (see Table 1 below).

One of the results of the tighter review process seems to be an increase in citations in the reference list. Once self-study researchers no longer needed to look outward at critics and be apologetic for using qualitative rather than quantitative methods, the guru parampara, the list of "begats" in which an author positioned herself or himself by using citations, spoke to a more internal audience. The literature review that establishes a conceptual framework as well as empirical precedents for the research question and the methods used to answer it now is scrutinized by reviewers whose judgments determine what counts as self-study research worthy of competitive slots on a limited program. And at least some reviewers recommend that the writer add self-study citations if they are notably lacking in the conceptual framework or methods. Although each of the first four proceedings had at least one paper, if not a mode, with no reference list, after the masked peer review began, all papers had at least a minimum of two references cited and a mode of ten or more (see Table 1). Over time, while there were fluctuations depending on the measure of central tendency, numbers of references cited have risen, even as they began to be counted against the total word limit (see Fig. 2). The first editors asked for minimal references in their call for papers for the proceedings:

Table 1 Castle Proceedings descriptive statistics

Year	Number of papers	Mean number of references	Mode of references	Maximum number of references	Instructions/word limit	Acceptance rate	Co-editors
1996	41	8.3	0	23	Minimize references (Trumbull 1996, p. 143)	n/a	Richards & Russell
1998	57	8	0	36	2500 + 100-word abstract	n/a	Cole & Finley
2000	55	11	11	44	2500 + up to 200-word abstract (or up to 3000 in small font)	n/a	Loughran & Russell
2002	47	11.5	0	93	3000 words	n/a	Kosnik, Freese & Samaras
2004	59	10.6	11	40		n/a	Tidwell, Fitzgerald & Heston
2006	58	15	10	32		79%	Fitzgerald, Heston &Tidwell
2008	65	18	13	37		64 %	Heston, Tidwell, East & Fitzgerald
2010	69	15.5	13	40		66 %	Erickson, Young & Pinnegar
2012	70	19.5	16	39	3000 exc. references	77% 71/92	Young, Erickson & Pinnegar
2014	66	19	18	45	3000 exc. references	73% 68/93	Garbett & Ovens
2016	61	20	12	41	4000 inc. references	50%	Garbett & Ovens
2018	62	21	22	47	4000 inc. references	50%	Garbett & Ovens
average	58						

Average Number of References
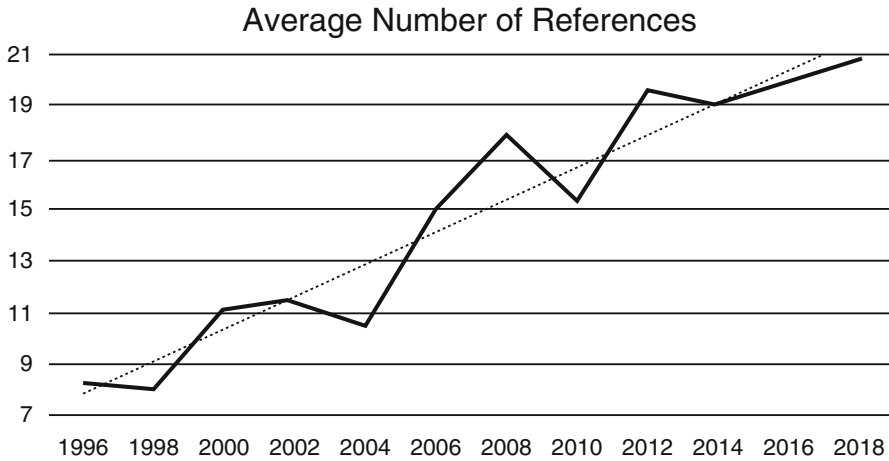
Fig. 2 Average number of references in papers by Castle Conference year

> In light of the editor's request to minimize references in order to make easier her task of collecting papers via e-mail, I will merely cite the names of various writers whose work has strongly influenced this piece. (Trumbull 1996, p. 143)

In an email about the second conference, sent out by Tom Russell in February 1998, the editors set a word limit of 2500 plus a 100-word abstract, with no specifics about references. They explained:

> This limit is necessary given the large number of presentation papers and our attempt to keep the printing costs down. The papers are more likely to be summaries than fully elaborated papers. The abstracts will facilitate thematic organization. Presenters are free to bring longer copies of their papers to Herstmonceux for distribution at their session.

From 2002 until 2016, the 3000-word limit excluded references; in 2016, the word limit rose to 4000 but now included references (see Table 1). When citations continue to rise even when the trade-off is to have fewer words in text, is this evidence that expectations about the nature of the contribution have become more traditional? Or perhaps are reviewers encouraging more conservative or traditional approaches? On the other hand, may it just be a function of the success of self-study, that more and more publications offer more and more connections for a researcher to make to work that has gone before? In that case, self-study could be following the recommendations that Kenneth Zeichner (2007) made for ways "to accumulate knowledge across these individual studies in a way that will influence policy makers and other teacher education practitioners" (p. 43).

As self-study scholars and practitioners continue their work into the future, there is a danger that the review process could reproduce the politics of method such that, to paraphrase Elliott Eisner and Alan Peshkin (1990), "They are reacting to the perception that [self-study] is _____. They fill the blank, and it happens to contain

what they do" (p. 2). Instead we need to keep questing for "how the methodology of self-study can be challenged, enriched, and/or extended by new theories and ways of thinking" (Castle 12 call for proposals as quoted above). While facing outward, self-study seems to have found a legitimate place within qualitative research methodologies and among those who acknowledge that education is a discipline with theory and methods proper to itself, not just a field in which other disciplines apply their theories and methods. But at any institution in which teachers and teacher educators conduct self-study research, individuals may yet find people in power who question their claims to have self-study count in the advancement of their careers. One challenge for self-study as it moves forward is to balance the need for criteria that claim legitimacy in such a way that individuals are supported to develop as self-study scholars but without constraining what counts as self-study so much that it prevents the expansion and development of self-study itself.

Conclusion

In discussing what stood these conferences apart from the others, one of the authors recounted her first experience of attending a Castle Conference – one that is no doubt shared by others. The excitement of seeing the Castle was quickly followed by disappointment that the actual accommodation was in the "rather dumpy" Bader International Study Centre halls of residence set a 5-min walk away through the woods. Walking alone to the Castle for the first shared meal was pleasant, but entering the dining hall was daunting. Everybody seemed to know everyone else. People were talking and laughing like long-lost friends as they queued for the buffet-style meal. And then, right behind our neophyte delegate – a friendly face, a warm smile, and sincere greeting. "Is this your first conference? Will you join me? I want to hear all about you!" This was a genuine invitation to share self, to engage in conversation, and to discuss teacher education. In that exchange, our first-time Castle Conference attendee was welcomed to the community and was no longer alone. This camaraderie and sense of being at home is an abiding memory for many delegates.

The tranche of self-study of teacher education practices research gathered together in the conference proceedings represents the work of a community that seeks to understand the knowledge created on a day-to-day basis at the microlevel of education as individuals grapple with the complex nature of practice. Every self-study has at its core an imperative to improve practice and to enhance learning opportunities for teacher educators, student teachers, and, in turn, the students with whom these professionals interact and for the institutions and systems in which they work. Self-study researchers are inquiring professionals, deeply committed to understanding themselves and their practices for the purposes of the improvement of education. Focusing on one's self is perhaps the hardest transition to make as a practitioner-researcher. It can seem far less demanding to research someone else's practice and to measure their effectiveness or impact rather than holding oneself to account.

As we look toward future conferences, we are mindful of where we have come from. In the beginning, pioneers innovated and adapted qualitative methods such as action research and reflective practices. This was a time of dynamism and flexibility. As noted, many so-called self-studies in the conferences prior to the 2004 Handbook (Loughran et al. 2004) would not have made the cut in later proceedings. They did not adhere to Vicki LaBoskey's (2004) criteria. The second phase of the Castle Conference era, spanning the middle decade, saw a consolidation around, and fidelity to, a standard fare. Both stages are vital to establish a robust community. In the latter stages, through the editorship of Dawn Garbett and Alan Ovens (2014–2018), there has been a conscious effort on their part to encourage self-study researchers to return to more innovative approaches and a willingness to push the boundaries of what is and isn't considered acceptable to the community. In this "coming of age," self-study researchers are now positioned to extend, challenge, communicate, and promote their own blend of practitioner research. They are also in a position to give voice to others and to acknowledge, respect, and respond to voices different from their own.

In this chapter, the authors have highlighted events, papers, and people to give a reader a sense of the vibrancy of Castle Conference. Self-study has evolved and flourished within this enclave. Self-study researchers have picked up the rallying cry that teaching about teaching is a scholarly endeavor. They have gone forth to spread the word as though their professional lives depended upon it.

Cross-References

► Theoretical Roots of Self-Study Research

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Theoretical Roots of Self-Study Research

3

Cheryl J. Craig and Gayle A. Curtis

Contents

Abstract

This chapter broadly traces the theoretical roots of the Self-Study of Teaching and Teacher Education Practices (S-STEP) group, a Special Interest Group (SIG) established in 1993 as part of the American Educational Research Association (AERA). Beginning with the perennial problem of the theory-practice split in the field of teaching and teacher education, a condensed version of the history of teacher education situates ongoing issues in context. Deep roots of self-study research are elucidated, and Fenstermacher's (The knower and the known: the nature of knowledge in research on teaching. In: Darling-Hammond L (ed) Review of research in education, vol 20. American Educational Research Association, Washington, DC, pp 3–56, 1994) review chapter of practical knowledge

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is used to capture the theoretical lines of S-STEP's initial and ongoing membership. The work chronicles the paradigmatic changes that have shaped the field of teaching and teacher education and brought S-STEP to its current state of being. The chapter closes with a theoretical perspective of S-STEP's contemporary literature, anticipated issues on the horizon, and possible pathways to the future.

Introduction

This handbook chapter takes a wide-angle lens to tracing the theoretical roots of the Self-Study of Teaching and Teacher Education Practices (S-STEP) group, a Special Interest Group (SIG) of the American Educational Research Association (AERA). In 1993, S-STEP members birthed a new genre of research commonly referred to as "self-study." The "watershed event" for its inception happened in 1990 with members of the Arizona Group (Stefinee Pinnegar [Brigham Young University, USA], Mary Lynn Hamilton [University of Kansas, USA], Peggie Placier [University of Missouri, USA], Karen Guilfoyle [University of Idaho, USA]) trying to understand their teaching of prospective teachers. That study was presented at AERA in 1991 and again in 1992, with Tom Russell [Queen's University, Canada] joining the panel and underscoring the need for "qualitative researchers...to study their own practices" (Pinnegar, personal communication, 2018). Having heard about the sessions from others, Anastasia Samaras (George Mason University, USA) and Anne Freese (University of Hawaii at Mānoa, USA) were some audience members who themselves were interested in reflective practice in teaching and teacher education who later became S-STEP members (Samaras, personal communication, 2018). It should be noted here that, in addition to examining the extant literature related to "self-study" research, individual interviews (shown as personal communications in this chapter) were conducted with selected researchers active in the field to clarify and augment the tracing of the theoretical roots of 'self-study' research.

This chapter on S-STEP's theoretical underpinnings begins with the perennial problem of the theory-practice split that the field of teaching and teacher education has repeatedly encountered. It then presents a condensed version of the history of teacher education to situate ongoing issues in context. After that, the deep roots of self-study research are elucidated, followed by the presentation of the significant theoretical and methodological changes the field has experienced in the meantime. In this section, the review chapter on practical knowledge authored by Gary Fenstermacher (University of Arizona, USA) is revisited and retold with the benefit of hindsight. The recapitulation captures in broad brushstrokes the theoretical lines of S-STEP's initial and ongoing membership. Some members naturally transitioned into "self-study" as a new genre of research while maintaining their other research interests. Integration, to borrow Boyer's concept, describes research conducted "at

the boundaries where fields converge" (Boyer 1990, p. 19). Other members abandoned their past research agendas and made "self-study" their sole focus of inquiry, which is an example of disruption in Husu and Clandinin's (2017) language. Disruption, as conceptualized by Husu and Clandinin, happens when the field pays attention to "unheard voices and open[s] up what counts as research in teacher education..." (p. 1169). Then, there was Jerome "Jerry" Allender (Temple University, USA) who had been studying practice in general since 1983 but had not found others with whom his research resonated until S-STEP began. After webs of connection resembling these ones above are elucidated, the chapter chronicles the many paradigmatic changes that have shaped the field of teaching and teacher education and brought S-STEP to its current state of being. To close, S-STEP's contemporary literature is summarized from a theoretical point of view and emergent and anticipated issues on S-STEP's horizon are pinpointed, along with possible pathways to the future.

Conceptualizing the Theory-Practice Relationship

> ...the Greek word for spectators, *theatai* [theoretical], until a hundred years ago meant contemplating, looking... from the outside, from a position implying a view that is hidden from those who take part in the spectacle and actualize it. As a spectator, you may understand the truth of what the spectacle is about; but the price you have to pay is withdrawal from action. (Arendt 1981, p. 93)

The original definition of *theoretical* presents a stark contrast between theory and practice (spectator and spectacle), capturing how estranged those who propagate theory can be from those animating practice. This has become a conundrum (Pinnegar 2017) for teachers and teacher educators. Their work – by necessity (not design) – is situated at the interface between theory and practice. Teacher educators must enact practice (and teach others how to enact practice) while producing rigorous research (Korthagen et al. 2006). Universally, their "Janus-faced" work must address "relevance, practicality, competence and technique," on one hand, and produce "scholarship, theoretical fruitfulness and disciplinary rigor," on the other hand (Taylor 1983, p. 4). It is little wonder that teacher educators view themselves as "living contradictions" (Whitehead 1989, p. 41). They recognize the importance of "walk[ing] [their] talk" and "practic[ing] what [they] preach" in their scholarship (Arizona Group 1996). They know that "teacher education is a uniquely perilous enterprise....in teacher education, what and how you teach are interactive, and you ignore this interaction at your peril" (Russell 1998, p. 5).

Latta and Buck (2008) assert that "[t]he gaps persistently wrestled with between theory and practice are only embraced through embodied knowledge" (p. 323) that teachers and teacher educators hold and express. Bresler (2006) similarly has stated that disjunctures between theory and practice can only be overcome by positioning the thinking-feeling-doing-being teacher/teacher educator at the experiential core. As McDonald (1996) explained, the practices of teachers/teacher educators

necessarily unfurl on the "faultline" between theory and practice where "theory is forced to confront the complexities of actual teaching and learning, and practice is forced to justify its intentions" (p. 3). Bullough and Pinnegar (2001) furthermore maintain that "only when theory [has] efficacy in a practice arena will that theory have a life" (p. 15).

John Dewey was the first North American to view educators as actively "moved by their own intelligences and ideas" (Dewey 1908, p. 16). The agency and mindedness he afforded teachers/ teacher educators, did much to mend the divide between "the knower and the known" (Dewey and Bentley 1949). For Dewey, knowledge "arise[s] from experience and return[s] to experience for validation" (Clandinin and Rosiek 2007, p. 39). In his ontological view, "...life...[does] not...explain how thought or experience initiate action, but how action generates thought in the midst of [living]" (Tomlinson 1997, p. 374). For him, knowledge was a process of knowing forged from experience that is in a constant state of flux. To his way of understanding, knowledge could be both personal and practical with it also being public and open to criticism. Dewey explained, in his own words:

> If we suppose the traditions of philosophic discussion [were] wiped out and philosophy starting afresh from the most active tendencies of today—those striving in social life, in science, in literature, and in art—one can hardly imagine any philosophic view springing up and gaining credence, which did not give large place... to the practical and the personal, and to them without employing disparaging terms, such as phenomenal, merely subjective, and so on. Why...should what gives tragedy, comedy, and poignance to life, be excluded from things? (Dewey 1908, p. 125)

But Dewey was not the only philosopher focusing on practical knowledge. Part of his philosophy built on the European tradition, which could be traced to the roots of Western civilization. Also, Dewey was not the sole philosopher argued for experience-based, nonpropositional knowledge. Confucius, Eraut, Freire, Gauthier, MacMurray, Polanyi, Reason and Rowan, and many others expressed similar views at several junctures of time. Later, women (Gilligan et al. 1990), indigenous people (Weenie 2010), and those in the LGBTQ community (Kitchen and Bellini 2012) would take similar views of knowledge.

Dewey's colleague, Richard McKeon, mapped different relationships between theory and practice in the Western research tradition (i.e., Plato, Hegel, Marx, etc.). He did so because "the problems of the relation of philosophy to action and of theory to practice are encountered in practical activity as well as in theoretical discussion" (McKeon 1952, p. 79). According to McKeon, four theory-practice interactions exist: operational, logistic, problematic, and dialectic. In the *operational* theory-practice relationship, practice leads the way. "Naïve realism" (MacKinnon et al. 2013) or a street-corner practical can occur where it does not consider what is happening beyond one's own practice. In the *logistic* theory-practice relationship, both theory and practice are approached through a theoretical lens. In this scenario, theory dictates practice and logical positivism can happen. The logistic theory-practice arrangement continues to dominate the field of education despite Kuhn's (1970) assertion that scientific truth does not exist independent of the paradigm in

which it was produced. In the third theory-practice relationship, the *problematic*, education research is driven by problems, dilemmas, and tensions (Loughran and Northfield 1998). As for the final relationship, the *dialectic*, a mutual exchange occurs whereby theory informs practice and practice informs theory. In short, "a reflexive relationship [is] established in which research becomes part of the situation, thus reflexively altering its character as the inquiry proceeds" (Connelly and Clandinin 1985, p. 194). The latter two relationships have done much to shift the teacher preparation paradigm from a teacher training mindset to a teacher education focus. Questions of "whether theory precedes or follows practice, whether practice (re)constructs theory, or whether theory and practice exist in dialectic relationship" (Orland-Barak and Craig 2014, p. 4) largely sum up the history of teaching and teacher education, which will now be briefly sketched.

A Brief History of Teacher Education

Internationally, teacher education patterns countries' developments toward nation-hood and reflects whether colonization and/or takeovers happened. For example, the United States (USA) was originally a British colony that obtained independent status through revolution and eventually rose to be an international superpower. Regardless of countries' social narrative histories, teacher education is largely viewed as necessary, driven by supply-and-demand and shaped by societal issues.

In the 1800s, normal schools where elementary teachers were prepared in the USA were the first entities to offer formal teacher education programs. These normal schools became supplanted by non-degree granting independent colleges, which eventually lost out to teacher education programs lodged in comprehensive universities. Other academics took a superior stance towards teacher education when teacher educators in colleges of education reached out to them for assistance, even though their existence as an institution was owed to the teacher educators in normal schools that they had taken over (Clifford and Guthrie 1990). Teacher education's late arrival to academia has been likened to a stroke of "bad luck" (Labaree 2005, p. 187). This hard luck, combined with teaching's status as a semiprofession (Etzioni 1969), has historically marginalized it from other fields, placing it "on the periphery" (Davey 2013, p. 1) of the academy. Of course, this is not the case for Finland, South Korea, and certain other countries. A further exception is China, which never abandoned the normal school (curriculum and teaching) tradition and instead created normal universities during its modernization period (Hayhoe and Li 2010).

During the nineteenth century, teacher certification was introduced in the Western world. Colleges of education were also established. Somewhat later, teaching became an increasingly female profession as males were recruited to higher status professions and fought in wars. In addition to more women teachers, emergency teaching credentials became necessary to meet societal demands. In the USA, temporary permit programs prefigured the post-degree alternate certification routes that currently exist in high needs areas such as urban centers serving mostly students

of color. Alternate certification teacher pathways also were introduced in parts of Australia, England, Estonia, and India, among other countries globally.

Another major juncture emerged during the Sputnik era in the 1960s. The former Soviet Union beat the USA in the race to space during the cold war, a historical event that sent shock waves throughout the world. This development turned international attention to how teachers are prepared, eventually leading to a profession of teaching arising from what previously had been a world of practice. It also solidified the institutionalization of teacher education within university settings, increased the theoretical knowledge base of teaching, and led to the professionalization of teachers in the USA and elsewhere. However, most international teachers and teacher educators were never afforded the status of doctors, lawyers, or dentists. Teaching remained "a minor profession" (Glazer 1974, p. 8), a profession existing in rhetoric only (Runté 1995).

A Nation at Risk (US NCEE 1983), the National Commission on Excellence in Education report on the state of education in the USA, ushered in the crisis of the professions (Schön 1983), which was experienced to varying degrees in the US other industrialized countries. At that time, respect accorded professionals seriously declined. The teaching and teacher education field particularly bore the brunt of the attacks, most likely because of the feminization of the profession, but also due to teachers' increasingly challenging face-to-face work with students.

In the 2000s, accountability demands in the USA, or performativity sanctions as they were called in Europe and elsewhere, increased. Benchmarks were set by policymakers because business leaders equated "competition in the international marketplace [with]. . .the 'battle of the classrooms'" (Augustin cited in Strauss 2001, p. 31). No longer were students in China competing with one another, they were also competing with youths in their cohorts in the West and elsewhere in Asia. In these situations, only cursory attention was paid to the comparative nature of the units of analysis; little-to-no consideration was accorded the complexities of culture, context, and personal and collective meaning-making (Blömeke and Paine 2008).

Unlike other countries like England, Israel, and New Zealand, it is not possible to speak of the American teacher education landscape as if it is governed by a common set of rules because education in the USA is a states' rights issue. In some US states, teacher education programs are offered exclusively by universities. In other states, such as Texas, teacher education takes many forms, ranging from teacher preparation in public/private universities and colleges, to teacher education in one of Texas's regional educational offices, to teacher education programs offered by school districts, to teacher education provided by private consultants, reform movements, and through internet companies. The bottom line is that all these teacher preparation programs are state-authorized. Along with these programs, any individual with a previous degree is permitted to teach in Texas schools, providing they have passed the requisite criminal background check and are working towards receiving their teaching credential by completing a handful of courses.

As this survey of the history of education suggests, the field of teaching and teacher education faces serious challenges, many stemming from the fact that Dewey's theory of experiential education lost, and the behaviorism perpetuated by

Thorndike and others won the right to control the field of education (Lagemann 2002). Every solution that has been proffered in the meantime, however, paradoxically calls for stronger teacher education. This trend began with the introduction of teacher certification in the nineteenth century and has continued since then. As noted, economic commoditization, academization, and fiscal restraint and entrenchment have predominantly shaped teacher education in the Western world (Davey 2013). While teachers internationally are understood to be keys to national prosperity, how they are best prepared remains in limbo, with some of England's universities ceding responsibility for teacher education to the schools (McNamara et al. 2014), Europe abiding by the Bologna Agreement (Fernandes et al. 2012) and the USA and Australia, among other countries, devolving into "what the market will bear" (Ravitch 2016).

Deep Theoretical Root System of Self-Study Research

S-STEP has theoretical underpinnings and research roots that trace through the generations. We begin in the 1950s because Dewey's philosophy of education – his belief that education, experience and life are inextricably linked – had shaped teaching and learning by that decade (Allender and Allender 2016/2008). According to Cremin (1961), progressive education had comfortably – perhaps too comfortably – morphed into "the conventional wisdom of the fifties" (p. 352). It was not long, however, before behaviorism, primarily based on experiments involving animal conditioning, was introduced in Germany by Wilhelm Wundt, founder of experimental psychology. As a learning theory, behaviorism focused on objectively observable behaviors to the exclusion of independent activities of the mind. The work of Skinner and others in the US and elsewhere accelerated the technical rationalist worldview that everything that can be planned can be realized, producing additional theory-practice divides in all professions whose "schools" had become "colleges" at universities – teaching being one of them (Schön 1983). As international teaching and teacher education became more formalized, standardized, and quantified, theoretical gains were made at practical losses. The teacher increasingly became a "technician, consumer, receiver, transmitter, and implementer of other people's knowledge" (Cochran-Smith and Lytle 1999, p. 16) while focus was placed on students' learning and acquiring new behaviors in tightly controlled environments. This spread of psychology into the field of education occurred despite positivist approaches not producing useful and applicable knowledge in its own field of study (i.e., clinical therapy) (Polkinghorne 1988).

Beginning in the late 1960s, Joseph Schwab, whose mentor was Richard McKeon, published four practical papers raising grave concerns about the nature and quality of educational experiences and how educators were expected to think and act. Schwab criticized theories drawn from the social sciences that oversimplified the complexities of teaching. This resulted in teachers acting as curriculum implementers and "agents of the state paid to do its biding" (Lent and Pipkin 2003, p. x) as opposed to being curriculum makers (Craig and Ross 2008) who are

"agents of education" (Schwab 1954/1978, p. 128) in its entirety. Schwab stressed that:

> …education is an interdisciplinary field of practice, policy and scholarship, an enterprise that depends on many theories to illuminate the commonplaces [teacher, learner, subject matter, milieu] …the idea that each commonplace can be illuminated by different theories depending on your purpose or question…[affects]…[the] practice[s] and scholarship [of] teacher educator [s]. (Feiman-Nemser, personal communication with Miriam Ben-Peretz, 2009)

"The practical" foundation that Schwab laid affected the direction of future teaching and teacher research as his students Sharon Feiman-Nemser and Jerome "Jerry" Allender (personal communication 2009) pointed out. Schwab's view of teachers as "fountainheads of curriculum" (Schwab 1983) reflected his favoring of Dewey's pragmatic philosophy of education and his Aristotelian leanings. When he presented his first practical paper (Practical 1), Schwab (1969) declared that "the field of curriculum is moribund, unable by its present methods and principles to continue its work and desperately in search of new and more effective principles and methods" (p. 1). The field, in his words, was marked by "flights" to other fields (psychology, testing, achievement), to talking about talk, to uninterpreted states, to ongoing commentaries, to re-statements of statements and to polemic debate that had not brought resolution to longstanding educational problems. Schwab (1959/1978) furthermore asserted that education was being corrupted by psychology, which at that point of time was behaviorist psychology. Schwab's scholarship declared, in the language of a biologist, that "the body [the field] …was sick…the symptoms of the disease [were] flight[s] from the field … [and that] the prescription [was] "The Practical'" (Connelly 2013, p. 626).

It would not only be Schwab and those already mentioned who would begin to turn the field around but also other students who were directly influenced by Schwab such as Michael Connelly (University of Toronto, Canada), Elliot Eisner (Stanford University, USA) and Lee Shulman (originally from Michigan State University, USA). Connelly and his former doctoral students, Freema Elbaz (now Elbaz-Luwisch) (University of Haifa, Israel) and Jean Clandinin (University of Alberta, Canada), founded a new line of research (personal practical knowledge) and a new research method (narrative inquiry). Elliot Eisner brought aesthetic knowing and art-based research to the forefront of inquiry and Lee Shulman introduced his highly influential concept of pedagogical content knowledge to the teaching and teacher education arena. According to John Olson (Olson, personal communication, 2012), "positivism [had] led to critiques of work on teacher thinking as soft. [The scholars above, among many others] helped open the field at AERA for more nuanced studies of teacher thinking that were not positivist" (Kompf and Rust 2013, p. 15).

The opening of an AERA space is evident in Clandinin's 1985 "Personal practical knowledge: A study of teachers' classroom images" article. As a student of, and frequent co-author with, Michael Connelly, she described their research as follows:

> Teachers develop and use a special kind of knowledge...Using. . .classroom episodes. . ., I offer a theoretical outline of the experiential dimensions of an image and, in doing so, present image as a [teacher] knowledge term which resides at the nexus of the theoretical, the practical, the objective and the subjective. (Clandinin 1985, p. 361)

The shift was also present in the scholarship of Sigrun Gudmundsdottir (Norwegian University of Science and Technology, Norway) (deceased) who studied with Lee Shulman. Gudmundsdottir summarized her research in the following abstract:

> This article explains pedagogical content knowledge as a narrative way of knowing. It describes how narratives serve as a means of explaining that understanding to others. It discusses two San Francisco (California) high school teachers' uses of narrative in teaching. It concludes that, because teaching is like writing a story, understanding teaching is like interpreting a story. (Gudmundsdottir 1991, p. 141)

As can be seen, multiple conceptualizations of knowledge were proliferating on the teacher education landscape. Pinnegar and Hamilton (2009) made the following sense of the different terms, which may be of assistance to readers:

> [The conceptualization] of personal practical knowledge contains within it what others label as judgment (i.e., Goodlad 1990) or concepts of pedagogical content knowledge and wisdom of practice (Shulman 1986). Schön's (1983) conception of the kind of knowing-in-action that informs the reflective practitioner provides another partial accounting for this term. (p. 21)

For Michael Connelly, however, the research focus has always been on the next step of the inquiry into personal practical knowledge and not on others' naming of phenomena in the field (Connelly, personal communication, 2018).

Schwab and his academic descendants were not the only ones theoretically influencing the field's direction. Lawrence Stenhouse (University of East Anglia, UK) and his colleagues (John Elliott, Jean Rudduck, Bridget Somekh, etc.) in England were bringing about substantive change as well. Stenhouse (1983) also rejected behaviorist theories. He similarly argued for provisional understandings of knowledge and research. Rather than focusing on behaviors such as the achievement of prescribed objectives, Stenhouse centered on processes, using the action research method (i.e., Altrichter et al. 1993; Elliott and Norris 2012) whose roots trace to sociology. Like Schwab (University of Chicago, USA) who chaired the Committee on Teacher Preparation for the Biological Sciences Curriculum Study and pioneered science as inquiry in the USA, Stenhouse also was a humanist who supported inquiry orientations. As Director of the Humanities Curriculum Project, Stenhouse envisioned a new role for teachers. Rather than facilitating learning to obtain a prescribed outcome, he believed that they should be positioned as coinvestigators of teaching and learning: they should be "teacher researchers." To Robinson (2004), theorizing teachers as researchers became a "professional necessity" because school improvement, teacher professional development and teaching as a profession were all dependent on teachers acting as agents of change. Stenhouse steadfastly

maintained that "authority should rest with teachers" (Stenhouse 1983, p. 211). He furthermore stressed that "if educational practice is not relevant to theory, then that theory is not properly a theory of education" (p. 211). Stenhouse accordingly organized the Humanities Curriculum Project around live educational problems rather than abstract topics, addressing race relations, for example, from an inquiry stance with teachers remaining neutral.

Another influential pacesetter was Donald Schön (Massachusetts Institute of Technology, USA), whose research focused more broadly on professional practices of which teaching was one. Schön's dissertation, *Rationality in the practical decision-process*, was based on Dewey's theory of inquiry (1938). Schön initiated the concept of the reflective practitioner present in Dewey's scholarship and the idea that reflective practitioners think in- and on-practice. According to Richmond (Richmond et al. 1998 [A tribute to Donald Schön]), Schön believed that education's most important lesson was that theory and practice must be "locked in critical combat" (p. 3). Schön (1983) summed up the problems of practice this way:

> In the varied topography of professional practice, there is a high, hard ground where practitioners can make effective use of research-based theory and technique, and there is a swampy lowland where situations are confusing 'messes' incapable of technical solution... Shall the practitioner stay on the high, hard ground where he can practice rigorously, as he understands rigor, but where he is constrained to deal with problems of relatively little social importance? Or shall he descend to the swamp where he can engage the most important and challenging problems if he is willing to forsake technical rigor? (p. 42)

The mismatch between the "high ground" of academe and the "swampy lowland" of practice (p. 24) prompted Schön (1983) to conclude, along with a chorus of others (i.e., Lyons and LaBoskey 2002), that a different kind of epistemology needed to be envisioned, an epistemology with different claims to knowledge than conventional epistemology whose roots are based in positivist science. This is because

> ...the concepts of a knowledge base for teaching and evidence-based education [are untenable], if and when these terms are understood to be grounded in scientific (scientistic) research on education practice carried out solely by those outside the contexts of schools and other sites of practice...with the intention of discovering universally applicable practice that will inform the work within them. (Cochran-Smith and Lytle 2009, p. ix)

Agreement on a new epistemology would attend to the "puzzling anomaly" (Schön 1983, p. 33) of practice and the development of said practice and necessarily account for reflection and knowing-in-action. Furthermore, by conceiving of knowledge in teachers' terms and demonstrating its complexity, "it [would be] possible to deny outsiders—university-based researchers or government policymakers—access to a simplistic 'knowledge base' for controlling teaching" (Carter and Doyle 1995, p. 123).

According to Walter Doyle (University of Arizona, USA) (Doyle, personal communication, 2018), "the 1970s divide in teaching research was essentially between followers of Nathaniel 'Nate' L. Gage [Stanford University, USA] and

followers of Philip W. Jackson [University of Chicago, USA]." Nathaniel L. Gage was an educational psychologist who had worked in the laboratory of B. F. Skinner. Gage (1962) promoted research on teaching as a science and vigorously spread its influence in the field. A giant in the world of education, he edited the 1962 *Handbook of Research on Teaching* and originated the journal, *Teaching and Teacher Education* in 1985. On the other side of the debate was Philip Jackson (1992), another titan, who also had been prepared in statistical measurement and would also edit a handbook, the 1992 *Handbook of Research on Curriculum*. However, unlike Gage, Jackson had experienced a paradigm shift while working at the Center for Advanced Study in the Behavioral Sciences at Stanford University in 1962–1963. There, he met a primate researcher who used behaviorist techniques to test and train baboons. Philip Jackson concluded that he was doing the same thing with children; that is, "treating them like animals in a behaviorist paradigm." Jackson immediately realized there must be "a better way to understand children, a better way than poking them with sticks" (Hansen in Aboud 2015). Upon returning to Chicago, Jackson (1968) wrote *Life in classrooms* from an anthropological point of view. In it, he argued that classrooms are "too complex an affair to be viewed or talked about from one single perspective. . .all of the means of knowing at our disposal [should be used]" (p. vii). This declaration, along with his advice that researchers "face [their] ignorance" (Jackson 1987), "[became] the standard inspiration for alternate inquiry approaches into what went on in teachers' minds and spirits, as they prepared for, engaged with and reflected on events in and around their classroom practices" (Kompf and Rust 2013, p. 9).

Members of the Invisible College for Research on Teaching (IC) also contributed theories that helped set the stage for the emergence of self-study research. IC was first organized by the US Department of Education, Office of Educational Research and Improvement when Virginia Richardson was Deputy Director and was believed to have authorized its funding. IC grew out of a meeting in which 100 researchers were invited to discuss the field of teacher education (Pinnegar, personal communication, 2018). Feeling the meetings were valuable to their work, they formally organized IC and named Lee Shulman (Michigan State University→ Stanford University→ Carnegie Foundation for the Advancement of Teaching, USA) as its first dean (Jere Brophy [Michigan State University, USA] and Stefinee Pinnegar have been IC's subsequent deans). IC was named by Shulman, who "drew on Robert Merton's observation that in academia the local "college" was often less important than the larger network of personal connections among a group of scholars around the world, i.e., the Invisible Colleges" (Doyle, personal communication, 2018). Merton was a leading sociologist who had pioneered focus groups as a qualitative research tool and introduced *unanticipated consequences* and *self-fulfilling prophesies* to the education vernacular.

IC began with a small circle of invited members and their doctoral students and eventually international researchers from The Netherlands and Germany, for example, were admitted to the group (Wubbels, personal communication, 2018). The main reason for the group's formation was shared disappointment over the results of the Coleman Report (Coleman et al. 1966), the most important policy-influencing

document of the American Civil Rights era. The report revealed that the research topics and instruments used at that time were neither nuanced nor robust enough to capture teachers' influences on student achievement. The absence of clear research outcomes, together with behaviorism being "the dominant psychological paradigm" (Lowyck 2013, p. 40), created the need to study observable teacher behaviors correlated with learning outcomes (Brophy and Good 1986). This research period became widely known as the process-product research era, which eventually became replaced by the teacher thinking era and currently, "the study of teachers and teaching in all of its complexities" (Craig et al. 2013, p. xv), using a plurality of mostly qualitative methods in a multitude of research genres, of which self-study is one.

Among the attendees at the early IC meetings was Virginia Richardson, a powerful leader (Doyle, personal communication, 2018) at the US National Institute of Education (NIE), who previously funded a plethora of ground-breaking research projects, including the Institute for Research on Teaching (IRT) at Michigan State University co-led by Lee Shulman and Judith Lanier. Richardson was originally from Canada (Clandinin, personal communication, 2018), had served in the American Peace Corps (as did Tom Russell who was mentioned earlier), and had attended Syracuse University at the same time as Ken Zeichner (Hamilton, personal communication, 2018). Richardson was vitally important because she was dedicated to improving classroom teaching and to studying teacher education from more of an anthropological point of view (Doyle, personal communication, 2018). As for IC's international attendees (e.g., Michael J. Dunkin [University of New South Wales, Australia], Frank Achtenhagen [University of Göttingen, Germany]), they were desirous of sharing their preliminary research findings in a more harmonious academic community outside of the "intellectual blood-letting" behaviorist-dominated AERA meetings (Kompf and Rust 2013, p. 14).

The paradigm shift became evident in other newly formed organizations as well. In 1983, the International Study Association of Teacher Thinking (ISATT), like IC, became a forum in which groundbreaking changes were made sense of. Among ISATT's initial members were Rob Halkes (University of Tilburg, Netherlands), Joost Lowyck (University of Leuven, Belgium), John Olson (Queen's University, Canada), Christopher Clark (Michigan State University, USA), Jean Clandinin, Freema Elbaz, and Christopher Day (University of Nottingham, UK), along with many others. ISATT was renamed the International Study Association of Teachers and Teaching in 2003 to reflect is mission of studying teaching and teacher education from the "inside out" through primarily qualitative means. This transformation meant it was no longer sufficient to capture teachers' knowledge solely in statistics and in other people's terms. It became widely agreed that knowledge culled from experience was not able to be "tested, packaged, imparted and sent like bricks across countr[ies] to build knowledge structures that are said to accumulate" (Eisner 1997, p. 7). This is because the teacher and the teacher educator as the knower, like the student as a knower, is indispensable to the body of knowledge that exists – in effect – *The knower and the known* as Dewey and Bentley (1949) earlier phrased it. For example, in 2003, Franciscus "Fred"

Korthagen (Utrecht University, Netherlands), whose dissertation, *Promoting reflection as a basis for teacher education*, years earlier built on Dewey's notion of reflection and had attracted the attention of Ken Zeichner (Korthagen interview conducted by Z. Šalamounová and R. Švaříček), delivered an ISATT keynote address on the topic of knowledge as phronesis and knowledge as episteme. Barica Marentič Požarnik (University of Ljubljana, Slovenia) specifically recalled Korthagen's careful delineation of these theoretical terms and emphasized the importance of his "onion model" of teacher professionalism. The latter model facilitated her understanding of the highly debated topic of teacher competencies that others wanted to "instrumentalize" in the knowledge base of teaching in the Bologna reforms introduced post-1999 in Europe (Marentič Požarnik and Šteh 2013, p. 54).

Interim Analysis

The 1960s, 1970s, and 1980s were marked by social change that took place in many spheres: politics, war, art, music, personal values, social issues, and technology, among other areas of significance. The generation of teacher educators entering the academy from the end of the 1980s to the 1990s onward had been.

> . . .raised on a social diet of paradigm shift as modernity gave way to post-modernity, feminism raised questions about fundamental assumptions in theory, practice and representativeness and the Civil Rights Movement brought matters of race and equality to the forefront of both social and educational agendas. [Furthermore], geopolitical shifts had caused walls to crumble, nation states to emerge from deserts and the dawning of a new sense of social justice that laid bare generations of unthinking assumptions marked by the multi-national global footprints of imperialism. (Kompf and Rust 2013, p. 7)

In addition, race, class, gender, religion and special learning needs added further complexities also needing to be contended with by faculties and schools/colleges of education internationally. In a nutshell,

> . . .as society shifted in response to growth and diversity, a concomitant shift occurred in the culture of teacher educators and in that teaching culture as a whole. The movement from practice to inquiry elevated teaching from simple practice to theorizing about practice regarding teaching and associated underlying activities in ways that legitimized teachers as producers of research and knowledge rather than mere recipients of information generated elsewhere. (p. 7)

Undergirding the shift that necessarily occurred was a self-evident truth with which the research community needed to grapple. Process-product research had produced results that were "at best, inconclusive, at worst, barren" (Tom 1984, p. 2) about how "teachers [and teacher educators] should proceed in the classroom" (Barrow 1984, p. 213). Kliebard (1993) further elaborated the problem in his critique of Wang et al.'s (1993) review of 91 meta-analyses, 179 chapters, and 61 experts in the area of teacher knowledge:

> The failure of research to affect practice is not a matter of obstinacy, ignorance, or malfeasance on the part of teachers [or teacher educators], or for that matter a failure on the part of researchers to employ sophisticated research techniques, or to amass large enough data bases. It is failure on the part of the research establishment generally to take seriously enough the conditions of teaching as well as the perspective of teaching professionals. (Kliebard 1993, p. 301)

Teaching and Teacher Education: A Field in Theoretical and Methodological Transition

Tom's, Barrow's, and Kliebard's critiques, along with the research shared later in this chapter, helped to theoretically open a space, albeit a small sliver (given the more conservative educational climate since the 1970s), for different research emphases and alternate genres of inquiry such as S-STEP. The most pivotal review chapter capturing the changes underway when self-study emerged was Gary Fenstermacher's (1994) "The knower and the known: The nature of knowledge in research on teaching." Fenstermacher's 1994 title patterned Dewey and Bentley's 1949 "The knower and the known," but featured a fitting intergenerational subtitle: "the nature of knowledge in research on teaching."

A quarter-century (1994–2019) has passed since Fenstermacher's chapter appeared in AERA's flagship publication, *Review of Research in Education* (RRE). The 25th anniversary of his RRE chapter in 2019 is an appropriate occasion to elucidate the research programs of those featured in the chapter and to show how various elements arising from different internationally recognized scholarship fused in ways that made it possible for an eclectic (Cole and Knowles 2004; Loughran and Northfield 1998; Schwab 1971) and highly promising (Clandinin and Connelly 2004; Russell 2004) new research genre to emerge and flourish on the teaching and teacher education landscape. This was especially the case for the Arizona Group because they were "influenced profoundly by Fenstermacher" (Pinnegar, personal communication, 2018). S-STEP constituted a new form of more "practitioner-owned" research (Vanassche and Kelchtermans 2015, p. 508), joining (1) action research (Whitehead and McNiff 2006), (2) case study research (Carr and Kemmis 2003; Goldblatt and Smith 2005), (3) reflective practice (Mueller 2003), (4) life history (Erickson and Young 2011), (5) narrative inquiry (Clandinin et al. 2016; Estola and Elbaz-Luwisch 2003), (6) autoethnography (Bochner 2012; Pinnegar and Hamilton 2009), (7) teacher research (Shagoury and Power 2012) (8) practitioner inquiry (Dana and Yendol-Hoppey 2014), and (9) the use of practice as a site for research (Wilson 2001). S-STEP would be followed by the scholarship of teaching and learning (i.e., Hatch and Pointer Mace 2007), which appeared afterwards on the Shulman branch of the teacher research tree.

The next part of our chapter will capture how the different lines went forward with others (newcomers and latecomers) joining the self-study research enterprise, spreading it to a multitude of subject matters and interest areas and increasing its theoretical roots while expanding its global reach. It will end with a summary of the research developments that occurred over time that contributed to its theoretical

foundation and facilitated its presence as a premier way to bring understandings of theory, practice, and policy to bear in the study of teaching and teacher education.

Fenstermacher Review Chapter: A Behind the Scenes Retelling

In a video interview published on the *Inside the Academy* website (Arizona State University n.d.a, http://insidetheacademy.asu.edu/lee-shulman), Gary Fenstermacher recalled how Lee Shulman, a former AERA president and then-editor of AERA's *Review of Research in Education* (RRE), invited him – an "unknown in educational research" (Fenstermacher's description) – to write a chapter on the status of research on teaching. Humility aside, Fenstermacher was eminently qualified to take on Shulman's task. Lee Shulman, David Berliner, Richard Shavelson, and Gary Fenstermacher jokingly called themselves the "mafia of research on teaching," a phrase repeated in website tributes (i.e., Shulman, n/d) and in interviews we conducted as chapter authors. Gary Fenstermacher held a Ph.D. from Cornell University in the philosophy of education and was interested in the politics of teaching and the education of teachers. In his early years, he was hired to a tenured faculty position at the University of California, Los Angeles (UCLA), by John Goodlad, then-Dean of the Graduate School of Education and previous Director of the UCLA lab school. A graduate of the University of Chicago and mentored by Ralph Tyler, one of education's most preeminent figures, Goodlad's theoretical roots included John Dewey from whom he came to know "the concepts of progressive education, what might [currently] be called constructivism, and the practice of applying theory with seriousness of purpose and intellectual power" (Goldberg 1995, p. 82). Goodlad's and Fenstermacher's paths would continue to cross when Fenstermacher was invited to serve as Senior Associate to the Center for Education Renewal at the University of Washington and the Institute of Educational Inquiry in Seattle, Washington, both organizations Goodlad later led. In short, Gary Fenstermacher's mentor was John Goodlad. In Fenstermacher's words, Goodlad "served as a model for educational policy and reform that [was] evidentially grounded, morally robust, and democratically compelling." (Arizona State University n.d.b, http://www.leeshulman.net/domains/) Consistent with Dewey, he modelled how "the researcher in education must. . .get immersed in complex phenomena, then withdraw and think about the issues" (Goldberg 1995, p. 82).

Gary Fenstermacher began researching and writing the status of teaching chapter with Lee Shulman and Peter Grimmett (Simon Fraser University, Canada) as editorial consultants. He had just completed his term as Dean of the University of Arizona College of Education in 1991 and his appointment as President of the American Association of Colleges for Teacher Education (AACTE) in 1990, two experiences that had further prepared him, particularly since AACTE was immersed in the Knowledge Base Project. What Fenstermacher produced was a significantly revised version of a presentation that his spouse Virginia Richardson (University of Arizona) and he had previously made at a conference in Tel Aviv, Israel, in 1993, a conference that was initially meant to be a closed conference where the following

scholars, among others, also presented: Lee Shulman, Judith Shulman, David Berliner, Christopher Clark, and Sigrun Gudmundsdottir (Elbaz-Luwisch, personal communication, 2018). The newly refined review chapter, also significantly influenced by his long-term collaboration with Richardson, drew on his philosophical background and his career-long interest in how ideas about knowledge are used and analyzed in several ground-breaking research programs studying teachers and their teaching. Fenstermacher knew his review was vitally important because governments characteristically privilege formal forms of knowledge in the "much vaunted knowledge base of teaching" (Fenstermacher 1994, p. 4). He further recognized that if educational policies were supported by science and that science turned to epistemology to justify its knowledge claims, then epistemology was critically important as well. Concurrently, he left the door open for the prevailing epistemology to be "the wrong epistemology. . .among a number of possible epistemologies" (p. 4). In the chapter's opening, he did not mention that the conventional epistemology he had in mind was grounded in positivist science, which itself had experienced/was continuing to experience a paradigm shift (Kuhn 1970). He did mention Bruner (1986) who had already championed two complementary modes of thought: logico-scientific (paradigmatic/propositional) and narrative (non-paradigmatic/non-propositional) and his belief that "efforts to reduce one mode to the other or to ignore one at the expense of the other inevitably fails to capture rich diversity of thought" (Bruner 1986, p. 11). But he did not include discussion of Schön (1995) who asserted that "the new scholarship requires a new epistemology." Neither did he acknowledge Ernest Boyer's (1990) "scholarship reconsidered," which argued for four scholarships: discovery, integration, application, and teaching and learning. In all fairness, though, Fenstermacher left a crack open where the light could shine in (Leonard Cohen cited in Clandinin and Husu 2017). His review (Fenstermacher 1994) was guided by four questions, all related to self-study's theoretical roots:

1. What is known about effective teaching [teacher education]?
2. What do teachers [teacher educators] know?
3. What knowledge is essential for teaching [teacher education]?
4. Who produces knowledge of teaching [teacher education]? (p. 5)

Where question 1 was concerned, Fenstermacher named the process-product era of research that preceded self-study and showcased N. L. Gage and how Gage believed "the basis for teaching [is] psychology. . .particularly as practiced by university-trained research psychologists" (Fenstermacher 1994, p. 7). Fenstermacher hinted that some researchers "do not see themselves as studying teacher knowledge as much as they perceive themselves as producing knowledge about teaching" – a distinction he later attributed to Pamela Grossman (1994) (International Encyclopedia of Education [2nd Edition]), a prominent former doctoral student of Shulman. Both the Gage and Grossman examples suggest a logistic theory-practice relationship, in McKeon's (1952) vernacular. However, Fenstermacher later indicated that the Shulman research program blurs the lines between formal knowledge and practical knowledge because Shulman used cases and case knowledge as "knowledge of specific, well-documented,

and richly described events" (Shulman 1986). The latter is more suggestive of the practical knowledge domain and possibly a problematic theory-practice dynamic where both theory and practice are brought to bear on practical problems. Like the others mentioned thus far, Shulman's theoretical foundation also threaded to Dewey, most specifically *The Child and the Curriculum,* where Dewey expounded on the difference between logical understanding (the knowledge of the "scientist") and psychological understanding (the knowledge necessary for teachers).

Shulman was also significantly influenced in his work on teacher knowledge by Schwab's work on the structure of the disciplines. In his review chapter, Fenstermacher detected "confusion" in Shulman's writings. This "confusion" may have been attributable to Lee Shulman also being influenced by Benjamin Bloom (the universal [Bloom] versus the particular [Schwab]) (Westbury, personal communication, 2018). Bloom, Schwab, and Philip Jackson were all faculty members at the University of Chicago when Shulman earned his doctorate there in 1962. Shulman taught at universities and led organizations in which funding for sponsored research depended on proposing studies that promise to advance the knowledge base for teaching and teacher education. Shulman transformed a report of clinical studies of diagnostic decision-making by medical doctors into a successful proposal to establish the IRT at the Michigan State University College of Education, which began operating in 1976. The IRT and its large and diverse program of research on teacher thinking hosted the founding meetings of IC and served as greenhouse for early qualitative and ethnographic studies of teaching during the "paradigm wars" of the 1970s and 1980s.

We now move on to Fenstermacher's second review question: "What do teachers know?" Here, Gary Fenstermacher mostly referred to Freema Elbaz, Michael Connelly, and Jean Clandinin as one group, and Hugh Munby, Tom Russell, and other Canadians (i.e., Erickson, MacKinnon; Grimmett) and Americans (i.e., Clift, Houston, Pugach) as another group. Fenstermacher especially noted that Canadians excelled where this question was concerned. Galeen Erickson supplied one possible reason why. Erickson attributed the success to Canada's science groups and the family resemblances between their research programs that continued even after Connelly and Clandinin broadened the scope of their inquiry to teachers' personal practical knowledge (MacKinnon et al. 2013), which, in turn, attracted attention from the USA's NIE (from whom they received funding for the 1980 proposal, *A conceptualization of the interface between teachers' practical knowledge and theoretical knowledge in effecting board policy* (Connelly, personal communication, 2018) and the National Society for the Study of Education (NSSE) (which invited a chapter for the 1985 NSSE Yearbook). As supporting evidence, Erickson noted that Donald Schön invited chapters from all three veins of Canadian research (Clandinin & Connelly; Erickson & MacKinnon; Russell & Munby) to include in his case studies of educational practices volume (Schön 1991). In an email exchange, Tom Russell (Russell, personal communication, 2018) added two supplemental reasons. First, the named researchers created "good teams." Second, Canada does not have "straitjacket pressures in teaching and teacher education [like] the US, so it may have been easier [for Canadians] to ask deeper questions." Freema Elbaz-Luwisch, who studied with Connelly at the University of Toronto, also offered an explanation,

Because education in Canada is the responsibility of the individual provinces, federal funding of academic research in education has not worked to constrain the direction of such research. [Furthermore]... a focus on bi-cultural and eventually multicultural issues [has] led, directly and indirectly, to educational efforts that acknowledge and value cultural and other forms of diversity, and likely also provided background support for research on what teachers, themselves representatives of varied groups within society, hold as knowledge and bring to the practice of teaching. (Elbaz-Luwisch, personal communication, 2018)

Unlike Russell, Munby, Erickson, McKinnon (question 2), and Shulman (question 1), Connelly and Clandinin, while similarly drawing on Dewey (especially his qualities of experience), built on Schwab's (1973) commonplaces of curriculum and the importance of teachers being curriculum-makers (Craig and Ross 2008) rather than curriculum-implementers. The University of British Columbia (UBC) research team noted that this family difference did not present a problem because "Schön's ideas fit [well] with Schwab's (1969) *A language for curriculum*" (MacKinnon et al. 2013). Also, both Schön and Schwab drew their theoretical inspirations from Dewey, and the UBC research team did, too. However, Fenstermacher (1994) noted that despite Connelly and Clandinin using "conceptions and methods that tapped [into] an important and frequently ignored type of knowledge" (p.12), their efforts not to "distort, destroy, or reconstruct this knowledge" (p. 11) resulted in their research program being highly theoretical and conceptual. On the whole, Clandinin and Connelly outright rejected the "imposition of academic theory and research on teachers" (Fenstermacher 1994, p. 10), declaring that "what is at stake is less of a matter of working theories and ideologies and more a question of the place of research in the improvement of practice and of how researchers and practitioners may productively relate to one another" (Connelly and Clandinin 1990, p. 12). Concomitantly, Clandinin and Connelly unveiled narrative inquiry as a relational form of inquiry involving relational ethics and relational ontology. Where Munby and Russell (1992) were concerned, Fenstermacher said he previously had reservations about their favoring of Schön's "an epistemology of practice," but since had warmed up to the idea. Ultimately, Fenstermacher (1994) stated that how the teacher [knower] knows and how it is known that the teacher knows remained a challenge for both Canadian research strands, given both were concerned with practical knowledge (pp. 13–14).

We now move on to Fenstermacher's question 3: "What knowledge is essential for teaching?" To Gary Fenstermacher, the research program developed by Shulman and his doctoral students at Stanford University best addressed this query through the pedagogical content knowledge (PCK) conceptualization. While Shulman's concept has proven to be one of the most frequently cited in the field, Fenstermacher was once again unable to distinguish whether it constituted practical knowledge or formal knowledge or a "blend of the two" (Fenstermacher 1994, p. 14). In a nutshell, despite Shulman and his associates "deepen[ing] understandings of the interconnections between content knowledge and pedagogical knowledge," their epistemological framing was "difficult to isolate and analyze" – something which Fenstermacher attributed to the different worlds of philosophers and psychologists. As an aside, Fenstermacher and Richardson (1994) elsewhere expressed reservations about

practices being dictated by others for practitioners: "the educational psychologist, as psychologist, is hardly ever (indeed, we think virtually never) in a position to make recommendations about practice. The disciplinary perspective of psychology simply encompasses too little of all that constitutes the universe of practice for the psychologist to assume sufficient warrant to recommend practices for teaching." (p. 54).

Fenstermacher's (and Richardson's) reservations serve as an apt transition to question 4, the final question Fenstermacher raised: "Who produces knowledge about teachers and teaching?" Cochran-Smith and Lytle's scholarship arose from the action research/teacher research genre of educational research. Cochran-Smith and Lytle also traced their research program to Schön, who, like Dewey, was foundational to their research program. To Fenstermacher, this author team was most concerned with teachers being recognized as generators of knowledge, a point with which Clandinin and Connelly agreed. Cochran-Smith and Lytle declared that they had had enough of "the. . .regime of scientifically based research and evidence-based education [which] positions practitioners as the recipients of other people's knowledge" (Cochran and Lytle 2009, p. 11). On a different note, their distinction between formal and practical knowledge, on the one hand, and formal and practical inquiry, on the other hand, resembled Richardson's scholarship, with which Fenstermacher was familiar. However, he was unable to conclusively determine which version of knowledge Cochran-Smith and Lytle defended. One thing, though, was for certain: Cochran-Smith and Lytle were bent on relocating the source of teacher knowledge. But the question of whether what was being discussed was formal or practical knowledge, or formal or practical inquiry remained unresolved for Fenstermacher, despite Cochran-Smith and Lytle's (1999) review chapter that appeared in the next *RRE* volume that directly addressed Fenstermacher's lingering query (Cochran-Smith, personal communication, 2018).

Gary Fenstermacher concluded his article entitled "The knower and the known: The nature of knowledge in research on teaching." by reiterating his overarching issues about "the problem of knowledge" (Ayer 1956). His concerns included the challenge of defining knowledge, differentiating knowledge from belief, distinguishing formal knowledge from practical knowledge and determining how one type of practical knowledge differs from another. Then, there was the need to justify knowledge claims and to avoid using terms like knowledge as feel-good "purr" words (Fenstermacher 1994, p. 33). To end, Gary Fenstermacher acknowledged the possible existence of two sciences for the study of education, stating that Cronbach and Bruner in psychology, Geertz in anthropology and Feyerabend in the philosophy of science, among others, had been challenging science's restrictive boundaries for over two decades. He furthermore admitted that a "softening of standards for truth and justification" had resulted and that "teaching is a practice informed and helped by conventional science; it is not based on conventional science" (Fenstermacher 1994, p. 43). Fenstermacher finished by saying that his comprehensive review revealed that "there are different knowers and different knowns" and that "researchers and teachers are different knowers, and the knowledge they generate as they go about their work also differs" (Fenstermacher 1994, p. 47). He further added that research professors

also can cultivate understandings of their teaching in much the same way that teachers do, which segues directly into a discussion of S-STEP's contemporary theoretical roots.

Interim Analysis

The re-construction of Fenstermacher's review of "The knower and the known: The nature of knowledge in research on teaching" theoretically locates the teaching and teacher education field at the time of S-STEP's inception. Not only that, the brief overview traces the different theoretical lines from which S-STEP attracted its membership. To begin, it is important to note that while Shulman's, Connelly's, Clandinin's, Cochran-Smith's, and Lytle's lines of inquiry continue independently in the field, Tom Russell's research program became intimately intertwined with self-study and does not exist outside of it. The same is true for others as well (e.g., Mary Lynn Hamilton, John Loughran [Monash University, Australia]). Around Tom Russell are a cluster of people including Fred Korthagen (Russell and Korthagen 2013), Sandra Schuck (University of Technology, Australia), among others, with connections to British Columbia (Anthony Clarke, via Shawn Bullock) still existing. Also, Tom Russell was instrumental in forming relationships with Australians Jeff Northfield (Monash University, Australia), John Baird (University of Melbourne, Australia), and John Loughran, with John Loughran, in turn, mentoring Amanda Berry (Monash University, Australia), Robyn Brandenburg (Federation University, Australia), Dawn Garbett (University of Auckland, NZ), and several others from Australia and New Zealand. As for the Shulman group, Alan Feldman (University of South Florida, USA), and Anna Richert (Mills College, USA) study their teacher education practices. Vicki LaBoskey (Miles College, USA), Linda Fitzgerald (Northern Iowa University, USA), and Renée Clift (University of Arizona, USA) also came from Stanford University, with Renée having been Shulman's research assistant and Gage's one-time doctoral advisee. However, she clearly traces her theoretical roots to Dewey and Schön, which the re-telling of Fenstermacher's review made evident (Clift, personal communication, 2018). As for Vicki LaBoskey, she was a graduate student of Nel Noddings and had directed Stanford University's teacher education program. She works with many self-study researchers at Mills College (Linda Kroll among others) and has coauthored with Nona Lyons (University College Cork, Ireland), Helen Freidus (Bank Street College, USA) and Mary Lynn Hamilton (University of Kansas, USA). Linda Fitzgerald works at Northern Iowa University with Deborah Tidwell, who was Virginia Richardson's research assistant, and Melissa Heston. Moving on to the University of Arizona, we find – in addition to Deborah Tidwell – the Arizona Group (Stefinee Pinnegar, Peggie Placier, Mary Lynn Hamilton, Karen Guilfoyle), who were also S-STEP pioneers taught by Virginia Richardson, Walter "Walt" Doyle and Gary Fenstermacher, all of whom have been frequently mentioned in this work. As for the two other research lines, Clandinin and Connelly and Cochran-Smith and Lytle contributed key chapters to S-STEP's first handbook. Cochran-Smith additionally conducted a group self-study

(Cochran-Smith et al. 1999). Nancy Brown (Brown et al. 2008) (State University of New York at Old Westbury, USA), who studied with Marilyn Cochran-Smith, is active in S-STEP. Where the former research team was concerned, Connelly's students' Carola Conle (University of Toronto, Canada), Darlene Cuiffitelli-Parker (Brock University, Canada), and Julian Kitchen (Brock University, Canada), among others, participate in self-study with Kitchen making it his sole focus of inquiry and serving as co-editor for this edition of the handbook. On Jean Clandinin's line, Margaret Olson (St. Francis Xavier University, Canada) served as the editor of the S-STEP section of *Teaching Education* when it was the SIG's unofficial journal. Cheryl Craig has written about her experiences amid teacher education and curriculum reforms and Shaun Murphy (University of Saskatchewan, Canada) has copresented and coauthored with Stefinee Pinnegar and Eliza Pinnegar. Cochran-Smith and Lytle's connections to action research, teacher research, and practitioner inquiry broadly conceived bring in Europeans who study their practices – including Jack Whitehead (University of Cumbria, UK) who often tells the story of having only one person turn up at an early presentation: Lawrence Stenhouse (Whitehead, personal communication, 2008). Here, we could also position Fred Korthagen, however, his grounding in reflection may align him more directly with Dewey or perhaps even with Schön, given his coauthorship of foundational pieces in the field of teaching and teacher education with John Loughran and Tom Russell (Korthagen et al. 2006). In addition to having those coming off the Schwab line through Michael Connelly and Lee Shulman, self-study has members who were Joseph Schwab's students and colleagues. Here, Jerry Allender (student) (dialectic teaching/learning, humanistic education), Peter Pereira (De Paul University, USA) (student) (dialectic teaching/learning, deliberation), and Fred Lighthall (University of Chicago, USA) (colleague) come to mind. Aspects of Schwab's theorizing have also been used in the scholarship of Bullock (substantive and syntactical structures of teaching), Clarke and Erickson (commonplaces of curriculum), Craig (commonplaces of curriculum, deliberation, flights from the field), and North, Clelland, and Lindsay (deliberation). Additionally, Deborah Trumbull (Cornell University, USA) who writes in the science area was the doctoral student of Robert "Bob" Stake (University of Illinois, USA), a leading figure in case study research. Further to this, Monica Taylor (Montclair State University, USA) is directly connected to John Goodlad's center work. Her teaching, scholarship and service have been situated within the Montclair State University Network for Renewal, a school-university reciprocal partnership dedicated to the simultaneous renewal of schools and teacher education (Taylor, personal communication, 2018). Additionally, Nathan Brubaker (Montclair State University, USA) grew up in Dewey's home state and sat in some of the same university classrooms as those in which Dewey had sat. Brubaker studied with Matthew Lipman (Montclair State University, USA) who worked with Dewey and who helped fashion Brubaker's doctoral program around Dewey's theoretical ideas (Brubaker, personal communication, 2018). Most of the researchers we have selectively spotlighted found links to what they were already doing in somewhat different fields of inquiry. However, some undoubtedly entered self-study research and aborted the plans others had in mind for their scholarship and careers. Together,

these individuals representing several theoretical lines founded S-STEP. Having painted this overall sketch of self-study's deep roots, our focus will now turn to the specificities of the genre's theoretical foundations.

Specific Theoretical Foundations in Self-Study Research

The field of education is marked by "turns," with the turn to self-study being a monumental shift. These changes occurred when the field appeared to be unfurling in one direction and then forked off in a somewhat different direction either due to discoveries and/or tensions (human or otherwise) – perhaps even unanticipated events – on the educational landscape. Kuhn (1970) explained that "...the world does not change with a change of paradigm, [but] the [researcher] afterward works in a different world" (p. 121). These shifts in attention produced new forms of knowledge and new ways of thinking in and about one's educational environment and how one responds to it. A sub-literature review yielded an abundance of "turns" across the disciplines: for example, the communicative turn, the cultural turn, the quality turn, and so forth. Cumulatively, these shifts served to shape worldviews in previously unacknowledged ways.

Many philosophical, methodological, and theoretical "turns" set the stage for S-STEP's birth as a research genre. One of the most significant ones was the shift from predominantly quantitative research to the acceptance of qualitative research methods. This change occurred when the positivist paradigm "ceased to function adequately in [research on teaching,] an aspect [in] which the paradigm...had previously led the way" (Kuhn 1970, p. 91). To this turn, we add the constructivist turn (Schwandt 1994), the interpretative turn (Clifford and Marcus 1986), the reflective turn (Schön 1983), the action turn (Reason and Torbert 2001), and the narrative turn (Lyons 2006), which also contributed to self-study's theoretical and methodological acceptance as a legitimate field of inquiry. For Pagano (1991), acts of interpreting, narrating, reflecting, teaching, and so forth are all theoretical. To Pagano, "to act is to theorize" (p. 194).

Tom Russell (1997) appropriately likened the study of teaching and teacher education practices to a "pedagogical turn" in the field of education. He explained:

> ...becoming a teacher educator (or teacher of teachers) has the potential (not always realized) to generate a second level of thought about teaching, one that focuses not on content but on *how* we teach...This new perspective constitutes making the 'pedagogical turn', a thinking long and hard about how to teach and the messages conveyed by how we teach... learning to teach is far more complex than we have ever acknowledged. (p. 44, italics in original)

This turn is evident in a wide range of self-study publications (i.e., Samaras 2002) and has more recently been elaborated in *Enacting a pedagogy of teacher education: Values, relationships and practices* (Russell and Loughran 2007), *Powerful pedagogy: Self-study of a teacher educator's practice* (Brandenburg 2008), and

Developing a pedagogy of teacher education: Understanding teaching and learning about teaching (Loughran 2013).

Korthagen and Lunenberg (2004) also have captured changes – turns – that made self-study possible. First, they named a change in focus from expert knowledge to an emphasis on the authority of practice. Munby and Russell (1994) captured this shift in their "authority of experience" conceptualization; Olson (1995) referred to it as teachers' "narrative authority." Berry (2007) explained that the authority of experience captures "the status of knowledge derived through personal experience, compared with other, traditional forms of authority such as the 'authority of position' or the 'authority of scholarly argument'" (p. 12). This change is consistent with self-study's Deweyan, Schönian, and Schwabian roots. However, the authority of experience, like the other authorities Berry mentions, comes with limitations. Brandenburg (2008) recognized this when she wrote that experiences can be interpreted in maligned as well as instructive ways. Hence, researchers like Brubaker (2015) have guarded against the underbelly of experience in their self-studies. Brubaker, for example, jointly established authority in his teacher education classroom. His interactions with preservice teacher candidates informed and extended his authority of experience through carefully-negotiated democratic processes.

Korthagen and Lunenberg's (2004) second turn was from academic theorizing to an emphasis on theories related to personal practical knowing. In this review chapter, many different conceptualizations signaled this shift: practical wisdom/wisdom of practice (Shulman 2004), practical argument (Fenstermacher and Richardson 1994), judgment (Goodlad 1990), pedagogical content knowledge (Shulman 1986), practical knowledge (Dewey 1938; Elbaz 1983), personal practical knowledge (Clandinin 1985; Connelly and Clandinin 1985), and so on, all of which contributed to self-study's theoretical root system. Where personal practical knowing is concerned, we agree with Fenstermacher's (1994) advice that the field would benefit from more communication between those championing the named theoretical constructs, given that all of them have Deweyan theory and practical knowledge at their cores.

The third shift that Korthagen and Lunenberg (2004) pinpointed was the turn from generalizations to a focus on unique situations. Unpacking individual circumstances is where the plurality of self-study's research methods – action research, case study research, auto-ethnography, life history, narrative inquiry, to name but a few – come into play. One can find individual scenarios animated in Feldman's (1996) action research, Freese's (2006) case studies, Hamilton et al.'s (2008) distinctions between narrative inquiry and auto-ethnography, and Mitchell et al.'s (2013) autobiographical self-studies, each informed by literatures specific to their methodologies. Relationships outlining the commonalities and differences among methodologies used in the self-study genre of research have been mapped by Pinnegar and Hamilton.

Korthagen and Lunenberg's (2004) fourth turn involved a change in focus from individual learning to an emphasis on both individual and collaborative learning, and their inter-relatedness. One prime example is their exploration of "remaining aware" conducted alongside Geursen, de Heer and Zwart (Geursen et al. 2010). Another noteworthy exemplar comes from the research collaborative of Davey et al. (2011), a

group of self-study researchers who investigated privatization, illumination, and validation in identity-making. Yet another outstanding example is the self-study of Tuval et al. (2011) who examined their identity as a research team composed of individual scholars. These exemplars and others show how the shift from individual learning to group learning makes self-study somewhat of a misnomer. Most often, the self in self-study is an "assisted self" (Day, personal communication, 2018). Reduced to its essence, the self-study conundrum is this: despite being personal, practical, and individual, self-study is also social, practice-oriented, and community-focused (Williams et al. 2012). Self-study's intent to build knowledge for the profession necessarily cultivates relationships between members of the teaching and teacher education community. The dialectic between the individual and other members of the self-study community is ever present.

Pinnegar and Daynes (2007) also have described how the academy opened up and made a space for alternate genres of research. The four turns they explicated apply to self-study and most other qualitative methods. The first turn they noted was heightened attention paid to relationships between the researcher and the researched *and* the knower and the known (Dewey and Bentley 1949), a topic around which others (i.e., Kessels and Korthagen 1996; Tirri et al. 1999) have continued to build. This turn is especially evident in Julian Kitchen's (2005) theoretical underpinnings, but also in research conducted by Tidwell (2002) and Murphy et al. (2011). Hamilton conceptualized this shift as a turn to "intimate scholarship," which Hamilton and Pinnegar (2015) describe as follows:

> [Intimate scholarship] inquiries explore the particular—our particular experiences, practices, lives, and learning. Intimate scholarship embraces subjectivity and vulnerability. Interpretation in inquiries conducted within the space of the intimate are always open—in the doing, in the living, in the reporting, and in the research conversation of the community. Knowledge in intimate scholarship is developed in dialogue with ourselves, with the research literature, with our past experiences, and with colleagues and participants. Since intimate scholarship is conducted in an uncertain space and is fundamentally relational it is oriented to ontology. (p. 185)

Pinnegar and Daynes' (2007) second turn had to do with the turn from numeric data to written or spoken word. The recognition of the flatness of numbers led to the acceptance of text as data, a phenomenon that distinguishes the field of self-study and is addressed in robust ways in the theorizing of Coia and Taylor (2005), LaBoskey (2012), and Garbett and Ovens (2012). Readers will furthermore recall that the Arizona Group and the self-study researchers from Northern Iowa University (East et al. 2009) have employed dialogue longitudinally as a way of knowing, as have Gudjónsdóttir and Dalmau (2002).

Because Pinnegar and Daynes' third turn mirrored Korthagen and Lunenberg's turn from generalizations to "the power of the particular" (Pinnegar and Daynes 2007, p. 21), we move on to the fourth turn that Pinnegar and Daynes proposed: blurred knowing. Blurred knowing has to do with the move away from accepting the one-view-fits-all approach to interpreting the world (scientific paradigm as conventionally conceived) and the move toward accepting multiple ways of capturing and

making sense of human experience. We will elaborate this turn more fully because it was essentially what our retelling of Fenstermacher's (1994) review chapter was all about. Different international research teams – not only in North America (as Fenstermacher implied) – were wrestling with profound societal changes that raised fundamental questions about what constituted reality, whose reality was being constituted, and for whose purposes was that reality – and not another version of reality or another or another – being showcased. As our chapter's opening section indicated, many changes (women's rights movement, Civil Rights Movement, indigenous people's movement, LGBTQ movement, globalism, etc.) had occurred and/or were unfurling – all of which set the stage for practical knowledge claims being verified within communities of knowing as argued by the research programs of Clandinin and Connelly (with Elbaz, among others), Cochran-Smith and Lytle, (among others), and Russell and Munby (with Erickson & McKinnon, Clift, Houston & Pugach, among others). This disruption happened in the field of education, but also in other fields like law (Amsterdam and Bruner 2000) and medicine (Charon 2008) where attention to the personal and "the particular" also received keen attention. Writing on ethics, American philosopher Hilary Putnam (2004/2005) further reinforced the need to attend to "the particular."

> The primary aim of the ethicist, in Dewey's view and in the view I defend, should be not be to produce a "system," but to contribute to the solution of practical problems...few real problems can be solved by treating them as mere instances of universal generalization, and few practical problems are such that when we *have* resolved them...we are rarely able to express what we learned in the course of our encounter with a "problematic situation" in the form of a universal generalization than can be unproblematically applied to other situations. (italics in original, p. 4)

To the turns already discussed, we add the shift from understanding self in context to understanding how experiences of self-in-context give rise to shifts in identity, as post-structuralists (Zembylas 2005; Sfard and Prusak 2005) and self-study researchers (i.e., Beauchamp and Thomas 2011) have noted. This movement was ushered in by Bullough, Jr's (1989) book, *First-Year teacher: A case study.* This theme has more recently been taken up in collaborative inquiries undertaken by Murray and Kosnik (2011), Williams et al. (2012), and the Portfolio Group (Curtis et al. 2013, 2018).

A further turn has to do with the introduction of other theories as self-study researchers bring new research and philosophies to the field. For example, Allender and Scarlow Allender and Korthagen have merged Gestalt theory with their self-study scholarship. The same can be said for Samaras who based her early research on Vygotsky's theories of learning (e.g., zone of proximal development) and for Whitehead and McNiff who repeatedly draw on the dialectical logic of living contradictions based on the work of the Russian philosopher, Ilyenkov. The Arizona Group's use of Bakhtin's theory of the zone of maximum contact – the zone of inconclusivity – is a further example of theoretical integration (Husu and Clandinin 2017) as is their more recent adoption of Deluzian philosophy (Pinnegar and Hamilton 2015). Other prime examples are Davey's (2013) use of Bourdieu

(1985) scholarship and the work of Curtis et al. (2018), whose theoretical framework draws on Freire. Given self-study's wide-ranging roots, this turn will continue as the field matures and as S-STEP inducts new members.

Additionally, there has been a turn to embodied knowledge, which is subsumed in some conceptualizations of practical knowledge/personal practical knowledge but is not universally acknowledged. Geert Kelchtermans (2009) has especially broken ground in this area through his theorizing on self, emotions, and vulnerability. Where embodiment self-studies are concerned, Forgasz (2015) has advanced the field both as an individual and as a member of a self-study collaborative (McDonough et al. 2016). We predict attention given this theme will increase as the field moves forward.

Recently, metaphors also have been afforded additional theoretical attention. This is evidenced in Thomas and Beauchamp's (2011) use of preservice teachers' metaphors, in East's et al. (2009) use of metaphor as tool for understanding multiple "selves" in practice, in Garbett's (2011) "horse-riding 101" metaphor and in Tidwell and Manke's (2009) use of visual metaphors. Bleakley's (2000) likening of postmodernism to "being adrift without a lifebelt" (p. 405) provides yet another vivid example as does Kornfeld et al. (2007) "caught in the current," which metaphorically captures educational policy's effects on teacher educational programs. This S-STEP trend is expected to continue, given metaphorical thinking, speaking, and theorizing is the highest form of human intelligence (Bruner 1986).

At the same time, self-studies nested in particular disciplines and interdisciplinarity will extend into the future because teaching in the subject areas is foundational to teaching and teacher education's existence. While some teacher educators center on reflective practice (i.e., Aubusson et al. 2010; Schulte 2008) and others teach pedagogies (i.e., Kane 2007; Vanassche and Kelchtermans 2015), still others are positioned as subject matter specialists (Vanassche and Kelchtermans 2014). For example, current literacy self-studies have been undertaken by Freidus et al. (2005); Kosnik et al. (2015) and Peercy (2015). Other recent self-studies have focused on foreign language (Thomas and Geursen 2013), science (Nilsson and Loughran 2012), mathematics (Schuck and Pereira 2011), and physical education (Fletcher and Ovens 2015). To this, we can add the significant body of recent literature that has accumulated around social justice (Cooper et al. 2018; Han et al. 2014; Kroll et al. 2005; Sandretto et al. 2009) and diversity (Tidwell and Fitzgerald 2006). These exemplars' theoretical roots trace to specific areas of inquiry as well as to the roots of self-study research.

Pinnegar and Hamilton's (2009) identification of Stern's (2004) notion of implicit knowledge as being "nonsymbolic, nonverbal, procedural and unconscious (unknown)" (p. 113) suggests the development of an entirely new research vein – that is, what the self does not know within self-study, which also needs to be examined holistically, alongside the known and within the knower. In this way, explorations and theories about "the particular" will become increasingly fine-grained – even as the field broadens and becomes increasingly international and cross cultural.

Furthermore, self-study's roots in liberal/humanistic education (Allender and Allender 2008/2016) has already spawned – and will continue to spawn – transnational/transcultural humanism (Leininger 1997). This is evident in many border-crossing/culture-crossing investigations (i.e., Gudjónsdóttir and Dalmau 2002), which, to this point in time, have been the zenith of the self-study of teaching and teacher education community (Heston et al. 2008). Further to this, InFo-TED (Vanassche et al. 2015) is a new and expanding international teacher educator network appearing on the self-study scene (Rust, personal communication, 2018). This multinational research team may also promote transnational/transcultural humanism in their self-study research activities. These multiple border-and-boundary crossing teams may catapult S-STEP scholarship into the future depending on how far the reach of postmodernism in the field of self-study stretches. These international endeavors may in part find ways to address Zeichner's (2007) call for accumulating self-studies, which is a challenging but not insurmountable proposition for those engaged in intimate scholarship. Clift (2009), Williams et al. (2012), and Kastberg et al. (2012) have made great strides in this direction. Also, the 14 years of self-study research conducted at Northern Iowa University (2010) provides a groundbreaking example of how those engaged in self-study can fruitfully employ serial interpretation (Schwab 1954/1978) and find "encompassing ideas[s]" to "look across" (Clandinin et al. 2016, p. 131) in accumulated bodies of research over time. It is anticipated that additional S-STEP exemplars of this nature will be produced in the near future, some crossing institutional, cultural, national, and international borders.

The field of self-study was borne of the shift from a focus on formal knowledge verification to practical knowledge verification, which, in Aristotelian terms, represents a turn from episteme (formal knowledge) to phronesis (practical knowledge) (Kessels and Korthagen 1996). Bullough and Pinnegar (2004) were among the first to mark this shift. The focus on phronesis opened the floodgates for increased attention paid to ontology. Pinnegar and Hamilton (2009) captured S-STEP's stance in the following passage:

> . . .ontology (the study of what is real) implies epistemology (the study of how we know what is real) and epistemology implies ontology. We can know what is only in so far as our epistemological stance tells us. However, . . .the basic question has always been more about *what is* than about claims to know." (pp. 7-8)

In other words, the self-study community places more emphasis on practice and its improvement than on claims to knowledge according to the field's gold standard epitomized in Fenstermacher's review chapter. Correspondingly, research methodologies address issues of epistemology, it is "the researcher's ontology that drives the epistemological bus" (Pinnegar and Hamilton 2009, p. 77). Loughran (1996) is hopeful that:

> . . .phronesis [will be used as] a conduit to episteme for as the knowledge of practice develops through phronesis, it is almost inevitable that similarities and differences between

situations will encourage thoughts about generalizations and abstractions of practice such that "big ideas" of teaching and teaching about teaching begin to emerge in ways that are able to be tested, refined and verified. Thus, rather than the difference between theory and practice appearing as a chasm, approaching the development of knowledge as learning through experience [will] bridge the two in a meaningful way. (p. 10)

What Loughran foreshadowed could be the "radical middle" that Bullock and Christou (2009) explored or the intersection between practice and scholarship that Fletcher and Ovens (2015) examined. One thing is given: ontology and epistemology are deeply intertwined. In the future, we imagine a similar review to Fenstermacher's being authored for a self-study handbook or a *RRE* volume detailing the ontological and epistemic connections inherent in the self-study research genre.

The shift of attention from epistemology to ontology, along with other identified turns, are part and parcel of a much larger movement – the turn from modernism to postmodernism. As Sarup (1993) explained: "...the postmodern sensibility [has] involve[d] a shift of emphasis from epistemology to ontology...a shift from knowledge to experience, from theory to practice, from mind to body" (p. 172). Experiential encounters with repeated anomalies (Kuhn 1970) in research in teaching, a field previously privileging a single way of knowing, led to the academy's acceptance of practical knowledge research through multiple "streams of influence" (Sadler 1900/1979, p. 49) that congealed to produce S-STEP. S-STEP has continued to evolve and refine itself in aggregate ways through the turns outlined in this section of our review chapter.

Ongoing Theoretical Tensions

As indicated, postmodern "sensibilities" afforded many theoretical advances in S-STEP in addition to catalyzing the group's existence. However, at its outer limits, postmodernism not only questions universal truth, but is skeptical about almost everything, particularly accounts of practice and how they shape readers' interpretations. Potentially this could create issues for S-STEP members and affect the research topics pursued in the future. The following question arises: How do members of S-STEP continue to cohere theoretically when some members have modernist tendencies and others advance postmodernism? For example, Jerry Allender and Donna Scarlow Allender (2008/Allender and Allender 2016) described the post-process-product era when it appeared that qualitative research methods would replace quantitative research approaches. They then went on to describe how the field seemed to correct itself with those championing positivist research agendas reinventing themselves as post-positivists, while continuing to exercise the lion's share of the academy's power. The task of centrists in the self-study community will be one of holding the theoretical and methodological extremities together. However, this will become more challenging and increasingly complex both in S-STEP and in the education field broadly conceived. This tension especially surfaces

on the macro-level when the scholarship of teaching and learning (Boyer 1990) goes unacknowledged in the evaluation of teacher education programs and when decisions on tenure and promotion files are rendered. It also appears at the micro-level in the S-STEP SIG when proposals for AERA and the Castle Conference and manuscripts for S-STEP's journal, *Studying Teacher Education*, are reviewed.

Having touched on the potential impact of postmodernism, we now discuss another of self-study's challenges: its theoretical constructs and their ordinariness. Bruner (2004), for example, spoke of self as a "quirky idea"; Pinnegar and Hamilton (2009) called practice a "slippery term" (p. 16); and Loughran (2013) recognized that pedagogy is a "catch-all phrase" (p. 2). Self, practice, and pedagogy are some of the most foundational coins of the realm of the self-study research genre. Despite all three being problematic, self-study researchers tend to embrace and use these theoretical terms in nonproblematic ways. Bruner (2004) struck at the heart of the issue, when he noted that theoretical constructs such as these are "intuitively obvious to common sense [,] yet notoriously evasive to definition by the fastidious philosopher" (p. 3). Hence, it is imperative that self-study researchers probe the theoretical bases of the taken-for-granted terms they employ.

The same goes for the conceptualizations of reflection and story, concepts that also tend to be used unquestionably. Donald Schön set off a near-cottage industry concerning reflectivity in the professions when he released his series of reflective practitioner books. The emergent challenge, however, is that reflection entered the life-blood of everyday conversation as well as academic life, and nearly everyone is loosely tossing the word around, many in colonized and/or essentialist ways. It is therefore important that self-study researchers not unwittingly participate in the bastardization of reflection's theoretical roots.

One might say "ditto" for story; however, different issues revolve around it, one of which is high stakes. Everyone from babies to theoretical mathematicians and physicists use stories to convey lived phenomena. Additionally, all qualitative research methods employ story – at the very least – as a representational form. Unfortunately, there are at least two major problems with how story or narrative is used in self-study. Zeichner detected both. First, he (Zeichner 1995) chastened self-study researchers about storying their work in ways that make it appear to others as not being as "complex" as it really is (p. 21). Unidimensional storytelling typically happens when broadening, burrowing and storying, and restorying (Connelly and Clandinin 1990) have not taken place in a three-dimensional inquiry space, keeping Dewey's qualities of experience (time, place, and interactions) in mind. The acts of looking forward, backward, inside, and out do not fully take place. Hence, the social, narrative history of the phenomenon under study, its policy backdrop, and multiple accounts of the same experience seem shallow or omitted possibly due to word and page length restraints. The problem with story in self-study research became even more contentious when Zeichner (2007) called upon the self-study community "to get beyond the story" (p. 36). One way to interpret this challenge is to broaden and deepen how individual teacher educator accounts are interpreted and how they become connected to other narratives at both the micro- and macro-levels. This seemed to be what Zeichner was pushing the self-study community to do, given that

self-study research, lives of teachers research, portfolio and reflection research, narrative research, case study research, etc. – indeed all qualitative research methods and most international research (and researchers) – were left out of *Studying teacher education: The report of the AERA panel on research and teacher education* (Cochran-Smith and Zeichner 2005).

Laying aside the politics of AERA and American teacher education, there is a grain of truth to Zeichner's (2007) criticism. Those engaged in self-study research, along with their other qualitative counterparts, *do* need to engage with "the mainstream of teacher education research" so that "the voices of practicing teacher educators are incorporated into syntheses of research" (Zeichner 2007, p. 36). As Davey (2013) noted, there is "still little that goes beyond the individual story" (p. 24). But if we thread back to the beginning of this review chapter, we encounter an intractable roadblock: the mainstream of American teacher education research is dominated by those concerned with formal conceptions of knowledge and a codified knowledge base determined by outsiders to the profession, some being positivist and post-positivist researchers. The bottom line, according to Clandinin and Husu (2017), editors of the most recent *Sage Handbook of Teacher Education,* is that "research in teacher education will not be able to offer explanatory and predictive theories that are the ideal for, and hallmark of, research in the natural sciences. . .." (Husu and Clandinin 2017, p. 1170). The truth of the matter is that "research in teacher education is not done. . .to build and develop theories but to contribute shared understandings that will help in elucidating where we are, where we want to go, and what is desirable, according to diverse sets of values and interests" (Flyvbjerg 2001, p. 167). Once again, we find everything returning to the epistemological-ontological battle captured in our retelling of Fenstermacher's review chapter – the age-old struggle that Schön (1995) termed the "battle of snails" and what Grant and Murray (1999) called "the slow revolution" – toward "the legitimization of the right of teachers [and teacher educators] to carry out investigations into their own practices" (Lyons and Freidus 2004, p. 1079). The situation that has transpired presents those in self-study with an interesting challenge. One way to theoretically address it would be to conduct a mass international self-study around a research puzzle steeped in Dewey's theory of experiential education and break the monopoly that others have on the research on teaching and teacher education field. Another way is to wait for the tipping point that inevitably will occur, as the history of research on teaching and education strongly suggests.

Having taken up some of the issues with stories, we would now like to return the discussion to Fenstermacher's (1994) review of practical knowledge research programs and agree with another of his criticisms: the "purr words" that practical knowledge researchers (ourselves included) are inclined to use. Thus far, we have named five such theoretical constructs: self, practice, pedagogy, reflection, and story. However, many more exist – with knowledge being a prime suspect. In review, "purr" words are words people feel good about using. However, such words are meaningless to philosophers because no justification accompanies their usage. While we are not recommending that self-study researchers make formal knowledge claims in the practical knowledge domain, self-study scholarship would be more rigorous

from a theoretical point of view if how terms were made sense of within practice communities of knowing was included and, where possible, terms were traced to their original sources. This recommendation weaves back to Aristotle and continues to be an Achilles' heel we noted as we have scoured this chapter's literature base.

Conclusion

To conclude this genealogical-theoretical roots chapter of S-STEP research, we return to to John Dewey whose theory of experience – more than any other philosophy – metaphorically formed the "banks of [S-STEP's] river" (Rodgers 2014, p. 89), bounding its multiple and differing streams of inquiry. It was Dewey who inspired others (Schön, Schwab, Goodlad, Jackson, etc.) who influenced still others who spearheaded S-STEP's existence. "Doing Dewey" is how Rodgers (2014) refers to those who live Deweyan philosophy because "a theory of teaching cannot be separated from the self who practices it" (p. 77). To do Dewey, "experience is the starting point... [and]...reflection... is the golden thread" (p. 79) ensuring what is learned is both rigorous and relevant (p. 77). This uncannily echoes how one of Davey's (2013) research participants captured his/her experience of being and becoming a teacher educator. "The real induction," the participant intuited, "happened in the 'doing', *as it must*" (p. 65, italics in original). On this practical note, we dialectically end this theory of self-study review chapter.

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Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers

4

Stefinee Pinnegar, Derek A. Hutchinson, and Mary Lynn Hamilton

Contents

Abstract

This chapter explores and articulates S-STTEP research identity as ever emergent – always becoming. S-STTEP researchers take an ontological stance. Here, we consider how this positions us as researchers and practitioners as we seek to keep present multiplicities of experience and becoming in every aspect of our research: the focus of the inquiry, design of the study, data collection and analysis, as well as the reporting of the study. Our exploration is organized through a series

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of questions: Why do we use the metaphor of *becoming* to make sense of our positioning/stance/identity? What does the action of naming ourselves as S-STTEP researchers mean? How does an S-STTEP identity locate and position us within the educational research community? The teaching and teacher education research community? Within our research? What is the research stance we take up? What is our identity as teacher educator/researchers in our inquiries? In responding to these questions, we assert that engagement in S-STTEP research positions S-STTEP researchers uniquely within the academic community and allows us to contribute new knowledge in new ways particularly around teaching and teacher education.

Keywords

Positioning · Identity · S-STEP · Researchers · Ontology · Stance · Teacher knowledge

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Introduction

The primary purpose of this chapter is to inquire into and articulate a view of self-study of teaching and teacher education practices (S-STTEP) researcher identity as ever emergent – always *becoming*. In doing so, we consider how this ontological stance positions us as S-STTEP researchers and practitioners; furthermore, we thoughtfully consider the contribution and impact such a stance has on teacher education research and practice within the educational research conversation, the community of S-STTEP researchers, and for us as S-STTEP researchers. In meeting this purpose, we attend to the complexities of positionality, stance, and identity for S-STTEP research(ers) within S-STTEP research practice and in the larger conversation on educational research more generally. We argue that the ways we (the authors) engage in S-STTEP research uniquely position us (and those who take up identity as S-STTEP researchers) within the academic community to develop new knowledge in new ways (Pinnegar and Hamilton 2009; St. Pierre 2013) around teaching and teacher education. We make clear the power of orienting our work from the basis of an ontological stance for conceptualizing and engaging in practices of S-STTEP research.

As S-STTEP researchers, we simultaneously position ourselves within the research (and in the broader teacher education/education research community) as researchers and as the researched. We embrace these multiple experiences, stances, and identities, including that of teacher and teacher educator, within the meaning-making process of research. Thus as Deleuze and Guattari (1987) argued in any research in any writing we are bring into the inquiry the multiple selves that form a part of us. We assert that this is even more fundamentally so because as S-STTEP researchers, we seek to keep all of these multiplicities present in every aspect of conducting such research. This ontological perspective undergirds and animates the identification of the focus of the inquiry; articulation of the puzzle, phenomenon, or

question; design of the study; accounts of the thinking; and action. It informs the response of ourselves (and the others in our practice), the interpretation and analysis of the accounts, and the reporting of the study.

Viewing experience from a unique perspective, we stand in the space of teacher education researcher. We represent multiple and emerging selves through which we (the authors) conceptualize and engage in the practice of S-STTEP research. It is from this perspective that we attempt to clarify how our positioning, identity, and stance – and the ongoing evolution of identities as S-STTEP researchers – influence the knowledge we create and the understandings we develop in S-STTEP; further, we posit that the learnings teacher educators uncover through S-STTEP research contribute greatly to the research conversation in teacher education (see the Zeichner paradox represented in Hamilton and Pinnegar 2015). We fundamentally embrace the metaphor of *becoming* (Deleuze and Guattari 1987) to conceptualize S-STTEP researcher identity(ies) in ways that are open to complexities around research for ourselves and readers in the inquiry process, in our development as teacher educators, and in our sharing of our knowing about *becoming*.

We acknowledge and embrace the ways that ontological understandings position our work and shape the value, ethics, and insight offered by our stance. To do this, we recount the turns the Arizona Group (2004) experienced (see also Bullough and Pinnegar 2004; Pinnegar and Hamilton 2009, 2015) that reverberate in our (the authors) ever-unfolding understandings of experience, research, and knowing. We draw on our own experience to consider the stories of research that S-STTEP researchers live, tell, retell, and relive (Clandinin 2013) and the stories that others within the broader teaching and teacher education research community tell about S-STTEP research(ers) (Clandinin and Connelly 1995; Connelly and Clandinin 1999). We do so as a way to understand better what such positioning means to S-STTEP research and to S-STTEP researchers and to what this work can contribute. Essentially, we make more explicit our thinking about what it means to be positioned (or take up the position) as an S-STTEP researcher in educational and academic contexts. The community of S-STTEP teachers, teacher educators, and researchers through and with which we become underpins this work. This is an acknowledgment of the ways each of us is many and always in the process of becoming (Deleuze and Guattari 1980/1987). We also acknowledge that the S-STTEP relationships, conversations, and work in which we engage provoke thinking and add depth and nuance to our understandings (individually and collectively).

Our exploration of S-STTEP researcher positioning, stance, and identity is rooted in our (the authors) understandings and theoretical framing of S-STTEP work. We organize this exploration through a series of questions that have emerged through conversation and reflection among the authors and research colleagues:

- As experienced S-STTEP researchers, why do we use the metaphor of *becoming* to make sense of our positioning/stance/identity?
- What does the action of naming ourselves as S-STTEP researchers mean?
- How does an S-STTEP identity locate and position us within the educational research community? The teaching and teacher education research community? Within our research?

- What is the research stance we take up?
- What is our identity as teacher educator/researchers in our inquiries?

Why Do We (S-STTEP Researchers) Use the Metaphor of *Becoming* to Make Sense of Our Positioning/Stance/Identity?

When we name ourselves as self-study of teaching and teacher education practices (S-STTEP) researchers and engage in inquiries from this position, we take up a particular perspective about the nature of reality and research – one of *becoming* teacher, teacher educator, and researcher. The Arizona Group (2004) has articulated an account of our move from a conception of teacher education research within a modernist epistemology to our understanding of S-STTEP research being founded in ontology, in particular, a relational ontology rather than an abstractionist one (see Slife 2004).

A watershed moment in Stefinee and Mary Lynn's understandings of engaging in research from the perspective of S-STTEP occurred at the 1991 American Educational Research Association Annual Conference. Prior to the conference, the Arizona Group had written letters to each other; in these letters, each of us developed understandings around our respective experiences as beginning teacher educators within the context of teacher education, colleges of education, and the university. Separately, each of us looked across the letters as we prepared papers for our conference presentation. We were startled; our papers were completely different from each other: our focus, our interpretation, and our purposes all varied, yet we mostly quoted the same fragments from the letters as exemplars (Mishler 1990). Whereas Stefinee used the entries to demonstrate evidence of our expert voices in our novice experiences, Mary Lynn focused on what our passages revealed about the cultural models we recognized and responded to in our individual contexts. In contrast, Peggy provided an examination of policy, and Karen explored development of voice. Elsewhere, in our handbook chapter we wrote: "How could this be, we wondered. How could responsible researchers vary in their understandings of the same texts? What did this tell us about the research process? Our research processes?" (Arizona Group 2004, p. 1135).

In unpacking this experience, we (the Arizona Group) articulated how it propelled us forward in our epistemological understanding of S-STTEP research and our identity, stance, and positioning as S-STTEP researchers. We accounted for how we moved from a modernist epistemological understanding of being researcher and researched and how we shifted toward embracing ontology to ground our work.

In the first handbook on S-STTEP research, we began by reviewing our movement through a series of discourses on research. In our (Arizona Group 2004) *First Discourse*, we accepted the role of researcher as defined in modernist terms: based on the epistemology of the scientific method. We believed we could be bounded, atemporal, and static. We could distance ourselves from the researched (persons, events, and topics). We could exist as "things" and interact with and treat our participants as "things." We naively sought to use a modernist epistemology to

turn *true beliefs* into knowledge. We desired the ability to make truth claims and assert generalizability for the things we explored. Ironically, we came from other epistemological traditions (literary critics, historians, anthropology, and teachers), and we accepted the findings of (Belenky et al. 1986) concerning women's ways of knowing. In other words, we knew and used other epistemologies. However, modernist epistemologies with their foundational criteria for claims of knowing were seductive and constraining. In that 1991 AERA moment, "…we experienced uncertainty but lacked the language to articulate…or understand that uncertainty" (Arizona Group 2004, p. 1136).

We (Arizona Group 2004) then moved to a *Second Discourse*. From our experience as researchers, we began to understand that as we engaged with participants and explored our knowing of phenomenon, our strategies and perspectives evolved and changed as we studied, since we gained understanding that knowledge could be seen as "contextual and dynamic" (p. 1136). However, "…we continued to act in our role as researchers as if we were capable of remaining in some way intellectually and objectively separate from what we were studying" (p. 1136). Even though we held to this belief, in our actual practice as S-STTEP researchers, we struggled with keeping our self-as-researcher separate from our self-as-researched. Eventually, we recognized the futility of insisting on this separation.

We connected ourselves and our work to Munby and Russell's (1994) argument about authority of experience entering our *Third Discourse*. Thus, how could we maintain separable selves when we used the authority of our self-as-researched as a basis for claiming our knowing? As to the self-as-researcher, we determined that "…as researchers, we saw the self as dynamic and unique, existing in time and context, and a part of an unfolding process…we recognized that we were not all knowing or fully objective" (Arizona Group 2004, p. 1136). This move allowed us to begin to reconcile more fully our 1991 AERA experience, since we now understood that others might interpret our records of our experiences in ways unlike our interpretations. We recognized that both researcher and researched could grow and develop understandings within the research process and project. However, in at least one way, we continued to embrace what Slife (2004) would label as an abstractionist ontology and modernist epistemology. Using our records and interpretations, we felt obligated to convince those with alternative viewpoints about the verity of our assertions.

In our (Arizona Group 2004) *Fourth Discourse*, we argued:

> We come to see that just as what is being researched can change as we study it, the researcher may change in the research process in interaction with and response to [ourselves and others as well as the phenomenon] being studied. (p. 1137)

We recognized that our stance within the research process – as researcher and researched – contexts, and situations always fluctuated and could call forth multiple understandings. From the beginning of its development, other scholars also demonstrated this aspect of S-STTEP research. For example, Bass et al. (2002) recounted three different interpretations of the same set of experiences. They presented

alternative accounts of the learning that took place among themselves and their students. Their study provided clear evidence of the multiple voices and interpretations that result not merely because of the collaboration of three scholars on a research project but because the study was taken up as a collaborative S-STTEP inquiry, each participant standing in the place of their research as researcher/ researched/teacher educator/teacher. They also made visible the ways viable alternative interpretations of shared experiences deepen understandings of teacher education practices and that all three accounts could be creditable.

Furthermore, in Hamilton and Pinnegar (2014), Mary Lynn and Stefinee provided multiple and revised interpretations of our records of *becoming* teacher educators. We represented earlier interpretations of our experience and juxtaposed them against each other followed by the use of alternative theories (feminist, positioning, and then queer theory) to provide additional interpretations. We argued that each of the interpretations we provided of the same records was trustworthy, contained important insights into teacher educator development, and stood as separate viable interpretations of these experiences. In placing these examples side by side, we demonstrate the power of producing multiple interpretations emerging from individual perspectives of a set of events (as in Bass et al. 2002). We also revealed the power of the multiple voices and roles that S-STTEP researchers bring to their work allow for repeated interpretations and reinterpretations from the same researchers (as in Hamilton and Pinnegar 2014). Such multiple interpretations contribute to the understandings that emerge to inform the conversation concerning research on teacher education. The work by Jackson and Mazzei (2012) made clear that thinking with different theoretical lenses results in contrasting interpretations of research records. Further, thinking from within the practical from differing orientations to the practical also results in contrasting interpretations of research records (▸ Chap. 10, "Quality, Trustworthiness, and S-STTEP Research" by Hamiltion et al.).

Interactions with other S-STTEP scholars inform our work and influence our conceptions of the impact of enacting our simultaneously occurring multiple roles within our research and our movement away from modernist epistemologies as the foundation for research on teacher education taken up from our stance as S-STTEP scholars. One contribution that participation in the S-STTEP community provides is our interaction with scholars who represent the range of disciplines that inform teacher education. Like us, Knowles and Cole (1996) used letters as documentation. They wrote to each other during their initial year as teacher educators noting the relationship between the research literature on learning to teach and their own experience as teacher educators. As they developed, they engaged in life history work within the framework of S-STTEP. Ultimately, they embraced arts-based research strategies including dance and visual arts as ways to capture their knowing as teacher educators.

The works of Weber and Mitchell (e.g., Mitchell et al. 2005), another research partnership, pushed our thinking. Their production of enacted S-STTEP studies as readers' theaters at early Castle Conferences (for reference, https://www.castleconference.com) made visible their thinking of the value of performances and visual representations to deepen understandings of teacher educators and teacher

education practices. In a similar way, multimedia performance productions and arts installations (see Finley et al. 1994; Finley and Finley 1998; Finley 1999) freed our thinking about the ways to interpret and share information.

As the S-STTEP community developed and continues to develop, researchers who became part of the community included participants from all disciplines involved in teacher education (see, e.g., Beck and Kosnik 2002 [early childhood]; Bullock and Russell 2012 [science education]; Berry and Loughran 2002 [science education]; Freidus 2005 [early literacy development]; LaBoskey 2009 [educational psychology]; McNeil 2011 [multicultural education]; Ovens and Tinning 2009 [physical education]; Schuck 2002 [mathematics education]; Tidwell and Fitzgerald 2004 [literacy and early childhood]; and Trumbull 2012 [science education]). Further, the community included those who represented the constellation of programs involved in teacher education; there were elementary teacher educators, early childhood teacher educators, special teacher educators, and secondary teacher educators. Conversations about knowing within S-STTEP among a variety of participants brought a breadth to the understandings of epistemology and how knowledge claims could be established.

Conversations about the breadth of ways of knowing, strategies, and methodologies for developing understandings (Pinnegar and Hamilton 2009) and our commitments in teacher education led us and others to shift as we realized that, as a community, our research was based in a desire to understand and make meaning of our work. This led us to shift our orientation toward ontology as the basis of our research. We began to understand that we wanted to represent our experience and understanding of our practice as teacher educators as completely, complexly, and succinctly as possible. Here we turned our orientation away from making modernist epistemologically based claims to know to ontological claims for understanding our context, our practice, our particular work, and our knowing within teacher education. We resonated with Putnam's (2004) assertion that the third enlightenment in research focuses on knowing and communicating the particular.

As our history clearly indicates, we developed and embraced an identity as S-STTEP researchers with inquiries undertaken from an ontological stance (Pinnegar and Hamilton 2015). Clandinin and Rosiek (2007) asserted this orientation toward ontology as the basis for knowing in narrative as a shared boundary of their work. In support of this positioning, Bullough and Pinnegar (2004) asserted:

> Explorations of process and agreement over [strategies] will not lead to stable truth claims. An essential quality of all self-study [of teaching and teacher education practices as well as other qualitative methodologies] points toward a specific ontology, which includes a commitment to a quest for understanding and to a way of being with and for children, colleagues, and our students. (p. 340)

We position ourselves ontologically because of our commitment to research and practice as the foundation for our knowing. The reason we so strongly assert this position is the fundamental nature of S-STTEP research which continually and clearly focuses on our personal understandings of our practice: the practical. Thus, as Bullough and Pinnegar (2001) argued, S-STTEP exists and is enacted in the space

between self and others, history and biography, and strategies and methodologies. Further, S-STTEP scholars continually work to create a living educational theory. That is to say, we (Pinnegar and Hamilton 2009) recognize that the theories we develop are in flux and constantly emerging, being transformed, and deepening. As Deleuze and Guattari (1987) would assert, they are constantly in a state of *becoming* in the same ways we are *becoming* as S-STTEP researchers. In addition, S-STTEP researchers (see, e.g., Loughran 2004) have consistently asserted that in doing this work, we seek to enact what we learn in our practices; thus, our theory is living because it lives in our teaching, research, and teacher education practices. Indeed, as S-STTEP researchers oriented to understanding, changing, and exploring our practice, we focus on the creation of living educational theory – theory that constantly grows and changes and lives in our practice. Our work, like other intimate scholarship (see Hamilton et al. 2016), and our identity as researchers are always in a place of *becoming*, never static. We assert here that S-STTEP work, engaged in from an ontological stance, conducted in uncertain and inconclusive spaces, and taken up in the space of *becoming*, contributes to understandings of teaching and teacher education practices and the research conversations in teacher education.

Leitch (1986) reminded us that we live our lives in middles. Beginnings and endings emerge as we create accounts of our experiences as we story it in particular ways (Clandinin 2013). Modernist researchers conceive of identity as stable, rational, and individual. From this perspective, people experience change but conceive of themselves as principally the same person (Stagoll 2010). In contrast, Deleuze and Guattari (1980/1987) argue that our understanding of self-changes shifts as our understandings of the world change and shift with particular attention to chance confluences of language, societies, relationships, expectations, and so on. As we construct accounts of our knowing in experience, the mere reporting, interrogating, and interpreting of our experience – our representation of the ontology of our practice, move us forward in our knowing as researchers/researched/teachers/teacher educators. We continually move forward in our *becoming* in each of these positions.

Knowing ourselves in practice or in relation to our practice materializes as we engage in and inquire into our knowing in particular contexts. These explorations allow us to uncover, unpack, scrutinize, and make meaning from our non-propositional, experiential knowing in our practice. Such knowledge reveals itself in the rules we have, ways we organize our days and our classrooms, and our interactions with colleagues, students, and others. Often, we are even unaware of this knowing since it is just how we do things. We think of this as embodied knowledge. As Johnson (1989) argued:

> The relevant knowledge here is thus knowledge that grows out of one's personal experience and is the very means of transformation of that experience. It both emerges from and restructures our world, and it has meaning and value only within the context of that experiential process of growth and change. (p. 364)

As Johnson identified what he labels as relevant knowledge, he asserted that such knowledge has meaning within the contexts of our practice. The knowledge we draw

on in our practice grows within it, emerges out of it, and is usually resident in our bodies – our bodies act on what we know. Polanyi (1966) labeled this kind of knowledge tacit. Johnson argued further: ". . .we ought rather to conceive of knowledge as the means by which an organism (here, a human being) adapts itself to its ever-changing environment and effects changes in that environment as the organism clarifies and pursues its ends" (p. 365).

We argue that inquiry into this kind of knowledge and the understandings and assertions for action based on it (Berry and Loughran 2002) allows S-STTEP researchers to make important contributions to research in teaching and teacher education. Uncovering our embodied knowing as teachers, teacher educators, and researchers can potentially contribute much to discourses and research about teacher education.

Johnson (1989) characterized personal practical knowledge (Clandinin 1985) as embodied knowledge that involves habitual structures and patterns. He labeled these as syntax (the routines, patterns, and structures revealed in our experience), semantics (the meaningful conscious and nonconscious implications and influences of our actions within our experience), and the pragmatic dimensions of our actions (our purposes). Johnson asserted (as would we) these are, in fact, "three interdependent aspects of any experience or action" (p. 366). They exist as characterized in Polanyi's (1966) explanation of tacit knowledge as holistic and tangled. Johnson further used the metaphor of "a language of practice," which "stresses the central importance of our embodiment in the meaning, conduct, and understanding of that practice" (p. 366). He explained that practice (the focus of research of S-STTEP researchers) involves ". . .bodily perception, motor skills, action patterns, and spatio-temporal orientation. It is these dimensions that attention to [teachers' and teacher educators'] personal practical knowledge focuses on in ways that have hitherto been ignored" (p. 366). This knowing in practice is a stance in and orientation toward an uncovering of the practical in relation to rather than opposition to the theoretical.

Further, S-STTEP researchers are rooted in the experience of teachers' and teacher educators' practice. This perspective allows for a more conscious knowledge of our action as we observe people's practice and their commentary on it, analyze, and interpret such texts. We argue that observation of a teacher's or teacher educator's practice from the outside does not necessarily allow for such conscious and connected knowing. Just as Johnson (1989) characterized this knowing as a language of practice, Polanyi (1966) argued the holistic, tangled quality of this knowing is fundamental to us. As we attend carefully to our embodied knowing, uncovering elements and aspects of it through analysis of our experience and our reflection on it, there is always more to reveal. In addition, as we come to an understanding of our embodied knowing and act upon it, because of its fundamentally holistic, embodied, and tangled nature, our knowing of practice is partial and emerging rather than settled.

Manke's (2006) photo essay on reflection allowed opportunity to make visible how explorations of embodied knowledge can reveal ourselves to ourselves and make clear our understanding. For her photo essay, Manke took photographs within

the city where she lived, working to capture context-based images that represent the variety of her understandings of reflection. One of Stefinee's favorites is one in which a puddle in the front of the photo captures the entirety of the building in the background. The puddle represented for Stefinee the ways in which in reflection we can take vast, complex landscapes like the slightly distorted image in the puddle and encapsulate them in full detail in our thinking. For Stefinee, the photo captures her tacit understanding of reflection evidenced in the tension between the photo and the puddle. At the end of the photo essay, participants gained new understandings of reflection. Indeed, we no longer understood reflection in the way we did when we began our experience.

We became new in our understanding of reflection as researchers, as teachers, and as teacher educators. Regardless of who we were, implicitly or explicitly, the ways we enacted reflection in our work and in our practice shifted and transformed – sometimes slightly, sometimes completely. The photo essay captured, through Manke's eyes, the concept of reflection – in other words the ontology Manke would identify as reflection. Through her visual accounting of reflection and our experience of it, we stood not in the space of being but in the space of *becoming*; the ground of our understanding shifted. Further, our embodied knowing of reflection shifted as well. Our new understanding and enactment of reflection as a process encapsulates this new knowledge. As Polanyi (1966) explained, our embodied knowledge was again holistic, entangled, and guided our experiences with reflection. Any new examination of our practices of reflection or reinterpretations of accounts from earlier experiences potentially reveals new understandings, characteristics, processes, and connections.

A powerful aspect of studies focused on uncovering our tacit (Polanyi 1966), embodied (Johnson 1989), personal practical knowledge (Clandinin 1985) is that we can create various kinds of accounts and representations of our knowing. But, as we make visible and articulate carefully what we know, it disrupts our tacit and embodied knowing. As we act on that knowing in practice, our embodied, tacit knowledge shifts – perhaps only slightly but nonetheless becomes new. When we reveal something to ourselves that emerges from our tacit knowledge, we embody it and act on it. As this knowing reintegrates itself in our tacit knowledge, it alters.

For S-STTEP researchers, this suggests that our work has no static finality but continuous opportunities to learn and relearn what we know and what is embodied in our actions in our practice, since our embodied and tacit knowing is always emerging, being uncovered, examined and explored, and then altered by our knowing of it. We are not only continuously in a state of *becoming* teacher educators, researchers, researched, and teachers, but we also have an ever-renewing source from which we can examine knowing in teacher education, *becoming* teachers and *becoming* teacher educators. Our thinking can deepen, our focus can sharpen, and our research conversations can open as we reembody and re-examine our knowing in our practice. Our knowing as researchers lives in possibility, not stasis. Thus, even if we return time and again to explore and uncover our knowing, it shifts and opens toward new spaces for learning, developing understanding, and contributing to

research on teacher education. We remain in this state of *becoming* as our knowledge shifts and offers new opportunity to learn from our practice.

Stern's (2004) assertions along with our examination of Polanyi's (1966) conception of tacit knowledge and our quote from Johnson (1989) make clear such knowing grows moment to moment as we act, change, and reflect on, and in, our action. Clandinin (1985) asserted that such knowing of our practice can be characterized as personal, practical knowledge because our beliefs, our experience, our history, our thinking about, and our doing and being are present in our knowing as we plan for, think about, and act in the arenas of our practice. Thus, as we plan for teaching and as we enact teaching, nothing exists as mere repetition of what we have done before. Milan Kundera (1981) in *The Book of Laughter and Forgetting* argued that our routines and our practice are the second infinity. He used practicing a composition on the piano as an example. Each time we perform or practice a musical number, it is not a repetition; it is a new version. This second infinity is representative of Deleuze's (1994) *difference.*

Moreover, Clandinin's (1985) understanding of personal, practical knowledge drew our attention to the ways that our knowing is situated in particular contexts and relationships. As S-STTEP researchers, inquiry into our action reveals the uncertain spaces in which we act and the ways our embodied knowing depends on the context, the humans, our intentions, and purposes. We can articulate a plan for action, and we can capture, conceptualize, and produce a coherent account of the experience in which we are engaging, but as we act in practice in relationship to context, humans, and knowledge, this knowing always depends and is contingent. In this way, our knowing of ourselves and our practice is always partial, inconclusive, incomplete, and emergent. The partial nature of our knowing and curiosity about our knowing in our practice propels us forward in our inquiries in terms of our development of knowledge of our practice, our practice as representative of our knowing, as well as in knowledge of ourselves in relation to or in terms of practice.

What Does It Mean that We Name Ourselves as S-STTEP Researchers?

Often, within the educational research community, the research we do is labeled as self-study. While the term self-study is convenient, easily recognized, and simple shorthand for our longer name (self-study of teaching and teacher education practice), self-study can miscommunicate who we are, what we are about, and how we conduct our scholarship. Naming ourselves as self-study of teaching and teacher education practice (S-STTEP) researchers has important implications for our conceptions of ourselves as researchers and the kind of scholarship with which we engage (Pinnegar and Hamilton 2015). To begin to understand the power and importance as well as the difficulties of naming and being named, we begin with a story from Stefinee:

My great niece has Native American heritage. One day when we were at the park, a group of children attempted to taunt her. They asserted she couldn't play with them because she was an Indian. She simply laughed, skipped over to join them, and asserted, "I'm not an Indian; I'm an Indian Princess." (Stefinee's Memory Reconstruction, Spring 2018)

In examining this story, we note the way in which the children attempted to label Stefinee's great-niece as other, as less than. S-STTEP research has gained increasing status within the research on teaching and teacher education communities, for example, witness its representation in recent handbooks on teacher education (e.g., Clandinin and Husu 2017; Loughran and Hamilton 2016). However, those of us who engage regularly in S-STTEP research have had our work devalued when other researchers labeled it as practitioner research (as if that made it a lesser form). We can be catechized regarding issues of bias or subjectivity in attempts to characterize S-STTEP work as something other than scholarship. Similarly, in the incident involving Stefinee's great-niece, researchers use a name to sort, categorize, subjugate, and dismiss. Indeed, in our experiences names are often used to parse the landscape of research and relegate people into categories which are labeled as having greater or lesser status. Thus, people can use names as tools of marginalization.

One strategy traditional researchers have used across the history of the S-STTEP movement is to name the work as "not research." Ham and Kane (2004) investigated the evidence for such labeling. They identify the defining features and characteristics of educational research generally and compare these with the features and characteristics of S-STTEP as a research methodology. They use their investigation to communicate the rigor of S-STTEP scholarship. In fact, in their chapter, they make a clear case for S-STTEP research as research. Yet, at the end of the chapter, Kane asserts that she herself as an S-STTEP researcher is not sure the work she does under this name is research. In other words, as often happens when others label us in particular ways rather than resist as Stefinee's niece does instead like Ham and Kane's analysis above, we acquiesce. In negotiating our identities as S-STTEP researchers, we are cognizant of other stories composed about us within the academic setting.

Like the children in Stefinee's story who sought to limit her great-niece's participation on the playground, the educational research community and individual researchers within it, when left unchallenged, can attempt to use "naming" as a strategy for dismissing S-STTEP work. Their labeling and assertions may be deployed in the ways articulated in the Ham and Kane (2004) chapter as strategies to demean and restrict who can and cannot be considered as legitimate teacher educator researchers. If Stefinee's great-niece had accepted the other children's naming of her, she could have remained isolated on the playground. In the same way, when we do not resist the assertions about the meaning and character of S-STTEP research (its name and the meaning of it), we too may find ourselves isolated and separated from the research community. When researchers apply demeaning labels and make false assertions about our work, we need to resist and recognize these as strategies for othering us, limiting our participation as scholars, and undermining the value, importance, and contribution of our work. We also need

to produce rigorous, scholarly work acting with integrity and thoroughness in our inquiries.

By asserting her identity as an Indian Princess and simply joining in the play, Stefinee's niece revealed the power that comes from naming ourselves. Our exploration here examines and asserts the power and importance of embracing and rigorously enacting our identity as S-STTEP researchers. We can name ourselves as S-STTEP researchers and label our work as self-study of practice research, reviewing for journals, serving in national and international research organizations, and publishing in major educational and teacher education journals. In other words, we must fully participate as scholars in the research communities to which we both belong and wish to belong. Through unpacking the simple story of Stefinee's greatniece, we have explored the power of naming ourselves as S-STTEP researchers rather than allowing others to make assertions about who and what we are. To further develop our understanding of the power of naming ourselves as S-STTEP researchers, we explore the power of naming generally. Then we turn to the meaning of the name we give ourselves in positioning us in the teaching and teacher education scholarship conversations we wish to pursue, the research conversations we wish to enter, and the research communities of which we wish to be part of. Importantly, while we may shortcut the name of our methodology, that action short shifts the work we do – self-study/self-study of teaching and teacher education practices.

Malinowski (1923) asserted that the act of naming brings things into existence. Before 1994, there was not a research methodology named Self-Study of Teaching and Teacher Education Practices research. While the Arizona Group (1994, 1995, 1996, 1997), along with others (see Pinnegar and Russell 1995; Russell 1995), had begun studying their experience as new academics and their practice as teacher educators, the methodology came into being through the act of naming it and exploring the meaning of that name. As a community, in naming ourselves we enacted and brought into being a "deliberately chosen vision of [ourselves] and the related behavior/appearance consistent with this vision" (Ambareva 2006, p. 221). Early in the development of this methodology, members of the research community came together to examine carefully what we meant by the name and how to identify quality in studies researchers chose to label S-STTEP research. We named ourselves, and we explored deeply, frequently, and thoroughly the meaning of the name, the characteristics of and criteria for the scholarship labeled in this way. In the community as a whole, this conversation continues, and new ways of enacting S-STTEP research continue to emerge. For example, Pinnegar and Hamilton (2009, 2015) explored carefully the various strategies used within S-STTEP work. In addition, they examined the boundaries and overlapping between S-STTEP and other methodologies such as autobiography, autoethnography, and action research. Work by Clift and Clift (2017) employed memory work and its theoretical framework within the methodology of S-STTEP. Cutri and Whiting (2017) provided a thorough exploration of the affordances and constraints in studies that utilized design-based research with S-STTEP methodology. In many of her studies, Craig marries S-STTEP methodology with narrative inquiry strategies and methodology. In Craig (2010), she not only uses this approach to explore her learning from

evaluation and being evaluated but also to more clearly articulate the integration of these frames. Furthermore, Taylor and Coia (see Coia and Taylor 2013; Taylor and Coia 2014) coined the term co-autoethnography and explored the relationship between this methodology and the emerging theories inherent in the development and utilization of feminisms and queer theory as a framework in S-STTEP research. In these studies, the researchers named themselves as S-STTEP researchers giving power and authenticity to nuanced explorations of the relationship and interactions among theoretical frames, research methodologies, and the practices that underscore S-STTEP work. In taking a stance as S-STTEP scholars using other methodologies, they extend the power, practicality, and applicability of S-STTEP as a methodology for producing productive scholarship on teaching and teacher education.

Indeed, naming oneself as an S-STTEP scholar is a powerful act. In doing so we assert certain characteristics as foundational to such scholarship and resist the imposition of others. Just as we are always standing in a space of becoming or perhaps because we stand in such a space, we recognize that ideas and assertion about what counts as quality S-STTEP research continue to evolve. Currently, as S-STTEP researchers, we seek to develop understanding of our action, our relationships, and our processes, all of which are resident in our practice as well as the contexts and the ways our practice offers both constraint and opportunity. We seek to contribute to research on teaching and teacher education by providing particular understandings of teacher education that others can use to understand and develop their own practice as teacher educators.

In a recent study, Craig (2017) critiqued her action as a teacher educator attempting to explore where and how she enacts in her research/teaching/teacher education practice her best-loved self. Similarly Clandinin (1996) articulated a sacred story of teacher education as one where teacher educators are experts and impart theory and our students and public-school teachers are to take up and enact the theories and ideas we impart. Clandinin argued for development of new sacred stories and explored how we might live a mundane story (everyday story) of teacher education in our own contexts and in our individual lives. Disrupting a sacred story with mundane stories can cause a sacred story to shift. These studies called out for new ways and new purposes for enacting our stories as teacher educators. As we name ourselves as S-STTEP researchers and our studies as S-STTEP work, we can, as Craig demonstrated, find ways to enact our best-loved selves in our practices. We can collectively live, as Clandinin argued, the mundane stories of teacher education. In doing so, our studies enable us to understand and enact and push toward new stories of teacher education as we contribute to the research conversation about it. This vision has a more nuanced and practical notion of local variation than the "new teacher education" vision that Cochran-Smith (2005b) articulated. Her vision focuses on knowing teacher education by creating studies based on modernist epistemology that attend carefully to objectivity and generalizability, whereas the studies reported here focus on contributing to and creating a new teacher education by uncovering our practical knowing, using it in our practice, and communicating assertions for action and insights about teacher education in our publications.

We draw on these studies to suggest that when we name ourselves as S-STTEP researchers, we take up an orientation toward ontology, and we push forward in reimagining ourselves as teacher educators, reimagining teacher education research, and contributing new knowledge to the conversations around research on teaching and teacher education. In this work we not only stand in a space of ontology, but we embrace a particular ontology, a relational ontology, in contrast with the more traditional abstractionist and modernist one (see Slife 2004; Putnam 2004). As Slife (2004) asserted:

> . . .what is ontologically real and has being *in practice* cannot be understood apart from its relations to other aspects of the context. Indeed, practices do not *exist,* . . . except in relation to the concrete and particular situations and cultures that give rise to them, implying what we might call a *relational ontology.* (p. 158)

The practical significance of grounding our work in a relational ontology is that such ontology values diversity of opinion and understandings wherein we as a community of scholars are bound together through community, not orthodoxy. Orientation toward ontology and studying our own practice seriously constitutes engagement in unique and radical educational research. S-STTEP research is radical because it embraces subjectivity, diversity of interpretation, theory, and research strategy and because this methodology names the person who conducts this research and holds themselves responsible to create living educational theory wherein what they come to learn and value actually exists in their practice. As Johnson (1989) asserted, the knowledge we seek to explore is nonpropositional and experiential. Further, the Arizona Group (2004) and Pinnegar and Hamilton (2009, 2015) provided clear evidence that we develop knowledge in S-STTEP studies through dialogue. These characteristics of S-STTEP work make it radical as a research methodology within teacher education and other studies that focus on teaching and teacher education practice.

Naming our research as S-STTEP means we develop deep understandings of our practice and thinking about it by creating particular, complex accounts of our practice and our personal practical, embodied, and tacit knowledge as we act in our practice. We do this through honest exploration of our difficulties, challenges, and missteps – perhaps more than our successes. The act of naming ourselves as S-STTEP researchers captures our essence as inquirers and represents our way of being in scholarship. Campbell (1972) suggested that when we name ourselves in particular ways, others hearing the name experience a throb of resonance – which can be characterized as a mystical accord between ourselves and those in our community that emerges from this action of naming. As a community, we value and relish our opportunities to come together as S-STTEP researchers. We could articulate the bonds that hold our community together as a throb of resonance.

Names have a narrative quality; they are important because they invoke stories and counterstories. When we name ourselves, like Stefinee's great-niece, we are positioning ourselves within the educational research community. At the same time,

we also understand the stories others tell about us within which the academic community position us as well. We are always *becoming*. While a narrative trajectory can be imagined, we position and reposition ourselves through coming to understand our work; we also navigate the stories told about us in the continual naming of ourselves. These understandings are constantly shifting, transforming, and reforming. Such shifts and repositionings allow us to more deeply interrogate our practices and our understanding of them. These acts of positioning our beliefs, experience, and relationships represent the possibility of assemblages (Deleuze and Guattari 1987) that shift and change as we uncover the meaning behind our naming. According to van Langenhove and Harré (1999), when we assert a position (such as naming ourselves), each position contains a storyline. Implicit in the storylines are orchestrations of life choices and experiences and the integration and interrelationship of people, events, and commitment. The possible assemblages open ways we might think through these stories, with these stories. Thus, a name carries the stories that define and animate it, operating as a narrative frame that integrates and organizes the diverse names with which we label ourselves. As MacIntyre (2001) has asserted about stories, the values and commitments that guide our lives find embodiment in names.

How Does Engaging as an S-STTEP Researcher Position Us?

The positioning of S-STTEP research(ers) within the educational research community. Over time, the diversity and range of worldview, theory, methodology, strategy, and modality used within teacher education research have only gotten both more incongruent and more entangled. As S-STTEP researchers, we position ourselves in a relational ontology (Slife 2004) and thus embrace the entanglement of views and methodologies. We welcome variety and diversity in terms of the issues raised. We assert that this diversity allows for richer understandings and that the community has become more incongruent. Incongruence emerges because some members of the teacher education research community continue to assert their naming of the features as fences of inclusion and/or exclusion. From the perspective of traditional modernist epistemology and an abstractionist ontology, community is held together by agreement and consensus (see Slife 2004). From this perspective, agreement on issues of theory, methodology, and worldview would make a teacher education research community cohesive, coherent, and functional. In this modernist orientation, those who disagree must be either persuaded to agreement or removed from the community. As a result, some researchers hold on to the tenets of labels; they build boundaries, real and/or virtual structures of participation and publication within the community, and conversation of research in teacher education.

Regardless of which fences and boundaries are erected, dichotomies are asserted as landscape divisions: quantitative/qualitative; behaviorist/constructivist/social constructivist; theorists/critical theorists; modernist/post and beyond post; ontology/epistemology; and so on. Researchers may use naming and labeling as a way to enact dominions of power and prestige. They assert particular narrative accounts

of research that declare one side of the dichotomy as dominant, and they eschew the space of others within it. We do not deny the reality that for many educational researchers there are dominant narratives. In the USA and perhaps elsewhere, funding agencies push particular definitions of research as the only viable – legitimate and fundable – ways to investigate issues.

Potentially, this kind of naming and labeling can be harmful. It can limit careers and opportunity. More importantly, it can limit the kinds of understandings that emerge in the conversation of educational research and thus reduce educators' ability to think coherently to address the complexity of the intractable problems of education in the world at large. We see that, as Greene (1999) asserted, embracing the diversity of research on the landscape allows us to release our imagination as we respond through education. Greene articulated that when we bring the insights from seeing small (using quantitative research that enables us to consider the generalizable and captures the horizon of the landscape of particular problems) and seeing large (using insight emerging from studies that allow us to see up close and understand the particular and personal), this releases our imagination. Such seeing opens new avenues for contemplation and response. As Putnam (2004) argued, generalizable knowledge claims have not been effective in resolving the social and educational problems of the world. He asserted that studies that allow us to more clearly see and understand the particulars of an issue and make determinations of whether those particulars apply in our case hold the greatest promise for addressing and ameliorating these problems.

S-STTEP methodology positions us as researchers differently within the landscape of educational research. Since we orient our research toward understanding "what is" from our perspective in practice, we take up a relational ontology. Slife (2004) argued that those who embrace a modernist epistemology (a position that animates much of the dominant narratives of educational research and researchers) insist that membership in a community requires consensus and agreement. While discord can exist, a community thrives only when those who disagree are persuaded to the dominant view of things. Diversity threatens communities of research founded in modernist epistemology and abstractionist ontology. Slife (2004) argued that true community requires variability and some discord. He asserted that the most important task of those who hold an orientation toward relational ontology (like those of us in the S-STTEP community) is to protect difference and otherness. Indeed, he posited that "this task does not mean that common beliefs are unimportant. It just means that these beliefs are secondary to and ultimately should be in the service of facilitating something more basic – complementary and intimate relationships" (p. 168).

The educational research community has a rich and varied landscape. The value of the educational research community is that scholarship from every discipline contributes to research in education. In terms of the social sciences, there are sociologists, anthropologists, philosophers, educational psychologists, developmental psychologists, and historians to list a few that add perspective and nuance to the educational research community. Because of the need for elementary and early childhood teachers to teach content, there are also faculty who have education in all

of the academic disciplines – biologists, physical scientists, mathematicians, literary theorists, language and linguistic scholars, as well as physical education, dance, theater, art, business, home economics, and family sciences researchers.

Potentially, then, when educational scholars consider the intractable problems of education and society (poverty, community, culture, immigration, refugees, literacy, numeracy, etc.), every arena of scholarship could be brought to bear educational issues. The multiplicity of epistemologies and methodologies covers the entire range of scholarship. Such attention can produce multiple perspectives on every problem and careful study of particular ones. The potential for releasing the imagination to guide educators in responding to these issues, as Maxine Greene (1999) argued, is heightened. Within the research community, educational researchers encounter studies that allow us to see the problem across the horizon, characteristics, and features of the landscape of the problem.

As S-STTEP researchers who engage in studying our own practice along with the dilemmas and challenges within it and our thinking about and response to it, we have much to contribute. Qualitative studies of particular intractable problems generally and S-STTEP specifically allow us to articulate the intimate landscape, shape, and features of these problems. One example of this work is the Tidwell and Fitzgerald (2004) account of Tidwell's teaching of disengaged or disengaging students. Her three case studies and the attendant details allow us to see more clearly issues of literacy development, disengagement from learning, and underestimation of student potential in relationship to persistent complexities of learning or cultural difference. Tidwell made evident challenges teachers face in remaining present to students in such circumstances. Cutri et al.'s (2012) exploration of their negotiation of class difference in pursuing advanced education provided particular cases that resonate with and bring tension to studies that look across the landscape of issues of poverty and class in education. In her study, Schlein (2010) also offered valuable insights. She documented her cultural challenges and shifts in understanding as she moved from being prepared as a teacher in Canada to teaching in Japan and then moved from teaching in Japan to graduate work in Canada. Laid alongside historical, anthropological, psychological, and sociological work on cultural competence and learning, Schlein's work resonates with these other studies bringing insight of the personal and relational to studies that see from a distance (small in Greene's words). Insight into the personal and particular bring life to the theories and theorizing that the studies that look across the horizons of such problems usually do not provide.

S-STTEP studies bring insight into particular understandings concerning the intractable issues of education generally and teacher education specifically. This is so because S-STTEP researchers look inside to their own understandings and outside as they excavate such understandings in relationship to the others in their practice and within the contexts of practice. S-STTEP makes public as a researched, knowing based on practice and the practical, which in past research eras would remain implicit and embodied in the knowing of individuals. Our inquiries bring intimate scholarship, personal issues, and knowledge of the individual forward for consideration in relation to other work. In this way, S-STTEP consistently has the potential to push scholars and policy makers into the zone of maximal contact – spaces of uncertainty

where they may need to uncomfortably reconsider and reimagine issues and arguments they thought were settled. Thus, S-STTEP scholarship has the potential to be unsettling and to unsettle the conversations in educational research (Bakhtin 1981). Kuhn (1962) argued that revolutions in paradigms and knowledge emerge when scholars question, take up, and explore ideas based on settled and often ignored assumptions of disciplines. S-STTEP scholarship can bring this challenge to conversations in educational research.

As S-STTEP researchers, we enact a relational ontology which values diversity and difference, accepts incommensurability in the research conversation, and seeks to make space for and welcome this diversity into the community of educational research. Like St. Pierre (2013), we reimagine "*social science inquiry* enabled by postmodernism in spite of the current positivist orthodoxy" (p. 451, emphasis in original). In a research community, animated by a modernist epistemology, researchers assert a single story of the process of educational research and insist on objectivity, validity, and generalizability. They position their subjects within their research as static and knowable, seeing themselves as capable of randomizing and controlling variables that might cloud the findings they produce. This approach does not take seriously the theoretical frames that animate research and through which researchers make meaning of their work. St. Pierre (2016) critiqued this approach as one rooted in practicalism – a view that elevates practice over theory as it resists the notion that rational thought alone can shift practice. St. Pierre noted:

> the effects of that everlasting theory/practice binary that seems to structure not only the applied sciences but also how we teach their methodologies. It demands, whether we are ready or not, that we get data and produce knowledge. In the name of practice, in the *leap to application*. . .we pay short shrift to the theoretical and conceptual systems in which various empiricism are thinkable. (p. 111, emphasis in original)

Research practices rooted in modernist epistemologies have become the privileged approach to research in the academy. However, as we have argued here, S-STTEP research that captures and articulates embodied knowing of our thinking and action within educational practice contributes to and disrupts settled assumptions based on modernist research on education. Through S-STTEP research we offer a different approach, one that embraces theory as a way of thinking differently about our work and ourselves within it.

The positioning of S-STTEP research(ers) within the teaching and teacher education research community. Zeichner (2007) and Cochran-Smith (2005a) have both asserted that S-STTEP research has the greatest potential to contribute new understandings as well as transform teacher education research. Zeichner's comments have both been welcoming and critical – which we label the Zeichner paradox. His main criticism focused on the need for S-STTEP researchers to make clearer the contribution of this work to the larger research conversation within teacher education. He argued that we need to position our work more clearly and carefully in relationship to the discourse about teacher education. He also argued that S-STTEP researchers need to also connect their work to other S-STTEP research to

demonstrate the value of the work for developing critical understandings about features, practices, and theories of teacher education and teaching.

In a 2005 article, Zeichner provided a personal essay in which he articulated his experiences in *becoming* a teacher educator and the learning that emerged. He did this to provide guidance for the education of a new generation of teacher educators. He argued that to learn in *becoming* teacher educators and developing power for teacher education research more generally:

> . . .those who work in teacher education programs need to think consciously about their role as teacher educators and engage in the same sort of self-study and critique of their practice as they ask their students to do in their elementary and secondary school classrooms. (p. 123)

Here, Zeichner continued to assert the power, the need, and the place for S-STTEP research and researchers as participants in the conversation of research on teaching. Thus, while Zeichner acknowledged limitations of S-STTEP in contributing to teacher education as it existed in 2007, he also asserted its necessity in developing deeper understandings of teacher education practice and practices and solidifying its vitality for the research conversation in teacher education and the learning of teachers.

Cochran-Smith and Lytle (2009) asserted, "[S-STTEP] works from the postmodernist assumption that it is never possible to divorce the self from either the research process or the educational practice of teacher education broadly construed" (p. 40). From their perspective, as S-STTEP researchers work inside particular social situations, their insights and understandings develop in the context of their research and living in their practice. As researchers who study and share insider knowledge about teacher education and its practices, S-STTEP researchers have the potential to provide unique and interesting perspectives and knowledge that those using other methodologies may not be able to provide. Cochran-Smith (2005a) recognized the need for large cross-national and cross-institutional studies of teacher education practice and teacher development in relationship to teacher education. LaBoskey (see LaBoskey 2006; Lyons et al. 2004) provided an interesting juxtaposition in two studies. In the first, she and colleagues examined how particular practices and assignments undertaken in her teacher education program moved across programs and contexts. The assignments are amended and adapted and provide interesting results in other contexts of teacher education across the nation. In an additional study, LaBoskey (2006) explored the ways in which the things she taught in teacher education continued to show up in the practices of teachers now years into their own teaching careers. These studies offered evidence for critique and support for the Cochran-Smith (2005b) assertions based mostly on and advocating for quantitative work.

Since we seek to uncover our embodied knowing, our processes in enacting practices, and our personal practical knowledge as teacher educators (Clandinin and Connelly 1995), S-STTEP researchers seek sites for exploring our knowing of and in our practice. We collect and develop records and accounts that unpack and interrogate our embodied knowing. Such work can thus provide multiple

(and perhaps conflicting) views of the phenomenon under consideration. Central features in our own work are the use of dialogue as a process for coming-to-know (see Pinnegar and Hamilton 2009), critical friends (see Schuck and Russell 2006), collaboration (see Gudjonsdottir, et. al. 2014), and interaction (see LaBoskey 2004).

As Cochran-Smith and Lytle (2009) argued, S-STTEP work offers clear evidence that the old-fashioned assumption that "true" knowledge about practice and situations can only be uncovered, produced, and shared with trustworthiness by those who stand outside the situation is no longer a tenable one. Further, since S-STTEP inquiries occur often everyday, the work travels between and holds in tension theory and practice – it is seldom one or the other but frequently represents intersections between the two. Kastberg et al. (2016) examined their use of feedback to their teacher learners. Within their study there is an ongoing movement from their action in practice to their thoughts about their students' learning and their uncovering and acting on their own learning. In one such move, they explore empathy in giving feedback. They move from work by Julian Kitchen on relational teacher education, examination of their feedback, and their understanding of the term *empathy* and articulate the influence of their increased understanding in their practice as teacher educators.

With our obligations to unseen children (Arizona Group 1997) (the students of the preservice teachers we prepare as teachers) and commitment to understanding, S-STTEP researchers embrace uncertainty and vulnerability and enable disruption of assemblages that attempt to capture dominant narratives of teacher education, teacher learning, and teaching. Kastberg et al. (2016) provided a clear example of this in their wonderings about how their teacher learners will be able to provide mathematical explanations that will enrich the understanding of their future students. Thomas (2017) produced a careful exploration and analysis of the ways in which her own location in an Office of Field Experiences reified the theory/practice divide. She explored her own beliefs and actions as she sought to disrupt this divide while her location reinforced it. Martin (2017), through S-STTEP of her course content in relation to practicum experiences, explored first her identification of the barriers brought on by her action, reflection and thinking about these barriers emerged, and the new practice had potential to disrupt those boundaries. All of these studies revealed nuanced understandings of teacher education, research, and practice and a future orientation. They highlighted a desire to meet their obligations as S-STTEP scholars, their practices in relationship to preservice teachers, and their concern that what they do in their practice and interaction with colleagues and students will lead to better outcomes for the children that their students will teach. These works provided a nuanced analysis revealing embodied knowledge, understandings, obligations, and the enactment of practices that can potentially meet obligations held for unseen children their own preservice teachers will teach. These studies disrupt teacher educators' understandings and practices and make visible new knowledge of and in teacher education. This disruption allows insights and understandings that come into the conversation leading to new lines of work and deepened understandings. This is the purview of S-STTEP work, and this is an important contribution to conversations about research on teaching and teacher education.

Because S-STTEP researchers engage in inquiries across all of teacher education, there is the potential to contribute new understandings across the boundaries of teacher education. Kastberg et al. (2016) helped us understand more complexly the nuances and demands of preparing mathematics educators and new ways for teacher educators to enact such education. Beck and Kosnik (2002) gave us new insight into and wisdom about how to enact teacher education for early childhood teacher educators. Berry and Loughran (2002) helped us see better the elements and characteristics of classrooms of science educators. Chróinín et al. (2015) reported a S-STTEP study of physical education teacher education. They explored not just their thinking, belief, embodied knowing of physical education, and the need to enable teachers to enact new practices; but their study also revealed their understanding of enacting innovation and the influence of embodied knowing of past practices, instantiation of belief, and the role of critical friends and frequent dialogue in creating new practices. Lovin et al. (2012) make clear the role of belief and understanding of theory within a particular subject matter (in this instance mathematics) in shaping our subsequent practices. Their study revealed how both insight and blindness can emerge from our beliefs and the power of critical friends in enacting practices more coherent with our beliefs.

As S-STTEP researchers, it is clear that positivistic notions of research persist in shaping understandings of what is and is not research within academic communities (St. Pierre 2013). We echo St. Pierre's critique of qualitative research as "so disciplined, so normalized, so centered. . .*that it has become conventional*, reductionist, hegemonic, and sometimes oppressive and has lost its radical possibilities" (p. 451, emphasis in original). These entrenched understandings of research have taken up the characteristics of what Crites (1971) called a sacred story. Sacred stories form consciousness. They are sacred, "for the people who understand their own stories in relation to them" (p. 295). Clandinin (1993) noted the way that telling stories of experience allows others "to be reflective about their practices and invite them to engage in a restorying of their stories" (p. 13). As S-STTEP researchers, we share our experiences of teacher education practice and research that are not meant to serve as "models or solutions to the problems of teacher education but are stories that highlight the tensions each of us has experienced as we live out our personal stories of teacher education, schools, and universities" (p. 14). Sacred stories of research only shift in the consciousness of researchers as they encounter new experiences – new stories of research. Our research provokes reflection for our readers and allows for new understandings of experience and new conceptions of research to be imagined. We continue to position ourselves within the larger teaching and teacher education research community through insightful, thought-provoking, and meaningful inquiry. The sacred stories of research in response to our work therefore continue to shift and allow for new stories of research. In this way, S-STTEP research does and can continue to make essential contributions to research and inquiry in the teaching and teacher education community, "to produce different knowledge and produce knowledge differently" (St. Pierre 1997, p. 175).

The positioning of S-STTEP research(ers) within our own work as teacher educator researchers. As we have argued earlier in this chapter, *becoming* S-STTEP researchers has consequences in our practice as researchers, teachers,

and teacher educators. Engaging in S-STTEP research and striving to create living educational theory locate us in spaces of vulnerability, disruption, uncertainty, dialogue, and relationship. Two of our early studies provided ample evidence of the tenuous nature of these spaces. An article by the Arizona Group in 1994 represented a collection of the letters we each wrote during our second year as professors. Based on the complete set of letters, we each developed an interpretation that we presented at AERA. As we noted in the handbook chapter that appeared in the first handbook of S-STTEP research (Arizona Group 2004), we were surprised when we realized that not only had we presented drastically different interpretations based on the letters as evidence; but we used similar segments of the letter to ground and represent our interpretation. (We disrupted our understanding of ourselves as researchers as we engaged in research practices).

In 1994 (Arizona Group 1994), we published a piece that presented our experience as new professors in teacher education. To represent our collective interpretation and analysis of the letters and our experiences, fragments from the letters were arranged chronologically and form the major text of the article. However, in our selection of segments and our arrangement of them, our purpose was to engage readers in an act of interpretation. We sought to create a format that would enable other researchers (beginning or experienced teacher educators) to consider their experiences alongside ours. We sought to construct a text that would push them into Bakhtin's (1981) zone of maximal contact – a space of vulnerability and inconclusivity. We hoped that as researchers read the articles, simply by the fragments selected and their juxtaposition, readers would arrive at similar themes to those we reached. In other words, we left interpretation of the letters open. We sought to disrupt researchers' conceptions of research publications, expose our vulnerability in our roles as teacher educators, and draw readers into dialogue with conceptions of being an academic, a teacher educator, and a woman in the academy. We sought to push them to uncover their embodied knowing of action and practices as teacher educators and reconsider them.

In our 1996 work (Arizona Group 1996), we articulated our process and experiences in *becoming* teacher educators. We created and then interrogated our individual accounts of *becoming* teacher educators in order to present our experience in *becoming* at that point in time. We hoped to push other researchers to reconsider their role in the learning-to-teach process by remembering, retelling, and reimagining experiencing *becoming* a teacher in terms of their *becoming* a teacher educator. Similar to the letters, we drew our readers in as interpreters seeking to disrupt stories and understanding of their experiences as teacher educators and academics, pushing them to reimagine how they might study and enact their practice as teacher educators. We made visible the challenges, uncertainty, and interpretation disrupting the landscape of teacher education practices. In this process of constructing both of these research publications, we unhinged our own understandings of what we thought we knew when conducting this work. Taking up S-STTEP research pushes us to reveal assumptions, explore practices, and uncover and capture embodied knowledge. As a result, we never arrive at a settled identity as S-STTEP researcher or as a teacher educator.

Ironically, engaging in this work and recognizing this space of inconclusivity and *becoming* do not, however, completely dislocate our work. We may often feel we are engaged in The Centipede's Dilemma (Craster 1871):

A centipede was happy – quite!
Until a toad in fun
Said, "Pray, which leg comes after which?"
Which threw her mind in such a pitch,
She laid bewildered in the ditch
Considering how to run.

Because we value learning from our practice along with the shifts and alterations we make in it, our work disrupts, disturbs, interrupts, and dislocates our practice and our thinking about it. We stand in a space as teacher educator researchers where we continually seek to understand and improve in the context, processes, and moments of our practice. We document our thinking, record our steps and missteps (our successes but just as importantly our colossal failures), and collect information on our practices, our experiences in practice, and the thinking of our students and others in our practice. We then produce public accounts that represent our understanding and the themes, patterns, and storylines that support and result in the insights we share. Ironically, as Williams et al. (2012) indicated, instead of undermining us as we explore the messiness of practice and confront ourselves with our fiascos and difficulties, *becoming* S-STTEP researchers gives us confidence to act in both new and old ways. Because we conduct our work on shifting ground, we create living educational theory in our research accounts and in our practices, and we speak with the clarity of the moment recognizing that that clarity may shortly disappear. Because we value community and orient to ontology, we seek to make space for diversity of methodology, culture, worldview, and representation within not just the community of educational researchers and teacher educator researchers but also within the community of S-STTEP researchers.

In our work, we constantly seek to see things from another perspective, from a different view, and with a different theory or theoretical frame. We are rooted in the situatedness of our own experiences in our lives. Seeking out multiple perspectives that add complexities to our understandings allows us to see our own experiences in new ways. Like Lugones (1987) we strive to world travel – to understand the experience of future teachers, our colleagues, and others from their perspective. The inquiries of S-STTEP always exist in that space between self and other; biography and history; research and practice; and reflection and action (Bullough and Pinnegar 2001). In taking up S-STTEP research, we attempt to be open, to welcome disruption, critique, insight, and learning. S-STTEP researchers recognize that gaining insight may also result in blindness; thus we seek to see beyond the blindness or insight and our lack of always knowing our embodied knowing. Being open in this way fosters our *becoming* and our scholarship, leaving us always *becoming* teacher educators and researchers – never arriving or existing in a state of knowledge as claimed and settled.

Central in our scholarship is the embrace of dichotomies. Derrida (1987) reminds us that there is never an inside or outside, context or process, and knowing or doing; instead they are all entangled. As we engage in dialogue around the phenomenon we explore, we engage with multiple interpretations to consider how things might be other or how the realness of descriptions we provide or assertions we make push our work and our practice forward.

As scholars, we realize that reaching an insight about particularities in our practice may blind us to other insights we might have developed. This pushes us to continue to question and consider different understandings that might emerge in relationship to accounts of our practice, dialogue with texts and critical friends, and our careful interpretative stance to examining documents or reports of practice. S-STTEP researchers as inquirers and as teachers also take our obligations to unseen children seriously. In other words, in examining our practice and our knowing of it, we seek to embrace understandings that lead us to improve the learning of our students and theirs.

We recognize that this embrace of a stance in a place of *becoming*, where we encourage ideas that may or may not be productive, is a hallmark of our work as S-STTEP researchers. Thus, S-STTEP methodology (in concert with the other methodologies we utilize in this work) allows us to contribute in significant ways to educational research and the research conversations around research on teaching and teacher education. The inconclusivity, disruption, reflection, reflexivity, rethinking, assumption hunting, and interpretation fundamental to this work and our existence in a space of *becoming* are an advantage to our work because this means we are always in flux seeking to improve and seeking to develop deeper understandings. S-STTEP researchers often face the Centipede's Dilemma captured in the poem presented in this chapter; in considering "how to run," we often reveal ourselves to ourselves; our embodied, tacit, and practical knowledge becomes more visible. Thus, S-STTEP researchers are always compelled and propelled to look again, to look deeper, to return to, and to re-examine understandings: this ethos animates us as teachers and teacher educators.

What Is the Research Stance We Take Up?

Much of the research conversation surrounding teacher preparation focuses on best practices. Bullough (2012) argued against best practices asserting with Dewey (1916) that "certainty in a perplexing, contradictory and dangerous world is the worst sort of illusion" (p. 346). He urged educators to embrace the uncertainties and complexities inherent in teaching. Bullough asserted that as understanding of teaching and learning deepens, the situations of education reconfigure, and the contexts of teaching shift, and best practices are frequently no longer viable. Further the things promoted as best practices may fall short, often need adjusting to the students, the teachers, and the circumstances; therefore a unilateral application of a "best practice" across all contexts is seldom productive. Bullough suggested that what we seek are "better" practices and counterstories enabling educators to attend to the learning of

the students they are educating. This is particularly true in teacher education since in educating teachers we cross many institutional boundaries in enacting their teacher education programs. Teacher education must attend to and educate preservice and in-service teachers about "best practices" for teaching every discipline and every student – special education, learners of additional languages, and children with challenges of speech, hearing, and mobility and in different age groups (early childhood, regular elementary, secondary, and even sometimes adult learners). What is "best practice" for one student or in teaching a particular discipline can collide with each other. Thus, as we prepare teachers and as we study teacher education, teacher educators find themselves needing to educate students not so much about a variety of things but instead prepare them to make reasonable and informed decisions and judgments. Our studies as S-STTEP researchers enable such inquiries.

As Bullough (2012), Clandinin (1995), and others have argued, the traditional role of teacher educators is to teach theories of teaching and learning developed through large-scale studies that employ modernist epistemologies and then guide teachers (preservice and in-service) toward the application of theory to their experience in practice. From this perspective, the research of teacher educators, particularly those studying their own practice, should focus on how they apply theory in their practice or how students resist or enact theories taught in teacher education within their practice as teachers. Similar to other S-STTEP researchers, Kastberg et al. (2016) and Chróinín et al. (2015) inquired into their efforts in enacting best teacher education practices. Their studies revealed the complexity and multiple contingencies and vulnerabilities in such efforts. As well, they provided guidance for teacher educators attempting to innovate in their practice or adjust and enact unfamiliar but potentially productive practices. Similarly, Garbett and Ovens (2012) established the necessity for teacher educators to provide a balance of authenticity and safety for the teacher education students they are teaching whenever they enact new practices.

The research stance that animates from a modernist epistemological view is based on a weak relationality. From this perspective, there is no sense that relationships are fundamental to good teaching or that it is vital that the teacher educator understand not only the human relationships but also the context, the grammar of the discipline, and the pedagogy undertaken. This research stance assumes that large-scale, multi-site studies using instruments that produce numeric data can produce findings and identify best practices that can be easily imposed across contexts. From this orientation, theories and principles and best practices are applicable across multiple contexts, contents, or even any teaching experience. Theories of teaching and learning and the best practices that capture them are easily transportable, can be repeatedly applied, and are guaranteed to produce results. When the desired outcome, from applying such practices, is not actualized, then blame is pointed toward the teachers' lack of skill, resistance to fidelity, or incompetence. The conceptions of practice that emerge from such work are not real since they ignore that real practices are part of the larger whole and their properties stem from a strong relationality that pays careful attention to relationships among the parts as well as

the humans involved (see Bullough 2012; Putnam 2004). Kitchen's (2006) S-STTEP study explored his experience in *becoming* a relational teacher educator and the necessity for empathy and respect. His work clearly demonstrates the centrality of relationship as a teacher educator.

When experienced and expert practitioners are asked questions of practice, they do not articulate theories, and principles, or assert the application of a best practice. Instead they respond, "it depends" and identify the relational aspects upon which enacting a practice is contingent. Martin's (2017) S-STTEP research focused on her seeking to support preservice teachers' learning so that they were more capable of enacting the theory she taught in their practicum experiences. She came to see that "best practices" in teacher education that she enacted positioned the preservice teacher in their practicum in ways that reify the theory/practice divide. As she explored her assumptions, her thinking, and her practices more deeply, she came to understand how deeply she needed to listen to the voices of her students in order to help them take up and adjust the theories she taught in the practicum. Martin recognized in her teaching as teacher educator that "it depends." S-STTEP researchers recognize that by taking a relational ontological stance in our practice and in our inquiries as teachers/teacher educators – the researcher and the researched that practices – we seek to understand what exists and what we know in relation to the particular and specific contexts, cultural milieu, and actions we produce. Our studies excavate our practices, our contexts, and our actions to make clear our knowing in our practice. As S-STTEP researchers we position ourselves in this way, because uncovering our embodied knowing and our understanding of our practice behind our expression of "it depends" holds great potential in shaping, contributing to, and forming the research conversation in teacher education.

While we, as S-STTEP researchers, participate in the larger conversation concerning research on teaching and teacher education, our work is oriented to a relational ontology, and we seek to develop understanding of practice from and through our own particularities. We explore, interrogate, and inquire into the particular situations of our practice. We contextualize our work and, like Derrida (1987), recognize there is not an inside and outside, but the whole of our experience is relevant in these explorations. Polkinghorne (1988) charts the failure in psychology of research based on modernist epistemologies to provide any findings that are relevant in real practice. Practices do not emerge from conscious, rational calculations of theory. Instead, practices emerge from non-deliberative, background understandings emerging from our culture, our contexts, and our relationships that are uncovered as we document, reflect on, and examine carefully our actions and thinking. S-STTEP research and researchers seek to contribute knowing of and from practice to the research conversation of teaching and teacher education. In order to do so, we recognize that we stand on uncertain ground in our inquiry projects, our foundation for knowing and orientation in our works is toward a relational ontology, and our knowing is grounded in dialogue (conversation, collaboration, scholarship, critique, and interaction). Our work always stands in that space between self and other. We seek to understand the nuances of practice and the reality of "it depends." Of course, research from a wide range of

methodologies and orientations inform our thinking and our practice; however, in order to contribute the unique insights that can come from excavating embodied knowing and understanding in and of our practice, we, as STTEP researchers, must take up a research stance different from the more traditional one employed in the past.

Our stance as S-STTEP researchers allows us to explore our practice, our understanding of it, and the dynamics and relationships entailed within it. We assert that the research we do, our orientations toward this work, and the assumptions underlying it enable us to develop understandings and viable scholarship that develops knowledge of real and authentic practice. Such work exists in an uncertain and shifting space and is conducted by teacher educator researchers who are always *becoming*.

We conceptualize S-STTEP research as a form of intimate scholarship (Hamilton et al. 2016). Scholars who embrace and enact intimate scholarship are open and allow clear and comprehensive access to their practice and their thinking about it. They seek to be honest in their studies – the accounts they draw forward for exploration, their engagement in acts of interpretation and exploration of meaning, and the communication of the understandings they reach. Like Paul Cezanne, in his still life paintings, S-STTEP researchers attempt to provide a holistic account that simultaneously presents the practice and an understanding of it as experienced by the researcher and others who stand within it.

We take up a stance oriented toward ontology. Engaging in dialogue is fundamental to our process of coming-to-know. Central in our positioning as S-STTEP researchers is the value we attribute to the particular, our recognition that we are always vulnerable in this work and must act in humility. We hold ourselves open to alternative representations and interpretations and are willing to try out new ideas and shift and adjust practices. We recognize that to learn, we must, as Dewey (1916) argued be open, act wholeheartedly and be responsible as we uncover and sharpen out knowing of practice. As we study our practice and develop a deeper understanding of it, we become increasingly responsible for it.

As we have articulated earlier in this chapter, the location and space of S-STTEP research exists in uncertainty and inconclusivity, on a shifting and never completely stable terrain of scholarship. As we engage in research, many of the things we come to know exist on the periphery of our understanding and emerge as we act within our practice. Such knowing becomes available and is revealed as we scrutinize our practice, create accounts of it, and engage in dialogue about it. We seek to observe our actions and thinking carefully in order to reveal the embodied knowledge we act on in our practice. However, embodied knowing is tacit and holistic and resonant in our personal practical knowledge; thus once we act on the knowledge we develop, it entangles in the whole and becomes part of our embodied knowledge again. While this results in our being able to constantly explore our practice, our findings do not operate like theoretical knowledge, stable truth, or assertable claims of best practices that are imposed on the basis of modernist epistemologies and foundational criteria for knowing. Instead, our knowing is always incomplete, emerging, and partial. Because we systematically explore our knowing and doing as we interrogate it to

uncover multiple interpretations and alternative representations, our knowing is always emergent. Through careful research practices articulated in this handbook and through dialogue, we gain confidence in our understandings and see whether they have sufficient strength and viability that we can take up and act upon them in our practice.

Within our inquiries we are always aware, as Barad (1998) argued, of the inseparability of the *objects of observation* and the *agencies of observation.* Just like the contexts in which we work and the relationships in our practice, the strategies, techniques, and modalities we utilize in studying our practice influence the knowledge we develop. In order to engage in inquiries conducted from our perspective, and focused on our knowing in our practice, we seek multiple ways to reveal the knowledge we enact. At the same time, we are aware always that the tools we use to explore may impact what we are able to see. In order to develop insight into our practice and uncover themes, patterns, and narrative lines, we will become blind to other things we might uncover (De Man 1983).

Both critics and even practitioners of S-STTEP may imagine, because of the use of the abbreviated term "self-study" to represent this methodology, that this work is characterized by solipsism or therapy. Neither is the case. Even memory and autobiographical strategies of data collection and interpretation are always excavated in terms of the self in relation to practice. The purpose and intent of the work is to develop understandings of teaching and teacher education practice. A fundamental character of the work is its betweenness. As Bullough and Pinnegar (2001) explained, S-STTEP work and those who conduct it do so from a space between: between self and other, between history and biography, between strategies and even methodologies, and between experience, theory, and practice. As S-STTEP researchers we take up our work as we negotiate unsteady ground and locate ourselves in a space between.

Ethics is central to our ontological orientation and stance in S-STTEP work. In exploring our practice and engaging in dialogue to develop our knowing, we always encounter other people. In acting ethically, we must act with kindness and integrity. While we seek to know our practice, we recognize that people are never completely knowable. We acknowledge that complete understanding of their knowing of practice is beyond us and will remain so.

We must be ethical in our inquiries. This means being honest in our accounts since those accounts often represent our own knowing. We must hold ourselves accountable to enact the things we come to know in our practice. We argued earlier that S-STTEP work stands in ontology and exists in a community that values and seeks diversity and that as S-STTEP researchers, we experience a throb of resonance within the community. Developing this work requires community, and loving relationships are fundamental and necessary to it. Across our experiences as S-STTEP researchers, there has always been a concern that we be successful as researchers not just individually but collectively. This is part of our ethical obligation to the scholarship of S-STTEP research; to those with whom we work – teachers, teacher educators, and students of the teachers we educate – we, together, are *becoming.*

We pay attention to trustworthiness (see Hamilton and Pinnegar 2000). Earlier, we noted the ways that S-STTEP researchers are positioned differently within the

research community. Specifically, we called attention to the ways we connect theory and practice rather than assuming a "positivist orthodoxy" (St. Pierre 2013, p. 451). Making explicit not only our experiences but as well as the theory that shapes our methodological and interpretive perspective is rooted in our commitment to trustworthiness as scholars. Moreover, we resist perspectives of S-STTEP research as merely personal reflections. Jackson and Mazzei (2008) have outlined the limits of experience and narrative voice in qualitative approaches. Their argument rejects the substitution of the subjective authority through the narrative "I" for objective authority through the modern research paradigms, "simply replacing one privileged center with another, making similarly narrow claims to truth, authority, and authenticity as objectivism" (Jackson and Mazzei 2008, p. 299). As S-STTEP researchers we value the use of I, not as a center for asserting privileged knowing but as an act of owning our practices, our understandings, and our representations of them.

Moreover, because we adopt a view of identity as continually *becoming*, in the words of Butler (1992), "I always arrive too late to myself" (p. 79). We argue for a move beyond the notion of perceived transparency because as Jackson and Mazzei (2008) reminded us, there are "the traces of the unaccountable" (p. 313) in the stories we tell. We do not critique the importance of experience – rather we question the notion of an authentic, cohesive, and coherent "I." The sentiments of Jackson and Mazzei echo in our thinking:

> Spivak reminds us, 'Making positions transparent does not make them unproblematic' (p. xxxx). Therefore, we seek a performative "I" that has the potential to produce evocative, ethical, and failed practices that result in a telling with the potential to open the gaps and produce different knowings. The desire is not a truthful story, but a story that confronts the truths and traces that are both possible and impossible. This "I" does not become paralyzed by the impossibility of the limits of knowing but is constructed by an ethics as it uses those limits to present complicated voices and create new ways of understanding for those who read and listen to these performative accounts. (p. 314)

Therefore, S-STTEP research is and should be provocative and disruptive to our own stories of research and experience and to that of the academic contexts in which we live and work. In this work, we position ourselves as vulnerable since we reveal fiascos, unproductive actions, and understanding and we invite others to critique our knowing and our practice. From this perspective, we embrace new perspectives of knowledge and knowing that deconstruct power structures that seek to marginalize and silence difference; and as we do so, we open new perspectives, new discourses, and new possibilities.

What Is Our Identity as Teacher Educator/Researchers in Our Inquiries?

As S-STTEP researchers, we attempt to conduct studies of our practice with openness and honesty in our accounts of our practice; and we often bring a critical, questioning approach to our work. As Placier (1995) did early in S-STTEP research,

we are willing to identify and explore our fiascos and not just recount our hero stories. In Coia and Taylor's (2013) S-STTEP project, they interrogate their teaching practices to see whether they continued to enact the strong beliefs they held about feminism. As we suggested earlier, Tidwell and Fitzgerald (2004) explored Tidwell's attempts to re-engage students. She recounted the humility she experienced as she came to understand issues of engagement, judgment, and teaching in new ways. This openness and honesty in the exploration of our research indicates (we think) that our knowing of ourselves will always be disrupted. Our integrity as S-STTEP scholars means that we act on the things we learn. S-STTEP projects by Kitchen (2006, 2016) revealed the power of uncovering our embodied theory and enacting it in ways that result in living educational theory being clearly visible in our practice. Kitchen's work drew attention to a conundrum that as we create educational theory, seek to enact it, and study our embodied knowing, our knowledge of our living theory shifts. As a result, our identities will shift, and we will continue in our process in *becoming*. S-STTEP researchers and teacher educators continually seek to create living educational theory so that what we come to understand becomes visible in our practice. Ironically, as it becomes visible, we examine our knowing yet again and potentially disrupt the theoretical stances we had been enacting.

As S-STTEP researchers speak of their stance, they often use the language of positioning. Van Langenhove and Harré (1999) explained that our personhood emerges as we position and reposition ourselves. In capturing our understanding, we attend carefully to the ways in which we position ourselves and others. Charting our positioning reveals the potential and possible storylines that underlie our knowing of ourselves as teacher educator researchers. Dewey suggested that we learn from our experiences. We explore our experience to develop knowledge of our practice. Carefully attending to the continuity of these experiences and our interactions within them provide valuable evidence of our knowing in our practice.

In exploring practices and experiences, we often seek to study both the context and the processes embedded in our practices as we enact them. We do this from an orientation to relational ontology. Thus, S-STTEP researchers strive for thickness and depth to their study as they attend carefully to the particular, since we recognize that each particular lived experience is unique. When these unique qualities are captured collectively, the relation of the experience, process, and context to the whole (including the experienced past) has the potential to enrich understanding of teaching and teacher education. We seek out thick descriptions in our renderings of our practices including the intertwined relationship of context and history. In analysis and presentation of our assertions for action and understanding, we make visible the links between our data and the sense we make of it. Positioning ourselves in this way promises to shift our identity and develop knowing of practice that is rooted in lived experience.

As we study our practice and develop deeper understandings of it, we become increasingly responsible for it. We resonate with Barad's (1998) assertion that, "we are responsible for the world in which we live not because it is an arbitrary construction of our choosing but because it is sedimented out of particular practice that we have a role in shaping [it]" (p. 101). The dominant narrative of being an

academic is often characterized as telling. Our preservice teachers are often meant to listen and enact the ideas we tell them in their teaching practice. In teacher education programs, frequently we follow an orientation to knowledge of teaching – demonstrated in the construction of courses and learning experiences – in which we carve up the knowledge of teaching and distribute it as discrete elements across our programs. Crites (1971) might name this as the sacred story of teacher education. Clandinin (1995) asserted that in living different narratives in everyday acts of teaching within teacher education, there is the potential to shift sacred stories of teacher education.

As S-STTEP researchers, we resist and struggle against this older but persistent sacred story of teacher education. In taking up studies of our own practice, we have the potential to shift this story and the identity of teacher educators. Crites argued that the best hope for doing this rests in our enacting mundane stories in opposition to the sacred story. Through living and accounting for these mundane stories as S-STTEP researchers, we can articulate the ways in which we actually engage in the practice of teacher education. In this way, we can form our identities as teacher educators in opposition to the sacred story, contribute to the conversation surrounding researcher in teacher education, and develop new stories of teaching, teacher education, and research.

Cross-References

▶ A Rhizomatic Self-Study: Aiming at Social Justice in a Conflictual Environment
▶ Entry Points for Self-Study
▶ Ethics of Self-Study Research as a Legitimate Methodological Tradition
▶ Exploring Intersectionality as a Means to Precipitating Change
▶ Methodological Inventiveness in Writing About Self-Study Research
▶ Methods and Tools of Self-Study
▶ Self-Study Methodology: An Emerging Approach for Practitioner Research in Europe
▶ S-STTEP: Standing on a Threshold of Opportunity
▶ Theoretical Roots of Self-Study Research

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Who Does Self-Study and Why?

5

Brandon M. Butler and Angela Branyon

Contents

Abstract

In this chapter, the authors consider the question, "Who does self-study and why?" This is a complicated question given the broad base of self-study publications in books, journals, and conference proceedings. To provide focus and to avoid overlap with other chapters in this handbook, this chapter reviews research published in *Studying Teacher Education* to

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uncover which educators conduct self-study research and their institutional and national affiliations. Following this consideration of who conducts self-study, Kelchterman's personal interpretive framework is used as an analytic frame to understand why educators use self-study of teacher education practices. After recognizing the "who and why" of self-study research in teacher education, the authors extend the review beyond *Studying Teacher Education* to reveal the extent to which self-study research is present outside education and teacher education. Using Polkinghorne's "practices of care," research in a number of disciplines – medical and nursing education, physical and occupational therapy, and counseling and social work – is reviewed for references to self-study research. Uncovering a limited presence, the authors identify exemplars of autoethnographic and narrative inquiry studies in each discipline and consider the ways in which such research may be adapted to self-study. The chapter concludes with recommendations for how self-study research can be extended beyond its current disciplinary, geographic, and institutional boundaries.

Who does self-study and why? This is seemingly such a simple question. The name alone – self-study of teacher education practices – suggests a form of scholarship conducted *by* teacher educators *of* their practice. Many before us have written about why we as teacher educators should conduct self-study. Loughran and Northfield (1998) noted that self-study had "become an option for all those committed to the improvement of professional practice" (p. 8). In the same year, Cole and Knowles (1998) perceived self-study as "a powerful mechanism for the reform of teacher education" (p. 224). They saw a dual purpose in self-study, in that teacher educators could use it for "their own personal-professional development" as well as for "enhanced understanding of teacher education practices, processes, programs, and contexts" (p. 225). In the first self-study handbook (Loughran et al. 2004), Loughran et al. (2004) wrote, "A common 'big picture' purpose for many self-studies is linked to the desire of the teacher educator to teach in ways commensurate with the hopes for their student-teachers' teaching (i. e., the notion of 'practice what you preach' or modeling)" (p. 10).

Rather than focus on these overarching purposes for the use of self-study, we take a different approach in this chapter, choosing to consider the personal interpretative reasons as to why teacher educators engage in self-study research (Kelchtermans 2009). Kelchtermans defined his personal interpretative framework as "a set of cognitions, of mental representations that operates as a lens through which teachers look at their job, give meaning to it and act in it" (p. 260). His framework consists of two domains: professional self-understanding and subjective educational theory. Kelchtermans also identified "five components that together make

up teachers' self-understanding: self-image, self-esteem, job motivation, task perception and future perspective" (p. 261). We more fully define this framework in the requisite section of this chapter on why researchers use self-study. But before we can address the "why" of our question, we must understand the "who" of self-study. That is what we address first in this chapter, with attention paid to authorship, country of origin, and institutional context.

We would be remiss to conclude the chapter without a consideration of the "others" of self-study. Too often, self-study is considered the domain of teacher-educators. Other chapters in this handbook explore self-study across different subject disciplines, in specific areas such as technology and educational foundations, and in transdisciplinary and international contexts. We did not want to appear repetitive by revisiting such areas. As a result, we look to what Polkinghorne (1988, 2004) considers "practices of care" beyond education (e.g., nursing and medical education, physical and occupational therapy, social work, counseling) to understand to what extent self-study is present or might be extended within these practices. Our exploration serves a particular purpose. Self-study scholars can still struggle with scholarly acceptance of their work, and the field can be perceived as "emerging" after 25 years, even as other areas within qualitative research such as case study and ethnography have become readily accepted and used by researchers. Cole and Knowles (1998) argued that "unless self-study processes are applied more widely [beyond teacher education] . . . chances are that this progression of acceptance will not happen with the same potency nor at the same pace" (p. 229). By reviewing the presence of self-study research in these practice-oriented fields and making the case for its inclusion, we hope to one day have an answer to the question of "Who does self-study and why?" that goes far beyond teacher education.

Uncovering the Who, the Why, and the "Others" of Self-Study

To understand the "who" and "why" of self-study, we reviewed the 228 empirical and conceptual articles published in the journal of self-study, *Studying Teacher Education*, between 2005 and 2017, with 2005 being the first publication year of the journal. We did not include the 16 article commentaries that were part of special issues in our analysis because they were not empirical or conceptual studies but commentaries on other studies published in the journal. We focused solely on *Studying Teacher Education* for specific reasons. First, the question of "Who does self-study and why?" can be considered all-encompassing. In fact, when we were first tasked with this chapter, our feelings were that of apprehension. How could we make sense of all of the self-study research conducted to date or at least since the first self-study handbook was published (Loughran et al. 2004)? Included in this review would be all of the major English-speaking research journals in teacher education and national-level teacher education journals from across the globe. We would also have to review discipline-specific education journals, which are already considered elsewhere in this handbook. Finally, we would have had to include in our initial review all major research journals in disparate fields beyond education (i.e., business, engineering,

the arts, sciences, etc.). Such a review was not practical as the scope of academic scholarship is awe-inspiring and we would inevitably fail to include research from one or more journals or areas of scholarship. Additionally, self-study scholarship can be found in a number of edited books, and the biennial Castle Conference produces conference proceedings, which are considered in another chapter in this handbook (Garbett et al. 2019). As such, we made the decision to focus our attention on one journal, *Studying Teacher Education*, for our review of the who and why of self-study. Journals beyond *Studying Teacher Education* were reviewed for the section on "The Others of Self-Study Scholarship: Looking Beyond Teacher Education" of self-study. As the sole journal dedicated to self-study research, the official journal of the American Educational Research Association's Self-Study of Teacher Education Practices Special Interest Group and a journal with international scope, we felt that a review of all articles published, excluding article commentaries, up to the writing of this chapter, would provide readers with a substantive picture of the who and why of self-study. To undertake this review, we first downloaded all articles published between 2005 and 2017, entered pertinent demographic data into a Microsoft Excel spreadsheet for all pieces (author, title, countries of origin, institutions), and then read each article to determine the authors' personal-interpretative reasons for engaging in self-study (Kelchtermans 2009), which we added to the Excel spreadsheet.

Practicality also served a purpose with our consideration of the "others" of self-study. A review of the two most prominent research journals in each primary discipline (e.g., sciences, humanities, engineering) would necessitate a considerable review of publications. Additionally, academic research is published in innumerable journals devoted to specialties and subspecialties. At what point would our review conclude? Practicality and a need for specificity led us to Polkinghorne's (1988) concept of narrative knowing in the human sciences. He later linked this concept to the "practices of care" (Polkinghorne 2004), in which "the aim of these practices is the betterment of the individuals served, and the means for achieving this aim includes a caring relationship and skilled and knowledgeable actions" (p. 1). Polkinghorne identified a number of practices that include "teaching, nursing, social work, and psychotherapy" (p. 1). Although self-study can and does exist within areas such as business, engineering, and the hard sciences, from our perspective Polkinghorne's notion of practices of care served as a purposeful frame through which we might consider the "others" of self-study. For, if teaching is considered a practice of care, it becomes logical to find current self-study research in other practices of care and to determine the ways in which self-study might be extended to those areas. As such, we focused our attention in the final review section on the areas of nursing education, medical education, social work, counseling, and physical and occupational therapy.

Who Does Self-Study?

In this portion of the chapter, we share the results of the first part of our three-part review. To answer the question of "Who does self-study?" we identified the authorship, countries of origin, and institutional contexts of the 228 empirical and

conceptual articles published in *Studying Teacher Education* between 2005 and 2017. During its history, the editors of the journal have remained firmly international, representing Australia, Canada, and the Netherlands. The editorial board is international in scope with current representation from the Netherlands, New Zealand, Spain, the United Kingdom, and the United States, while the International Advisory Board is just as diverse, with additional members representing Iceland and Israel, in addition to those countries already noted. However, through our review we found that the authorship within the journal represents a less internationally diverse perspective and is dominated by small numbers of individual authors and institutions.

Self-Study Scholarship by Country

Although *Studying Teacher Education* might be perceived as a journal with international scope, its origins in the American Educational Research Association are telling given the prominence of US-based scholars and institutions published in the journal. Of the 394 individual authorships (each author counted once), the United States accounted for 248 (62.9%) authors published and 99 (58.5%) of the institutions published in the journal. International presence narrows when one acknowledges the inclusion of only 15 other nations of author origin, with the journal largely Anglocentric. Five English-speaking nations (Australia, Canada, New Zealand, the United Kingdom, and the United States) account for 88.7% of authors published and 83.1% of institutions published in *Studying Teacher Education*. Table 1 provides an overview of countries represented in the journal and the three institutions with the most publications from each country. Given the focus that the scholarship from these five nations will receive in the remainder of this chapter, we want to pay some attention to the lesser represented nations in this subsection.

Among the remaining nations, inclusion in the journal was often facilitated through research collaborations with scholars in one of the five English-speaking nations. Researchers in four nations (Bangladesh; Barbados, itself English-speaking; Japan; and Spain) were part of research teams made up of one or more scholars from the United States and/or Canada. Spain is represented by one author, Mena, who collaborated with Russell – a long-time editor of the journal – on a study that analyzed the collaboration, methods, and trustworthiness of papers presented at the 2014 Castle Conference (Mena and Russell 2017). The research from the other three nations exemplify the complexity in tying author-ship to specific nations and institutions and the transitory nature of academia. Bangladesh may be represented in the pages of *Studying Teacher Education* (Chang et al. 2016); however, the author in this case (Li) was originally from the United States and had only recently joined her Bangladeshi institution after a period of time where the research was conducted (University of Hawaii). Barba-dos was published in the same issue in a study of linguistic and cultural appro-priations of an immigrant literacy teacher-educator (Smith et al. 2016). Barbados

Table 1 *Studying Teacher Education* authorship by country and institution, 2005–2017

Country	Individual authors represented	Total # of institutions represented	Institutional representation (top 3)	Author rep. by institution	Paper rep.
USA	248	99	Brigham Young University	16	12
			George Mason University	13	5
			Montclair State University	10	5
Canada	42	17	University of Toronto	8	7
			University of British Columbia	8	4
			Nipissing University	8	4
Australia	34	14	Monash University	8	10
			University of Technology, Sydney	6	4
			Deakin University	4	3
New Zealand	15	4	University of Canterbury	7	1
			University of Auckland	4	4
			Victoria University of Wellington	3	2
UK	11	7	University of Edinburgh	3	1
			University of Hertfordshire	2	2
			University of Bristol	2	1
Israel	11	5	Kaye Academic College of Education	6	4
			Levinsky College of Education	2	2
			3 Tied (Beit-Berl College, Sharet Junior High School, Oranim Academic College)	1	1
Netherlands	9	5	VU Amsterdam	4	2
			Utrecht University	2	2
			3 Tied (Amsterdam University of Applied Sciences, Marnix College, University of Groningen)	1	1
Ireland	7	5	National University of Ireland	2	1
			University College Cork	2	1
			3 Tied (Dublin Institute of Technology, Mary Immaculate College, University of Limerick)	1	1
Iceland	4	1	Iceland Univ. of Ed.	4	4
Sweden	3	2	University of Gavle	2	1
			Halmstad University	1	1

Table 1 (continued)

Country	Individual authors represented	Total # of institutions represented	Institutional representation (top 3)	Author rep. by institution	Paper rep.
China	2	2	Education University of Hong Kong	1	1
			Southwest University	1	1
Japan	2	2	Hiroshima University	1	1
			Sophia University	1	1
Malta	2	1	University of Malta	2	2
Bangladesh	1	1	North South University	1	1
Barbados	1	1	University of the West Indies	1	1
Pakistan	1	1	Aga Khan University	1	1
Spain	1	1	University of Salamanca	1	1

was represented by the second author, and although the remaining two authors are institutionally located in the United States, both are immigrants with the first author originally from the Caribbean and the third author from Ghana. Scholars from Japan had authorship in two articles (Makaiau et al. 2015; Sakamoto and Chan 2006). Similar to the other articles highlighted here, the two Japan-based scholars collaborated with authors from the United States, at the University of Hawaii (Makaiau et al. 2015) and the University of Nebraska-Lincoln (Sakamoto and Chan 2006). In the case of Sakamoto and Chan (2006), both graduated from the University of Toronto in Canada, where a number of self-study scholars have worked and studied. Makaiau et al. (2015) conducted their self-study at the University of Hawaii in the United States, but each identified from different national origins: the United States, China, and Japan, respectively. Suguru was a doctoral student on a 1-year visit to Hawaii at the time of the study and returned to Japan prior to publication of the research.

The scholars highlighted in the previous paragraph hold strong ties to scholars and institutions in Canada and the United States. As we noted, international research in the journal was often published in collaboration with scholars from Canada and the United States, but there is a direct connection between the increase in a nation's publications and the presence of single-authored articles and collaborative research that extended beyond Canada and the United States. For example, Guðjónsdóttir, from Iceland, collaborated with researchers in Australia and the United States to better understand the S-STEP SIG from the perspective of its membership (Samaras et al. 2012). Additionally, Guðjónsdóttir collaborated with colleagues from the University of Iceland to understand their work as supervisors of master's research projects (Jónsdóttir et al. 2015). Iceland was also represented by two solo-authored studies that explored understanding of literacy through New Literacy Studies (Gísladóttir 2014) and learning to think of teaching as a situated enterprise (Guðjónsson 2007).

China, Ireland, and the Netherlands are the remaining nations outside the top six nations in the journal with international collaborations. In addition to an article conducted in Hong Kong of a teacher-educator's role in a learning study (Walker 2007), a Chinese researcher collaborated with Dutch scholars on intercultural misunderstandings between a doctoral student and supervisor (Hu et al. 2016). There was also a collaboration between Dutch and Canadian scholars who investigated their teaching of a foreign language pedagogical strategies course (Thomas and Geursen 2013). A final piece was authored by two Dutch scholars who explored their professional self-understanding (Koster and ven den Berg 2014). Like many other international collaborations in this section, Irish scholarly collaborations occurred with researchers in Canada and the United States. Researchers from University College Cork collaborated with a researcher from the United States to share three cases of how reflective inquiry facilitated their transformation as educators (Lyons et al. 2013). The final international Irish collaboration was from Fletcher et al. (2016). In their study, Fletcher, a Canadian, collaborated with Ní Chróinín and O'Sullivan, both from Ireland, to investigate how two layers of critical friendship supported their development of a pedagogical innovation in physical education. In addition to the international studies, two studies were conducted solely by Irish scholars (Donnelly 2006; Eberhardt and Heinz 2017). The first study, by Donnelly (2006), considered her use of learning technologies, while in the second study by Eberhardt and Heinz (2017), the authors investigated Eberhardt's teaching of action research to classroom teachers.

There were several nations with no international collaborations: Israel, Malta, Pakistan, and Sweden. Israel, the sixth most published nation, was well-represented in the journal with 11 individual authors and 5 institutions, with much of their research the result of collaborative research communities. We will consider a few here. Following three paper presentations at the 2008 Castle Conference, Turniansky et al. (2010) revisited the research they shared at the conference to uncover the territorial, knowledge-based, and value-based dimensions that existed within their collaboration. Several of these authors continued their collaboration the following year in an article that documented how their community countered a number of tensions that had emerged over their time working together (Tuval et al. 2011). From Sweden, Nilsson (2010) shared her experiences of teaching engineering education, while Fransson and Holmberg (2012) used self-study to better understand technological pedagogical content knowledge from a theoretical and pedagogical perspective so they might better prepare their preservice teachers to teach with technology. Two researchers from Malta shared scholarship on the effectiveness of initial teacher education (Sultana 2005) and a self-study of a teacher-educator returning to the primary classroom to teach (Spiteri 2010). Published in the first year of *Studying Teacher Education*, Sultana's article (2005) consisted of a literature review with no evident connection to self-study concepts or literature. Spiteri (2010), on the other hand, temporarily returned to classroom teaching during a sabbatical and used self-study to counter assumptions she previously held about teaching and to better inform her teaching of preservice teachers. Finally, one article was produced from Pakistan, by Bashiruddin (2006), who investigated her teaching of

self-study to master's degree students, noting that the experience generated interest among her colleagues and other teacher educators in Pakistan to engage in self-study as a way to reflect upon and interpret their practice.

Self-Study Scholarship by Institution

We noted previously that the United States accounts for 99 (58.5%) of institutions published in *Studying Teacher Education*. Five English-speaking nations (Australia, Canada, New Zealand, the United Kingdom, and the United States) account for 83.1% of all institutions published in the journal. The total number of institutions represented in the journal – 169 – are too many to fully consider within the space provided for this chapter. Having considered the 11 nations with the smallest publication count in the previous section, we turn our attention to the three nations with the most publications in the journal. Although we will highlight the range of institutional engagement with self-study, we will pay particular attention to the most represented institutions in each of the three nations.

In the United States, from which the majority of institutions published in the journal originate, there are over 4,000 institutions of higher education. With 8 public high schools included in the journal, that leaves 91 higher education institutions represented in *Studying Teacher Education*. This number alone, approximately 2% of total colleges/universities, suggests the limited scope of self-study within the United States at this time. Three institutions (Brigham Young University, George Mason University, Montclair State University) represent 39 (15.7%) authors from the United States and 22 (9.6%) of all articles published in the journal. The university with the most participation is Brigham Young University, with 16 individual authors and 12 articles from the university. In their narrative self-study published in the journal's first issue, Pinnegar et al. (2005) explored the relationship between mothering and teaching, highlighting feelings of inadequacy, care exhibited toward students, and the value placed on relationships. Among the faculty and doctoral students at Brigham Young University, Pinnegar has contributed the most articles to the journal, with three publications (Hamilton and Pinnegar 2013; Pinnegar et al. 2005; Rice et al. 2015). Pinnegar's interest in identity is threaded through these three self-studies and in the four article commentaries she contributed to a guest edited issue in 2011. Other universities (George Mason University, Montclair State University) in the United States have a similar amount of author representation in the journal, but the number of articles published is less than half those authored by Brigham Young University educators. Whereas the research that comes out of Brigham Young is a mixture of individual and collaborative research, the articles published by educators at George Mason and Montclair State are strictly collaborative in nature.

At first glance, it may appear as if self-study research is widely embraced and enacted by faculty and doctoral students at these institutions. However, a closer look highlights the centrality of individual faculty to the presence of self-study institutionally. Brigham Young University is an outlier in this case, with six authors

having two or more articles published in the journal. But in the next four most represented institutions, there are individual faculty who would seem necessary to the continuation of self-study institutionally: Anastasia Samaras at George Mason University, Monica Taylor at Montclair State University, Brandon Butler at Old Dominion University, and Mary Lynn Hamilton at the University of Kansas. What is evident in the United States is that the centralization of self-study scholarship to a limited few faculty and institutions endangers self-study institutionally and suggests that it is still something of an unknown presence in university settings. Brandon (author) serves as a representative case. Should I transition to another university setting, what self-study presence would remain at my current university? My institutional self-study scholarship has been largely limited to work with doctoral students (Butler et al. 2014; Butler and Diacopoulos 2016; Gregory et al. 2017), with each returning to the classroom or themselves entering the academy. With only one self-study collaboration with an institutional colleague (Grant and Butler 2018), it is possible that Old Dominion – like Montclair State, George Mason, and Kansas – would have its self-study presence disappear or endangered should the principal self-study researcher leave.

After the United States, there is a significant decline in participation from other nations. Canada, with 42 individual authors and 17 institutions represented, is the second most published nation in the journal. Of these 17 institutions, 14 are institutions of higher education. There are 39 articles published in the journal with institutional connections to Canada; this includes international collaborations. Of these articles, 24 (61.5%) are connected to five institutions (the University of Toronto, University of British Columbia, Nipissing University, Queen's University, Brock University). However, this number is somewhat misleading because a number of the self-study researchers from these institutions began their careers at one of two institutions: the University of Toronto and Queen's University. This suggests, similar to the United States, the origins of self-study research at a small number of universities and eventual dispersal to other institutions through doctoral students' transition into the professoriate. The three most published Canadian institutions drew participation from eight authors each, although the University of Toronto can claim seven publications, while the University of British Columbia and Nipissing University each have four. In the case of Nipissing, authorship has centered on Arlene Grierson, who has three published articles in the journal (Grierson 2010; Grierson et al. 2012; Williams and Grierson 2016), with one of those a collaboration with six institutional colleagues. Faculty at the University of Toronto, in particular, Kosnik and Beck (2008; Kosnik et al. 2009), have worked closely with doctoral students such as Kitchen, Fletcher, and McGlynn Stewart who learned self-study during their doctoral studies and continued to enact it at other universities as faculty members. At Queen's University, Tom Russell (Loughran and Russell 2007; Mena and Russell 2017; Russell 2017; Schuck and Russell 2005) introduced self-study to his doctoral students who have since relocated to other institutions (e.g., Bullock, Christou).

Australia exhibited similar production numbers to Canada, with 34 individual authors and 14 institutions represented in the journal. Three universities – Monash University,

the University of Technology Sydney, and Deakin University – were the most prominently published institutions, with Monash University represented by eight authors and ten articles. As with much of the research highlighted by institutions in the United States and Canada, self-study research at Monash is centered largely on two faculty members: Loughran and Williams. Combined, they contributed nine of the ten articles from Monash. We will highlight the work of Williams in the next section, but we will briefly touch on Loughran's research here. In addition to his work with Russell (Loughran and Russell 2007), Loughran also collaborated with Nathan Brubaker on an article about executive coaching within Loughran's role as a dean (Loughran and Brubaker 2015). Brubaker, who is currently employed at Monash, published three articles in *Studying Teacher Education*; however, two of those publications occurred when he was a faculty member in the United States (Brubaker 2010, 2012). Loughran also contributed two individually authored articles, one of which was a literature review on self-study and was the first article published in the journal (Loughran 2005) and another that makes an argument that self-study research must go beyond simply "sharing stories" of practice (Loughran 2010).

In contrast, self-study research at the University of Technology Sydney and Deakin University was dispersed among a number of researchers. Only Sandy Schuck, at the University of Technology Sydney, had more than one publication (Schuck 2009; Schuck and Russell 2005). In her solo-authored self-study, Schuck (2009) examined the results of two research studies she had enacted and used self-study to uncover what she had learned from her research, with particular attention paid to dilemmas experienced by teacher educators navigating the theory-practice divide. Aside from Schuck, research from the University of Technology Sydney was collaborative, with two research teams publishing self-studies of learning through peer observation (Pressick-Kilborn and te Riele 2008) and the development of student teacher reflection (Aubusson et al. 2010). Three articles were published by researchers at Deakin University, using collaborative self-study that explored the use of peer mentoring, including how the process created tensions and dilemmas for teacher educators in enacting a meaningful learning experience for their students (Allard and Gallant 2012). Having presented self-study research at the institutional level, we now turn to individual contributions to the self-study community.

Self-Study Scholarship by Individual

As we explore authorship at the individual level, we will first consider authorship in the journal as a whole. We then consider the individual authors who have most often published in the journal. Between 2005 and 2017, there were 486 total authorships in the journal. This number includes multiple articles by individual authors. With 228 research articles published in *Studying Teacher Education*, the author to article ratio is 2.13 authors to each article published. Given the collaborative nature of self-study (Bodone et al. 2004; LaBoskey 2004), this finding

should come as no surprise. Although a number of articles were single-authored, most had 2 or more authors, with 32 (14%) articles having 4 or more authors. 28 of these articles have been published since 2009. Five articles with four or more authors were published in 2010 and 2012, with at least two articles published each year since 2009. From 2005 to 2008, there were four articles published with four or more authors, with none published in 2008. Although the cause is difficult to ascertain, we see one commonality among much of this research in that the authors extensively make use of communities of practice as a conceptual and/or methodological focus of their self-studies, a concept that has received increased attention since the first self-study handbook was published in 2004 (e.g., Butler et al. 2014; Grierson et al. 2012; Ramirez et al. 2012; Tidwell et al. 2011).

Turning to individual authorship, there is a tension of concentration on a limited number of authors, similar to those highlighted in the previous sections on institutional and national inclusion in the journal. Of the 486 total authorships, 20 authors had 3 or more publications that accounted for 76 articles (15.6% of total count) published in the journal. Forty-two authors published 2 articles that accounted for 82 publications (16.8% of total count). This means that 61 (15.5%) authors out of 394 individual authors who published in the journal accounted for a third of all articles. Accordingly, the remaining 333 authors each contributed once to *Studying Teacher Education*, meaning that a small number of self-study scholars dominate the pages of the journal. Table 2 below provides a list of the most published researchers in the journal. The table shows a mix of scholars who are viewed as originators of self-study research, having been members since its origin or shortly thereafter, and second-generation self-study scholars who have known self-study during their entire time as academics. In the remainder of this section, we will explore the research of the three most published self-study scholars in the journal: Bullock, Ritter, and Williams, who also represent the three most published nations in the journal, Canada, the United States, and Australia, respectively.

Perhaps there is some irony in the fact that the three most published authors in the journal share one of the most cited articles in the journal (Williams et al. 2012). In their literature review on teacher-educator development and the transition from classroom teacher to teacher-educator, they identify three influences on the development of identity: the examination of personal and professional biography, the navigation of institutional contexts, and the development of a pedagogy of

Table 2 *Studying Teacher Education* publications by author, 2005–2017

Number of publications	Authors
7	Shawn Bullock
6	Jason Ritter; Judy Williams
4	Valerie Allison; Brandon Butler; Julian Kitchen; John Loughran; Tom Russell; Monica Taylor
3	Judith Barak; Nathan Brubaker; Cheryl Craig; Kathryn East; Tim Fletcher; Dawn Garbett; Arlene Grierson; Clare Kosnik; Sharon McDonough; Stefinee Pinnegar; Anastasia Samaras

teacher education within a community of practice. So, it may be no surprise that much of their individual scholarship has focused on their personal understanding and growth of a teacher-educator identity. Of the three authors, Bullock has the most publications in *Studying Teacher Education*, with seven articles. His first contribution was a collaboration with Theodore Christou during their doctoral studies at Queen's University (Bullock and Christou 2009). In their study, they explored what they termed the "radical middle between theory and practice … by encouraging [teacher] candidates to enact practice based on theory and to construct theory from personal understanding, by working to show them how we are trying to do the same" (p. 77). Bullock's interest in better understanding the practicum experience, his area of focus in his first self-study article, was revisited in a later article (Bullock 2012, 2017). In Bullock (2012), he returned to data collected as a doctoral student to make sense of how he responded to problems of enactment related to the power differential and complicated relational dynamics that exist between supervisor and teacher candidate. In his most recent self-study, Bullock (2017) extended his consideration of clinical education to include the influence of classroom teachers who host his teacher candidates. In this study, he re-examined his journals from his student teaching experiences 20 years prior, in conjunction with data collected as part of a larger multi-site case study. Through this research, Bullock developed metaphors to understand the effects cooperating teachers have had on his practice as a teacher-educator.

For Bullock, an additional avenue of self-study research has been an exploration of explicit pedagogies of teacher education (Bullock 2014; Fletcher and Bullock 2012). Fletcher and Bullock (2012) conducted an interdisciplinary self-study – physical and science education, respectively – to make sense of their respective disciplinary literacies but found that through self-study they were able to "craft a shared vision for our pedagogies of teacher education with literacy as the central piece of that vision" (p. 19). Several years later, Bullock (2014) explored his personal biography to understand how nonformal education (participation in martial arts) influenced his pedagogy of teacher education. As we transition to the work of Jason Ritter, we highlight research by Bullock and Ritter (2011) in their collaborative self-study of transitioning into the professoriate. In their article, they noted the necessity of "conform[ing] to a new set of institutional demands" (p. 176) related to the value placed on teaching by others, being strategic in meeting research expectations, and the expectation to consistently excel in all areas of faculty work. Ritter's own self-study agenda has been intently focused on his identity as a teacher-educator. In his early research, Ritter (2007, 2009) examined his transition from classroom teaching to teacher education.

Similar to Bullock, Ritter's (2007) initial foray into teacher education was through clinical supervision. Having been certain of his identity as a classroom teacher, Ritter felt comfortable in his initial attempts to replicate his practices in his student teachers. However, he found his experiences as a doctoral student – including coursework, peer relationships, and the work of teacher education itself – created a cognitive dissonance in him that forced changes in how he viewed his teacher identity and his responsibilities as a

teacher-educator. Ritter (2009) later conducted a 3-year self-study to comprehend how his views toward teacher education and his teacher-educator identity had developed during his doctoral studies. He revisited this data in Ritter (2011) to capture the affective challenges he experienced as a doctoral student, including "exhibiting fear of regression in my work, displaying apathy or exhaustion, exhibiting frustration and restlessness, and struggling to navigate interpersonal relationship with my students" (p. 231). Ritter's next publication was a literature review on teacher-educator development (Williams et al. 2012), but it was not until 2017 that he published again in the journal. In that study, Ritter (2017) shifted his attention to his teaching of self-study. He had developed an identity as a self-study researcher but questioned whether he could teach self-study to others. The study reports on his facilitation of a faculty research collective and the instructional, relational, and methodological challenges he experienced.

The final author we discuss here, Judy Williams, shares the second largest number of publications in the journal with Ritter, at six articles. Aside from a collaborative self-study on professional learning through collective digital feedback on student assignments (Auld et al. 2013), Williams' self-study research has centered on her teacher-educator identity. Her first self-study used Korthagen and Vasalos's (2005) concept of core reflection to improve her teacher education practices and to facilitate "learning and identity construction as teacher educators in a collegial context" (Williams and Power 2010, p. 129). The remainder of Williams' self-study research has considered how her identity developed through boundary crossing experiences, the first of which focused on practicum supervision (Williams 2013) and the remaining two on international experiences in teacher education (Williams and Berry 2016; Williams and Grierson 2016). In these final two articles, Williams led an international practicum experience through which she came to terms with the distinct differences between work in the field and at home in terms of relationships, responsibilities, practices, and perceptions. What is evident from these three self-study scholars and a review of the other most published authors is that identity development receives substantive consideration in the pages of *Studying Teacher Education*. From one's status as a novice teacher-educator (Bullock and Christou 2009; Ritter 2007, 2009), a supervisor of practicum/student teachers (Butler and Diacopoulos 2016; Cuenca 2010), or college administrator (Clift 2011; Loughran and Brubaker 2015), self-study scholars continue to ask the question, "Who am I?" To summarize, in this section we explored national and institutional contributions to *Studying Teacher Education* and individual authorship. In the next section, using the lens of a personal interpretative framework (Kelchtermans 2009), we consider why researchers conduct self-study.

Why Conduct Self-Study?

Having addressed the "who" of self-study, we now consider *why* researchers conduct self-study. To answer this question, we turned to Kelchtermans (2009), who derived a personal interpretative conceptual framework of narrative-biographical

scholarship. According to Kelchtermans, when educators discuss their practice and the incidents that have shaped their professional values, they tell stories framed as "anecdotes, metaphors, images and other types of storytelling to recall, share, exchange or account for their experiences in classrooms and schools" (Kelchtermans 2009, p. 260). Each educator's narrative classroom experiences can be understood through individual "experiences from the past and expectations of the future" (p. 260). When these two aspects of reflection are combined, the educator develops a narrative-biographical perspective of how he or she developed both personally and professionally and created meaning out of learning (i.e., sense-making). This framework presents the scholarship of teaching and then invites the "audience to acknowledge, confirm or question and contradict" (p. 263) the choices, emotions, and practices revealed in the act of self-understanding. Kelchtermans (2009) noted that

> Making the implicit educational theory explicit through reflection is of crucial importance if teachers want to develop the validity of their professional knowhow, refine or extend it. Only if its content is made explicit, others can comment, question elaborate, contradict, and thus contribute to furthering its validity. (p. 264)

Because developing an understanding of self as educator involves seeing the self through the eyes of those who observe you in practice (students, parents, administrators, colleagues), education is a profession where personal and professional identities are intricately woven together to form an ethical responsibility with which to respond to both professional and personal situations.

Kelchterman's framework consists of two parts, professional self-understanding and subjective educational theory. We chose to focus our use of the framework on the pursuit of professional self-understanding and its five components, given their clear connection to practice, which we could delineate in our review of articles published in *Studying Teacher Education*. Subjective educational theory reflects educators' "personal system of knowledge and beliefs about education that teachers use when performing their job" (p. 263). Educators' knowledge and beliefs are at the core of self-study research, which complicates our ability to differentiate the two as reasons for why educators use self-study. In the remainder of this section, we first define Kelchterman's notion of professional self-understanding and then use the five components of self-understanding – self-image, self-esteem, job motivation, task perception, and future perspective – to make sense of why educators use self-study.

Who Am I? Seeking Self-Understanding Through Self-Study

Although the question "Who am I?" suggests an inquiry into one's identity – research that is replete within self-study – in this section of the chapter, we use Kelchterman's (2009) term "self-understanding" in place of "identity." He differentiates between the two by explaining that identity is a "static essence" while

self-understanding is an "understanding of one's self at a certain moment in time (*product*) as well as . . . an ongoing *process* of making sense of one's experiences and their impact on self" (p. 261, emphasis in original). Development of self-understanding grows out of educators' telling stories about themselves as teachers. Nias (1989) calls this "persistent referentialism" (p. 5). This sense-making not only involves a change in our professional self-understandings but also involves a change in our emotional understandings, which leads to better understanding of ourselves as our roles, perceptions, and contexts change (Lunenberg et al. 2011).

By examining teachers' lives and practices through the study of biography, autobiography, action research. and self-study, we develop and clarify the connections between who we are as teachers and who we are as learners (Bullough and Pinnegar 2001; Kitchen 2005a; Pinnegar et al. 2005). Kelchtermans (2009) analyzed the narratives told by teachers and determined that five components make up a teacher's self-understanding: self-image, self-esteem, job motivation, task perception, and future perspectives. We consider educators' use of self-study through an exploration of representative literature that reflects these five components.

Discovering Self-Image: Who We Are and Want to Become

Kelchtermans (2009) stated that "self-image is the descriptive component, the way teachers typify themselves as teachers. This image is based on self-perception. . .and is strongly influenced by the way one is perceived by others" (pp. 261–262). Educators' self-image is based on what others (i.e., students, parents, colleagues) think of us as people and professionals, perceptions that can leave one's self-image in a state of flux depending on the context in which we are perceived and the relationships enacted within that context. For example, Kitchen (2005a) analyzed 10 years of personal and professional writings coupled with writings collected from preservice teachers. These writings helped him "understand how the complex interplay among personal practical knowledge, professional practice, the university classroom and the school environment inform my work" (p. 19). Both personal knowledge (through reflection) and professional relationships (through practice) often led him to important sense-making and served as a bridge between theory and practice. Through reflection and practice, Kitchen's (2005a) relational approach to education enabled him to better meet the needs of his students, reflect on his practices, and then develop his self-image within the context of his professional practices in order "to develop teacher education programs that are reciprocal, respectful and authentic" (p. 28).

In a companion article, Kitchen (2005b) continued to study the development of self-image through the perception of others. Kitchen drew on the work of Dewey (1938) stating that "education is development from within" (p. 40). Self-image is not simply a recitation of our credentials but rather a revelation of our understanding of our personal knowledge and our receptivity to develop relationships. In a letter to his preservice teachers, Kitchen explained his identity as an educator and his desire to develop a meaningful relationship with each of them, noting that:

> By sharing my experiences, I illustrated my engagement in reflective practice. By listening authentically to their stories, I modelled respect for teachers as curriculum makers. By providing them with reflective tools, I assisted my preservice teachers as they explored their personal practical knowledge. (p. 200)

Nieto (2010) stated that we each need to "understand and accept [our] own diversity and delve into [our] own identities before [we can] learn about and from [our] students" (p. 157). It is the self-images we explore that enable us to combine our theoretical understandings of teaching with the practical realities of the classroom and its complexities. Although the technicalities of teaching can be taught and practiced, teaching is also about making those split-second decisions in the moment to manage student learning. It is in these moments when the technicalities of teaching meet the teacher's own ideas and practices that the teacher is able to realize how self-understanding stems from his/her life experiences. These moments of self-realization become the anecdotes that are passed on to others within a social context by "conversation, dialogue, and narrative" (Clark 2001, p. 4).

In another example, Hug and Moller (2005) explored the collaborative practices they established in two early childhood courses in language arts and science to examine how using literacy skills affected their teaching and learning of science. Both teacher educators brought a common belief to the study that stemmed from their separate academic disciplines: "Reading and experiencing literature and science are essential ways for us to understand ourselves and our world" (pp. 130–131). Using this common belief, they began to define an approach to best teach these separate subjects collaboratively. Each teacher-educator brought their individual expertise to the teaching of these subjects, but it was in the collaborative lessons when Hug and Moller realized their self-images were changing. Reflection on these changes emerged as questions were asked and "connections were seen between teaching and the larger social, historical, and political world in which [they] and [their] students are situated" (p. 137).

In another example, Nicol (2006) sought self-study to improve her communicative abilities with her preservice teachers. Because her stated purpose was to instruct future mathematics teachers about new ways to engage in mathematics pedagogy, a sense of resistance and discomfort were expressed by students and felt by Nicol. The preservice teachers were uncomfortable being asked to move outside their understandings of how to teach mathematics in traditional ways, while the instructor could not understand why they were so resistant to try new pedagogies. Nicol (2006) acknowledged the pain, confusion, frustration, and discomfort her students experienced and came to understand for herself that those feelings were part of the process of coming to new understandings. Her pedagogical practice shifted from a focus on teaching her students new and innovative ways to teach mathematics to listening to her students as they struggled to decide the best way to teach their students about mathematics.

These studies reflect the idea that when we negotiate our understandings of who we are and who we want to become, we are able to reframe our self-understandings and transform our practices within a social context. As we begin to share our stories

of identity and practice transformation, a sense of trust and a sense of community develop with other teacher educators that increase mutual interest in promoting teacher learning.

Framing Self-Esteem: Coming to Terms with One's Job Performance

The next component of Kelchtermans' (2009) professional self-understanding, self-esteem, "refers to the teacher's appreciation of his/her actual job performance" (p. 262). Because so many teacher educators come into higher education from primary and secondary teaching, the transition from teacher to teacher-educator can create many concerns about one's self as novice and expert (Turniansky et al. 2010). Doctoral students and newly hired faculty in education may find themselves lacking confidence in their new roles, unsure of what their new self-image should be. Yet this lack of confidence is not just seen in doctoral students or new faculty. Hutchins (2015) states that "Imposter tendencies are alive and well among higher education faculty" (p. 10). Feedback from others concerning our job performance is important, but that feedback is filtered through the significance we grant to the person or group giving the feedback. As new teachers, teachers in a new subject area or grade, and newly hired professors navigate their new contexts and seek to define themselves within these new paradigms, self-esteem can suffer as teachers wonder if they are capable of accomplishing the tasks they perceive as essential in assuming the role of teacher or teacher-educator. This transformation from a familiar role into a new role includes a reframing of both personal and professional self-image and self-esteem (Bullock and Ritter 2011; Harrison and McKeon 2010).

Williams and Grierson (2016) studied the dilemmas that arose for them as teacher educators when facilitating professional development in an international context. Cultural tensions arose that not only caused the international teachers to be dissatisfied with the professional development but also caused the teacher educators to realize that their evaluation of job performance as an element of self-esteem was "reflective of their personal pedagogical values and beliefs" (p. 55). Navigating these tensions caused both teacher-educators to question their job performance and the value choices they made when they confronted these issues. Both chose to continue to provide the prescribed professional development and accept the realities in inequity and neocolonialism within the context of the school systems. Yet the prescribed action also caused some discomfort in Williams, who "felt that to some degree I was an 'imposer of knowledge'- not what I teach my students about good teaching" (p. 64). Self-esteem or appreciation of job performance was finally achieved when the teacher educators realized after reflection that not only was it important for the international teachers to understand "their frames of reference and their perspectives of themselves. . .but also to understand the assumptions, values, and beliefs that we ourselves took into these contexts" (p. 67).

Ragoonaden (2015) studied "the space between self and the practice engaged in" by exploring her autobiographical writings (p. 83) and the relationships that can be made by exploring the connections between her teaching and learning. She examined her experiences as a teacher in Canadian public education and how she consistently seemed to be classified by her *otherness* where her *differences* were

more focused on than her *sameness* (p. 86, emphasis in original). From these observations, and how they related to framing her own self-knowledge about her practices, she realized that she was not "incorporating culturally relevant pedagogy in my own practice, particularly representations of indigenous knowledge" (p. 89). Ragoonaden (2015) was able to question her pedagogical decisions in relation to who she was as an immigrant, a woman, and a tenured faculty member and thus bring about new knowledge of her teaching practice and transform her view of self.

Self-study is the search to understand who we are in the context of what we do (Loughran 2004). Self-study can provide a safe space for us to explore our personal and professional contexts, which shape our personal and professional self-understanding. As these new understandings emerge, we explore the defining moments, the critical incidents that triggered the transformations, and how this change was influenced by autobiographical stories that attempted to place our experiences within a narrative framework.

Formulating Task Perception: What and How We Teach

Determining what and how we teach is the aspect of self-understanding that defines the tasks a teacher believes must be accomplished in order to be a good teacher. Educators not only have to decide what they need to do to be a good teacher, but they also have to decide "tactics for negotiating, navigating, influencing, and controlling their working conditions" (Kelchtermans 2009, p. 262). In his self-study of teaching secondary students, Senese (2005) investigated the constructivist idea that making meaning out of knowledge must occur within the context of the relationships we establish with one another. We need to not only look at our students to see how they learn, but we must also look at how we as teacher educators learn. We must not just look at how to teach but look at how our pedagogical practices and choices reveal who we are and what we believe. Through an examination of the relationships he built with his students as he taught them how to learn, Senese was able to "learn more about my own learning processes and, in turn, my own teaching process" (p. 44). By struggling with his role as the authority on the subject matter, he reframed that role and allowed his students to contribute to what needed to be done to study class content. Yet, despite this decision, he discovered that he still exercised the role of expert in the classroom because he was perceived by students as the authority figure. It was not until he realized that having the title of teacher does not make one a teacher, that he could finally allow himself to relinquish control and let students be both teachers and learners. Senese reflected, "I am finally realizing that in order to create the kinds of relationships that foster true, authentic, and real learning, teachers must relinquish control of themselves" (p. 52). What made him a teacher was his ability to create an "optimal state of mind by being both teacher and student" (p. 52). His students taught him that an optimal learning environment is the one in which students teach the instructor about "negotiating, navigating, influencing, and controlling" the classroom context and content (Kelchtermans 2009, p. 262).

Mueller (2006), a teacher-educator, studied the gap between theory and practice in her practice. This gap is what teacher educators struggle to bridge as they examine

the tasks they perform and the best ways to perform those tasks. As she studied her personal experience as a teacher and her professional knowledge as a teacher-educator, she came to the conclusion that her knowledge is a:

> complex fusion of my experience as a classroom teacher, my knowledge of schools and curriculum, my knowledge of children and how they learn, my ability to create meaningful learning environments, my knowledge of educational research and my teaching and learning experiences as a teacher educator. (p. 138)

Teaching preservice teachers how to think about teaching and learning became the task Mueller saw as one of the most important aspects of her practice. As she read her preservice students' reflections about her teaching, she reflected on her early days as a teacher and realized that her past played an important role in formulating who she is in the present and who she would become in the future. Helping students see their uncertainties and then to have the courage to explore those uncertainties allows educators to transform their practices, build relationships with students and challenge students to reflect, and then reflect again on their job as educators.

Loughran and Russell (2007) examined the complexities of the act of teaching. Although teaching is often seen as merely the transmission of information, teaching is a complex activity developed through constant learning and practice. Authentic classroom experiences need to be included in the learning of how to teach in order to make the decisions used in planning and teaching explicit. Once the task perception of teaching is clarified and teaching is no longer seen as merely the passing on of information to pass an arbitrary assessment, teaching can be understood as the complex discipline it truly is. By studying their own practice, opportunities are created for new teachers to recognize and work productively with the complexities and intricacies of teaching.

Discovering Job Motivation: Reinforcing Commitment to Teaching and Place

Task perception is intricately interwoven with job motivation. When educators feel they have completed the necessary tasks to be a good teacher and can balance the working conditions with task achievement, educators tend to remain content and stay in the profession (Sinclair 2008; Inman and Marlow 2004). These career educators see a broader purpose for education, teaching and learning becomes less about knowledge retention and more about making sense of and applying knowledge learned. This is where job motivation develops. Burchell (2008) studied the imaginative aspects of teaching that motivate her when she mentors doctoral students during dissertation writing and supervision. She found that, over the years, her job was more about "willingness and ability to work with the student to imagine an undefined possibility" than it was about strategies in the writing process (p. 80). She explained that each doctoral student must find the approach to researching and writing about a topic that is right for that particular time and place. With this understanding, the dissertation can become a more concrete entity and is no longer an imaginative space, as the student must release some of what they believed to be their topic and allow the dissertation to

evolve. In the same way, preservice teachers must be willing to let go of the "pre-understandings [they] bring to any teaching situation" (p. 90). The imaginative aspect of teaching allows for the possibilities of what teaching has to bring and fosters the creativity that makes teaching unique to each educator (Smith and Cook 1992).

Margolin (2008) explored the collegial relationships she developed at her university and how these relationships affected her as a leader. Part of the elementary education faculty's scheduled weekly time was a 90-minute meeting of the department. After becoming chair of her department, Margolin posited that the social focus of these meetings was a way for faculty to avoid talking about conflicts and pedagogical and philosophical differences. In an attempt to change these dynamics, Margolin made several alternations, including the organization of a learning community to "reframe practice by problematizing teaching and by giving and receiving critical feedback, through inquiry into their practice" (p. 178). Tensions that surrounded many of the changes that grew out of this change almost brought about a department revolt, but it also brought about better understanding and transformation of Margolin's practice. She began to realize that change had to begin with her willingness to share the responsibility of guiding the department with all the members, noting "I understand that we live in a complex and highly interconnected world in which all parts of the context are interdependent and influence one another" (p. 184). When we begin to rely on each other as a professional community, then we begin to reshape our identities to match the reasons why we went into education in the beginning of our careers.

For teacher-educators, motivation can also come from a return to the classroom (McDonough 2017; Spiteri 2010). For McDonough (2017), a 1-year return to teaching provided her the opportunity to explore tensions she experienced related to instruction, the perception of others, and educator identity. The opportunities provided during her return to teaching, along with the associated tensions and her use of self-study, helped McDonough renew her research agenda, reinforce her practice as a teacher-educator, and continuously "examine how the cultural and organizational forces of the university mediate the way that I enact my practice" (p. 249). As an English language educator in Malta, Spiteri (2010) returned to the classroom to "better understand the challenges faced by pre-service teachers in implementing" a specific language learning framework (p. 132). As a consequence of her classroom experiences, Spiteri confirmed that "the language teaching methodology that we promote on our teacher education programme is relevant and achievable" (p. 138), which motivated her continued use of this instructional approach and to find value in the program of which she was a part. As evidenced in the studies highlighted here, job motivation is an important factor in our use of self-study. It can help us better understand how to reframe our teaching practices and find necessity in our work as educators.

Examining Future Perspectives: Completing Professional Self-Understanding

Once educators realize that self-understanding is a fluid concept, self-image can be refined, self-esteem reevaluated, task perception refigured, and job motivation

reframed. The actions performed in the past affect the decisions made in the present and the choices made in the future. Self-study, by its very nature, simultaneously looks at the past in order to affect change in the future. Although many educators reflect on prior experiences and explore current practices in order to grow professionally, the change sought by those engaging in self-study is not just in the practice of teaching but also in knowing their future selves. As such, from the perspective of the authors of this chapter, all of the self-study research we analyzed fell into this final category of examining future perspectives. As the differing views of practice were explored, the self-studies revealed *discomforting dialogues* (Kelchtermans 2009, p. 270) that explored the morality of teaching and the decisions made while teaching and the emotional experiences of teaching and confronting one's practice through someone else's perspective. Kelchtermans argued that:

> By examining and unmasking the moral and political agendas in the work context and their impact on one's self-understanding, one's thinking and actions, reflection can open up perspectives for empowerment and for re-establishing the conditions for teaching and learning that allow for pedagogical processes to take place in which people can regain authorship of their selves. (p. 269)

We assert that self-study conducted within a context of reflection, analysis, and support is a way to extend our "reflection on practice . . . and move to wider communication and consideration of ideas, i.e., the generation and communication of new knowledge and understandings" (Loughran and Northfield 1998, p. 15). The use of collaboration, critical friendships, and reflective inquiry helps build relationships with students and colleagues and enables personal and professional growth (Bodone et al. 2004; Harrison and McKeon 2010; Kitchen and Ciuffetelli Parker 2009).

We, as self-study researchers, are simultaneously supported and challenged by our ongoing dialogue and the access we give one another to our classrooms, students' feedback, and personal reflections. Collaboration also enables identification and refinement of the common threads we share while also challenging each of us within the group to grow and develop in our practices. To illustrate, Kitchen (2005b) explored the shared space created when educators discuss their personal pedagogical practices and invite critical conversations which have the potential to make us vulnerable. Gregory et al. (2017) asserted that this shared space also allows us to be open to the possibilities of transformed understanding and enhanced practice. We are better able to grapple with difficult realities in our pedagogical practice when we share our perspectives with trusted colleagues because (1) self-study not only informs the practices of the participants in the study but also makes the tacit knowledge available to others and allows for a critique of our practices (Loughran 2004); (2) self-study can most effectively reveal the misunderstandings involved in encounters between different power differentials (Hamilton 2006), which are often subtle and easily go unnoticed when rooted in core cultural and educational differences; and (3) self-study adds an alternative, individualized, and in-depth form of understanding to research about teaching and

teacher education (Bastos and Sa 2015; Williams and Berry 2016). Creating and participating in a self-study group provides a forum to explore our personal and professional lives, allows the navigation of emotions, explores the role of intuition into our practices, and creates, at times, uncertainty and instability (Schön 1983). Engaging in self-study with a community of practice, through collaboration or with a critical friend, allows teachers to examine their personal and professional goals of teaching in search of harmony between beliefs (personal) and practices (public/professional) (Tauer and Tate 1998).

The Others of Self-Study Scholarship: Looking Beyond Teacher Education

In this section, we turn to the "others" of self-study. While self-study research originated in teacher education, it has extended beyond those settings into school classrooms and other areas associated with education such as school and university administration. However, self-study has had limited presence in areas of practice beyond education, even among those areas deemed "practices of care" (Polkinghorne 2004) such as nursing, counseling, and physical and occupational therapy. Most of these practices of care are devoid of self-study research, while others, for example, nursing education, have a small presence. As such, it was difficult to provide an expansive consideration of self-study within these fields, which was our original intent. But scholars and practitioners in these areas have engaged in narrative research through methods such as narrative inquiry and autoethnography. Polkinghorne (1988) noted that within the varied areas of human sciences, narrative research provides certain benefits to developing an understanding of practice and personal growth. For him, this form of research was not simply a theoretical notion; rather it came from an "unresolved personal conflict between [his] work as an academic researcher on the one hand and as a practicing psychotherapist on the other" (Polkinghorne 1988, p. ix). His concept of narrative knowing in the human sciences focuses on the meaning we make of practice and self (Polkinghorne 1988, 2004). With the emergence of practitioner-oriented scholarship in these care professions, as chapter authors we saw an opportunity to consider how self-study might be applied more widely beyond education (Cole and Knowles 1998).

To that end, we identified six practices of care that use research methodologies that "privilege self in the research design" (Hamilton et al. 2008, p. 17) which Hamilton and colleagues identified as self-study, narrative inquiry, and autoethnography. We aligned practices of care from related fields that resulted in our areas of consideration below: medical and nursing education, physical and occupational therapy, and social work and counseling. Using the Primo by Ex Libris library search tool provided by Brandon's university library, we conducted individual searches for each practice of care using the terms "autoethnography," "narrative inquiry," "self-study," and "self-study of teacher education practices." Searches for each area of practice using "self-study of teacher

education practices" yielded only four results, in social work. However, these articles were authored by teacher educators and published in teacher education journals, so they did not meet our search criteria. Next, we searched each area of practice using the term "self-study." This yielded more results although these articles reflected an alternative definition of self-study, centered on professional certification, patient self-evaluation, or program review. The only practice of care article we identified in self-study – as conceptualized in teacher education – was in nursing education. Our review did uncover a parallel research methodology to self-study in the area of dance therapy, embodied artistic inquiry (Hervey 2000). In a recently published study, Rot (2018) explored her experiences with dance through the lens of her racial identity and status as a graduate student in dance/movement therapy and how her experiences informed her practice as a future counselor. This study was reminiscent of self-studies by Bullock (2014) investigating martial arts and Garbett (2011) who studied her experiences of horseback riding and how their analysis of their learning within those nonformal educational experiences informed their practice as teacher educators.

We then turned to searches for each practice of care using the terms "narrative inquiry" and "autoethnography." These searches produced numerous results. Although we identified a number of autoethnographic studies for each practice of care, identifying narrative studies from "the position of the 'I'" was more challenging (Hamilton et al. 2008, p. 25). As a result, much of the research we highlight below is autoethnographic in nature. Hamilton et al. (2008) cautioned that, "At first glance, it may appear that narrative inquiry, autoethnography, and self-study are interchangeable methodological approaches focusing on stretching boundaries and contesting realities," but "[t]he differences emerge in seeing how these research practices are enacted and how the thinking underlying the practices is revealed" (p. 25). Because our intent in this section is to highlight the similarities between self-study and the narrative or autoethnographic scholarship already conducted in practices of care beyond education, we must not oversimplify the ways in which that scholarship can be shifted to be considered self-study scholarship. But if we wish to extend self-study to others outside of teaching and teacher education, we must first identify scholarly exemplars within those practices of care so that scholar-practitioners in those areas might see the possibilities of self-study in their scholarly areas. In the remainder of this section, we offer an overview of the use of narrative inquiry, autoethnography, and self-study in each of the practices of care we identified at the outset and identify ways in which self-study might be applied to exemplars of research from those fields.

Medical and Nursing Education: Challenging Positivist Orientations Toward Scholarship

We begin with nursing education, the only practice of care in which we noted the presence of self-study research. Scholars in nursing education were early proponents of self-study research (e.g., Drevdahl et al. 2002; Stolder et al. 2007).

Across two articles (Drevdahl et al. 2002; Louie et al. 2003), the authors made an argument for the use of "reflective self-study," a three-phase process that focused on assessment, implementation, and dissemination. Their model was first concerned with identifying colleagues with whom one could develop an honest, open, critical, and collaborative approach to investigating problems of practice; followed by a careful consideration of appropriate research methods and forms of data collection and analysis; and concluding with the communication of findings to the academic community and an improvement of practice. Their first article, published in the *Journal of Nursing Education*, has been cited by others in nursing education who use self-study research. The second article was written for a broader audience and published in the *Journal of Higher Education*. Stolder et al. (2007) built on the arguments presented by Drevdahl and colleagues, noting that "Examining the self as teacher, perhaps from a border-crossing framework, is foundational to nursing education, nursing practice, and the generation of knowledge providing the evidence in both arenas" (p. 267). Even with the call for increased awareness among nurse educators, particularly through the use of self-study, few have taken up the call. We identified three self-studies in nursing education (Barbour 2016; Ragoonaden et al. 2018; Woods 2017).

Barbour (2016) frames her study explicitly as a self-study, using self-study literature, but the outcome is not consistent with commonly agreed upon characteristics of self-study. For example, key facets of self-study research were missing, such as an improvement-aimed focus (LaBoskey 2004). Findings were simple expressions of the author's experiences with grief and did not explore how, through self-study, she came to better understand and improve how she handled her grief at the passing of patients. From a methodological perspective, the article provided limited detail regarding data collection, but did highlight her attempt at trustworthiness through the use of peer debriefing with a graduate advisor and several nurses and nurse practitioners. Woods's (2017) self-study was developed through her dissertation. Like Barbour (2016), Woods (2017) had a limited focus on the improvement-aimed facets of self-study, instead relying predominately on narrative descriptions of her teaching and learning experiences, only highlighting what was improved toward the end of the dissertation. However, Woods' research was more embedded in the self-study literature, including the first self-study handbook (Loughran et al. 2004). Perhaps one reason why both authors' work shows limited engagement with a self-study approach is because this was their first foray into self-study and both worked alone. As the self-study scholarship in teacher education has shown, learning self-study occurs best through collaboration with others and often more experienced, self-study scholars. Learning and enacting self-study alone can be challenging. But, given the general absence of self-study research and experienced scholars in nursing education, such difficulty is to be expected.

The experiences of Barbour (2016) and Woods (2017) contrast sharply with those of Ragoonaden et al. (2018). In Ragoonaden and colleagues' study, two nurse educators – Morajelo and Kennedy – served as critical friends to one another, with Ragoonaden serving as a meta-critical friend and self-study "insider" to support their researcher collective. These authors noted the positive impact that critical friendship

played in the improvement of Morajelo and Kennedy's instructional practice and highlighted the influence of working with colleagues from other disciplinary areas. Their findings, which we will revisit again toward the end of this chapter, reinforced the influence that interdisciplinary professional learning, or learning across two or more disciplines, particularly through self-study, can have on faculty identity and practice. Although the research itself was aligned effectively with self-study and critical friendship literature and exhibited sufficient methodological detail, the findings were limited in scope, consisting primarily of one quote from each researcher for each of four findings. Given Ragoonaden's self-study background and experience, this limitation in the study may be attributed to the confines of the publication outlet rather than the researchers' abilities as self-study scholars.

Although self-study has not been extensively embraced in nursing education, other forms of personal and practice-based scholarship are more widely used. For instance, narrative inquiry is increasingly used by nursing researchers, although much of that scholarship is focused on others (i.e., students or patients) and not on the self. A vocal proponent in nursing education for the use of narrative inquiry, from the perspective of the narrative "I," is Lindsay (e.g., Lindsay 2006, 2011; Lindsay and Smith 2003). Lindsay (2006) noted early resistance to narrative research among colleagues who see the "separation between daily life experience and theory-based curriculum [as] structured into nursing education" (p. 43). This tension within the field, similar to those expressed in other practices of care like medical education, creates epistemological mindsets that rely heavily on quantitative measures and more traditional qualitative approaches. However, when one reviews the narrative research by Lindsay, there exist possibilities for reconsideration of her work as self-study scholarship. For instance, in Lindsay (2011), she shared her experiences as a caregiver for her father in the last months of his life while teaching a course on working with older persons. The narratives related to her father's hospitalization and eventual death were powerful; however, the moments shared of the nursing education course did not account for how her perspectives and practices were altered because of her personal experiences. Had Lindsay more carefully considered how her experiences as a caregiver for an older person improved her practices and understanding of nursing student needs in the course, this study would have served as a powerful example of narrative self-study in nursing education.

Narrative inquiry is increasingly used in nursing education, but autoethnography has received more consideration as narrative methodology, particularly in the area of mental health nursing (e.g., Foster et al. 2006; Peterson 2015). The use of autoethnography in this area of nursing is due to mental health practitioners' noted stance that "subjectivity and personal experience are seen as valuable to the nurse who is seeking to understand how another – the client – encounters, understands, and makes meaning from, the world" (Foster et al. 2006, p. 44). Peterson (2015) added that "This [form of research] may be challenging for nurses, who have long been instructed to limit self-disclosure in their professional role" (p. 228). Yet many nurses and nurse educators have begun the process of showing vulnerability related to their work, especially through autoethnography. For example, research on the tutor-student relationship by Gardner and Lane (2010) serves as an exemplar of

autoethnographic scholarship that could be reframed as self-study. They share experiences of Gardner's teaching of Lane in a formal course setting and how their relationship, connected largely to Lane's feelings of grief and depression, emerged in the space. Spread throughout the article are moments from the classroom environment and the tensions both experienced in seeking and providing support. But absent from the research is attention to how the relationship improved Gardner's future instructional practices and her understanding of self as instructor, tutor, and counselor, as well as Lane's future practices as a nurse. Given the collaborative nature of their research, an appropriate link to self-study research could be made through the work of Taylor and Coia on co/autoethnographic self-study (e.g., Coia and Taylor 2010; Taylor and Coia 2009). Through co/autoethnographic self-study, Gardner and Lane might better understand how their past and current shared experiences could improve their nurse and nurse educator practices, so they might understand the "impact of [nurses'] personal and professional cultural identity on their practice" (Peterson 2015, p. 231).

Publications from medical education, in contrast, exhibit few examples of scholarship from the narrative "I." That is not to say narrative research is absent, as narrative inquiry has been conducted in small numbers in recent decades, with 34 journal articles published since 1992. But in our search, we did not identify narrative scholarship in medical education that focused on the researchers. Rather, narrative inquiry scholarship in medical education has focused on research participants as others in the research. A search for autoethnography showed four results. Yet there have been considerable efforts by scholars to make the case for narrative inquiry and autoethnographic research in medical education. Jean Clandinin has written extensively about the need for medical students and doctors to study their identities through narrative research (e.g., Clandinin and Cave 2008; Clandinin et al. 2011, 2017). However, these authors noted that a persistent challenge in promoting narrative research is the increasing reliance on medical case studies and case reports to educate medical students, which leaves students with few opportunities to explicitly consider their emerging identities as healthcare practitioners. Monrouxe (2010) noted that "The issue of identity and identification has been a central concern within the social and human sciences for decades, yet it is rarely discussed openly within medical education" (p. 41). Similar arguments have been made for the limited presence of autoethnography in medical education (Farrell 2017; Farrell et al. 2015). Farrell et al. (2015) attributed this to "the fact that the world of medicine is often viewed through a positivist lens and the tenets of evidence-based medicine are ingrained in the culture" (p. 981).

One autoethnographic exemplar in medical education comes from Gallé and Lingard (2010), who explored Galle's experience as a medical student in a field placement. In fact, much of what is shared in the article reflects LaBoskey's (2004) methodological guidelines for self-study research. The research was self-initiated and focused on Galle's learning in an interprofessional setting. It was interactive and sought validity in that Galle shared vignette drafts and early findings with his placement peers. From a methodological perspective, the study was qualitative in nature with detailed context of the author, other participants, and institution

provided. Galle provided sufficient description of data collection and analysis procedures and fully described the vignette writing experience. The one area in which the article did not align with self-study research was its lack of attention to improving practice. Galle and Lingard noted that the intent of the research was to share the experiences of students in a placement, something that was lacking in prior research of interprofessional medical placements. And although they suggested adaptations to future placements based on Galle's experiences, they did not consider how Galle's own conceptions of identity and future medical practice were improved by studying the placement. Additionally, Lingard's voice, presence, and influence were absent from the study. From a self-study perspective, Lingard could have served as a critical friend, or knowledgeable other, for Galle as he investigated his placement learning.

In considering the possible extension of self-study into nursing and medical education, there is greater potential for self-study in nursing scholarship. There already exists a small base of scholarship in that field. It may simply need further support to effectively introduce it, similar to the way in which Ragoonaden served as critical friend to two nursing educators (Ragoonaden et al. 2018). Because narrative inquiry and autoethnography have a strong presence in nursing education, it would not be too great a step to further the use of self-study research. However, unlike nursing education, the immediate challenge in extending self-study into medical education is in generating a collective understanding of the importance of professional identity, the appropriate educational strategies for facilitating identity development among medical students and their educators, and the benefits that narrative research can provide in moving the discipline forward in those areas (Monrouxe 2010; Wilson et al. 2013), although recent scholarship suggests that medical education may be open to embracing these ideas (Molloy and Bearman 2019).

Physical and Occupational Therapy: A Slow and Steady Move to Narrative Methods

Like nurses and doctors, physical and occupational therapists are concerned with patient care. Whereas physical therapists assist clients in treating injury, occupational therapists help clients adapt to changing conditions brought on by medical illness or accidents. Principally, occupational therapists are concerned with helping the client maintain a quality standard of living. Similar to the literature on nursing and medical education, we found a distinct difference between the use of narrative-oriented scholarship in physical and occupational therapy. In our search, we identified 22 results related to narrative inquiry and physical therapy with none from an "I" perspective and 19 results for autoethnography. Many of the results in the two searches overlapped, with few studies actually conducted using auto-ethnography or narrative inquiry.

As a field, physical therapists have only recently considered qualitative research as an alternative to quantitative research (Petty et al. 2012a, b).

Commenting on the challenge presented by qualitative research, Carpenter (1997) noted that, "Physiotherapy has grown – from its roots in massage and remedial exercise – as a practical therapy, and in this sense is empirical in nature. The empiricist's position is that conclusions and beliefs are based on first-hand evidence, observation and experience" (p. 10). Bear-Lehman (2002) added that physical therapists look for "work that is objective and precise, boasts of a large sample size, and has statistically significant findings to share. The implication is that these rigors of strict scientific method are associated with quantitative methods based only on physical properties" (p. 85). However, treatment, especially in physical therapy, is about changing client behaviors as much as it is in treating the injury. Bear-Lehman (2002) noted, "We need to be able to recognize and appreciate why our patients have acted or responded in a certain manner" (p. 85). For her, qualitative research can help physical therapists understand the human impact of the therapies they provide.

As we noted, our search resulted in few narrative inquiry and autoethnographic studies related to physical therapy. Those we did identify were studies conducted by scholars from outside physical therapy. For example, Esposito (2014), who works in educational policy, conducted an autoethnography of living with pain. Zavattaro (2014), in public administration, wrote an autoethnography of almost losing a leg and how it influenced her athletic identity. Walton-Fisette (2017), a professor of physical education teacher preparation, studied her experience of being a runner in pain. Each of these studies was conducted by an academic outside physical therapy but referenced their experiences with physical therapy.

Although a search of occupational therapy showed similar numbers of narrative inquiries compared to physical therapy, we did identify research conducted by occupational therapists from the narrative "I" perspective, particularly through autoethnography. Frank and Polkinghorne (2010) noted that qualitative research emerged in occupational therapy at approximately the same point in time as other areas of human science, although that research was conducted through what they termed the first generation of qualitative research in occupational therapy – ethnography, phenomenology, and grounded theory. A second generation of qualitative research, which includes narrative methods, has begun to take hold in the past decade. Much of this work centers on occupational therapist identity development (Carra et al. 2017).

Carra et al. (2017) conducted a research project with 13 occupational therapist academics drawing from action research, autoethnography, and narrative inquiry. In many ways, their article reflected common themes found among self-study researchers related to the influence that participation in a community of practice has on professional identity. In the study, participants noted that the scholarly community assisted them in constructing and reconstructing identity, helped them develop a more scholarly identity, and informed them of the benefits of collaboration and collegial support in professional development. Had the participants been the authors of the study, the work could have made a substantive self-study contribution to occupational therapy scholarship. Alternatively, the authors, who coordinated the scholarly community, could have conducted self-study research into

their facilitation of the space and how their community leadership and participation informed their practice as occupational therapy scholars.

Finally, we highlight an exemplary autoethnographic study from occupational therapy. Warne and Hoppes (2009) explored Warne's – an occupational therapy student – poignant first experience with a dying patient. They noted that such moments, which Yalom (2008) termed *awakening experiences*, "hold potential to enrich both personal and professional lives" (p. 310). Although the study considered Warne's personal lessons learned from the experience, there were few explicit lessons connected to her practice and identity. And like research previously highlighted in this section, the second author's presence was limited in the study. Authorship was divided, with Warne writing the findings and Hoppes writing the introduction, literature review, methods, discussion, and conclusions. Aside from Hoppes' authorship of these sections, the only mention of him in the study referred to his teaching of a research course in which the study was conducted and the reflection prompted by him and Warne's peers. If this study were to be reframed as self-study, Hoppes' role in the research and interaction with Warne would be enlarged, likely through the use of critical friendship. Additionally, they would have highlighted how the field placement and Warne's interaction with a dying patient helped her reconsider and improve her practice. These authors did note that the experience helped Warne develop "the beginnings of awareness necessary to address the complexities of death and loss" (p. 314). But of particular interest to a self-study scholar would be not only an identification of this awareness but also its translation to occupational therapy practice.

There exist similarities between educators and physical and occupational therapists in that they "usually transition to academia as established practitioners, with strong practitioner identities and limited higher education skills and experience" (Carra et al. 2017, p. 502). For self-study researchers, the common entry points and professional experiences among these fields provide an avenue through which self-study can be introduced as occupational therapists continue to explore their transition into academia and create a more concrete professional identity. Physical therapists likely experience similar dilemmas as educators and occupational therapists in their transition from practitioner to academic; however, until qualitative methods, especially from a narrative perspective, are more widely accepted in the profession, it will be difficult for self-study scholarship to make inroads into physical therapy.

Social Work and Counseling: Exploring Identity and Practice Through Narrative Methods

The final practices of care we consider are social work and counseling. Although there are differences between the two, there do exist some similarities. Both can provide support for individuals, families, and groups, but the counselor focuses more on providing therapy or support to the client, whereas the clinical social worker – who can also provide therapeutic support – is more connected to community

resources, is an advocate for clients, and can pursue social change that can benefit individual clients and broader populations in the longer term. Narrative inquiry has a long history in both fields. In social work, Gorman (1993) argued that emphasizing scientific-oriented scholarship diminished the field, noting, "The process of objectification and abstraction that are required to turn social work into a science have violated social work's philosophical belief in the uniqueness of individuals and have devalued what social work practitioners do" (p. 247). Although narrative inquiry is well-represented in social work scholarship, we found it difficult to identify narrative research from the narrative "I." On the other hand, auto-ethnography has been extensively used, with a range of topics addressed; these include but are not limited to feminist identity (Averett 2009), immigrant identity (Karki 2016), poverty (Krumer-Nevo 2009), and queer studies (Alvarez 2017; Turner et al. 2018).

Before turning to the area of counseling, we highlight one study as an exemplar of autoethnographic social work scholarship and how it might be reconsidered through a self-study lens. Turner et al. (2018) conducted an autoethnography into how microaggressions related to queerness impacted the authors' standing in the academy. In sharing their experiences, Turner and colleagues hoped their scholarship "adds to the discourse on disrupting heteronormative privilege, specifically within schools of social work" (p. 108). Their research effectively highlighted the microaggressions experienced by LGBTQ faculty and doctoral students in social work. From a self-study perspective, their scholarship was self-initiated, qualitative in nature, interactive through the inclusion of three authors, and made visible their methods and data in the pursuit of trustworthiness. However, their work did not have an improvement-aimed focus. Throughout the study, Turner and colleagues identified individual and shared experiences viewed through the lens of micro-aggressions. But they did not consider how their scholarly space helped them make sense of those microaggressions and how their identities and practices were transformed because of these new understandings. Instead, they turned their attention to what social work education and scholarship might accomplish to better support LGBTQ faculty and students and educate heteronormative faculty and students.

Like many other practices of care, narrative inquiry research is present in the counseling literature, though much of it focuses on students or clients. And like other practices of care, autoethnography represents the large majority of narrative "I" scholarship in counseling. As such, we focus on this form of scholarship in our consideration of counseling research. Autoethnography in counseling has addressed a range of topics, including professional moves (Wright 2009), autoethnography as form of therapy (McMillan and Ramirez 2016), teaching counseling (Hargons et al. 2017; McIlveen et al. 2010), and clinical supervision (Borders and Giordano 2016). We focus on one of these studies as an exemplar of autoethnographic scholarship in counseling and how such work might be reframed as self-study research (Wright 2009). In her study, Wright used autoethnography to make sense of her experiences, and the tensions that surrounded those experiences, of moving to a new international context. Her research reflected several concepts used by

self-study researchers, including the notion of a "fragmented self" (Galman 2009), and self-study scholarship on boundary crossing (e.g., Williams 2013; Williams and Berry 2016). However, neither data collection nor its analysis was fully described in the article. As a result, it did not fulfil the criteria of exemplar-based validation (LaBoskey 2004). Additionally, consideration of how the autoethnography helped Wright improve her counseling practice and/or identity as a counseling educator was not addressed. To reframe this research as self-study, further methodological clarity, a search for trustworthiness, for example, through the inclusion of a critical friend or peer feedback, and identifying insights for professional practice, could be made.

As with many of the practices of care highlighted in this section, narrative scholarship is present and increasingly used by social work and counseling scholars to investigate and share their personal and professional experiences. But like many of the practices of care, self-study research is absent in these two areas. However, we see rich opportunities to extend self-study into these areas as there are many overlapping questions related to identity, preparation, and teaching, in both fields. In our concluding section of this chapter, we highlight a number of attempts to introduce self-study into interdisciplinary settings and note other ways in which self-study might be extended into these practices of care.

Moving Forward: How Can We Extend Self-Study Scholarship?

In this chapter, we sought to answer the question of "Who does self-study and why?" As we noted at the outset, the question itself is broad in scope. To provide some boundary to our work, we focused our investigation of the question upon research published in *Studying Teacher Education* and limited our exploration of the self-study "other" to several practices of care (Polkinghorne 1988, 2004). Our intent was not to provide an all-encompassing coverage of the question, but rather to take a careful look at the who, the why, the limitations of, and potential for self-study research in education and other practices of care. In uncovering the "who" of self-study, we found that self-study research in *Studying Teacher Education* is significantly limited by geography and institution and is dominated by a small number of researchers. As we have noted, our review did not take into consideration self-study research published in other teacher education and disciplinary journals as we reserved an exploration of that literature for other chapters in this handbook. What we expressed in the "Who Does Self-Study?" and "Why Conduct Self-Study?" sections of this chapter is limited to *Studying Teacher Education*. Such a review is inherently limiting with research published in a wide range of languages, not just English. Approximately 90% of studies published in the journal are authored by researchers in English-speaking nations, so it may simply be that one's access to and ability to publish in the journal reflects their language of preference. This is not to say that self-study research is not published in other languages, but without an understanding of languages foreign to our own as native-English speakers, it is impossible to fully paint a picture of who conducts self-study and why they do so. But within *Studying Teacher Education* itself,

there have been recent attempts to increase international inclusion in the journal. From 2015 to 2019, articles have been published with English and Spanish titles and abstracts in an attempt to extend readership and authorship into Spanish-speaking nations. In conjunction, Tom Russell, an editor of the self-study journal, led an initiative to compile articles from early issues of the journal, along with new self-study studies conducted by Spanish speakers, into a Spanish-language book (Russell et al. 2016). Ideally, the introduction of Spanish titles and abstracts, publishing a collection of articles in Spanish, and the addition of an editorial review board member from Spain will help extend self-study research into areas of the world where it previously was nonexistent.

We also suggest that self-study scholars seek additional national and international outlets for their work, particularly journals in which self-study has not been previously published. Publishing in these journals can extend the scope of self-study to areas as yet unaware of self-study but can also promote and increase the standing of *Studying Teacher Education*, as noted by journal editor Amanda Berry in the Fall 2018 S-STEP newsletter. To increase the geographic presence of self-study, researchers can continue to present at international conferences outside of the self-study conference, such as the International Study Association on Teachers and Teaching, and organizations affiliated with AERA such as the European Educational Research Association and the World Educational Research Association. Presenting at these conferences and publishing in journals associated with them can extend the presence of self-study far beyond the S-STEP SIG, which can, in turn, encourage self-study researchers not currently publishing in the journal to submit their work for consideration. Such outreach may increase representation beyond the core, five English-speaking nations.

Additionally, if the community of self-study researchers is, in essence, to democratize the self-study scholarship published in the pages of *Studying Teacher Education* and other journals – extending the who of self-study – and shift the use of self-study more widely past education, then the self-study community should consider the responsibility we have as self-study scholars in generating campus-wide, multi-institutional, and transnational spaces for the teaching and learning of self-study (e.g., Pithouse-Morgan and Samaras 2015a; Ritter et al. 2018). We found a wide range of self-study communities of practice in our review of *Studying Teacher Education*; however, they were rather limited to teacher education, though teacher educators like Samaras and Pithouse-Morgan have conducted research with colleagues from noneducation disciplines, and we touch on some of that scholarship below. If we were to extend the presence of self-study beyond education, we would help our colleagues outside education embrace what Sullivan and Rosin (2008) see as a new agenda for higher education. They noted that, "Despite the growing and increasingly consequential 'scholarship of teaching and learning' movement, teaching remains too often a private practice performed by sole academic proprietors, rather than a public and scholarly practice through which insight is developed progressively over time" (pp. 128–129). Their suggestion to address this issue is through the use of cross-discipline faculty development "oriented toward the discovery of common predicaments, common purposes, and new opportunities for

institutional renewal" (p. 128). From their three-person, interdisciplinary community of practice, Ragoonaden et al. (2018) identified potential in broader initiatives. They argued that:

> Campus-wide reflective communities of practice, situated into inquiry-based models, sustained with contributions from interdisciplinary colleagues, can provide spaces where pedagogical practices can be carefully planned, continuously revised, and where curriculum can be re-negotiated according to the plurality of contemporary society. (p. 82)

This form of interdisciplinary professional learning, through the lens of self-study, has been highlighted by self-study scholars in recent years. We briefly identify a few examples. In their work on polyvocal professional learning, Pithouse-Morgan and Samaras (2015b) noted the importance of transdisciplinary learning through self-study. Through a national grant-funded project, Pithouse-Morgan led a group of 40 academics from six South African universities who explored their practice using self-study research. Samaras organized several university-funded initiatives to engage university faculty with self-study, first with 11 university colleagues in learning self-study, next in a 4-person collaborative on self-study and e-learning, and finally a 17-person faculty group on self-study in teaching in digital learning environments. From this work, Samaras published several studies with university colleagues (Samaras et al. 2014a, b). Early in this chapter, we highlighted Ritter's (2017) self-study of teaching self-study to university colleagues. These stories of the teaching and learning of self-study, particularly from transdisciplinary and transnational learning communities, have come together in a recent edited book (Ritter et al. 2018). We encourage those interested in developing their own institutional self-study communities to consider this work. A common thread among these projects and studies is administrative support within a college or institutionally through centers for faculty development (Sullivan and Rosin 2008).

Yet even with administrative and institutional support, the self-study researcher who organizes a self-study learning group must have colleagues in and beyond education that are willing to participate. In recent years, self-study scholars have questioned the appropriateness of the name "Self-Study of Teacher Education Practices" to describe self-study research. As Pithouse-Morgan and Samaras (2015b) asked, "What can other fields learn from a methodology that has been largely used by teachers, for teachers?" (p. 5). With their colleagues, they use the term Self-Study of Professional Practice (SSoPP) to describe self-study as a more inclusive research method. We do not intend to argue for or against a name change in this chapter. That is a more substantive dialogue that must occur among the many who conduct self-study research. However, if we want an answer to the question of "Who does self-study and why?" that more fully encompasses education and those beyond education, we must engage in this difficult discussion and find the ways in which our colleagues and institutions can more fully embrace self-study scholarship as a way to transform professional practice.

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Teacher Educator Knowledge, Practice, and S-STTEP Research

6

Eline Vanassche and Amanda Berry

Contents

Abstract

This chapter is about what can be known by and about teacher educators and teacher education through *Self-Study of Teaching and Teacher Education Practices* or S-STTEP research. It reviews how teacher educator knowledge is defined

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in and through the process of S-STTEP. Of particular interest is the shape and form that teacher educator knowledge takes in S-STTEP; how S-STTEP allows us to uncover, articulate, develop, and represent teacher educator knowledge; and how this knowledge is justified. One main distinction guides this review: a view of teacher educator knowledge as a stable quality that individual teacher educators acquire, possess, and perform, in contrast to a view of teacher educator knowledge as that which manifests itself and constantly develops in and through practice. This distinction, as will become apparent, is critical to understanding self-studies of teacher educator knowledge because it represents two different ways of seeing teacher educator knowledge that shape and define who is the "knower" about teacher education and what justifies claims to know something about teacher education (including more conventional conceptions and methods of science and what is often framed as "alternative" research approaches, such as S-STTEP methodology).

Keywords

Teacher educator · Knowledge · Knowing · Professionalism · Enacted · Practice · Experience

Introduction

This chapter is about what can be known by and about teacher educators and teacher education through *Self-Study of Teaching and Teacher Education Practices* or S-STTEP research. It reviews how teacher educator knowledge is defined in and through the process of S-STTEP. Of particular interest is the shape and form that teacher educator knowledge takes in S-STTEP; how S-STTEP allows us to uncover, articulate, develop, and represent teacher educator knowledge; and how this knowledge is justified. One main distinction guides this review: a view of teacher educator knowledge as a stable quality that individual teacher educators acquire, possess, and perform, in contrast to a view of teacher educator knowledge as that which manifests itself and constantly develops in and through practice. This distinction, as will become apparent, is critical to understanding self-studies of teacher educator knowledge because it represents two different "ways of seeing" (Burke 1935) teacher educator knowledge that shape and define who is the "knower" about teacher education and what justifies claims to know something about teacher education (including more conventional conceptions and methods of science and what is often framed as "alternative" research approaches, such as S-STTEP methodology).

The chapter begins with several excerpts from a self-study of one teacher educator's practice. The excerpts, drawn from the work of Berry (2008), provide a window into conceptions of teacher educator knowledge, practice, and S-STTEP research and also set the scene for what follows in the rest of the chapter. Berry's study analyzes her struggles as a former high school biology teacher transitioning into teacher education. The study not only explores her developing knowledge and

practice as a beginning biology teacher educator but also unravels and documents how S-STTEP methodology allowed her to uncover and build her knowledge of practice as a teacher educator. The excerpts below are taken from Confidence and Uncertainty, where Berry explains explicit modelling as an approach to providing her student teachers with opportunities to learn about teaching practice. Modelling is used here in a double meaning of not only "walking the talk" but also providing a meta-commentary (Wood and Geddes 1999) on practice, opening up the pedagogical reasoning, thoughts, and actions underlying practice as a teacher educator (Loughran 2007; Bullock 2009).

One way that Berry chooses to open up her practice for scrutiny and dialogue with student teachers is through keeping an Open Journal, that is, an electronic journal made available to the student teachers in her class that documented her purposes for each biology method session, her observations of how these purposes actually worked out in class, and how her experiences in turn helped to inform her thinking about purposes, practices, and processes of learning and teaching about teaching biology. Berry starts by sharing with the reader two entries from her Open Journal during the first week of her biology methods class:

> (Entry written prior to method session)
> I have been in two minds about how to proceed this week. First, it would be helpful to continue exploring the idea of living and non-living and to look at how possibilities from last week's session might be followed up in the classroom. In other words, if the teacher has generated confusion and questions (as I did) then how might the teacher move on from that point to help students start to organize their knowledge about that idea? However, on the other hand I feel like it is a bit soon to proceed with resolution of these ideas just yet. Presenting the samples of materials and encouraging question generation is a good teaching approach in itself because it aims at exploring students' knowledge rather than the teacher's knowledge, and that is a message that I wish to encourage in thinking about teaching. I'm also hoping it will provide a model for how the group will go about their 'interview with a student' assignment [Assignment in which prospective biology teachers interviewed middle school students about their understanding of a biological concept]. It is important to gently probe someone's thinking rather than closing in on one right answer, if you want to get an accurate idea about that person's thinking. . . I am aware that I am trying to do this, but how clear is my intention to the group?? I wonder whether anyone has followed up on the idea of living or non-living?? How much does it matter amongst other competing concerns??
> (Entry written after the session)
> It was fantastic today to have spontaneous discussion about whether people had gone off and talked with others outside uni[versity] about the meanings of living and non-living. I was so pleased that this discussion wasn't initiated by me and it was something that provoked a response in a few people e.g., one person consulting a text and another discussing with a friend. It would have been worth pursuing, but I didn't, to find out what motivated some to continue to think about the issue while others forgot it as soon as they left the room. (Berry 2008, p. 72)

Berry unpacks the meaning of these journal entries in the paragraph that follows:

> In the extract (above) I publicly wrestled with the issue of how to deal with the confusion that I had purposefully generated in the previous week from asking students to identify a selection of objects as "living" or not. I could help students resolve some of their ideas

through further discussion and questioning, or I could use these experience as a way of modelling an approach to eliciting learners' different ideas, and not worry about taking it any further. Either way enabled me to model a constructivist approach to learning – although different aspects. In the end, it was the enthusiasm of a few students who sought to resolve their own confusion that led to a whole group discussion about the meaning of the word "living". (Interestingly, I did not use this experience as a means of helping students to consider the process of learning that they had engaged in.) (Berry 2008, p. 73)

Another approach that Berry used to provide student teachers with opportunities to learn about practice through explicit modelling was through "thinking aloud" (Loughran 1996) during her biology method classes:

My decision to make explicit my thinking was based on the idea that the problematic nature of teaching needs to be highlighted in teaching about teaching in order for careful attention to be paid to the pedagogical reasoning which underpins practice. In other words, if teaching is understood as being problematic, then in order for learners of teaching to more fully grasp the nature of the problematic, teacher educators need to articulate and explicate such situations in their own teaching. In that way, prospective teachers might begin to access, and better understand, the ideas and actions that emerge in considering teaching as problematic. This might then be a starting point for prospective teachers to begin to recognize and access the knowledge on which practice is based – but that is not always explicitly seen or understood. However . . . Even though I have identified that articulating my thinking about teaching during the act of teaching is an important goal of my teaching, I have also found that this is not an easy goal to "live" as a teacher educator. I am not always consciously aware of my actions, in action, nor am I able to readily articulate my pedagogical reasoning on the spot. Usually, there is a multitude of thoughts running through my head as I teach. How do I know which of these is useful at any particular time to select to highlight for my students? (Berry 2008, p. 75)

Berry shared her reflections about "thinking out loud" about her teaching with one of her student teachers, Lisa, via email. Lisa responded in the following way:

From: Lisa
    To: amanda.berry@education.monash.edu.au
    I think it was important for us to trust that you would be able to teach us well . . . opening up your vulnerability and uncertainty about things was unsettling for many . . . It was like 'whoah! She doesn't know what she's doing all the time – holy hell! – what hope have we got? (Berry 2008, p. 75)

Further reflecting on this situation led Berry to recognize differences between the teacher educator's perceptions of her role and the student teachers' perceptions of the teacher educator's role:

Lisa helped me to learn that in choosing to make my thinking about my teaching available, some prospective teachers experienced a loss of confidence in my ability to successfully guide their development. Their views of my role were not compatible with the role I was enacting. (Berry 2008, p. 75)

In these excerpts, we see a former high school biology teacher in the first weeks of her biology methods class as a teacher educator. She is exploring different ways to

invite student teachers into her pedagogical reasoning as a teacher educator. We also see a researcher trying to analytically make sense of the tensions and problems she encounters in her practice as a beginning teacher educator. In our analysis, Berry's work shows the potential of S-STTEP methodology to open up and unpack the nature and shape of teacher educator knowledge as tacit, complex, often contradictory, situated, relational, and moral. It is knowledge that has arisen from and is shaped by her present and past circumstances, actions, and experiences in particular contexts which themselves carry meaning for Berry. We only see a glimpse of that broader context in the excerpts above, but the larger book publication, from which these excerpts are taken, includes important elements of Berry's biographical experiences as a former biology teacher, the teacher education curriculum that comprises this biology methods course, the particular student teacher population and where these student teachers are at in their development, etc. Berry's decision to model a socio-constructivist approach to teaching and learning in her practice reveals something of her personal ideas about good teaching and what she stands for as a teacher educator. Her developing teacher educator knowledge can be discovered both in her actions and in conversation and reflection about those actions (i.e., in an Open Journal). The knowledge she uses as a basis for her actions is also continuously shaped by her actions and reflection on those actions. Action here is used a pars pro toto term to refer to all that makes up the practice of teacher education, including its planning, teaching, and evaluation. It shows how her knowledge as a teacher educator is not purely technical or a straightforward application of research-based theory to practice. Rather, it is found in what Schön (1983) labelled the "swampy lowland where situations are confusing 'messes' incapable of technical solutions" (p. 42). It is the capacity to judge when to act and how to act in light of the learning and development of a particular group of student teachers, here and now, while lacking an ultimate ground from which to predict or determine the "rightness" of actions and its effects (see also Kelchtermans 2009).

The excerpts from Berry's (2008) study bring to life just one example of the many possible ways of doing S-STTEP (i.e., through documenting and problematizing practice via reflection and journaling) and doing teacher education (i.e., a socio-constructivist approach to teaching and teacher education). Following Kelchtermans (2015), we do not conceive of Berry's work to serve as an "example of good practice" that sets a normative example of S-STTEP or teacher education practice to be copied or followed. Rather, we envision it to be a "good example of practice" with "good" referring to the way her practice is (re)presented. Berry's study does not just describe what is happening in her practice but also includes tentative explanations of why that might be happening, including her continuing struggles, questions, various attempts and decisions, and her developing learning, understanding, and knowledge as a teacher educator. In so doing, her work entails a call for professional dialogue. She addresses her readers as colleagues and fellow professionals, and invites them to think along (using the understandings and insights offered) and link the presented experiences and knowledge to their own professional context and practice settings, rather than "setting and imposing the norm (dictating what is good or best to do)" (Kelchtermans 2015, p. 364). The excerpts contribute to our

understanding of the nature and form that teacher educator knowledge takes in S-STTEP by unravelling the complex interplay between personal experiences, beliefs, practice, theory, research, and professional context.

In this chapter, we review conceptions of teacher educator knowledge as they are defined in and through the process of S-STTEP. In particular, we are interested in the shape and form that teacher educator knowledge takes in S-STTEP; how S-STTEP allows us to uncover, articulate, develop, and represent teacher educator knowledge; and how this knowledge is justified. We shall return to Berry's study throughout the chapter to illustrate the conceptions and properties of teacher educator knowledge as they appear in and through S-STTEP.

Berry's Study as a Window into Teacher Educator Knowledge, Practice, and S-STTEP Research

Returning to the excerpts from Berry's (2008) work, we are offered insights into one teacher educator's knowing-in-action (Schön 1995). This kind of knowing is "built into and revealed by our performance" (Schön 1992, p. 124). Just as Schön (1992) argued, it is very difficult or nearly impossible to put into words all of one's understandings and knowledge of one's work. As Berry (2008) indicated, "I am not always consciously aware of my actions, in action, nor am I able to readily articulate my pedagogical reasoning on the spot" (p. 75). Yet, her actual actions and decisions in practice manifest and reveal a great of deal of knowledge about teaching and teacher education.

The excerpts reveal a teacher educator who is very much pondering, deliberating about alternatives, doubting about what to do next, and questioning the effectiveness of what has been done. The entries in Berry's journal remind us of the two phases of reflective thinking identified by Dewey (1933): an initial state of doubt, hesitation, or perplexity that originates thinking and the second related phase of searching or inquiring in an effort to manage or settle doubt and uncertainty. This is not a teacher educator who is fully in control of the effects that her actions will take in practice or who works from a clearly defined or research-based plan that is fully laid out in advance and then carried out accordingly, in action. The tentative wording Berry uses in the excerpt supports this assertion: for example, "I think," "I feel," "I struggle," "I did not know." We see a teacher educator who is continuously making decisions about how and when to act in support of the learning and development of her student teachers while lacking an ultimate "high, hard ground" (Schön 1987, p. 187) to base her decisions for action or a definite guarantee of where those decisions might lead, both in the immediacy of this situation and in terms of their effects more broadly (see also Kelchtermans 2009). Put differently, the problems of practice this teacher educator deals with cannot be fully resolved through the application or modelling of research-based theory and interventions ("best practices") in her practice. Returning to Schön's (1987) analogy of the high ground and the swampy lowland, Berry is immersed in "messy confusing problems (that) defy technical solution" (Schön 1987, p. 187), relying on her personal understanding of meaningful teaching and teacher education to respond to the unique and always changing needs of her student teachers.

If we look in more detail at the kind of decisions she makes in her practice, we notice that these are not just technical decisions. Answering the question of how to proceed as a teacher educator implies taking a stance (Kelchtermans 2009), that is, making a choice – albeit often not felt consciously – for a particular set of norms and ideas about good teaching and teacher education and dismissing others for very good reasons (see also Nias 1999). For instance, her decision about whether to resolve student teachers' confusion around defining the concept of "living and nonliving" after the first week of class might seem like a technical decision about what instructional interventions, strategies, or activities to use at first, but actually hides questions of her purposes and goals. Teacher educator knowledge, as revealed in this teacher educator's practice, is "knowing how to act" in the pursuit of educational goals which one finds meaningful and defensible in light of a particular group of student teachers, in particular stages of their learning and development.

It is quite difficult to capture the knowledge involved in this practice in general terms. The knowledge is bounded by the particular situation in which it is enacted and the others – mainly student teachers – present in that situation. If we try to build an understanding of the kind of knowledge implicit or embedded in this teacher educator's actions, it is not enough to just look at the teacher educator by herself. Berry is not the only one in the practice setting giving meaning and purpose to what is happening. The excerpt also entails a view of the teacher educator in a relationship with student teachers, whereby the student teachers are not simply receivers of information about biology teaching but also producers of meaning for themselves and actively making sense of what is happening. The meaning of this teacher educator's actions is not predetermined, and the "success" of the chosen courses of action to support her student teachers' learning about teaching can only be partially anticipated because it depends on what plays out with her students in the context of the moment. She cannot control the meaning that her carefully designed teaching activities will have in the actual classroom situation as teacher education practices by definition involve others – student teachers – who do not passively undergo the experience but actively make sense of the experience. Lortie (1975) referred to this phenomenon using the term "apprenticeship of observation" by which he showed that student teachers have developed their own image of what it means to teach from their long histories as classroom audience which acts as a lens through which they make sense of the experiences offered to them in the teacher education program. Teacher educator knowledge is, as Fenstermacher (1994) argued for teacher knowledge, related to "how to do things, the right place and time to do them, or how to see and interpret events related to one's actions" (p. 20).

The dependence on the relationship with student teachers to achieve results – understood broadly – is what sets the teaching and teacher education profession, and the nature of the knowledge involved, apart from other professions. Drawing on Fenstermacher's (1990) work on the fundamental relational nature of teaching, Labaree (2000) contended that "a surgeon can fix the ailment of a patient who sleeps through the operation, and a lawyer can successfully defend a client who remains mute during the trial, but success for a teacher depends heavily on the active cooperation of the student" (p. 136). A similar contention could be made about a therapist who requires the client's willingness to be successful. The connection between Berry's actions – like any teacher

educator's actions – and student teachers' learning and development is uncertain. The knowledge under study in Berry's work is thus not an individual attribute but a socio-relational accomplishment that is continuously shaped and reshaped through the actions that she takes in response to the needs of the particular practice situation in which she finds herself and the others (her student teachers and the future children in their classrooms but also teacher educator colleagues, etc.) present in that situation.

The shape and form of teacher educator knowledge under study in Berry's work – tacit, contradictory, personal, situated, and relational – also ties into the specific research approach observed in the excerpts. In these excerpts, we see a teacher educator who appears less concerned with building her own technical proficiency or trying out new interventions and monitoring their effect, as a teacher educator taking the freedom to concern herself not only with the questions "How can I make my practice more purposeful and effective?" and "How can I update my knowledge of effective teaching?" but also questions like "What do I actually want?"; "What kind of teachers do I aim to develop?"; and "Why do I believe that is important?" Questions such as these are not mere empirical questions that can be resolved on the basis of strong research evidence or the "knowledge of science" (see also Schön 1983). Rather, these questions of value and purpose require introspection; a search of values, beliefs, and purposes; and inquiry into what one does and why one does it that way, of what one knows and understands, of where and how one acquired that knowledge, and of the level of consistency incorporated into the above.

The excerpts only show us a glimpse of a much more encompassing S-STTEP project, but even in its entirety, the project does not seem to result in clear-cut rules and guidelines for future practice. At the very most, this teacher educator got an indication of the many factors which contribute to the gap between intention and reality in her efforts to educate these future teachers, an awareness of the fact that even the most carefully thought-out practices have a number of unintended side effects and, above all, an awareness of the fact that she actually does not know or cannot explain all that is happening in her practice, because it is the specific circumstances and interactions that shape and determine the outcomes. In our terms, Berry's work opens up an understanding of teacher educator knowledge as messy more than tidy, moral more than technical, situated more than general or context-free, constantly developing more than static, and relational more than individual, which we will explore further in the next section. Again, we are not claiming generalization from this one teacher educator's practice, but we point to a way of thinking or "seeing" teacher educator knowledge and how it is constructed, developed, and represented in and through S-STTEP.

"Ways of Seeing" Teacher Educator Knowledge

Although teacher educators were once recognized as an "ill-defined, under-researched and sometimes beleaguered occupational group within Higher Education" (Menter et al. 2010, p. 124), research focusing directly on teacher educators is proliferating over the past two decades. Agreement is building around the fact that

the work of educating teachers requires "knowledge, skills and beliefs which are qualitatively different from those developed as an experienced classroom teacher" (Vanassche et al. 2015, p. 344; see also Vanassche 2014). Teacher educators' centrality in the pedagogies and practices of initial teacher education is brought into relief yet, at the same time, also brought into question.

Based on the premise that teacher education quality is directly linked to teacher quality, it has been assumed that strengthening the quality and credentials of teacher educators is the path to more effective teacher education programs in order to enhance overall teacher quality. In many countries, this assumption is met with the development of professional standards for teacher educators, following the widespread model of standards for teachers (see a.o. the United States, Turkey, Germany, Flanders, the Netherlands, Ireland, Australia). Koster and Dengerink (2001) summarize the rationale underpinning the adoption of teacher educator standards: a professional standard benchmarks the minimum levels of achievement for teacher educators; it makes clear what they should know and be able to do; it offers an instrument for their professional development; it helps individual teacher educators to analyze their own strengths and weaknesses; and it guarantees a level of quality in teacher education, especially when standards are combined with certification or registration processes, as is the case in the Netherlands. Koster and Dengerink (2001) wrote with the Dutch teacher educator standards as their frame of reference, but their arguments speak to the standards already in place in other teacher education settings or are being used to build a case for the development of standards in settings that do not have these yet. Teacher educator standards serve to "share a knowledge base" (European Commission 2013, p. 16) and are seen as "fulfilling an 'ethical obligation' to be precise about teacher educators' work" (p. 16), an ethical obligation not just to teacher educators themselves but also to student teachers and the children in their future classrooms and government funding invested in the educational enterprise.

The fact that teacher educators have their "own" standards is applauded on many sides. Advocates for the application of a uniform standards framework claim that such standards will improve the standing of the profession particularly in the view of the public and upscale the knowledge invested in the work. However, we argue that professional standards also represent a particular – and one could argue a predominant – "way of seeing" teacher educator knowledge. As Burke (1935) states: "every way of seeing is a way of not seeing" (p. 49). The thrust of Burke's argument is that every understanding also in part relies on a certain degree of blindness or that every reflection of reality by its very nature is also a deflection of reality. In our terms, professional standards attend to particular aspects of teacher educator knowledge and elide other aspects of that knowledge which we explore in more detail below.

Professional standards "see" teacher educator knowledge as an individualist notion or attribute and speak to a more technicist model of teaching and teacher education. The emphasis is on developing and maintaining teacher educators who know "what works" and who know how to reproduce "what works" in their practices and pedagogies with student teachers. According to this line of logic, knowledge is something that individual teacher educators acquire, possess, and then perform with

their student teachers. In this regard, it is a state to be achieved (i.e., a teacher educator who is "knowledgeable" about subject matter, effective instructional and assessment strategies, mentoring, etc.). When knowledge is seen as a quality that an individual teacher educator acquires, possesses, and performs, it can also be mapped or assessed to see how much knowledge one has and how skilled one is at deploying that knowledge in practice. An example can be found in the Netherlands where the Association of Dutch Teacher Educators, with the financial support of educational authorities, derived a certification procedure from the standard contending that "to serve the goals of quality assurance and professional development the standard itself was not enough" (Koster and Dengerink 2008, p. 139). Experienced teacher educators can deliver evidence of how their knowledge and performance "measures up" against the standard in a portfolio and become certified for four years by the professional association; beginning teacher educators can "formulate their intention to acquire the competencies expressed in the standard" (Koster and Dengerink 2001, p. 347).

By selecting the individual teacher educator for attention, this conventional way of seeing also generates an understanding of teacher educator knowledge as untied to time and space. While research warns us against the claim that there is a recipe book to teaching, still the discourse of standards evokes the notion of general, context-free knowledge that can be transferred from one situation to the next. From such a view, knowledge moves with the competent individual from one situation to another. For example, once a teacher educator has successfully acquired the standard of "supporting, using and conducting research that informs the field" (Association of Dutch Teacher Educators 2016) and demonstrates an ability to bring to bear that knowledge into practice, one assumes that the teacher educator has acquired the standard and that the specific knowledge that undergirds it can occur context-free, regardless of the practice setting. In reality, a teacher educator's ability to perform research is shaped by a variety of considerations, including the available resources (in terms of time, funding, and staff) to conduct research, the overall workload, the meaning and appreciation of research in work remit (that might be different in different "types" of higher education institutions), the research culture in the team, and a multitude of other aspects that are tied specifically to the context of the teacher education setting in which a teacher educator lives his/her professional life. The same can be argued about the standards of "daring to take risks and initiatives" and "standing by one's views and argue them convincingly" (Koster and Dengerink 2001). As Vanassche and Kelchtermans (2016) have demonstrated in their narrative analysis of teacher educators' professional development, the ability to develop and sustain one's own pedagogical vision and the professional courage to take risks and initiatives depends on the quality of the collegial relationships in the team and the fit between one's personal value and belief structures and those operating on the program and institutional level. If "standing by one's views and argue them convincingly" (Association of Dutch Teacher Educators 2016) implies a – covert or public – critique of the dominant curriculum policy in the program, this can induce a sense of vulnerability (Kelchtermans 2009) in teacher educators that may deeply affect their opportunities to develop professionally and take risks and initiatives.

A conception of teacher educator knowledge as individualist, technicist, fairly stable, and context-free also shapes and defines who is the "knower" about teaching and teacher education and what justifies claims to know something about teaching and teacher education. According to this line of logic, the "knower" is in essence the author of the professional standards – in most cases a group of researchers, policy-makers, or "expert" teacher educators – and individual teacher educators by virtue of adherence to these standards in their personal pedagogies and practice. Standards list and prescribe the knowledge that individual teacher educators need to master, or at least actively work toward, in order to legitimately consider themselves "professional" teacher educators (Kelchtermans 2013). The claims that justify what teacher educators *should* know and be able to do – the imperative revealing the normative orientation of this way of seeing teacher educator knowledge – come from scientific research programs that seek the determinants (or variables) of effective teaching and teacher education and build a knowledge base for use by teachers and teacher educators.

This ties in with more conventional conceptions and methods of science that clearly distinguish the researcher from the researched, or "the knower" from "the known." The relationship between research and practice, or knower and known, is portrayed as existing in a technical, linear, and fairly direct "cause and effect" relationship: accumulating through scientific study the distinctive knowledge base for teacher education, and then codifying the accumulated knowledge and having teacher educators successfully import these in their day-to-day pedagogies and practices, it is assumed, would be our best indicator of good (effective) teaching and teacher education. In Clandinin and Connelly (2000) terms, this way of seeing teacher educator knowledge concerns knowledge *for* teacher educators as opposed to knowledge that is expressed in and results *from* teacher educators' own experiences and practices. In Schön's (1987) terms, professional standards emphasize technical rationality that views "practitioners as instrumental problem solvers, who select technical means best suited to particular purposes. Rigorous professional practitioners solve well-formed instrumental problems by applying theory and technique derived from systematic preferably scientific knowledge" (pp. 3–4). Rather than giving central stage to the pedagogical tact (Van Manen 1991) and practical wisdom (Furlong 2013) of teacher educators to decide on how to best proceed with a particular situation, this way of seeing contends "there is or should be a best particular way of doing something" (Osburn et al. 2011, p. 213), what Campbell et al. (2004) have referred to as "the pedagogical equivalent of painting by numbers" (p. 13). It is also from this logic that one often discusses the "effectiveness" of teacher education and uses terms as "best practices" and related variants of "evidence-based teacher education" or "research-informed teacher education" as proxies of quality.

Although the standards are intended to support the professionalization of the profession and preserve professionals' control over their own profession, it has been argued that such initiatives have "to all intents and purposes, swept away such conceptions of professionals' autonomy and control over their work-related remits and roles" (Evans 2008, p. 24) because the delineation of the profession, who is

designated as professional, and what is defined as valuable knowledge and practice, comes from elsewhere, that is, the research community, policy-makers, or professional associations (depending on the authorship of the standards). Even standards which are clearly developmental in that they are owned by the profession and aim to serve the profession, in practice, often function as regulatory standards that "remove autonomy and limit diversity of practice . . . and focus on the technical demands of teaching" (Bourke et al. 2018, p. 84). The distinction between "development" and "regulatory" standards is borrowed from Mahony and Hextall (2000) who examined trends of increased control and new managerialism in teacher education and professional development, and explored the impacts of these trends on the shape of the profession.

While S-STTEP research could reflect this way of seeing and studying teacher educator knowledge, we believe the excerpts from Berry (2008) and other work from the S-STTEP research community complicate this way of seeing teacher educator knowledge as individualist, technicist, context-free, and stable. S-STTEP challenges the idea of generic abilities and generically competent teacher educators and the sharp distinction between producers and consumers of knowledge. S-STTEP focuses on conceptualizing what is actually happening in practice and *why* that might be happening, as opposed to normative definitions of what should happen in that practice (e.g., in terms of lists of required competences or standards). As Bullough (1997) noted, answering the question why things happen the way they do "necessitates a two-phased response, beginning with practice and ending with principles, guiding assumptions or fundamental beliefs, which, hopefully, wraparound and inform and sustain [one's] practice" (p. 13). It is our contention that S-STTEP offers both a conception of and a methodology to tap into teacher educator knowledge as that which is enacted in practice, while engaged in one's professional activities, as constantly evolving and developing from experience, and as situated in a particular context (Evans 2008; Vanassche and Kelchtermans 2014; Vanassche et al. 2019). Again, going back to Bullough (1997), "principles emerge from practice; we practice our principles, and in practicing and confronting our limitations often we discover just what those principles are" (p. 13). Or, referring back to the title of Bullough's (1997) chapter, *Practicing Theory and Theorizing Practice in Teacher Education.* Underpinning S-STTEP methodology is a conception of *enacted* teacher educator knowledge, giving center stage to the patterns of knowing revealed in the actions, judgments, and deliberations made in workaday practice, as opposed to a conception of teacher educator knowledge as what is *demanded* from teacher educators by reference to professional standards (Vanassche et al. 2019). Here, knowledge is not a fixed state that can be achieved, but something that constantly develops from and through experience, and that is enacted – and only becomes "real" or "visible" – in practice.

Returning to Berry's (2008) study, we note that it is conceptualized within such a view of teacher educator knowledge as complex, dynamic, personal, situational, and tacit since it is only visible in, and realized in, practice. Her account of practice – we emphasize just one account of practice and not the only account of practice – questions the instrumentalism of technical rationality (Schön 1987) through opening

up the uncertainty, instability, conflict, and uniqueness that characterize teacher education practice. Implicit in Berry's excerpts is a conception of teacher educator knowledge not as "the application of scientific theory and technique to the instrumental problems of practice" (Schön 1987, p. 30), but theoretical knowledge of her work is brought to life through her actions in practice. These actions do not appear to be governed by specific rules, nor does she have a straightforward way to determine which actions are more or less appropriate to pursue in the given circumstances. General descriptions of and for teacher educators' work, for example, in terms of standards, cannot do full justice to the complexity that characterizes this practice. The pondering of this teacher educator appears to show that there is no universally verified set of best practices that could govern her actions in the particular and unique circumstances in which she finds herself. As Evans (2007) argued, the question of what qualifies as best of the best "is specious and in many ways unanswerable: Best at what? Best for whom? Best under what set of circumstances? And so on" (p. 554). The generic term "circumstances" in Evans' argument refers to questions of purposes, goals, relationship, and contexts which very effectively rule this teacher educator's behavior. The S-STTEP community has provided convincing evidence that teacher education should not and cannot be understood as the technical application of knowledge to practice, but pedagogy actually requires improvisation, tact, discretion, and judgment enacted within a specific context (Van Manen 1994). We are reminded of Dewey's (1958) discussion of the artistry of professional practice by which he referred to a professional deeply engaged in his/her job, committed to do well and finding satisfaction in it, and "caring for his materials and tools with genuine affection" (p. 5). "It is knowledge that reflects the individual's prior knowledge and acknowledges the contextual nature of that teacher's knowledge. It is a kind of knowledge carved out of, and shaped by, situations" (Clandinin 1992, p. 125). It is "a dialogue of thinking and doing through which I become … more skillful" (Schön 1987, p. 31).

From this follows that the competence of any teacher educator is likely to vary from time to time and situation to situation, and that mastery of teacher educator standards and the knowledge written into these standards in itself is not enough to predict successful or effective performance. A further example of this contention is found in the self-study research of Bullock (2012a) who studied his developing pedagogy of supervising student teachers undertaking their practicum. Many of the student teachers who were assigned to him were pursuing training in subjects which were outside his areas of expertise (i.e., physics and mathematics). Not having familiarity with the subject matter (which is a key component in most existing teacher educator standards; see, e.g., "demonstrating appropriate subject matter" in the framework from the Association of Teacher Educators in the United States or "teacher educators are able to acquire and maintain knowledge and skills to do with their own discipline" in the standards developed by the Dutch Association of Teacher Educators) led Bullock to question the extent to which he could contribute to the improvement of the quality of these student teachers' practicum learning. Through a content analysis of his journal, however, he found that he shifted focus from his concern with having sufficient subject matter to support student teachers to

recognizing the critical role of the relationship between the student teacher and the supervising school teacher and his understanding of that relationship:

> I failed to account for the influence of power dynamics on the development of teacher candidates' knowledge. I assumed that teacher candidates would be interested in trying new teaching strategies on their first practicum. Instead, teacher candidates used teaching strategies designed to fit in with the perceived expectations of their associate teachers [supervising teachers in schools]. (Bullock 2012a, p. 149)

Bullock (2012a) learned through his self-study of practice that maintaining productive working relationships between the school and the university and the fit between theory espoused in the program and theory used in school is as important – if not more important – in practicum learning than the teacher educator's subject matter knowledge and pedagogy brought to bear on the post-lesson observation debriefs.

Embracing a view of enacted teacher educator knowledge figures into a different conception of science and the relationship between science and practice. One way of considering the difference is in Bruner's (1986) distinction between what he called the paradigmatic, or logico-scientific, mode and the narrative mode. The logico-scientific mode "deals in general causes . . . and makes use of procedures to assure verifiable reference and to test for empirical truth. Its language is regulated by requirements of consistency and noncontradiction" (Bruner 1986, p. 13). The narrative mode, in contrast, leads:

> to good stories, gripping drama, believable (though not necessarily "true") historical accounts. It deals in human or human-like intention and action and the vicissitudes and consequences that mark their course. It strives to put its timeless miracles into the particulars of experience, and to locate the experience in time and place. (Bruner 1986, p. 13)

These two modes of thought capture well what we have called two "ways of seeing" teacher educator knowledge and the relationship between the knower and known that constitute these, as well as the power imbalances between the two logics. The former, logico-scientific mode, underpins what was previously referred to as a conception of demanded knowledge and carries "a stamp of approval" (Osburn et al. 2011, p. 126) that prematurely closes the debate on what teacher education should work toward (i.e., the goals of teacher education and related definitions of "good," "adequate," or "less adequate" teacher education). However, following Osburn et al. (2011):

> we argue that neither the validity, nor effectiveness, nor the 'best-ness' of an action or idea or policy is assured simply because it is purported to be a 'best practice'. Similarly, the potential excellence of an idea or action is not nullified because it has not been endowed with the 'best practice' sobriquet – although lacking the designation may very well cause it to be rendered suspect, accorded lesser status, or go unnoticed or unused by some. (p. 216)

The narrative mode maintains such a view of knowing as personally situated and demands attention to the concrete, particular, and situational aspects of knowing

denied by the logico-scientific mode. It also redefines the relationship between the knower and the known, or more precisely, it redistributes power between different "groups of knowers" in (research on) teacher education (i.e., researchers of teacher education and teacher educator researchers) which has important emancipatory consequences for the teacher education profession. From a conception of enacted teacher educator knowledge, and the associated narrative mode, the critical objective of teacher educator knowledge research is "*not* for researchers to know what teachers [teacher educators] know, but for teachers [teacher educators] to know what they know" (Fenstermacher 1994, p. 50, emphasis in the original). As Elbaz (2018) argued, "knowledge is power, to see oneself as holding knowledge is also to see oneself differently in relation to existing sources of power" (p. 165).

It is our contention that S-STTEP methodology has the capacity to open up the complex, moral, relational, and contextualized knowledge of teacher educators and to share this knowledge with the broader community. In the next section, we consider how the nature and characteristics of S-STTEP as a research methodology and form of knowledge making allow for such a close, interpretative, and contextualized analysis. We draw on examples from recently published S-STTEP research to illustrate our analysis. Again, these examples have not been selected to set or impose the norm for "good S-STTEP" (or "good teacher education"). But by carefully describing what is happening in actual self-studies of teacher educator knowledge and providing insight into the factors and processes that contribute to teacher education practice, we aim to deepen our understanding of practice and, simultaneously, deepen our understanding of the "kinds" of knowledge that are produced through S-STTEP methodology and its supporting grounds.

How Does S-STTEP Methodology Enable the "Making" of Teacher Educator Knowledge?

Given our view of teacher educator knowledge as constantly evolving and developing in and through experience and practice, then how does S-STTEP methodology enable the "opening up" and "making" of that knowledge? Embedded in the phrasing of the question is the claim that S-STTEP is not a methodology to represent or infer knowledge per se, but is primarily concerned with the making of that knowledge. For this reason, S-STTEP is recognized as not only a research approach but also a way for teacher educators to support their own professional learning and development through making explicit and empirically validating their knowledge of practice. In what follows, we identify characteristics of S-STTEP methodology that contribute to this way of seeing teacher educator knowledge and illustrate these characteristics with examples of recent work from the S-STTEP community. These characteristics are informed by and build upon the characteristics of S-STTEP research design identified by LaBoskey (2004) in her foundational contribution to the first *International Handbook of Self-Study of Teaching and Teacher Education Practices* and attempt to reconstruct the methodological nature of the work that followed since then, including the edited volume *Self-Study Research Methodologies*

for Teacher Educators (Lassonde et al. 2009) and Vanassche and Kelchtermans's (2015) systematic review of S-STTEP research. Here, we draw from those characteristics associated with the uncovering and making of teacher educator knowledge. In line with the "good examples of practice" philosophy detailed above, we have selected our examples not because they profile success stories but because they provide rich insights into "what is going on in the practice" and "unveil the why of particular practices" (Kelchtermans 2015, pp. 364–365). In so doing, the characteristics of S-STTEP methodology are brought to life as they are practiced and (re) shaped by teacher educators in their particular settings:

- S-STTEP starts and ends with teacher education practice.
- S-STTEP speaks to a broad understanding of "improvement" in teacher education.
- S-STTEP is situated inquiry.
- S-STTEP is intentional and reflective.
- S-STTEP is interactive.

S-STTEP Starts and Ends with Teacher Education Practice

Typically, S-STTEP research begins with a question, or a concern, about the teacher educator's own practice. It arises out of the specific context and practice of the teacher educator and aims for developing an understanding of practice within its context that ultimately helps to inform the improvement – broadly understood – of "the experience of teacher education" (Berry 2004, p. 1308). As LaBoskey (2004) noted, "we feel responsible for the immediate implementation of any new understandings that result from our research" (p. 818) which also implies that the rationale for S-STTEP research "needs to extend beyond the epistemological into learning theory, beliefs about the nature of teaching, and moral, ethical, and political values regarding the means and ends of education" (p. 818). Knowledge becomes visible as practice (what we do) is studied and unpacked and includes the perceptual elements of that practice (how we feel) as well as the conceptual (how we think). In this way, S-STTEP methodology is about seeking to understand and conceptualize what actually happens in practice and why that might be happening; it's about answering the question of how we think about our practice and why and if that practice should be changed and why that change might be desirable. It includes, but is not limited to, one's goals, aspirations, or ideals for practice as a teacher educator.

Practice, in this sense, encompasses the immediate and present as well as past experiences, including biography (how one learned to teach) as well as understandings about teaching, learning, and "self" that have been derived through practice. For example, Williams and Hayler's (2016) book, *Professional Learning through Transitions and Transformations: Teacher Educators' Journeys of Becoming*, is a collection of contributions from teacher educators investigating their developing understandings of their practice through S-STTEP research over time. It includes Kitchen's (2016) 15-year study of his efforts to improve his use and understanding of

"relational teacher education," a term he coined "to convey my approach, which is informed by Rogers' 'helping relationships' and Hollingsworth, Dybdahl, and Minarik's 'relational knowing'" (p. 195) and how it has informed his ways of being and becoming as a teacher educator. "Throughout my career, I have collected data on teacher candidate learning with a view to improving my responsiveness" (Kitchen 2016, p. 174).

Reflecting on, in, and following action is where knowledge is also shaped and developed. Hence, S-STTEP methodology draws significantly on Donald Schön's (1995) work on professionals' learning in and from their personal experiences of practice which, in turn, builds on and extends Dewey's notion of inquiry:

> In the domains of practice, we see what John Dewey called inquiry: thought intertwined with action – reflection in and on action – which proceeds from doubt to the resolution of doubt, to the generation of new doubt. For Dewey, doubt lies not in the mind but in the situation. Inquiry begins with situations that are problematic – that are confusing, uncertain, or conflicted, and block the free flow of action. (Schön 1995, p. 9)

Along similar lines, North (2017) stated that "it may be that reflection-in-action requires a level of attention which disrupts the teaching act" (p. 392). S-STTEP in the same way is intentionally destabilizing. Drake's (2016) inquiry into his mathematics teacher education practice highlights this issue of deliberating between alternatives that emerge through the practice context and through the S-STTEP process:

> I sometimes found that I was conflicted about which of the multiple possibilities to address, so my problem became "what is the most important issue right now?" – what is stopping this activity from progressing the way it is intended, what actions of the (pre-service teacher) or students may be contributing to this, and are the actions of the (pre-service teacher) leading to high engagement in rich mathematical learning for everyone? (p. 254)

While S-STTEP research often begins with the identification of a problem, problems rarely arrive neatly prepackaged for investigation. Problems typically emerge unexpectedly and often publicly (i.e., in the moment of practice), exposing gaps between espoused beliefs and theories-in-use (Argyris 1980) and instances of being "a living contradiction" (Whitehead 1993). Consider, for example, Fletcher and Bullock's (2015) uncovering of discrepancies between Fletcher's beliefs and practices as a consequence of teaching in an asynchronous online environment: "Tim felt that the way he experienced the relationships with his students online placed him in a position of authority that conflicted with his beliefs and the ways he went about fostering relationships in face-to face teaching environments" (Fletcher and Bullock 2015, p. 702).

The use of critical incidents and critical incident technique plays an important role in S-STTEP research – driven by a sense of emotional disequilibrium – and can capture and bring to life a situation in ways that engage the interest of and are recognizable for the reader. Brubaker's (2015) confrontation with a student suspected of plagiarism in his teacher education class vividly illustrates this point:

... uncovering Franklin's potentially pirated projects proved, for me, thoroughly unplanned and unanticipated. In my mind, it represented a test of my entire approach to grades – revealing potential flaws that would reflect my integrity as a teacher educator. I was suddenly faced with a critical moment in my teaching ... (p. 228)

Brubaker's (2015) experiences also offer the reader insights into his knowledge making-in-action, as he deliberates over the question of how to proceed that goes beyond making a technical decision but that draws on his own stance about good teacher education:

From my view, how I handled this dilemma would set a precedent for my future teaching as well as my students. It would affect how I would treat others in the course and how they would treat me, as well as how our course experience would ultimately be remembered. Ethically, I perceived an obligation to act, though there was no guarantee that doing so would be worthwhile or straightforward. (p. 228)

Williams and Grierson (2016) focused on critical incidents encountered through their experiences of leading international practicum experiences. Each teacher educator was confronted by discomforting situations that challenged her expectations and assumptions of "good teaching and learning practices" (p. 62). Through identification and analysis of particular critical incidents, Williams and Grierson (2016) came to recognize an underlying issue contributing to their sense of disequilibrium that was "responding to the at-times-contradictory demands of supporting teacher candidates, responding to needs of local teachers, and meeting the expectations of our universities and/or local educational authorities to provide new educational ideas to the host community" (p. 64).

Bullough and Pinnegar (2001) claimed that "to study practice is to simultaneously study self: a study of self-in-relation to other" (p. 14). Via practice, the self comes into play, through decisions or actions taken by the teacher educator in order to reach particular goals which she finds educationally meaningful. It is in one's practice as a teacher educator that the particular goals one strives for and one's ideas about meaningful strategies to realize those goals become apparent. Both of the above examples illustrate this point, as each teacher educator grapples with the question of how to proceed based on their norms and ideas about good teaching and teacher education. We agree with Bullough and Pinnegar's (2001) assertion that considerations of the intertwined nature of self and practice are central to S-STTEP methodology, also:

because using one without the other leads to a different methodological perspective. For example, examination of the self when it is removed from practice may be more closely aligned with auto ethnographical approaches, while a focus on practice removed from the self can be viewed as similar to action research. (Fletcher and Bullock 2015, p. 695)

Starting from an assumption that the self and practice are intertwined, S-STTEP methodology "helps teacher educators describe and analyse the self-in-practice, reach conclusions about specific teaching and learning situations, and develop

deeper awareness of how to construct strong pedagogical practice in the future" (Fletcher and Bullock 2015, p. 659). Ovens and Fletcher (2014) suggest that "the purpose of fore-grounding 'self' in self-study is a deliberate act to acknowledge that it is the self who is producing knowledge of practice while simultaneously enacting that practice" (p. 8). Understanding S-STTEP methodology in this way helps to counteract the (often misunderstood) idea of self-study as a study of the self as person, a focus on "who I am" in an almost therapeutic sense (Vanassche and Kelchtermans 2015), rather than who I am in a particular context of practice, at a particular point in time, or as Kelchtermans (2009) suggested, "who I am in how I teach is the message." For this reason, this chapter consistently uses the long clause *Self-Study of Teaching and Teacher Education Practices* or S-STTEP as a central descriptor of the work. While the short clause self-study is easier to work with, it unjustly suggests a focus on uncovering one's true, authentic self (as a form of introspection). The S-STTEP clause includes a focus on the self as implied or enacted in one's practice as a teacher educator, consistent with the view of teacher educator knowledge this methodology promotes. Through the process of engaging in a self-study of practice, we come to see both self and practice differently, often expressed as a process of "reframing" (Schön 1983). Importantly, S-STTEP's explicit intention to be both personal and practical, and public and criticizable, extends Schön's concept of reframing beyond the individual's reinterpretation of personal practice, to include a contribution to the body of research available to teacher educators (see Brown (2004) for a further explanation of this point).

The outcomes of S-STTEP research are thus intended not only to have immediate utility for the individual and her/his practice but also open up new possibilities for ways of thinking about practice, about theory, and about S-STTEP methodology. The risk of self-study research beginning and ending with practice:

> may be that researchers become too focused on their own unique practice and forget to reflect on the significance, or lack of significance, of their work for others, not only in terms of a better mutual understanding, but also in terms of production of knowledge. (Korthagen and Lunenberg 2004, p. 438)

A common misunderstanding about a self-study emphasis on "starting and ending with practice" is that S-STTEP methodology is insular, speaking only to the maker of the knowledge and only to local practice situations. While practice is the context in which knowledge is developed, the development of knowledge through the self-study of practice extends beyond the context of the individual teacher educator. Dilemmas or problems of practice may begin privately, but when they become written, investigated, and published, they become public (Samaras and Freese 2009). Through making the act of deconstructing and reconstructing understandings of practice and experience public, S-STTEP researchers (implicitly or explicitly) invite readers (or listeners) to acknowledge, question, refine, and contradict the understandings shared in dialogue with readers' understandings of their own professional practice situations. Hence, practice encompasses both personal practice and the broader practice of the profession of teacher education, referring to S-STTEP's

"overarching desire to better align theory and practice, to be more fully informed about the nature of a knowledge of practice, and to explore and build on these 'learnings' in public ways" (Loughran 2007, p. 14).

S-STTEP Speaks to a Broad Understanding of "Improvement" in Teacher Education

S-STTEP researchers study their practice in order to shape it in a direction that can benefit their students, the students of their students, and their broader professional and research communities. Change or improvement in this sense has a moral dimension because it focuses on goals and purposes of learning about teaching that go beyond the technical acquisition of knowledge and skills or making teacher education practice more effective or efficient (Vanassche and Kelchtermans 2015). It involves the search for consistency between beliefs and practices (e.g., How do I live my principles more fully in my practice?) or learning how to "walk our talk" as teacher educators. It involves asking difficult questions about self and practice that inevitably open up new ways of thinking and new kinds of knowing. Notable examples of this kind of improvement-aimed S-STTEP research include the excerpts from Berry's (2008) work shared in the opening sections of this chapter but also Brubaker's (2015) efforts to create a more socially just and democratic classroom (described above) and Ritter's (2016) efforts to deconstruct the default assumptions, or folk theories, that guided his practice. Through their self-studies, Berry, Brubaker, and Ritter came to recognize "not what is right and what is wrong" (Ritter 2016, p. 57) in their practice, nor a single desired outcome for improvement, but the importance of questioning more deeply their commitments to particular ideals.

Typically, as a consequence of their self-studies, teacher educators report that their preconceived beliefs have been challenged and that S-STTEP methodology has compelled them to revise their views. Hence, falsification, not verification, characterizes S-STTEP methodology. Mitchell et al.'s (2009) work captures well the potential of S-STTEP to not only reach well beyond its initial intent but also to be transformative:

> Knowing more about ourselves as teachers and learners changes us, provokes growth, jolts us out of complacency – sometimes radically, in ways that can seem transformative. In the course of examining one's practice systematically, a pivotal 'aha' moment can occur, a jolting of the kaleidoscope that shifts our view when we reach one of those precise or fuzzy points at which we are irrevocably changed. (p. 48)

Barnes' (2017) research exemplifies this outcome further as she came to recognize that her carefully designed Community Inquiry Project may have reinforced and perpetuated assumptions about race that she intended to challenge:

> By evading discussions of race, racism, and even white privilege, I was complicit with white educational discourse that reinforced the status quo, even when the stated intention of my teaching was to challenge the status quo and expand students' perspectives. (p. 301)

Contrary to her prior belief, she learned that by disregarding overt considerations of race, she "could have unintentionally modelled a colour-blind approach to teaching, one that is often the result of fear or discomfort around discussing polemical topics with students" (Barnes 2017, p. 301).

While the outcomes of S-STTEP research aim toward improvement of practice and an improved understanding of the contexts in which the practices are immersed, improvement is never guaranteed even when explicitly planned and attempted. Hence S-STTEP methodology is improvement-aimed (LaBoskey 2004), acknowledging that there will always be a disconnect between the ideal and actual, between one's intention and action. Typically, in the quest toward improvement, new questions and dilemmas emerge, and new pathways for study are opened. Therefore, the notion of improvement in S-STTEP is not about solving problems or creating best or most effective practices but about building a careful understanding of the educational setting and the practices conducted within it, in order to contribute to broader, more "pedagogical" understandings of teacher education practices (see Vanassche and Kelchtermans (2015) for a further examination of this point).

Self-Study Is Situated Inquiry

S-STTEP researchers acknowledge that their work is situated within particular biographical, temporal, physical, social, cultural, and political settings, and these settings shape actions, interactions, and understandings of all participants. The inherently situated and context-bound nature of the work invariably shapes the focus of the study as the problems, issues, or questions are defined by the context, and that includes the teacher educator himself or herself, and that must be responded to by the teacher educator himself or herself. As Wilcox (1998) identifies, teacher educators' knowledge is enacted and developed "in the spaces of possibility defined by intentions and constraints in local, specific and immediate situations" (p. 71). Constraints "present problems that must be dealt with and they provide a frame within which development can take place" (Wilcox 1998, p. 71). As a consequence, the teacher educator asks "what learning is possible within a given context?" (Wilcox 1998, p. 71) and is faced with the reality of having to deal with their own level of competence in enacting these possibilities. For example, Freese's (2006) study of her interactions with a student teacher, Ryan, led her to understand how her own biography, prior experiences, and cultural assumptions impacted her interpretations of their interactions, in potentially unhelpful and unrealistic ways:

> My interpretations of Ryan's behaviour, as well as our interactions, were filtered through lenses affected by prior experiences with struggling student teachers, by my beliefs and theories based on working with hundreds of student teachers. I thought I could explain and understand his behaviour because of my prior experiences. But now I realize that my interpretations did not necessarily apply to Ryan's situation and did not have the benefit of his unique perspective on his experiences. (p. 116)

Dinkelman, Margolis, and Sikkenga (2006) combined case-study and self-study methodology to investigate features of the institutional context they encountered, the knowledge they employed in their decision-making, and the merging of their former identities as classroom teachers with their new identities as teacher educators. These examples add heft to the claim made above that the practice under study in S-STTEP is never the practice of the singular self. It also encompasses attention to the biographical, social, cultural, and institutional contexts in which one finds oneself as a teacher educator and how these multiple contexts shape one's understandings of practice, as well as one's understanding of oneself as a teacher educator and others present in practice.

Along similar lines, Pinnegar and Hamilton (2009) highlight context as including the broader cultural milieu in which we exist. "We practice in cultural settings that are part of a larger cultural milieu, have a history, have agreed-upon ways of acting and being, have a future" (Pinnegar and Hamilton 2009, p. 81). However, these cultural contexts may be hidden from us as they form part of the taken-for-granted backdrop of our work. This means that context can also blind us to certain aspects – our assumptions and tacit beliefs can limit what we consider as possibilities for acting. This can create tensions in terms of being "caught" within the context and being able to step outside and imagine differently – yet this is the very opening where learning can take place (Wilcox 1998).

Because the context both shapes and constrains the way we act, S-STTEP researchers need to make the context clear and visible: "the fact of being in this place in time, with these students, in this setting – as part of data collection as well as in our deliberations about data analysis" (Pinnegar and Hamilton 2009, p. 81). This also includes "the uniqueness of each context, the personal involvement, the bias, and the emotional investment" (Loughran and Northfield 1998, p. 3). Making context explicit then allows readers to better understand the social and cultural grounding that informs the claims made and, more appropriately, find value from and apply those claims to their own understandings of practice.

Further to this, some S-STTEP researchers deliberately seek to change context so as to become more conscious of the influences of context on their thinking and practice. For university-based teacher educators, often this involves returning to teach in school settings. For example, Spiteri's (2010) return to classroom teaching to develop a refreshed understanding of the complexity and challenge of teaching, to "challenge [her] knowledge-of-practice and [her] knowledge-in-practice" (p. 132); Peercy's (2014) return to teach Spanish language learners in a secondary school that enabled her to examine the "gaps that existed between my ideals and my actions" (p. 164) from a teacher educator perspective; and McDonough's (2017) return to the classroom to investigate how her "renewed experiences in the first order setting [high school] might impact on my practice and how I might engage in making the tacit elements of this practice explicit in my work as a teacher educator" (p. 244).

The situated nature – broadly defined – of our work as teacher educators means that we are deeply vested and involved in it. At the same time, S-STTEP is not simply about coping with the pressure and constraints of contextual factors (Loughran and Northfield 1998). S-STTEP methodology requires that educators

learn to recognize, reframe, and reconsider understandings of practice within these constraints. That is, "[l]earning to see the current context honestly and making informed choices as to how to adjust one's response that can open up new pathways of agency . . . not previously considered" (Franklin Torrez and Haniford 2018, p. 111). However, learning to work within contextual constraints is far from a straightforward issue. While S-STTEP research focuses on one's own practice, it is never just one's own practice under scrutiny; it inevitably brings into play the institution within which the teacher educator works and develops. The up close and personal nature of S-STTEP means that those who conduct this work and the institutions in which they work are rendered "vulnerable and accountable. S-STTEP researchers lay bare for public scrutiny aspects of themselves, their practices and their institutions" (Cole and Knowles 1998, p. 228). In their study of the professional learning of one teacher educator in a Flemish S-STTEP project, Vanassche and Kelchtermans (2016) found that engaging in the project intensified an already difficult relationship between the teacher educator and his institution. The project outcomes not only gave this teacher educator ammunition that reinforced his personal beliefs about good teaching that conflicted with the dominant institutional policy but also made these two very different agendas of individual and institution visible and public. Ultimately, the teacher educator withdrew from the self-study process:

> . . . he moved back to the position of the distanced researcher, loosely referring to theoretical frameworks and concepts, but without any 'lived' or 'engaged' story as it was related to his own practice. His use of passive verbs and the anonymous plural 'we' instead of 'I' linguistically supported his detachment: 'nowadays, we are all confronted with competencies in one way or another'. (Vanassche and Kelchtermans 2016, p. 8)

Conflicts between one's personal beliefs about teaching and those of the institution such as this example illustrates go beyond issues of technical difference or personal opinion but also inevitably draw upon issues of power and loyalty which can have a very strong impact on the S-STTEP process and the processes of reframing and professional learning it seeks to promote.

S-STTEP Is Intentional and Reflective

In pursuing their educational goals, S-STTEP researchers carefully and systematically examine their educational contexts, beliefs, and relationships. Approaching the study of practice in this way involves the need, ability, and willingness on the part of the teacher educator/S-STTEP researcher to make their decision-making explicit – both in terms of the educational practices engaged in and reasons for them, and the design of the research that makes knowledge and knowledge making processes public. Through a focus on examining and understanding practice in this way, teacher educators become more purposeful and deliberate in what they are doing, so that S-STTEP acts as a means of promoting "more conscious modes of professional activity in its practitioners" (Ritter 2012, p. 152). Intentionality, in this sense,

goes beyond the idea of a commitment to technical proficiency as an educator or researcher (see also the meaning of improvement-aimed implied in the work) but refers to the need and ability of the S-STTEP researcher to an explicit commitment to investigate, uncover, and name the problematics of practice, including those associated with researching practice as well as its enactment.

Intentionality is also manifested through the moral commitment of care of the educator acting in relationship with students and with others (colleagues, collaborators). Trout's (2018) previously described self-study of practice documents the process through which her experiences of working with students of color led her to reframe and pay more explicit attention to her embodiment of care in teacher education. In the following excerpt, we see Trout's (2018) willingness to strive with explicit intentionality to this ideal, while acknowledging, as yet, uncertain outcomes:

> In my teaching I struggle more. I try to create moments to help students embody care in such a way as to understand how race, class, and other forms of difference play out in schools and society. This is challenging work, especially in my classes that have limited racial diversity. But I have begun to talk directly about race and oppression, something I did not do before this class. . . . Although I have added these elements to my courses, I am unsure of their impact on student beliefs. (p. 52)

Seeking to understand practice through purposeful investigation of it also connects with the notion of the teacher educator as a reflective inquirer and learner, "being thoughtful in a Deweyan sense about one's work" (Cole and Knowles 1998, p. 42) and carrying the "the connotation of deliberation, of making choices, about coming to decisions about alternative courses of action" (Van Manen 1991, p. 98). Through making these processes publicly visible to students through explicit modelling, S-STTEP research promotes a dual agenda. It not only informs teacher educators about their practice through systematic reflection but also promotes reflective teaching by the very example it sets (Dinkelman 2003). Leaman and Flanagan (2013) highlight this point as they uncovered new understandings of modelling through their experiences of enacting and researching modelling in their teacher education classes:

> After engaging in an iterative cycle of critical conversations while viewing the videotaped lessons, we now suspect that modelling our expertise did not turn out to be the only reason why modelling worked. Rather, our success in beginning to close the theory-into-practice gap occurs when we *normalize vulnerability* for our preservice teachers – by doing so, we emphasize the ongoing nature of teaching and learning as a never-finished product. (p. 57)

Importantly, S-STTEP methodology requires those who choose to engage with it to go beyond "everyday" or superficial meanings of reflection, to critically and systematically examine their practice, drawing on the perspectives of a range of others, including colleagues, student teachers, and existing educational research (i.e., theoretical frameworks, key concepts, and findings of educational research). The rigorous nature of this process may explain why teacher educators seem to identify readily with the S-STTEP process, immediately seeing benefits for their own

practice, yet why they also find it particularly hard to sustain, given the often-experienced limitations of time and other resources to conduct such work. Vanassche and Kelchtermans (2015) underscore the importance for S-STTEP research of maintaining a rigorous reflective stance:

> In order to stay true to its research agenda to not only optimize practice, but also contribute to a grounded and public knowledge base of teacher education, self-study needs to encompass and demonstrate intentional and systematic actions of data collection and analysis. (p. 13)

S-STTEP Is Interactive

S-STTEP happens in relationships – very similar to the way in which teacher education and teaching happens in relationships. Teacher educators cannot make learning happening on their own. They depend on student teachers. In the same sense, S-STTEP methodology depends on the inclusion of others to carefully and intentionally explore different perspectives on the issues under consideration. LaBoskey (2004) proposes the term *interactivity* to distinguish this aspect of S-STTEP methodology (rather than collaboration) to highlight that the inclusion of others goes beyond simply for the purposes of checking or interacting around external data sets. "Instead, the interactions are the data set, or at least a part of it" (LaBoskey 2004, p. 848). Interactivity can take different forms according to the focus of the study, including interacting with colleagues with the same practice agenda in the same context; colleagues in different contexts – near or far – working on different practice agendas; students as data sources, as interpretation checks, or as co-researchers; and texts of various types (professional literature, alternative media, self-constructed) to inform interpretations of personal experience. The inclusion of multiple perspectives increases opportunities for reframing (Schön 1983) that is fundamental to S-STTEP methodology. A variety of viewpoints must be employed in the reframing process and divergent rather than convergent learning outcomes sought (Loughran 2002). In this way, S-STTEP decenters a view of knowledge as externally derived, certain, and settled and instead emphasizes a view of knowledge as constructed, social, situated, and distributed.

In S-STTEP methodology, the notion of interactivity also implies an ongoing process. Through S-STTEP, knowledge and understanding of self and practice is developed over time, changing and evolving as new insights and information are gained and acted upon. The temporal, unpredictable, and often nonlinear nature of learning not only requires immediate action on the part of the teacher educator but also opens up new developments, new pathways, and new questions to follow. In this way, the teaching and research process are interactively intertwined. Through engaging in such an iterative process, LaBoskey (2004) asserts that we "come to know" our teaching in an ongoing way. Discoveries prompt new research questions, and the process of disseminating results creates a new feedback loop that in turn spurs a new S-STTEP project.

The study by Fletcher et al. (2016) highlights both the ongoing, interactive nature of S-STTEP and unexpected – and perhaps uncomfortable – discoveries that led them not only to reframe their thinking and actions as teacher educators but also to refine the focus of their study:

> Much of the design for our collaborative S-STEP research was guided by an assumption that new understandings of self and practice come from engaging in interactive processes with others (LaBoskey 2004). We assumed the critical friendship process would help us develop insights and understandings of [our] pedagogies. Our analysis showed that while our understanding and development of [our] pedagogies evolved over the course of the two year project, so too did our understanding and enactment of critical friendship. Although our intent at the outset of the project was to provide many opportunities for interaction . . . our analysis shows we had not engaged with this aim in a critical way. (pp. 309–310)

How Is Teacher Educator "Knowing" Documented and Represented in S-STTEP?

The body of S-STTEP work has made clear that acknowledging and accepting the complex, situated, moral, relational nature of knowledge should not be read as a signal to give up on the ambition to develop a public (shared) knowledge base of teacher education; neither should this ambition be reduced to a notion of "knowledge in practice" (Cochran-Smith and Lytle 1999), something so individualized and localized that it cannot be mapped on a more systematic basis. The teacher education profession needs to develop a shared language of teaching about teaching (Loughran 2006), a language which makes explicit the complex professional know-how, understandings, and practices that teacher educator professionalism might comprise so that others also can start to analyze, question, and critique it (Vanassche 2014).

The work of the S-STTEP community has offered interesting exemplars of what a language of teaching about teaching that comprises both the general and the particular might look like. The problematic and dynamic nature of knowledge is reflected in the language of "paradoxes" (Wilkes 1998), "axioms" (Senese 2002), "tensions" (Berry 2004), and "assumptions" (Brandenburg 2008). Other S-STTEP researchers have framed their knowledge representations more in the form of personal theories or understandings about practice, for example, principles of learning to teach teachers (Bullock 2009); assertions for action or understanding (Berry and Loughran 2002); or a theory of relational teacher education (Kitchen 2016). Here, we see that it is not the choice of representation per se that is important, as much as the fit for purpose. Ultimately, the representation should serve as a framework for teacher educators in (better) aligning practice and purpose or understanding and conceptualizing discrepancies between both.

To explain further, Wilkes (1998) identified the "paradoxes" of "content and manner," "autonomy and collaboration," and "silence in the classroom" as ways of articulating the contradictory nature of practice as she experienced it and as an approach to learning more about her own practice. The enactment of these paradoxes

provides the stimulus for further questioning of her practice in continually striving to enhance consistency between actions and beliefs. Similarly, Berry (2004) names the specific "tensions" of "telling and growth," "confidence and uncertainty," "planning and being responsive," "safety and challenge," "action and intent," and "valuing and reconstructing experience" that actively hold contradiction and ambiguity together in her experiencing of, and learning about, teaching. Senese's (2002) beliefs expressed as "axioms" include "go slow to go fast," "be tight to be loose," and "relinquish control in order to gain influence." Senese (2016) explains that:

> [e]ach axiom has a built-in balanced tension and appears to be counterintuitive. None of them are[sic] easy to do, but through a (now) conscious effort to enact them in my practice, I have developed a sense of how to apply them. (p. 142)

Brandenburg (2008) articulated a set of "assumptions" that underpinned her teaching (and her views of her students' learning). For example, student teachers are as motivated to learn about teaching as she is to teach them, reflection is improved using specific tools, and S-STTEP methodology is helpful for learning about teaching teachers. Framing her knowledge through making these and a number of other assumptions explicit helped her to question the taken for granted in her practice, which led her to make real changes in her teaching and subsequently led to improvements in her students' learning about teaching.

Expressions of teacher educator knowledge in the form of tensions, paradoxes, assertions, principles, etc. pertain to the specific, local, and situational but also to the general. They are general in that they capture the bigger picture of teacher educators' work but also specific enough to help explain, analyze, and guide local teacher educator practices, decisions, and actions. For example, knowing about Senese's (2002) axiom of "relinquish control in order to gain influence" may be important in recognizing a problem of practice as being about who directs learning; knowing of the particular is critical in working with that axiom and deciding about how to handle it in the specific situation at hand. As such, these kinds of expressions of knowledge encompass both the perceptual and conceptual, both the local and general, and both theory and practice.

Common to knowledge expressions that stay true to the problematic and dynamic nature of teaching and learning about teaching is that:

- The concept(s) serve as strong reminders about important issues that influence teaching and learning.
- The concept(s) capture and communicate the counterintuitive nature of learning about teaching (Wilkes 1998; Senese 2002).
- The concept(s) are generative in helping to guide, inform, and offer new ways of responding to practice but do not offer answers of how to act in practice.
- The concept(s) help to question the taken for granted in practice.
- The ambiguous/contradictory nature of the concept(s) opens up different kinds of meanings, and hence possible different learning opportunities emerge (Loughran 2006).

- The concept(s) serve a function that allows the teacher educator to abstract from specific situations to apply to "teaching more generally" (Loughran 2010, p. 224).

In terms of their practical use, these forms of knowledge expressions serve several functions. As a form of advance organizer, they can help teacher educators prepare for a learning experience or help make sense of and restructure learning following teaching. They can provide an analytic scheme from which to unpack and interpret local situations in practice, to help teacher educators analytically understand and acknowledge the complexities of practice, and to keep them in an appropriate balance when exercising professional judgment and deciding on action. As Berry (2008) explains about her concept of tensions:

> A series of tensions is not rich or comprehensive enough to provide guidance in all directions – nor would it be expected to. In this case, tensions offer a way of 'reframing' traditional notions of knowledge development in teacher education and so create new and different possibilities for understanding and improving practice. What is helpful (necessary) about the set of tensions is that it captures and holds onto, 'ambivalence and contradiction, rather than reducing or solving it'. (Stronach et al. 2002, p. 121) (p. 167)

One of the reasons why these forms of knowledge representation are so interesting to S-STTEP researchers is because the question of standards or judgment about what constitutes high-quality teacher education practice cannot be sidestepped and has to be faced: What is good teacher education?; What kind of teachers do we aim to develop?; On what goals do we agree?; On what goals don't we agree? – questions central to a conception of enacted teacher educator knowledge as we defined it in research on (the professional development of) teacher educators (Vanassche 2014). Implied in articulating professional knowledge in a series of tensions, axioms, or paradoxes is the expectation that teacher educators continuously position themselves and take a stance toward these tensions or paradoxes in their own practice settings. These discussions form the basis for the further development of teacher educator professionalism:

> . . . we see them as situated accounts of local responses to particularly sited socio-cultural issues in teacher learning. Their aim is to raise questions of social, cultural, and institutional context to a new level in discussions such that these questions may become the focus of understanding rather than simply locations in which an activity takes place. (Freeman and Johnson 1998, p. 404)

As such, these knowledge representations also engage in a fundamentally different relationship with the reader and therefore, one could argue, also in a fundamentally different relationship between research and practice. By keeping the complexity of the work intact, they very effectively position the reader (or listener, observer, etc.) of a self-study of practice as a professional himself/herself who needs to make sense of the portrayed complexities in his/her own practice setting and decide how to expertly act on them. Knowledge claims in S-STTEP are always tentative and uncertain. Claims arising from exemplars do not have to be secured as absolute

knowledge but rather "claims that are useful to others for understanding their practice or action in it at that particular place and moment in time" (Lyons and LaBoskey 2002, p. 54). These accounts of practice are not intended "to become exercises of importation or the basis on which to promulgate techniques" (Freeman and Johnson 1998, p. 404).

Other kinds of knowledge expressions formulated in more static terms (e.g., principles or frames for guiding practice) are similarly not intended as a blueprint for practice but to offer guidance to teacher educators. For example, while Kitchen's (2016) characteristics of relational teacher education are intended to be aspects that can be "intentionally and explicitly addressed in one's professional practice" (p. 180), they are not offered as a formula since "the most important element is a commitment to relationally knowing one's preservice teachers" (p. 180). In this way, Kitchen emphasizes the characteristics of S-STTEP methodology as contextual, moral, and relational that we outlined in the previous sections of this chapter. Similarly, Bullock (2012b) highlights the importance of his self-developed principles for framing his practice, at the same time pointing out their inevitable inadequacy in practice:

> Although these principles were important in that they named my initial assumptions . . . they did not provide a convenient set of answers for the problems of practice I encountered . . . It is one thing to have principles to aspire to, but it is quite another to use these principles to navigate the tumultuous waters of practice. (pp. 117–118)

Representations of knowledge in S-STTEP include more than text-based formats. S-STTEP researchers also use arts-based representations, including creative writing, visual representations, photography, art installations, multimedia, films, drawings, collage, performance, etc., to construct, analyze, represent, and communicate their understandings of self and practice as they make their research public (Samaras 2010). Such representations can be helpful in making explicit both to ourselves and others, the tacit, hard to express, or otherwise hidden aspects of practitioner knowledge. Weber and Mitchell's (2004) chapter in the first *International Handbook of Self-Study of Teaching and Teacher Education* provides a comprehensive account of arts-based self-studies that has been subsequently built upon by S-STTEP researchers such as Samaras (2010); Mitchell, Weber, and Pithouse et al. (2009); and Pithouse-Morgan and van Laren (2012); and in edited collections such as Tidwell et al. (2009) and Pithouse-Morgan and Samaras (2015).

Expressions of knowledge communicated through arts-based representations perhaps even more so than text have the capacity to:

> . . . simultaneously present multiple viewpoints and generate multiple interpretations . . . draw attention to the importance of the everyday by making it strange or casting it in a new light . . . combine cultural and transcultural elements; . . . evoke, but also sometimes transcend the specific context in which they are created, and they can use specific instances to comment on, or illustrate wider generalities (Weber 2008). (Weber 2014, p. 9)

Importantly, across all of these expressions of knowledge is that they are not considered as a blueprint for practice or a normative guide on how to do teacher

education or how to be a teacher educator. These knowledge representations contribute to knowledge for teacher education by teacher educators, through unravelling the complex interplay between biography, beliefs, curriculum, student teachers, school culture, resources, policy frameworks, collective beliefs, and so on. They are representations of knowing in a particular place and time. They exist in the form of personal professional theories or living educational theories (Whitehead 2009) that include "explanatory principles in their embodied knowledge as teacher educators" (Whitehead 2009, p. 108).

Implied in articulating professional knowledge through these different forms of expression is that teacher educators continuously position themselves in relation to and take a stance toward this knowledge within their own teacher education practices. Hence, when we consider the "application" or "usefulness" of any given self-study of teacher educator knowledge, something more is intended than the instrumental-technical sense of "what works." It is in the more fundamental sense of what Schwandt (1997) called "making something relevant to oneself." This calls upon the same sort of knowledge developed and involved in teacher education, that is, "knowing from within or practical-moral knowledge," which "requires not cleverness in application but understanding" (Schwandt 1997, p. 76). According to Schwandt (1997), the aim of practical-moral knowledge is to do more than "simply give them good ideas" but to "actually move people" (p. 81). And, as Stronach et al. (2002) argued, this is "our only hope of a politics that is for professionalism as well as about professionalism" (p. 130).

Conclusion

The Potential for S-STTEP Methodology as Critique of Our Conventional Way of Seeing Teacher Education Knowledge and Practice

It is in reframing traditional notions of knowledge representation in the ways described above that the potential of S-STTEP methodology as a critique of our conventional way of seeing teacher educator knowledge and practice arises. S-STTEP has the potential to open up a different and critical – in the sense of challenging the status quo and allowing for alternative voices to be spoken and heard – understanding of teacher education practice and knowledge that challenges the more technical-instrumentalist view of practice underlying a conception of demanded professionalism (Vanassche and Kelchtermans 2015). From a logic of demanded professionalism, the success of teacher education depends on teacher educators being knowledgeable about and skillful in the application of the theories and principles of effective teaching and teacher education that have been defined elsewhere. S-STTEP troubles such a technicist perspective (i.e., applying the right means to a predefined end) on teacher educator practice by holding onto complexity and contradiction, rather than aiming to control or reduce it (Stronach et al. 2002; Berry 2008); by celebrating and analyzing teacher educators' professional judgment

on how to act in specific situations rather than standardizing this judgment by replacing it with procedural knowledge; by giving central stage to a committed and responsible relationship with student teachers rather than flattening it; and by taking into account and fundamentally questioning the contextualities of the work rather than simply considering these as the site in which practice happens to take place. "Knowing" in S-STTEP accepts the need for normative decisions between different answers to the question of how to do justice to one's students or, more generally, the question of what is good teaching. These dimensions of practice are offered little scope in the dominant research agendas of evidence-based teacher education and effectivity.

In order to realize that potential, S-STTEP research needs to stay true to its broad research agenda, focusing on understanding and not just "fixing" or "improving" teacher education in a technical sense. As argued by Vanassche and Kelchtermans (2015), S-STTEP researchers cannot – and should not – have their research agendas reduced to questions of effectivity (what works?) but should continue to focus on critically analyzing the (normative) beliefs and assumptions about teaching that underpin practice. Opening up and critically challenging the pedagogical reasoning underlying actual practices (what is happening?; how is what happening influenced by the broader institutional, political, societal contexts of the work?; what beliefs underpin practice?; how tenable are these beliefs in practice?; etc.) is a research agenda which does justice to everyday practice but at the same time carries a relevance which extends well beyond the local practice arena in which the research was carried out. In order to fulfil its commitment to a practice-based yet theory-building research agenda, S-STTEP researchers need to explicitly link the close, interpretative analysis of "knowing" enacted in local practices to previous work in the field, both conceptually and theoretically, as well as methodologically.

Without this critical character, S-STTEP research risks becoming one of many strategies to simply become more skillful through experience; confirming the status quo; furthering a rather narrow, instrumentalist, and accountability-driven research agenda; and unintentionally supporting the further de-professionalization of teaching and teacher education:

> This would limit the value of self-study to its functional, self-oriented and problem-solving character and, by doing so, self-study research runs the risk of being cut off from its enormous potential to develop a substantial critical-political, pedagogical and epistemological understanding of the complexities of teacher education. (Vanassche and Kelchtermans 2015, p. 14)

The Challenge of Learning Other People's Languages

Since the previous *International Handbook of Self-Study of Teaching and Teacher Education* was published in 2004, S-STTEP as a field has continued to grow and flourish. As we see it, S-STTEP methodology has now reached an important threshold in terms of its development. It is clear that as a methodology, S-STTEP has become well established. The pressing issue for the S-STTEP community now is

in recognizing its powerful potential for speaking and contributing to a range of different communities and audiences. While S-STTEP continues to serve a vital purpose in supporting teacher educators to recognize, value, and develop their own professional knowledge, and in contributing to the development of the S-STTEP community per se, there are important audiences outside the S-STTEP community, including the broader teacher educator community, education research community, and policy-makers that can benefit from the understandings developed through self-studies of practice. Understanding what kind of knowledge claims will be most useful to effectively speak to these different audiences while staying true to the nature of (the research on) our work will be an important next step. While we agree it is important to perfect "our practice" and become better at what "we," S-STTEP researchers, do, it is also important to learn how to speak other people's languages and to be better communicators of our work to researchers, policy-makers, and practitioners. For instance, Zeichner (2007) critiques S-STTEP research on the basis of limited "discussion within individual studies of how a study builds on the work of others . . . [or] how a set of studies informs the field as a whole on particular substantive issues" (p. 39). Zeichner identifies a lack of S-STTEP work that could be directly contributing to "discussions and debates about issues of importance" (p. 44) in educational research.

Again, this should not be read as a plea to mirror the existing and dominant forms of scholarship and practice. As S-STTEP researchers, we believe it is important and possible to preserve the integrity of knowledge representations as moral, contextual, and relational, but there is also scope for new approaches that serve different purposes – including joining the debates about issues that concern other teacher educator practitioners, teachers, policy-makers, and academics. To do so, requires acceptance of S-STTEP's critical responsibility for opening up and effectively communicating the complexities of what happens to theories or policies on their way to what Schön (1983) called the "swampy lowlands" (p. 43) of educational practice. These complexities depend on the contexts of teacher education, biography, values, resources, school cultures, and the very nature of the profession as a committed and sustained relationship between people.

We also fully recognize that effective communication is a two-way process which carries the expectation that teacher education practitioners, teachers, policy-makers, and academics learn someone else's language by appreciating the particularities of (self-study of) teacher education practice. A variety of attitudes to S-STTEP research are not conducive to this communication. Researchers in teacher education might view S-STTEP as an approach which offers fruitful prospects for individual professional development but lacks the theoretical and methodological rigor to join the ranks of academic research. Policy-makers might see S-STTEP methodology as too "infected" by personal belief and opinion, and lacking clear solutions to "policy problems" (Cochran-Smith 2004), without the need for dialogue. These are over-done stereotypes but clearly serve to highlight the importance of real dialogue, with interest in and respect for the complementary expertise each party holds on the joint commitment to preparing teachers to the highest standards.

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Self-Study and Education Policy

7

Toward Understanding the Presence of Absences

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Contents

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Abstract

Self-studies of policy are the nexus between what was transmitted concerning desirable practice; how that transmission was understood, accepted, rejected, or modified; the actions and reactions that preceded, accompanied, or followed; and any change that occurred either to those affected by the policy or any modification, revision, or abandonment of the policy itself. In this chapter, we examined the direct and indirect effects of policy at the national, state, and local levels, based on peer-reviewed articles from 1999 to 2017. We found that the studies documented the way in which policy directly or indirectly affected teaching, but not how self-study researchers affected policy. We also found that policy effects often (and sometimes negatively) engaged teacher educators' emotions. We call for greater attention by self-study researchers to examining the links between teacher education and teacher education policy, particularly the ways in which teacher educators can participate in creating or modifying education policies.

Introduction

> In summary, the field of self-study research has developed an international cadre of proponents who are engaged in serious and important investigations of teacher education, but who have not yet begun to address their connectedness to the county, the state, the nation, or the world. (Clift 2004, p. 1363)

Things have changed and have not changed since the first author (Renée) reviewed teacher education-focused articles published in peer-reviewed journals for the first *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004). Since that chapter, 13 volumes of the self-study journal *Studying Teacher Education* have been published, many of which reference teaching and teacher education in the larger context and that discuss policy explicitly and/or implicitly. Other journals have also begun to publish self-studies, or pieces approaching self-study, with a focus on teacher education, and we have identified several policy-oriented articles not published in *Studying Teacher Education*. As we will discuss in more detail, the majority of these studies are from the United States, and, therefore, this chapter will be limited in international scope. Our title, containing the phrase "presence of absences," signals that we will attend not only to what has been published but also to things that do not yet currently appear. The purposes of our chapter are to discuss the studies that do exist and what those studies say about the relationship between self-study and education policies. We also offer our observations on studies that do not yet exist, speculate on why this is so, and consider how the relationship between the self-study of teacher education (and teaching) might evolve between now and the third handbook.

Issues of Policy

The Nature of Policy

Our understanding of education policy has been influenced strongly by Henry et al.'s (1997) text, *Educational Policy and the Politics of Change*. Although it was first published over 20 years ago, we feel that many of the concepts they defined and explained still hold today. They began their discussion of education policy by noting that as public schools and public education became the purview of the government, the goals of promoting desirable cultural norms and ensuring some form of accountability over teaching and learning were dominant. In the 1960s, however, education became immersed in calls for social change, including assertions that "Educational policy has thus become a bureaucratic instrument with which to administer the expectations that the public has of education" (p. 3). The public, of course, is never a united front. Policies are created by those who hold differing beliefs and ideologies and who are, themselves, influenced by those who hold differing beliefs and ideologies. "[P] policies do not emerge in a vacuum but reflect compromises between competing interests expressed by the dominant interests of capitalism on the one hand and the oppositional interests of various social movements on the other" (p. 4).

Henry et al. (1997) reject what they label as a rational model of policy and change in which policies are developed, polices are implemented, and polices then produce the desired outcomes. In studying policy development and implementation, therefore, it is important to study what was originally desired, the compromises among the actors that affected policy development and implementation, and the consequences of implementation – intended and unintended – as they vary across cultures and contexts. They present evidenced-based arguments for policy as multidimensional, value-laden, contextual, and productive of unintended as well as intended impacts.

Levels of Policy

In this chapter, we also take the position that policy affecting teacher education originates at a broad range of levels. Henry et al. (1997) noted, and we agree that:

> [Policy typically refers to those] produced in schools by school communities, including administrators, teachers and parents. In our discussions of policy and policy making in this book we include all these types of policies. While there are some differences in policy making at these different levels, they also have much in common in terms of the policy processes involved. The traditional political science and public administration literature which deals with policy tends not to take such a broad approach. Rather, that literature focuses mainly on what is referred to as public policy, meaning government generated policies which are developed and implemented through state bureaucracies. (p. 22)

In our view, national- and state-level policies that mandate to teach certain content, use designated assessments, or teach about specific teaching practices are

obvious. While we acknowledge that there may be occasions for looking at the impact of policies at an international level, we found no examples of such self-studies in our review. Less obvious are standards recommended by national organizations, but which have not been officially adopted by a state or a program. In addition, we feel, local policies that affect teacher education are often influenced by local decisions to emphasize a specific social or ideological framework (i.e., social justice) or conform to an accrediting body's standards.

We agree that:

> Policy is more than simply the policy text; it also involves processes prior to the articulation of the text and the processes which continue after the text has been produced, both in modifications to it as a statement of values and desired action, and in actual practice. Furthermore, contestation is involved right from the moment of the appearance of an issue on the policy agenda, through the initiation of action to the inevitable trade-offs involved in formulation and implementation. (Henry et al. 1997, pp. 28–29)

As modified and applied to self-study, self-studies of policy are the nexus between what was transmitted concerning desirable practice; how that transmission was understood, accepted, rejected, or modified; the actions and reactions that preceded, accompanied, or followed; and any change that occurred either to those affected by the policy or any modification, revision, or abandonment of the policy itself.

Direct and Indirect Impact of Policy

Henry et al. (1997) remind us that the impact of policy can never be predicted in advance and that implementation will not be uniform:

> we must remember that, even without any obvious ambiguities in a policy text resulting from competing interests, there will be no single interpretation of a policy document. This means that predicting the effects of policy is never easy.
>
> It is important to recognize that contexts, as well as affecting policy production, also often distort policy goals in various ways and so have a very real impact on policy implementation. (p. 50)

Therefore, it is important to understand how specific individuals in their own contexts experience policy and how the policy does and does not shape their understanding of teaching and teacher education and their perceived abilities or opportunities to practice. It is also important to understand whether policy facilitates learning and practice or if it is debilitating.

Emotional Response to Policy

While seemingly unlikely bedfellows, administrative policy and human emotion are inextricably linked. Policy is usually developed to implement change; human

emotion is inevitably invoked when dealing with change. As Hargreaves (2004) suggests, "There is no human change without emotion and there is no emotion that does not embody a momentary or momentous process of change" (p. 287). It is easy to recall personal and professional changes that have evoked fear, confusion, anxiety, indignation, resignation, demoralization, or disenchantment. "However, while most organizational and personal change involves some measure of pain, poorly conceived and badly managed change can inflict excessive and unnecessary emotional suffering" (Hargreaves 2004, p. 288).

Kelchtermans et al. (2009), in a volume comprised entirely of research on teacher emotions, discussed the links between change (including policy changes that emphasized teachers' performance in terms of students' test scores) and teachers' emotions in relation to feeling vulnerable. They studied teachers in four schools experiencing shifts toward more diverse populations. The authors documented how policy had a differential impact on feelings of vulnerability and emotion depending on the culture and leadership of the school and on teachers' individual differences. This work has implications for the ways in which teacher education administrators might alleviate some of emotional discomfort and debilitating feelings of vulnerability. In the best of all possible worlds, research could suggest how we might craft better current and future policy. In the more likely situation that policy continues to be developed in the manner that it has been, understanding the emotional loading could provide for development of better approaches to the implementation of policy. Finally, in the very likely situation that policy is implemented without thoughtful consideration, we might be better equipped to deal with, or help others prepare for, the inevitable emotional outcomes.

Chapter Organization

In the next section of this chapter, we describe the ways in which we identified and then categorized the self-studies we discovered. This is followed by a discussion of the studies in each category – not to critique the studies' claims, methods, or theoretical foundations but to establish a foundation for the final section of the chapter in which we offer our conclusions on the current landscape (what exists and what does not yet exist), the dilemmas and challenges of conducting self-study policy-oriented research, and some considerations for future research.

Methodology

The two of us, (Renee and Carl), have worked at the same institution for 9 years, negotiated the demands of policy mandates together, planned and designed (and redesigned) teacher education programs, and commiserated over good meals about the impact of policy on teacher education. Until this point, however, we have never talked about our research with one another and have never collaborated on research or writing. Renée is an active member of the self-study community whose recent

research has included the self-study of teacher education administration and collaborative program design among university faculty. Carl is just being introduced to self-study. His research in special education focuses on designing and maintaining environments for children with disabilities that are both safe and supportive. Our two, very different lenses have enabled us to understand the studies we identified from both complementary and contrasting perspectives.

Search Criteria

In order to identify articles for this chapter, Renée skimmed all of the articles in all of the issues of *Studying Teacher Education* (Volumes 1–13), noting any article that mentioned policy as it affected practice. Renee also conducted an EBSCO search using the terms *self-study* and *policy*. In addition, she reviewed several papers presented at a self-study special interest group session (for which Renee was the discussant) at the 2017 annual meeting of the American Educational Research Association. Because we didn't see any evidence of self-study research, in general, in *Studying Teacher Education*, Carl then searched the last 10 years of literature in peer-reviewed, special education-focused journals of policy studies and teacher education (e.g., *Journal of Disability Policy Studies*; *Teacher Education and Special Education*). The absence of self-study in special education is a topic to which we return later in this chapter. We identified a total of 39 studies that seemed relevant to this chapter. Renée then reread the articles, eliminating 13 because, while they may have had the word policy somewhere in the text, they were either not policy oriented or were actually studies of other, not studies of self. We were pleased to have identified so many – and to note that the studies were being published outside of *Studying Teacher Education*.

We then each, separately, reread the remaining articles noting whether they addressed *national*, *state*, or *local* policies. We also categorized the authors' descriptions of the effects of the policy on practice or action as *direct* or *indirect*. We did not include studies of decisions by individuals or small groups of individuals to teach in a certain way (such as using role-playing or teaching certain novels). In other words, when teacher educators perceived that they were being mandated or strongly encouraged to engage in certain practices, meet certain standards, or adopt particular philosophies, we included them in our analysis. We also noted that while most of the authors described and discussed policy using emotion-free, academically oriented language, several of the articles mentioned the emotional impact of policy implementation.

Results

As described in the *Methods* section of this chapter, one categorical approach was to organize articles in our review by whether they addressed *national*, *state*, or *local* policies. In this section, we describe how policies at each level are connected to the studies and further distinguish some categories within our original set.

National-Level Policy

When it comes to high-impact national policy, the US Elementary and Secondary Education Act of 1965 has been a long-running "game changer." With all that has transpired in the years since its passage, it is often forgotten that this law was originally conceived as an integral piece of President Lyndon Johnson's *War on Poverty* (Jeffrey 1978). While the impact of this legislation on improving outcomes for poor children over the last half-century is debatable, the long-reaching impacts (intended and unintended) of the policies it includes are unquestionable. The law has been revised and reauthorized by the US Congress at least every 5 years. The version passed in 2001 that was retitled as the *No Child Left Behind Act* (NCLB) provides the genesis of policy concerns for three of the articles included in our review.

Kosnik's (2005) self-study provided a unique view of the impacts of NCLB on teacher education; the view of a Canadian researcher transplanted to a US context. Kosnik noted the difficulty of understanding national policy impacts unless one is immersed in them:

> In hindsight, I now realize that during this period I did not fully appreciate the trends in US policies and politics. At the annual American Educational Research Association (AERA) conference I would listen attentively to my American colleagues lament the additional program requirements mandated by their state or federal government, the challenge of applying for NCATE approval, the threat of alternative certification programs, and the emerging control of education by the right wing. Although I paid careful attention and offered words of encouragement, the true impact of these initiatives, policy requirements, and changing attitudes towards research eluded me. (p. 212)

Following relocation to Stanford University in California, Kosnik described how certain NCLB requirements, particularly those related to teacher and curriculum standards, became more palpable and impactful in her work. She argues that self-study as a methodology is uniquely positioned to "play a key role in restoring the importance of teacher education" (p. 209).

Scherff and Kaplan (2006) also described policy issues arising from NCLB through a unique and insightful perspective: a university teacher (Scherff) returning to the classroom. The authors explained how policy elements in NCLB, such as requirements for schools to show progress in student test scores, created an environment that altered the nature of teaching:

> Because I had left the secondary classroom before the pressure of *No Child Left Behind* was fully realized, I was not prepared for the overwhelming feelings of fear, stress, and nervousness it brings to schools. In my few months back in the high school there was not a day that I was not reminded in some way about how high the stakes were. The sense of dread that *NCLB* created was not healthy for me, and I know some of my colleagues felt the same way. (p. 163)

The school accountability requirements in NCLB also provide the tangential genesis for issues explored in a self-study by Erickson and Young (2011). In this study, the authors were asked to consult with a school dealing with NCLB's

federal mandates for accountability in areas of literacy and mathematics that were crowding out instruction in the social studies curriculum:

> While only literacy and mathematics test scores were used to determine AYP, the teaching of social studies content was still required by both No Child Left Behind and our state core curriculum. Teachers were left to find innovative ways to teach social studies without impinging on time already allocated to literacy and mathematics instruction. (p. 94)

While the authors went on to describe more localized issues that evolve in negotiating curriculum development with school staff, this article is a good example of the far-reaching impact of national policy on related issues in teacher education.

Professional organizations exist for many reasons, but chief among them is to create policy to promote the profession, support members, and improve outcomes. One study in our review (Thomas and Monroe 2006) explored aligning changes in pedagogy with two policies developed by the National Council of Teachers of Mathematics: the Curriculum and Evaluation Standards for School Mathematics (National Council of Teachers of Mathematics 1989) and the Professional Standards for Teaching Mathematics (National Council of Teachers of Mathematics 1991). The authors describe how a change in pedagogy (i.e., from individual work to rich group-based inquiry) can not only align with standards but improve student learning.

In another study in our review (Craig 2010), the specter of accreditation by a national university board looming over a Department of Curriculum and Instruction provided a broader context for policy implemented at the university, college, and department levels. While the localized issues will be discussed later in this chapter, the study is mentioned here because it is another example of how national or regional policy imperatives can serve as indirect propagators of not only state but also local policies.

As noted in the introduction to this chapter, the majority of the articles in our review discussed policy issues in the United States. However, at least five of the articles identified in this review demonstrate that the pressures of policy on the work of teachers and teacher educators is not limited to the United States.

Both Harris (2010) and Doecke (2004) presented situations that arose from national teaching reforms in Australia. They both illuminated a tension created by national policy implementation that may be common in Australia and elsewhere; to what degree does implementation of policy conflict with professional identity? Harris (2010) wrestled with this existential professional question during the development of teacher education program modules on early literacy in the face of national reading policy in Australia:

> This self-study explores tensions that I experienced amongst messages from literacy research, policy, and practice, and also describes ways I reframed my position as a teacher educator in the literacy nexus to address these tensions while fulfilling my responsibilities in the professional development program with integrity and scholarly care. (p. 75)

In an article influenced by federal (Australia) and state (Victoria) curriculum development requirements, Doecke (2004) situated the article by describing the

tension that arises from maintaining a questioning approach to one's professional practice:

> Above all, this counter narrative has me working with the realization that my professional identity as a teacher educator puts me at odds with the official curriculum and policy context in which I am obliged to operate. (p. 204)

The New Zealand Curriculum (NZC) is the policy that originates the self-study of Major (2011). More specifically, Major's self-study explored how paradigm shifts implied in the NZC with regard to conceptualizations of knowledge and learning. Major illustrated how such national reforms might (a) create epistemological shifts in teacher education students, (b) increase the capacity of teacher education students to effectively implement culturally responsive practices, and (c) align with the author's pedagogical practices.

Chappell (2008) provided an example from the United Kingdom of efforts to work within multiple national educational policies. One set of policies focus on promoting standards-based and performance-based initiatives in schools. The other set of policies focus on creating partnerships between artists and schools to develop student creativity. Amid the desire to work across the tensions inherent in seemingly contradictory expectations (performance/creativity), Chappell examined how to develop/mediate such conflicted policy environments.

National standardization of curriculum provides impetus for another self-study in our review, this time in Korea (Ro 2017). Ro explained how a focus on test preparation is often associated with Asian systems of education. The questions posed for the study, however, seemed to be relevant to practitioners in any national system of test centric reforms; can teachers carry out practitioner inquiry in the face of a focus on standards? If they can, how do they do it? The teachers that Ro studied did find ways to continue a commitment to inquiry, but only by separating test preparation from inquiry; they found practitioner inquiry and test preparation to be wholly incompatible.

State/Regional Policies

Many state policies that impact teacher education actually originate at the federal level. This is true for some of the studies we described in the "National" section of this chapter. For instance, the mandates that Doecke (2004) discussed originated in the Australian federal system and required development of new policy in the state of Victoria. Scherff and Kaplan (2006) focused on mandates of NCLB being implemented through high-stakes assessments in the state of Florida. But we also identified educational policy issues in self-studies that actually originated at the state level, and, in both cases, the state policies under consideration originated in California.

In the United States, 26 states provide a procedure by which state laws can be created or changed by a vote in a public election. These are referred to as

"propositions," and voters/groups in some states take greater advantage of this avenue to lawmaking than in other states; California is a state in which it is common to see "propositions" on the ballot. Prado-Olmos et al. (2007) described how a number of recent propositions passed in California affected people of color:

> In California, communities of colour justifiably feel under attack. Recent political activity has assailed a commitment to diversity and social justice by way of approval of propositions against the provision of social services for immigrants (Proposition 187), affirmative action (Proposition 209), and bilingual education (Proposition 227). These propositions have legalised an ideology that legislates the unequal treatment of students of colour, their families and communities of colour. (p. 89)

In terms of state education policy in the United States, it should be noted that the constitution of the nation leaves much of the practice of education to the states. This includes credentialing of teachers, which invariably involves development and implementation of policy. In the case of California, this task falls to the California Commission on Teacher Credentialing (CCTC). As members of teacher preparation programs in California, Kornfeld et al. (2007) wondered to what degree they have become complicit in policy implementation with which they may not agree:

> Are we serving as cogs in the CCTC's wheel? That is, by participating in the system we deplore – preparing our students for the high-stakes test they need to pass – aren't we helping to support and perpetuate that system? (p. 1908)

Local Policies

In our review, policy emerging locally was noted in 11 articles. These policies were born from a variety of local sources: local funding agencies, university, school, and classroom/individual.

It takes money to conduct school reform and education research and run educator preparation programs. In one article identified in our review, Craig (2006) described working across five school campuses in a school reform effort funded by a local agency. The author describes the difficulties encountered as this collaborative project evolved in light of policies associated with funding, collaboration, and the focus of the reform.

Those who work at universities can certainly attest to the degree to which administrative policy can impact their research and practice. Five articles in our review dealt with policy at the university level. In three of these articles (Cochran-Smith et al. 1999; Monroe 2013; LaBoskey and Richert 2015), teacher education programs are prompted to engage in evaluation and redesign in light of locally held (i.e., college, department, program) beliefs and policies. In another article, Craig (2010) more reluctantly negotiated a range of university requirements that forced challenging changes to courses, materials, and pedagogy. In the fifth article, Gemmell et al. (2010) dealt with the issue of succeeding as teacher educators amid

university policies that appear to value research excellence over teacher educator program outcomes.

Four articles in our review clearly highlighted the influence of school-level policy on teacher practices and teacher education. As described earlier, a national organizational policy effort in mathematics teaching is the origin of the pedagogical reexamination undertaken in the Thomas and Monroe (2006) article. However, the authors noted that it was local school policy to adopt these mathematics standards and it was the school that provided the professional development that spurred further engagement of the authors to examine their pedagogy. Likewise, NCLB and state-level issues are the genesis of policy concerns in the Scherff and Kaplan (2006) article. However, the major focus of Scherff and Kaplan's research illustrated the ways in which policies within the school itself negatively affected a university teacher's return to teach in a public-school classroom. Erickson and Young (2001) described a similar "cascade" of impacts in which federal and state policies drive school-level policies. In turn, the new school policies moderate and mediate new school issues and concerns, such as how student test performance impacts schools' reputations. Finally, the policy changes at the school that Byrd (2015) studied occur as the principal interacts with a broader set of national policies related to college and career readiness:

> It was a principal's interpretation of our charter management organization's focus on college readiness. Making our instruction, expectations, and very *culture* more rigorous would, in theory, make our students better prepared to enter into and graduate from college. (p. 125)

Only one study in our review involved changing pedagogy in relation to policy that was specific to a classroom. Bauman (2015) provided a fascinating piece in which the focus is on how to respond to and support the "toy gun" play of young children in a way that balances developmental needs and a personal commitment to non-violence.

Impact of Policy/Impact on Policy

One well-established feature of self-study is the impact such a study has on one's practice (Pinnegar and Hamilton 2009). In this chapter, we have identified two levels of impact. Direct impact refers to a self-defined change in behavior, perception, or understanding. The impact could be understood by the researcher as positive or negative, as empowering or debilitating. Direct impact and indirect impact are not mutually exclusive, and the distinction, for us, is subtle. Indirect impact is more subtle and doesn't result in a change in practice, but more of a speculation on the connection between policy and practice. In writing this section, however, we found it difficult to articulate the subtleties, and, therefore, we combined the two.

Cochran-Smith et al. (1999) conducted the earliest self-study we found. They conducted a group self-study of their own views of social justice within their university's teacher preparation program. Over time, many members became more

forthcoming and developed a sense of social justice that shifted from the individual to the societal. Their discussions began to affect programs beyond teacher preparation, as well as faculty hiring practices. They also found that not only did they have divergent views but that they were not able to come to agreement on what they meant and how that should pervade their practice and their curriculum. They also found it difficult to know what to reveal and what not to reveal to one another – safety and confidentiality was an issue, "for some individuals, being part of the social justice group exacerbated personal issues with others and fed into tensions about status and role" (p. 245).

In Victoria, Australia, Doecke (2004) studied his own and his student teachers' struggles with implementing a mandated, outcomes driven curriculum while encountering:

> . . .an extraordinary range of abilities and levels of engagement in their secondary English classes. And this is not only a matter of varying degrees of sophistication that students show when achieving the stated outcomes – the students' work sometimes bursts the parameters of the original exercise, opening up possibilities for language and learning that my student teachers simply had not anticipated. (p. 206)

Over the course of the study he realized that he was, in effect, also using language that implied standardization across his own students' experiences and contexts and his preference for those students whose beliefs aligned with his own.

Kosnik (2005) studied the impact of moving from Ontario policies guiding teacher preparation to US/California policies in which teacher preparation programs were expected to align with national and state standards, thus curbing some autonomy for program directors and instructors. At first, she explains, she was against such restrictions, but as time went on, she began to change her opinion and began to more closely connect standards to program development and instruction, "Much to my surprise, I am beginning to understand the place of standards for teachers and for curriculum" (p. 220). Standards, she argued, could more closely integrate research with practice and might address critiques of teacher preparation.

As a newcomer to the United States and to her institution, Craig (2006) found herself involved in a change initiative with local schools. Her self-study revealed a disconnect between her perception of herself and the expectations of the reform effort – one with which she became increasingly uncomfortable. This disconnect led to more self-reflection as she began to grapple with a sense of self as teacher educator and researcher:

> I had to reconcile myself to the fact that I, as an individual, could be real in my face-to-face interactions with the teachers but the entrenched institutional forces encasing our activities would continue to place palpable restraints on both the teachers and me, particularly as our work became more public. I would not and could not identify myself as a reformer attached to the change effort. (p. 110)

In the United States, reform-oriented mathematics instruction has been an agenda for over 15 years, one which may or may not have been official policy in

a given state or institution. Actually, reforming instruction was the focus of Thomas and Monroe's (2006) study as Thomas sought to engage his students in problem-solving, with Monroe acting as a critical friend. Over time he/they found that simply arranging desks to allow for group discussions around problems was insufficient: "without rich tasks, getting the students to participate actively and meaningfully in the discourse was a challenge. Later, as the tasks improved, so did the discussion among the students" (Thomas and Monroe 2006, p. 177). Rich tasks, which he defined as those that were meaningful to the students, allowed their interest in mathematics to surface and reaffirmed the instructional changes Thomas had made.

Returning to secondary school English teaching after obtaining a doctorate, Scherff discovered that state and national policy changes had engendered a test-oriented, student unfriendly climate (Scherff and Kaplan 2006). With Kaplan serving as a critical friend, Scherff documented the ways in which she successfully, but mostly unsuccessfully, taught literature and writing. She did not last the full year; she returned to her university as a different person. Where once she had dismissed prospective teachers' concerns over testing and instructional management, she drew from her brief return to the classroom, "I am different and I do things differently. I am acutely aware of my responsibility to prepare preservice teachers for the realities of the job" (p. 165).

After becoming a new department head, Fayne (2007) began to study the connection between supervisors, the teacher education program, and the student teaching experience. She studied the supervisors' concerns and successes and then used her position to establish reasonable supervisory loads and to work with the faculty. "We identified adjustments and modifications to course design and early field requirements that would address the problems identified by supervisors" (p. 64). This is one of a very few studies in which policies were established by local actors, engaging in local research, to serve local needs.

Prado-Olmos et al. (2007) are another example of local agency and local impact. Based on their own experiences as faculty of color, they collaboratively studied their instruction in multicultural courses and summer institutes. They developed principles for their instruction, added their own stories/experiences, "of racial and ethnic oppression, and encouraged our students to do the same. We were decidedly political" (p. 97). They noted that first students needed to see themselves in courses, reading, and activities before they could go beyond self to appreciate diversity in other forms.

Olafson et al. (2007) sought to create a more collaborative, field-based, and content integrated program for their teachers. Their data indicated several challenges such as:

> striking the appropriate balance between teaching structured teaching strategies, course content, and candidates' experience in the classroom. We had to reframe the meaning of experience in our program to challenge whether our classrooms were valuable places for candidates to begin to talk about methods and techniques of teaching and critically examine their experiences. (p. 162)

While they experienced some progress, the change initiative ultimately failed in the second and third years of the program when collaboration became more difficult. The authors found that adding new participants and closely linking school-based practitioners and university-based practitioners proved impossible, especially when external funds to support the initiative ended.

Chappell (2008) studied eight dance-based partnerships between school teachers and dance artists, resulting from a shift in national policy in England. He found considerable variation in schools' support for working together and considerable tension between an orientation to dance as process and dance as leading to a performance. He also found considerable variation in teachers' and dance artists' willingness to be studied as partnerships were implemented:

> And yet, in the majority of the eight partnerships, teachers were open to letting the challenge in to some degree. Dance artists with more mature or more 'activist' backgrounds, encouraged by the challenges brought in by the research mentor, were able to stretch teachers' perceptions beyond the performativity culture encouraged by their LEA, into a more reflective, deeper, process-focused way of working, which was perhaps also more risky and unknown. Teachers tempered these challenges within their own situations to differing degrees, but were able to do this despite the fact that they did not have a strong local culture of encouraging creativity. (p. 182)

In a study of the tension between formative and summative assessment in the practicum, Parker and Volante (2009) conducted a study of supervisors' and their own experiences. They developed an understanding of how individual bias affected assessment and the strategies they used for balancing conflicting messages from formative and summative feedback. They shared their work with others, external to the university, gaining more feedback. They reported using their study to influence local policy and practice, "Since writing this paper, we have approached the Program Committee and been invited to lead a sub-committee to revise the evaluation form for teacher candidates" (p. 42).

Craig (2010) found herself affected by the external review process necessary for accreditation, both university accreditation and teacher education program accreditation. She described how the hard work of she and others had done was discounted within the college, but that "one of the baseline assumptions of accountability systems is the belief that somebody is doing something wrong for which they should be punished" (p. 67). This feeling was reinforced by her institution when her department chair and her faculty colleagues, who had done most of the work for the accreditation review, were not specifically acknowledged by the administration.

The Australian government's revision of literacy instruction necessitated professional development and curriculum development. Harris (2010) was asked to design a module for the early grades. In so doing she found that reframing certain implications embedded in the policy (such as *Methods that Work for all Children* as *Principled Repertoires of Practice* or *Teachers as Recipients of Research* as *Teachers as Producers and Interrogators of Research*) enabled her to transform top-down mandates into professional development opportunities that "engage preservice and classroom teachers in reflecting and acting on key messages in informed

ways, shaping the spaces and possibilities we create for teachers and students in our teacher education courses" (p. 89).

Collaborating to increase their research orientation and productivity, Gemmell et al. (2010) worked to create an atmosphere that was dialogical and promoted reflection on self as teacher and researcher. Over time they articulated five themes concerning their journey together – collaboration, reassessing the nature of research, creating time for research, embracing new roles, and affirming the importance of the integration of self-study research with practice. They cautioned that:

> This is not a journey that is safely predictable and replicable. The account is more like those travelers' tales that show that there are wonderful new landscapes to be experienced and that there is always something personally and professionally valuable to be found in them. (p. 100)

Erickson and Young (2011) hoped to (and were funded to) work with teachers on developing curriculum/instructional guides for local and widespread dissemination. The project was not successful, in part because, "Prior to our self-study, we were unaware of how deeply the discourse of teacher educators permeated our ways of interacting, believing, and thinking" (p. 100). They were perceived to have become a part of top-down implementation as opposed to collaborators working as a group to make policy mandates locally meaningful.

In New Zealand, a new national curriculum encouraged focusing on learners' needs and relevant curriculum (in contrast to the other reforms referenced by self-study authors). Major (2011) investigated ways this curriculum change might affect preservice teachers, particularly in developing teacher capacity to engage in culturally appropriate practice. In the course of this study, Major reported that:

> Despite my belief that knowledge and knowing are contextualised, contingent, partial and temporary, allowing that to play out in practice still seems incredibly difficult. I feel the pull towards a desire for certainty and stability and away from the messiness and paradoxes inherent in education today. (p. 259)

In other words, the impact of Major's (2011) self-study was the realization that teaching in culturally appropriate ways is more difficult to implement than to promote.

As Monroe (2013) moved from being a mathematics teacher to a mathematics teacher educator, she wondered if her knowledge was transferable or consistent, especially given changes in policy and recommended practice. She reviewed notes on and recollections of her teaching and found that, over time, she had developed a sense of the cultural differences in student populations and how those differences shaped her practice. She also learned that one must structure learning environments to support those differences – and that this was not always possible for her:

> In contexts where I perceived a shared commitment to equitable discourse and learning environments, I could readily adapt my practice to the cultural milieu without a threat to my sense of self as a mathematics educator. In other cases, I experienced internal dissonance,

not readily formulating a response that I considered both equitable and culturally appropriate. (p. 105)

Byrd (2015) used the phrase "rigor revolution" to describe his principal's mandate to focus on college readiness. To address this, while maintaining a commitment to student centeredness, Byrd studied his students' orientations to reading. On a surface level, he found that students were quite able to recite the official school views on reading, but that when he observed them less directly they had their own, distinct views. This knowledge, he felt might enable him to be a better teacher, "it assigns me the task of uncovering students' private reading orientations in order to help them form orientations that are better suited to their strengths and needs" (p. 138).

LaBoskey and Richert (2015) studied their graduates' practice, given that they were engaging in self-study projects. They found that the graduates were able to initiate focused studies geared to improvement. Graduates interacted with others around their study and used multiple, primarily quantitative methods. Only one graduate, however, sought to validate their study using an exemplar-based approach. This information now influences their:

> thinking and practice with regard to our support of such work, not only in terms of the facilitation of self-study, but also in terms of how we prepare credential students in the specific areas of focus for them: academic choice, motivation in reading, and orientation to reading. (p. 170)

LaBoskey and Richert (2015) concluded that they needed to be more explicit about the components of self-study, especially in searching for disconfirming evidence. Overall, they confirmed for themselves that self-study is an appropriate approach to studying one's own teaching and has the potential of transforming teaching practice.

Bauman (2015), a kindergarten teacher, corroborated the findings of LaBoskey and Richert (2015) in her study of her students pretend gunplay. She noted that her students tried to hide what they perceived as illicit activity from her, but that the gunplay was pervasive. She encouraged them to share their play with her and began to see that it facilitated English language learning, developing and maintaining social rules, and distinctions between pretend and real:

> The most rewarding part of this investigation was the chance to see how my students effectively responded to their peers' social-emotional needs and how they practiced self-regulation. I had no idea that there would be so much cooperation demonstrated within this type of play. (p. 208)

She concluded that because guns affect both social justice and safety teachers, it should not suppress the topic but should use it to facilitate critical thinking.

In Korea, there is considerable pressure on students to study hard and pass the state tests. Ro (2017) studied three teachers who had reputations for engaging in practitioner-led inquiry and had published their work in a variety of venues. The teachers felt that the emphasis on test preparation diminished students' inquiry skills

and, furthermore, was seldom related to real-world mathematics and science problems. Despite the teachers' national reputations and their pedagogical convictions, their work had no impact on policy, and they had to segment their curriculum so that test preparation was well covered. Acknowledging work by Hargreaves and Shirley (2012), Ro concluded that:

> A broad and sustainable reform requires collaboration of all entities working toward a better public education system. Instead of treating teachers as the target of reform, policy makers need to shift their mind-set to involve teachers as partners of reform. (p. 40)

Kornfeld, Grady, Marker, and Ruddell (2007) conducted a multi-year study of responding to state-mandated teacher preparation curriculum change, specifically:

> 19 standards, each of which includes a number of specific elements. In order to win the CCTC's approval, institutions must submit lengthy documents detailing how their proposed credential programs will meet each element of each standard – 128 elements in all. (p. 1904)

They felt as though they were being forced into practices that shifted power to the state. Once the program was implemented, however, they found that their students labeled them as being top-down, at least until the changes had been in place for a few years. The authors found that over time a common language evolved and that the authors were adopting that language themselves and began framing curricular decisions around what the state expected and allowed. They concluded that continuous self-study was imperative if they were to maintain their own principled beliefs.

Emotional Impact of Policy

The studies in this section discuss policy implementation and change through the presentation of very personal and often even painful experiences. While Henry et al. (1997) did not discuss emotion, per se, they emphasized the very complex relationship between policy and change. We agree with them that:

> the so-called rational model of educational change separates policy processes into two distinct stages of policy development and policy implementation. This model assumes that, given a set of perfect conditions, policies can produce the desired outcomes. But given human diversity and organizational complexity, this assumption is fundamentally flawed. (p. 7)

We divide this section among three categories of emotional response (high, medium, and low) to demonstrate the range of passions among the authors who chose to elaborate on emotions as they discussed policy impact. Those we labeled as studies with high emotional tones described feelings in detail as a major element of the article. In the more moderate discussions, the emotional effect of the policy or policies was described, but did not color the entire article. The authors of studies with low emotional tone mentioned emotion almost as an afterthought.

High Emotional Response

As recounted earlier in this chapter, Scherff (Scherff and Kaplan 2006) returned to teaching high school English in her original home state after working as a tenure track faculty member. Her coauthor, Kaplan, was a professor who characterized Scherff as, "an accomplished teacher, researcher, and academic" (p. 157). Scherff expected a rather easy reentry into the classroom, but conditions in her state had changed:

> I found myself facing students who did not care about English or reading. Due to the demands of testing and the low achievement levels of my students, I rarely had time to draw on my exciting ideas. Most students did not want to do projects that highlighted their talents. Sadly, they were used to worksheets and seat work. (p. 159)

Kaplan noted that, "Lisa lasted for half a year. She lasted until she was ready to scream and fall on the floor in utter frustration. She lasted until she realized that she was doing more harm than good. She dreaded going to school each day" (p. 160). Both authors discussed the ways in which high-stakes testing in the state had produced physical pain, emotional stress, and an overwhelming sense of failure for Scherff. As we discussed in the previous section, Scherff was able to learn from her disastrous experience and used that understanding to shift from ignoring test preparation and began to discuss with her students/future teachers the reality that teaching would include high-stakes testing and expectations for their students to perform well on tests.

High-stakes testing is also the topic of Craig's (2010) inquiry into the ways policy was affecting her teaching, her research, and her annual reviews:

> The press for accountability is driving me wild... I see it not only paralyzing others but seizing me as well. For the teachers in my research, it is weekly submissions of lesson plans, benchmark tests, achievement exams, practice testing, attendance reports, telephone logs, site visits, quality reviews, training sessions, and meetings, meetings, meetings... (p. 63)

She described in great detail the ways in which her methodology of narrative inquiry was called into question when she attempted to renew her research approval. This led her to cease working with children. Her syllabi were no longer under her control. Not only did she need rubrics for evaluating every assignment, she was also required to use the language of the national accrediting teacher education agency *and* the language of the university's accrediting agency in her syllabus. She was also expected to produce student samples illustrating low-, medium-, and high-quality work and to predict, for the future, what percentage of students would fall into each category. "Faced with impossible deadlines, I missed a student defense and began to uncharacteristically lose things" (p. 67). "I also struggled to control the intense emotions I felt boiling inside of me as I later reported in my journal" (p. 69). While her self-study helped her document and better understand her emotions, it did not enable her to affect her institution's policies.

Erickson and Young (2011) began working with a local school to address the US policy often referred to as *No Child Left Behind* (Public Law No. 107–110, 115, STAT. 1425) – the same policy that caused the state-level changes discussed by Scherff and Kaplan (2006). The researchers were invited to assist teachers in developing higher-quality social studies lessons (an area not tested by the law but mandated by the school). The researchers were very disappointed with the materials that the teachers produced:

> Typically, we found the objectives to be underdeveloped, and clear alignment between lesson components was not always apparent to us. Further, attempts to align instruction with state core curriculum guidelines often appeared inappropriate. (p. 96)

They found themselves caught between valuing the teachers' work and meeting what they perceived to be the higher level of expectations of the agency funding. They opted to revise the teachers' work. "Over time, however, the teachers' disappointment with our changes surfaced. . ... Their comments signaled mounting irritation with the alterations we had made to the original lesson materials they had given us" (pp. 97–98). Only three teachers decided to stick with the project; the others all dropped out. "As we listened to the teachers, we were hurt and disappointed that they felt their participation in the project had been futile" (p. 98). They concluded that:

> We need to recognize multiple ways of knowing that are valued outside the academy. In this case, the discourse of teaching, including a quest for "what works" in teachers' classrooms, represented ways of knowing that merited consideration. Relationships may be at risk when teacher educators inadvertently show partiality towards empirical knowledge and devalue the knowledge privileged in the discourse of teachers. (p. 102)

Without their self-study, they would not have been as attuned to the teachers' feelings of ownership and their own decisions to privilege the funding agency over the teachers' work.

The final study in this section was the group self-study of aligning of a teacher education program with state-mandated teacher education standards conducted by Kornfeld et al. (2007). They identified three levels in which emotions came into play. The first was the struggle to adapt to the new standards and, at the same time, to continue meeting the expectations of the national accrediting body, which "took a tremendous toll on faculty members involved in writing and preparing the program document. Interviews revealed strong reactions of anger, resentment, and fear, as well as feelings of helplessness and inadequacy" (p. 1911). The second lay in the early stages of implementation when students became angry with change in the midst of their program:

> Our students' response to our directives was disturbingly similar to our response to the CCTC. Now we were the entity that was quoting specific standards and citing the TPEs to explain the new requirements: although we had not originated this discourse, in our students' eyes we were the entity mandating changes in a dictatorial, technocratic manner. (p. 1919)

The third level involved their own emotions as they realized that their teaching, their language, and their coursework were all being affected by the changes – that their convictions would be compromised if they did not continue using self-study to monitor themselves and one another.

Moderate Emotional Response

Moving from Canada to the United States brought Kosnik (2005) into close and uncomfortable contact with the policy referenced by Erickson and Young (2011):

> As I become more familiar with the NCLB legislation, I am shocked by the ability of a government to impose practices (which are not universally accepted or based on research) on an entire nation, and to force each state's cooperation in abiding by these policies of practice. (p. 214)

She observed more and more regulations being placed upon teachers who, in her view, were blamed for all students' failures, likely because their teacher education programs were at fault. Over time, and as she studied her own ability to connect the standards to her work with teacher educators, Kosnik came to believe that standards for teachers and for teacher education that:

> if appropriately formulated, can provide a rationale for teacher education and can prescribe appropriate practice. In order to acquire the knowledge, skills, and attitudes of thoughtful and effective practitioners, beginning teachers need specific knowledge; they require time to learn their craft, and they need to be enrolled in substantial (not shortened) programs developed by skilled teacher educators. (p. 220)

Craig (2006) also moved from Canada to the United States, but instead of interacting with federal policy mandates, she became involved with a school-university research project in which she was labeled as an outsider and expected to help implement a more local version of reform. She expressed discomfort with being positioned this way, deciding that she had become hybridized, "deeply connected to the myriad of teachers, principals, university professors, and reform representatives with whom I personally interacted but still detached, to the extent possible, from the status quo agendas of the institutions they represented" (p. 112).

Excited to try multiple approaches to mathematics problem-solving, Thomas and Monroe (2006) reported on Thomas's efforts to improve his teaching effectiveness. Over time, based in part by Monroe's feedback, Thomas began to attend to the emotional climate in the classroom:

> Students were expected to share leadership and all were to participate in the discussion. In a setting where the focus was only on the correct answer, students often feared taking risks. Instead, our classroom environment became a place where mistakes were common but not criticized. (p. 178)

He was amazed at the results, and his efforts to improve his teaching and his students' learning were affirmed.

Uncomfortable with being positioned, and adopting a poststructural approach, Prado-Olmos et al. (2007) (all Chicana/o [their reference to themselves] faculty teaching courses in cultural diversity) adopted a proactive approach to curricular change. They noted that their university held promoting diversity as a core value. Thus, the professors had the opportunity to explicate principles for their own practice while discussing the tensions and the challenges students of color face at the university and in society. As a group they stated, "we believe it is critically important to create a supportive classroom environment. Attending to this in our teaching is essential for facilitating the kind of openness, for both students and faculty, that we feel is evidenced herein" (p. 100).

Harris (2010) was charged with developing curriculum on early literacy in Australia. She felt some discomfort with developing a curriculum in a top-down manner, and so she studied her own practice of teaching the modules she developed to teachers. The article reflected on how the policy guiding the curriculum and her teaching of teachers highlighted the ways that:

> Conflicting messages within and across research, policy, and practice can and do arise, as I found in this self-study. How we respond to and make sense of these conflicts is part and parcel of the choices we make in our mediation as teacher educators, and is shaped by our own professional histories and philosophies. (p. 89)

Gemmell et al. (2010) discussed the uncomfortable pressure that their colleagues experienced as a result of local policies requiring teacher educators to also be researchers, "Most of us were considered by the School of Education, as well as by the university, not to be doing enough research" (p. 162). They formed a research group of nine colleagues and then began to study issues in the own practice – which increased participants' interest in and enthusiasm for research.

Low Emotional Response

Monroe (2013) reflected on her move from mathematics teaching to becoming a mathematics teacher educator. Like Prado-Olmos et al. (2007), she emphasized the importance of creating a supportive learning environment. She wondered what that might mean across cultures. She learned that "reform-based mathematics pedagogy can create dissonance within Native children when it encourages teachers to challenge a student's ideas to help him or her further shape or build a mathematical argument" (p. 98) and that in Hawaii discourse had to be very carefully planned in order to allow participants the opportunity to disagree or question without being perceived as rude.

In South Korea, teachers experienced a tension between what they felt to be meaningful mathematics teaching and test preparation. Ro (2017) reported on teachers who were studying their own practices. While she did not conduct a self-

study of her practice, we included it because of the teachers' work. She found that in all cases, the teachers taught the test at one time and engaged their students in inquiry projects at another. They did not feel safe merging the two:

> A space needs to be created where various practitioners, not only teachers, can share, discuss, and improve their reform ideas freely. It is only when individual teachers' capacities are combined with the collective ideas of other practitioners, and both consistently work together, that a meaningful reform can be achieved. (p. 40)

Conclusion

As we notes earlier, things have and have not changed in the arena of policy since the publication of the first *International Handbook of Self-study of Teaching and Teacher Education Practices*. Those two volumes did not contain a chapter on policy, and now there is a growing body of work relating self-study to policy. From the self-studies presented in this chapter, there is evidence that self-studies are becoming a bit more connected to local, university, regional, state, and national contexts. These studies, however, are limited in scope in that they typically document policy impact, but do not interrogate or critique the policies themselves. There is no evidence that policy studies are aggregated across contexts, nor are they becoming more connected to the world, or to contexts that cross borders. To do so, in our view, would entail establishing a specific subgroup of the Self-Study SIG and to consciously devote cross-national attention toward building a research agenda. Much of the current research concerns the impact of national policy changes in the United States and resultant changes in state and local policies on teaching and teacher education. A few studies explored national- and state-level polices in Australia (Doecke 2004), Korea (Ro 2017), New Zealand (Major 2011), and the United Kingdom (Chappell 2008), but self-study researchers in the United States were the most likely to write about the impact of policies on their work as teacher educators and on teachers with whom they work. What has not changed, as far as we could determine from our searches, are studies that, as Loughran (2010) urged, move beyond stories of the impact of policy to examples of how self-study research might inform or influence state or national policy. We found no evidence that researchers were responding to Zeichner's (2007) recommendation that self-study researchers use their expertise to affect policy. There is one possible exception to this, however. Bedell et al. (2017) presented a paper on the ways in which they were able to affect state-level policy on teacher candidate evaluations in New Hampshire, USA, to the annual meeting of the *American Educational Research Association*. As of now, to our knowledge, that study has not been published, and we did not include it in our review.

Influencing local policy seems much more amenable to self-study research (Parker and Volante 2009; LaBoskey and Richert 2015; Cochran-Smith et al. 1999; Fayne 2007). Parker and Volante (2009) and Fayne (2007) described their attempts to influence policies related to teacher candidate supervision. The other two studies examined assumptions/policies guiding their teacher education

programs and changes or improvements that occurred as a result of their studies. Still, four is a very small number of studies, something to which we return later in this section.

At this point it is clear that the impact of policy and teacher educators' reactions to that impact predominate. How oneself implemented policy-guided instruction (e.g., Thomas and Monroe 2006); how oneself was harmed by policy (e.g., Scherff and Kaplan 2006); or how oneself implemented policy (e.g., Major 2011) constitute the bulk of the studies. There is no indication that such studies are dramatically increasing or decreasing over time; we found nothing published in 2017 and that leads us to speculate that the angst created by US state and national mandates may be diminishing, but it is too early to tell.

The subject matter content of the policy studies included literacy (e.g., Harris 2010) mathematics and science (e.g., Ro 2017), early childhood (e.g., Bauman 2015), social studies (e.g., Erickson and Young 2011), and dance (e.g., Chappell 2008). Absent were policy studies in language acquisition or language policy, special education, physical education, art, and theatre. Because of Carl's background in special education, we were acutely aware that we found no self-studies in that field, although an author of the Cochran-Smith et al. (1999) article, Alec Peck, is a special educator. In addition, Weiss et al. (2015) do implement a design similar to self-study as they discuss collaborative course development in special education. We note, however, that at the 2018 meeting of the American Educational Research Association, presentations in self-study sessions did include special educators, and we look forward to seeing some of these published.

We asked ourselves: Why is it that there are so few policy-related self-studies? Why is it that teacher educators who have become administrators are not, at least, conducting more local policy-related self-study research? Why is it that special education is notably absent from policy self-studies? Why is it that Zeichner's (2007) plea that "self-study researchers become more engaged with the mainstream of research in teacher education and insert the perspectives and voices of practicing teacher educators more centrally into the policy debates that frame teacher education practice at the local level (p. 43)" is generally being ignored? As an administrator (Renée) and a special educator (Carl), we offer the following speculations concerning these questions.

We feel that it is entirely possible that the personal, localized nature of current self-study research often discourages examinations of policy. If one is concerned primarily with one's relationship with and impact on one's students, policy may only enter one's frame of reference when the policy becomes intrusive, renders practice uncomfortable, or opens a window to re-envisioning and improving practice. At this point, we, a subset of the self-study community, have not yet turned our gaze beyond the more immediate to a wider horizon. At the same time, we who have moved into administration may not see our policy-related actions or inactions as a source of interesting data. It is also possible that we are loathe (possibly afraid) to do make or work public because of the potential harm that could come to our college/university/selves from policymakers who also fund our teaching and research.

Professor or administrator, engaging with policy, can be dangerous (or perceived as dangerous) to self and to department. For example, special education, in most schools or colleges of education, is seldom located in the same department or work group as early childhood, elementary, or secondary education. Working across programmatic lines is seldom a norm. Likewise, university faculty in the field of special education often claim ideological roots that reside in a far different place than those of other education faculty. It is possible that by embracing self-study, special educators also embrace new methodologies that are perceived as incompatible with traditional methods and, therefore, might harm the chance for promotion and diminish one's stature in the field. This may be beginning to change – as two self-study sessions at the 2018 meeting of the American Educational Research Association contained presentations by special educators. It should be noted that line of reasoning in the preceding sentences do not explain the apparent dearth of self-study work in ESL/bilingual education that is openly related to policy issues. Due to issues of equity, ESL/bilingual education efforts exist in a space that is both politically charged and highly regulated and deserving of critical exploration, especially by self-study researchers.

Another politically charged teacher education policy, coming from our US home state of Arizona, allows school districts to hire and grant certification to any secondary teacher who has completed 5 years of relevant work experience – nothing more. One could imagine a collaborative self-study in which a school- or university-based teacher educator might work with one of these teachers – both documenting their problems, solutions, dilemmas, successes, and joys. One could image that a result *might* be that lack of prior teacher education meant nothing, that the beginning teacher, with the help from the collaborating teacher educator, had a beginning year that was no worse than the beginning years described in much of the literature. Or, one could imagine that a result *might* be that the beginning teacher quit midyear, emotionally and professionally scarred. In the first possibility, we (as self-study researchers) might be documenting that we should not exist – a clear political threat. In the second possibility, we (as self-study researchers) might be exposing professional misconduct on the part of the teacher educator, district or the beginning teacher. Ethically, therefore, should we be using our research to produce exposés?

In a somewhat related fashion, it is possible that the emotions engendered by some of the researchers described in this chapter are (or are perceived as being) too personal and not sufficiently academic or analytical. It is possible that just as self-study involves opening one's practice to scrutiny and critique, policy research might open not only self to scrutiny but also one's institution. As we mentioned earlier, the latter may be particularly problematic for administrators – who all too often are viewed as institutional representatives and who may be prohibited from speaking out for just that reason.

It is also possible that there is much more work in the self-study literature that is tied to educational policy, but not explicitly. We explored journals beyond *Studying Teacher Education*, but our keyword searches may have left relevant studies out. For this chapter, we selected peer-reviewed self-study articles that evidenced an obvious link to policy at the national, state, or regional/local level. In most cases, the authors made overt references to the manner in which education policies that prompted their exploration of practices (e.g., Kosnik 2005; Prado-Olmos et al. 2007;

Ro 2017). In other instances, direct association to policy was made as the researchers explored the context for the data they had collected (e.g., Craig 2006; Gemmell et al. 2010; Scherff and Kaplan 2006). It could be conceived, however, that many (most?) self-study research in teacher education is situated in policy. The researchers, however, may have been less attuned to the policy (or political) dimensions of their work as opposed to the immediacy of improving classroom (or field-based) practice. Regardless of the topic, all work in teacher education likely can be described as situated in some way in the policies that drive those practices. Efforts by authors to include policy issues in their description of the context milieu of their work would provide valuable insights as we seek to understand the implications of policy on teacher educators.

It is absolutely certain that there will be more national, state, and regional/local policies authored, adopted, and implemented between now and a third edition of this handbook. If this chapter were to be updated for a third edition of this handbook, we would hope to find that self-study researchers were contributing from other fields of education (i.e., special education, the arts, and ESL/bilingual education), considering the context of policy at a global level, and allowing themselves to write confidently about the passions that emerge in their work. As Henry et al. (1997) argued, it is highly probable that a rational model for describing policy development and change does not accurately describe the implicit and explicit values the cultural and contextual variation or the intended and unintended outcomes. As Zeichner (2007) argued, only by deliberately integrating self-study within programs of policy-related research can we use our work to make a difference. For this to happen, a portion of the self-study community must consciously develop related, overlapping, possibly collaborative programs of policy-oriented research.

In closing, we believe that as self-study researchers, we have an obligation to our students and to their students to describe contextually and culturally beneficial instructional practices that have a positive (or a negative) effect on learning, creativity, and skill acquisition. We have an obligation to qualitatively aggregate our results and to explore the ways in which these results can lead to policy changes locally, within our states, nationally, and maybe (at some point) internationally. If we, the community of teacher educators and administrators from all regions of the world who continue to engage in self-study research, do not turn a part of our research agenda to both studying the impact of polices and using our knowledge to inform policymakers, who will? And as we answer that question, there is one more – should they be the ones doing so?

Cross-References

▶ Challenges in Engaging in Self-Study within Teacher Education Contexts
▶ Ethics of Self-Study Research as a Legitimate Methodological Tradition
▶ Exploring Intersectionality as a Means to Precipitating Change
▶ Introducing Self-Study in Quebec: The Challenges of Promoting S-STEP in the French Language
▶ Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers
▶ Role of Self-Study in Navigating Teacher Educator Administrators' Responsibilities

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Part II

Self-Study Methods and Methodologies

The second part of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* explores the pressures, constraints, invitations, and opportunities that are a part of self-study methods and methodologies. Early chapters focus on the nature of the methodology, with a particular emphasis on what it means to be a hybrid methodology and how self-study researchers might live their commitments to quality and trustworthiness in the shifting grounds afforded by self-study methodology. Middle chapters explore different opportunities and possibilities for beginning to engage with self-study methodology before moving on to robust considerations and analyses of the methods afforded by self-study and the concept of methodological innovation with our practice as researchers. After a chapter revisiting important questions of ethics in self-study, the part concludes with a newcomer's analysis of self-study methodology through the lenses of experiences in reflexive methodologies grounded in a different academic culture and language. This part challenges all self-study researchers, regardless of experience, to consider carefully how concepts such as collaboration, critical friendship, hybridity, and trustworthiness contribute to the selection of methods and the development of methodological inventiveness in producing ethical, high-quality self-study research.

Navigating the Pressures of Self-Study Methodology

Constraints, Invitations, and Future Directions

Shawn Michael Bullock

Contents

Abstract

In this chapter, I will focus on the concept of pressures in self-study methodology with a view to focusing on the constraints and opportunities around two major considerations in self-study methodology: critical friendship and collaboration. Both are widely used in the extant literature, are ill-defined, and may pose some considerable pause from new and experienced self-study researchers alike. A conceptual metaphor developed from my lifelong experience as a learner and teacher of martial arts will provide an additional lens for examining these pressures. I then suggest a different entry point for thinking about self-study methodology: the freedom to be creative in an environment to do self-study through what I refer to as creatogenic and creatopathic environments. The chapter concludes by using this heuristic to provide a brief analysis of the chapters comprising this section of the handbook, all of which have taken a new approach to considering self-study, methods, and methodologies.

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In my 15 years of involvement with self-study methodology, I have noticed a sometimes uncomfortable relationship between the community and its methodology. On the one hand, there were a considerable number of chapters in the first handbook devoted to unpacking the methodological traditions that had developed in the first decade of self-study. Bullough and Pinnegar's (2001) *Guidelines for quality in autobiographical forms of self-study research* continues to serve as a touchstone for many, and there are several books devoted to issues of methodology and methods within self-study (e.g., Pinnegar and Hamilton 2009; Lassonde et al. 2009; Tidwell et al. 2009). On the other hand, I have witnessed many discussions at both the biennial International Conference of Self-Study of Teacher Education Practices ("The Castle Conference") and meetings of the American Educational Research Association (AERA) that have resulted in sometimes uncomfortable disagreements on the nature of methodology and method.

While a certain amount of disagreement is healthy and helpful for any research paradigm, I have noticed that those in disagreement are often those who are more familiar with self-study methodology and those who are new to the field. Those new to self-study, for example, tend to ask questions about why self-study is considered different to, for example, autoethnography or action research and often express frustration at what some consider to be an unclear set of starting points. Those who are more experienced with the field tend to focus on self-study's hybrid, collaborative nature and the importance of starting to *do* self-study to figure out what self-study is and what it can be for a particular researcher. It is understandable for those who have worked in this or any other research methodology to expect that newcomers do a certain amount of reading to familiarize themselves with a tradition, but I can also empathize with a newcomer who might be confused by statements such as "self-study is not a 'recipe' or 'procedure,' rather it is a methodology" (Loughran 2005, p. 6). The name of the methodology, self-study, has been noted as being a confusing starting point as self-study methodology requires some kind of interaction and many researchers use terms such as collaborative self-study and critical friendship routinely in their work.

My intention in this introductory chapter is neither to provide a comprehensive literature review of methods and methodologies in self-study nor to review in detail the chapters that follow. Indeed, I believe that utilizing one or both of these approaches would be counterproductive to a direction that I think might be more useful for those who are both new and experienced in self-study. In this chapter I will focus on the concept of *pressures* in self-study methodology with a view to focussing on the constraints and opportunities around two major considerations in self-study methodology: critical friendship and collaboration. Both are widely used in the extant literature, both are ill-defined, and both may pose some considerable pause from new and experienced self-study researchers alike.

I begin by invoking a conceptual metaphor, derived from my lifelong practice as a learner and teacher of martial arts for thinking about the idea of pressure in self-study methodology and methods. I then explore some of the existing literature on both critical friendship and collaboration in self-study methodology in order to demonstrate the potential value of this metaphor and to complicate further some of the conversations around methodology in self-study. I will then suggest a different entry point for thinking about self-study methodology: the freedom to be creative in an environment to do self-study, what I refer to as *creatogenic* and *creatopathic* environments. Finally, I will use this heuristic to provide a brief analysis of the chapters comprising this section of the handbook, all of which have taken a new approach to considering self-study, methods, and methodologies. Neither this chapter nor any in this section claims to be an exhaustive literature review. Instead, I hope that this and the other chapters in this section provide both a useful jumping-off point for those new to self-study and a helpful tool for reframing existing understandings for those more experienced in self-study methodology.

Pressures in Self-Study Methodology

In Bullock (2014) and Bullock (2016), I explored some of the ways in which a lifelong involvement in teaching and learning martial arts affected how I think about teaching, learning, teacher education, and self-study. In part, I used metaphors crucial to learning martial arts as a catalyst for thinking about some of the unique features of self-study. In so doing, I recognized the effects that my personal history as a learner had on my professional history as a researcher and teacher educator. As I have noted elsewhere, it is difficult for me to separate lessons from martial arts from how I think, as I have engaged with them as a learner for nearly four decades and as a teacher for about half that time. They are, to paraphrase Russell (1997), a part of who I am in how I teach and, necessarily, how I do self-study research. Connecting with, and being open about, my connections between martial arts, learning, teaching, teacher education, and self-study is a part of my moral commitment to self-study research and practice (Pinnegar and Hamilton 2009).

For this section devoted to pressures in conducting self-study research, I will invoke a metaphor from Italian forms of swordplay in an attempt to complicate the English term "pressure." To do so, I entreat the reader to think about a concept known as *stringere*, a term that is often casually translated as pressure but more usefully – at least in swordplay – conceptualized as an interplay between constraint and invitation. Within Italian traditions largely developed in the Renaissance (see Capoferro 1610/1999), *stringere* highlights the placement of one's sword relative to one's opponent's sword. For example, I might position my sword (e.g., a side sword or a rapier) such that the hilt (the part held in one's hand) is aimed slightly toward my hip and the rest of the sword aiming on a diagonal, away from me and toward my opponent. The point of the sword thus appears in my line of vision at about the level of my nose, angled toward the opponent. Italian swordplay would refer to this *stringere* as blocking an inside line while leaving an outside line open. A wise

opponent would not attempt to attack the inside line, through a presented sword. They would instead attack on the outside line, over the hilt, and toward the outside of my body, where there is very little sword. A wise defender would not remain in the existing guard if attacked on the outside line; they would shift their arm 90° to close the outside line with the strongest part of the sword (the *forte*). Of course, in closing the outside line, they open the inside line. And so it goes in swordplay: action and reaction, *risposte alle domande poste*.

If the preceding is difficult to visualize, all one needs to do is realize that any action in swordplay provokes a reaction and that there is a certain logic to the sorts of reactions one might encounter. In fact, many texts are framed as a conversation between attacker and defender or teacher and student. Sometimes, activities for learning swordplay are framed along the lines of questions: "If the attacker asks you a question by moving their sword in a particular way, what is your response?." An attack on an outside line requires one to close the outside line, which in turn opens up one's inside line. And the converse is true. It is obviously outside the scope of this chapter to go into the full range of "questions and answers" posed in swordplay, but the idea is that there is neither a perfect guard nor a perfect attack. There are always openings and closings.

Indulging me for a moment longer, I would like to point out that *stringere* requires a student of swordplay to always be mindful of openings created by closings and, by extension, to employ this knowledge strategically. One possible way of interpreting this concept, which was used extensively during my studies, is that any constraint one places on the motion of one's opponent's sword is an invitation for them to move differently. Thus we say that *stringere* involves both constraint and invitation. A martial artist, skilled with a sword, purposefully constrains, even over-constrains, in order to invite a particular invitation. In other words: I might over-constrain the inside line with an obvious movement because I know that such a movement pro-vokes a response on the outside line, for which I am prepared. Such a strategy is considerably better than choosing a guard position that waits for an unknown response.

In analyzing how the concept of pressure affects the way I think about self-study methodology, I was drawn immediately into thinking about the dynamic nature of how different pressures develop, increase, decrease, and redevelop over the course of any self-study work that I have done. Be it through critical friendship or through some other sort of collaboration, I have never had an experience in self-study that was free of pressure or an experience that was always subject to the same, constant pressure. I am also mindful of the tendency to associate the word *pressure* with negative experiences – we might speak of feeling pressure at work, pressure to meet a deadline, and pressure to move out of our comfort zone. Thinking about my contributions to this handbook, however, made me realize the extent to which I think about pressure from my lifetime of education in the martial arts. For me, pressures in research methodology and in the martial arts can be modelled in similar ways. I would argue strongly that self-study methodology requires a management of pressures that can be productively understood through the lens of *stringere*, the language of constraints and invitations. Each time I invoke the concept of *stringere*

in this chapter, I encourage the reader to remember that this concept is a way of modelling the richness of the pressures we experience as self-study researchers.

I now turn to examples of how *stringere* might apply to both develop and enrich an understanding of two of the key tenants of self-study that are likely to provoke both discussion and disquiet in discussions of both new and experienced self-study researchers. The differences in, and opportunities afforded by, the methodological hallmarks of *critical friendship* and *collaboration* call attention to one seemingly obvious critique of self-study: How can it be *self*-study if you are working with other people? One response is to say that self-study is both self-initiated and self-focused (LaBoskey 2004) or that "self-study must go beyond personal reflections of practice so that the learning about teacher education practices might truly resonate with others" (Loughran 2005, p. 6). Accepting these assertions, however, does not make navigating the vast literature in self-study that uses critical friendship and/or collaboration any simpler – particularly when the precise natures of these concepts are often not made clear. We will now see how *stringere* sheds light on debates, discussions, and questions contained within the tenants of critical friendship and collaboration in self-study by both considering examples from existing self-study research and from chapters in this section of the handbook.

Critical Friendship

Despite the moniker of *self* in self-study, the methodology favors some form of collaboration. A considerable amount of self-study research uses the term *critical friend*, which implies a particular kind of collaboration and an approach to data analysis and interpretation. Problematically, however, it is not always clear what self-study researchers meet by critical friendship and how it intersects with, yet is different from, collaboration. Are collaborators necessarily critical friends? Is it possible to do collaborative self-study without critical friendship? Moreover, is it possible to do self-study without some form of collaboration? The answer to the last of these questions seems to be a resounding "no," from the literature, although one must broaden the concept of collaboration somewhat. The answer to the first two questions is less clear and speaks to the varying understandings of critical friendship implicit in the literature. For example, Mena and Russell (2017) analyzed 65 papers presented at the 10th Castle Conference (held in 2014) and offered the following challenge to self-study researchers:

> A critical friend who already understands the researcher can help to review data, challenge assumptions, and suggest additional perspectives. Thus self-study is a personal analysis of teaching practice by the self but it is not conducted in isolation. *About 25% of the papers presented at the 2014 conference appeared to have been carried out individually and without collaboration. We urge self-study researchers to ensure that their self-studies are collaborative and to give at least some explicit attention to the contribution made by the collaborators*. (p. 116, emphasis original)

In particular, they cited critical friendship as an important way of explaining why a study might be considered trustworthy, stating that "simply mentioning trustworthiness does not ensure credibility to those who do not attend a study's presentation" (p. 115). At the same time, however, one might argue that the concept of critical friendship is understood in different ways across different papers, with varying degrees of explication of the nature of said critical friend.

The concept of critical friendship requires one to both be an advocate for the work and to ask difficult questions that might, in some ways, impede the sense of confidence for the teacher educators involved (Schuck and Russell 2005). It adds the pressure to "regularly test the relationship as it proceeds, checking for clues about the level of critical commentary with which each feels comfortable" (p. 120). The constraint of critical friendship ensures that there is a certain kind of trustworthiness to the work by closing down lines of critique around, say solipsism. Critical friendship also offers the constraint of holding one accountable to one's critical friend, be it through an agreement to meet, to exchange written work, or some combination therein. But it opens up a line in which a self-study researcher is perhaps more vulnerable because the researcher is sharing and interpreting their practice within the context of a relationship, one that might also have other professional and/or personal dimensions and one that may or may not require critical friends to negotiate various sorts of boundary crossings (be they social, conceptual, intersectional, and/or institutional). Similarly engaging in self-study without a critical friend constrains the fear of vulnerability, in some ways, but opens one up to other kinds of questions, such as the ways in which one has attempted to understand their own practice via LaBoskey's (2004) exemplar-based validation and the degree to which it is possible to identify living contradictions (Whitehead 1993) without the aid of another. Finally, one might apply *stringere* to understand the different kinds of pressures invoked by other forms of collaborative self-study methodology, in which researchers work together in various ways but explicitly do not identify as critical friends. It is reasonable to ask not only about the differences between critical friendship and collaborative self-study but also the openings and closings of lines of enquiry afforded by each approach.

Schuck and Russell (2005) is one of the most often-cited papers on critical friendship; it is the most cited article in *Studying Teacher Education* (Kitchen and Berry 2020). In my view, it offers one of the clearest articulations of the nature and complexities associated with critical friendship. The paper reports on the ways in which Schuck and Russell acted as critical friends to each other in two different self-studies: first asynchronously with a focus on Russell's teaching via email and then in person when Russell was a visitor to Schuck's university. This article is significant in many ways, one of which is the candor with which the authors outline their uncertainties around critical friendship. Phase 1 focused on Russell's teaching and revealed that the authors had different conceptualizations of the nature of critical friendship, mediated in particular by differences in academic rank:

> Although participating in the project was a valuable learning experience for Sandy [Schuck], she was unsure as to what she was contributing as critical friend to Tom [Russell]. These

issues, that were quite significant for Sandy, were distant or invisible for Tom, particularly as he was struggling with unexpected challenges in his teaching. Differences in academic rank seem to carry much more significance in Australia (as in the UK) than in Canada; Tom saw Sandy as an academic colleague whose comments would be welcome. (p. 109)

The result in Phase 1 was a somewhat uneven understanding of the roles of critical friendship and the degree to which one might support a critical friend versus the degree to which one might challenge the practice of a critical friend – particularly if one is concerned about the complexities of status differences between the two. Returning to the metaphor of *stringere*, we see that each choice made by a critical friend constrains certain lines of enquiry while opening up others. In Phase 1 of their study, Schuck and Russell remind us that academic rank and related power dynamics might act as a constraint within the dyad and, moreover, that the perceptions of each critical friend might differ in an accounting of the constraints and invitations in a given situation. One of the clear insights from their work together is the parallel between learning to teach and learning to be a critical friend: "ascertaining ways of improving practice for oneself is likely to be more effective in enhancing practice than actually being told what to do" (p. 113). Conducted at a distance, Phase 1 of their critical friendship seemed most useful as a catalyst for Russell to write extensively about his perceptions of his teaching, with Schuck navigating how she might respond to his writings with considerable uncertainty.

Phase 2 of Schuck and Russell's (2005) research was undertaken face-to-face and seemed to feature several moments in which the nature of the critical friendship was negotiated more effectively. Phase 2 also highlighted another type of difficulty in self-study work, namely, the pressures associated with finding ways to both support and challenge the work of a critical friend. Significantly, they were able to speak in person after each of Schuck's classes, which brought a mixture of enthusiasm and disappointment for Schuck:

> Supportive and encouraging comments are more easily received than ones that challenge our thinking and beliefs. We both experienced this in the role of the practitioner, and we both wondered how best to challenge gently as the critical friend. Sandy, while eagerly looking forward to the discussions with Tom after each class, also experienced moments of disappointment when Tom highlighted aspects of her practice that could be improved. While recognizing that a study of the aspects of her teaching that could be improved was a central component of her self-study, accepting these challenges from a critical friend and working on ways to address them was not easy. The temptation to be defensive arose, and it was only through reflection after the conversations that Tom's message could be received in the open way he intended. (p. 117)

This excerpt highlights some key features of critical friendship to which the authors return at the end of their article. Schuck and Russell (2005, pp. 119–120) offer 11 conclusions about critical friendship that I will not repeat verbatim here, although I encourage the reader to consider their conclusions in any critical friendship they might undertake. The 11 conclusions, in my view, might also be understood within the *stringere* metaphor. Possible constraints to critical friendship include, but are not limited to, assumptions made about how personal and/or professional friendship

might translate into critical friendship, assumptions about focusing the results of the critical friendship on the person whose teaching is being studied, underestimating the time involved to develop a shared understanding of critical friendship, and the affordances of critical friendships based solely on asynchronous sharing of data. Possible invitations to critical friendship include, but are not limited to, assumptions about how personal and/or professional friendship might translate into critical friendship, the possibilities of building ways to study the nature of critical friendship itself (see Fletcher et al. 2016 for a helpful framework of analysis), the affordances of lengthy critical friendships spanning multiple self-study projects, and the importance of clarifying assumptions about teacher education. To see how a constraint might work with an invitation, I invite the reader to think about how a new critical friend might be selected from, say, a group of existing professional colleagues with whom one has never had an extended conversation about the nature of teacher education.

It is not difficult to find references to critical friendship in the broad self-study literature; in many cases it has been used as a way to signal the special nature of the collaboration between many self-study researchers. Some self-study researchers have specifically considered how their conceptualizations of critical friendship have changed as a result of engaging in self-study. In their conceptualization of a third, "meta" critical friend, Fletcher et al. (2016) warned of the dangers of not considering the possible negative outcomes of critical friendship and suggested that a meta-critical friend could help self-study researchers from single-loop to double-loop learning (Argyris 1976) by helping critical friends push through familiar territory toward new conceptions of teacher education. Their comments align well with Bullough and Pinnegar's (2004) idea that the very notion of framing and reframing problems of practice via critical friendship needs to be unpacked and interpreted as well. Petrarca and Bullock (2014) suggested that an initial commitment to collaborative work required them to negotiate a critical friendship, to engage in the type of thinking they wished to engage with. Olan and Edge (2018) shared a "collaborative conference protocol" (p. 321) to explain how they generated their critical friendship. Their interesting comments help self-study research to, among other things, understand the ways in which critical friendship may require researchers to cross new boundaries, even when there exists a prior personal and/or professional relationship. Olan and Edge concluded that they "experienced critical friendship and added layers to what critical friendship is—layers of re-imaging, re-inventing, negotiation, accepting, and acknowledging that there are events and incidents that are and will inform our lived experiences, even if our voice was silent when that moment occurred" (p. 324).

Nilsson (2013) demonstrated some of the ways in which self-study researchers might work across disciplines by describing the ways in which she acted as a critical friend to six engineering colleagues from her position at a university center for teaching and learning. Nilsson was cognizant that her positioning relative to engineering colleagues might be at odds with some approaches advocated by Schuck and Russell (2005) and took care to find ways to learn from the existing pedagogical expertise of her colleagues, stating that "it became evident that the role of the critical friend shifted from being perceived as an 'expert on teaching' to a co-producer

of knowledge which, in the end, was as a consequence of building respect and trust" (Nilsson 2013, p. 205). The constraint of being framed as a university-based "expert" on teaching (via her role title), compared to colleagues in another faculty, also opened an invitation for Nilsson to engage in new ways of creating mutual trust across disciplines.

Samaras and Sell (2013) extended the idea of critical friendships to working with graduate students in a teacher research course by using letter writing as a way to support self-study research projects. They argued that critical friends should "provoke new ideas and interpretations, question the researcher's assumptions, and participate in open, honest, and constructive feedback" while acknowledging that "the structure and pedagogy of critical friend work can be problematic" (p. 97). Samaras and Sell observed that the experiences of graduate students using the critical friendship approach varied: one group's experience revealed a commitment to shared responsibility for one another's work and to openly sharing challenges and struggles with self-study research, whereas the other group's letters remained "a tool for private speech on an intrapersonal level," and thus "feedback was minimized because they were not accessible to each other" (pp. 104–105). We see here an important example of the reasons one must make knowledge gained from self-study public; even creating an explicit space for critical friendship does not guarantee that the full benefits of critical friendship will accrue. In their analysis, Samaras and Sell suggested that "there is an in-betweenness of support and critique in peer review" and, citing a student-participant, that students "need to push beyond politeness" (p. 105).

In their unique self-study of the role of executive coaching in learning to be a dean of education, Loughran and Brubaker (2015) used critical friendship to understand both what Loughran learned about university administration via engagement with an executive coach and how Brubaker's role as a "meta" critical friend (c.f. Fletcher et al. 2016) helped to reframe ideas developed between Loughran and his coach. In addition to being a relatively rare insight into the processes of learning to be a university administrator, the study highlights the ways in which Loughran engaged and taught his executive coach about how to be a critical friend, from a self-study perspective, while simultaneously relying on Brubaker to "redirect [Loughran's] focus to the task at hand and unpack the experiences in non-threatening yet constructive ways" (p. 267). This relationship is also notable for acknowledging the power differential between Loughran and Brubaker; the authors go to significant lengths to explain the ways in which they managed issues of unequal status and the requirements of confidentiality in their work. Importantly for the purposes of this chapter, Loughran and Brubaker argued that the primary outcome of their self-study was an enhanced understanding of the power and potential of critical friendship, what they described as the "essence" of critical friendship:

> Purpose is key: constructing purposes to which we are collectively committed and building purposeful partnerships from common goals matters, despite being difficult to achieve. Making both purpose and relationship explicit is central to benefitting from a constructive critical friendship. Nevertheless, the imperative is to offer both: confirming and disconfirming data; on-going and continued challenge and support; and, critique and friendship, in

order for the research enterprise to genuinely be of value. Critical friendship must be rigorous, systematic and based on evidence. It must contain a combination of both support and challenge or else it will, more likely than not, simply bolster that which has always been the case. (p. 268)

Their comments echo those made throughout this section; critical friendship is not merely a convenience nor is it a way to seek out confirmatory support. It is, as I have argued, a space of negotiation subject to constraints and invitations, both of which shape and reshape pressures incumbent on those doing self-study work. One hopeful message from Loughran and Brubaker's (2015) work is the agency embedded in critical friendship and self-study; like partners engaged in swordplay, critical friends must manage the movements of their partner and theirselves, being willing to switch between the figure and the ground. As Loughran and Brubaker suggested, "self-study and critical friendship are two ways of cultivating such assent, ways of doing the difficult inner work of shaping and influencing one's own participation" (p. 268).

Collaboration

In the first edition of this handbook, Lighthall (2004) analyzed a corpus of self-study work comprising 125 writings in order to develop an understanding of the development of the field and to conceptualize its prominent features. Of all of the features of self-study methodology that he coded, collaboration was the most frequent – more so than even the concept of self-study of practices. In other words, one might make a reasonable argument that self-study is grounded in collaboration – be it between authors, between author(s) and others, within the study itself, or within some other form of professional practice. He identified four general patterns to collaboration: between colleagues in face-to-face environments, between a self-study researcher and their students, across disciplines, and collaboration to overcome geographical distance. A consideration of each of these patterns in terms of *stringere*: face-to-face collaborations invite particular conversations, whereas geographical distances constrain other types of conversations, for example. Collaborating across disciplines, as Nilsson (2013) and Fletcher and Bullock (2012) did, offers the interesting constraint of first establishing a shared language across disciplines before exploring the openings created by working with those who approach teaching and learning in slightly different ways. It should also be noted that the voices of preservice teachers have been important ways of enhancing trustworthiness in self-study research, albeit these approaches sometimes require a somewhat different sort of collaboration (Loughran 2004).

Lighthall (2004) also highlighted a somewhat unique feature of collaboration in self-study, namely, the ways in which modes of collaborating support and extent of the development of professional relationships: "creating collegial niches for themselves and in the practical work of educating teachers together" (p. 206). He returned to the importance of collaboration at the end of the chapter, stating "the single most prominent feature of the s-step enterprise is collaboration" before entreating "we can

build on that strength" (p. 231). In particular, he suggested that self-study researchers continue their work to collaborate across disciplines in the academy and with teachers in schools. It would appear that both directions have been soundly taken up by self-study researchers; one might look, for example, at work by Han et al. (2014), Newberry (2014), or Williams and Ritter (2010) for examples of collaborations across disciplines within education and the broader academy and at work by Capitelli (2015), Kitchen and Bellini (2012), or Brown and Russell (2012) for work collaborative self-study with and by teachers in schools. Papers presented at the Castle Conference seem particularly likely to demonstrate the kinds of collaboration that Lighthall called for (e.g., Kosnik et al. 2006; Forgasz and Loughran 2018; Garbett et al. 2016).

Bodone, Guðjónsdóttir, and Dalmau (2004) commented on both the omnipresence of collaboration in self-study of teaching and teacher education practices research and the variety of forms that said collaboration undertook. Helpfully, they introduced three forms of thinking about collaboration in self-study methodology. Listed in order from the form of collaboration most present to least present:

1. Collaboration as "simply there, a pervasive presence, the background to the action, or a way of working (e.g., team teaching)" (p. 745)
2. Collaboration as a critical part of inquiry in self-study
3. Collaboration with "voices in the literature, their life history and the broader discourse" (p. 745) but not directly with other researchers

Bodone et al. argued that there seems to be no clear definition of collaboration in self-study – much like self-study methodology itself, which also resists definition yet operates within a particular coherence (Loughran 2005). They highlighted what they felt were some of the key features of the dialogue around collaboration in self-study, broadly characterized in four themes:

1. Self-study and collaboration have an "intrinsic" relationship (p. 771).
2. The need for some form of collaboration arises in part due to the "ethical and theoretical" location of self-study within traditions of reflective practice and the social construction of knowledge (p. 771).
3. The nature and form of collaboration within self-study has an effect on the nature of the "self" in self-study, the ways in which knowledge is created and disseminated, the relationship between learning and action, and the ways in which changes in knowledge of teaching teachers overlap with changes in teacher education practices.
4. Collaboration in self-study should not be about "consensus, unity, and sameness," in particular because "collaborative agency is always at risk from our (and our colleagues) inability to see beyond our shared comfort zones" (p. 771).

Stringere helps us to understand these features of dialogue in collaborative self-study, particularly when one considers the concept of collaborative agency. Taken lightly, collaborative self-study might be thought of as a way to generate simple

consensus, to enter an echo chamber where one knows one's ideas will be valued in particular ways. The relationship between constraint and invitation, however, reminds us that collaborative consensus always closes down particular lines of enquiry and invites critiques from other points of view. Collaborative self-study, grounded in dialogue conceptualized as an interaction between partners, each moving, framing, and reframing their inquiries, is best understood as a dynamic process in which we invite others to extend themselves beyond a comfort zone.

Hug and Möller (2005) used self-study to examine their collaborative practices within early childhood education as early tenure-track teacher educators teaching courses in literacy, language, science, mathematics, and technology for the first time. They began from the premise that "Collaboration is a key aspect of self-study and a central feature of [their] work" (p. 130) and further specified that collaboration was a form of "intellectual connectedness" which in turn contributed to "community as emotional connectedness" and "integrated disciplines as pedagogical connectedness" (p. 131). They acknowledged both personal and professional dimensions of their development in developing new understandings of their identities and their approaches to teaching teachers. Our metaphor of *stringere* helps us to realize that a collaborative dyad necessarily involves constraints and invitations; the authors themselves comment on the need to constrain certain discussions solely within their collaboration while making other conversations an invitation to the wider discourse:

> Through our work during the semester and through the writing of this paper, both of us developed a deeper understanding of what it means to teach in an integrated manner. In teaching and analyzing, we came to realize that it is important to develop a space in which we can highlight our own stories—those that we can shape for public sharing and those that remain private between two teacher educators struggling to make sense of their teaching. In such a space, we could ask questions about what we were doing and begin to see connections between our teaching and the larger social, historical, and political world in which we and our students are situated. The formation of this space had a direct impact on how we created and told our stories. (p. 137)

Importantly, Hug and Möller (2005) used the word *struggling* to describe their collaboration, a term that in this context reminds us that struggle does not necessarily mean combative. Just like in the martial arts, choosing to engage in study of practice with another requires a constant negotiation of collaboration and the ways in which one might open, close, and reopen lines of enquiry.

Martin and Dismuke (2015) called attention to the relative paucity of self-studies that analyze collaborative approaches to teaching. They focused on both the nature of their collaboration teaching a writing methods course and the ways in which their collaboration changed over time. Crucially, the authors came to their work as teacher educators with considerable experience collaborating with other teachers in their prior roles as elementary school teachers. They argued, in part, that collaborative self-studies between teacher educators teaching the same course tend to adopt a narrow view of practice and encouraged future self-study work that explored the role of collaboration in planning approaches to teaching teachers. Martin and Dismuke

believed focusing on planning to be particularly important in the political, often ends-focussed, teacher education environment in which they worked.

Hamilton and Pinnegar (2013) introduced the metaphor of a *topography* in order to analyze and interpret their understandings of collaboration in self-study methodology, developed over a decades-long series of collaborations dating back to the origins of the methodology itself. They agreed with Bodone et al.'s (2004) assertion that collaboration was essential both to the nature of self-study methodology and to the ways in which self-study research might unfold; they combine these ideas with Clandinin and Connelly's (1995) idea of a professional landscape as a way to think about collaboration as the metaphorical ground of self-study methodology. The use of the term *ground* calls attention to topography, Hamilton and Pinnegar (2013) wrote:

> We recognize that topography includes the physical, natural, and human-made aspects of the land above the surface. In fact, a topographic map appears as land in relief and describes one place in relation to other places in terms of elevation and position, symbolically telling a local story … We used the symbols of topography to guide us as we attempt to map the research land before us, to deepen our understanding of collaboration as a fundamental characteristic of self-study of practice research. However, we also hold in our memory the knowledge that while land surface might remain mostly static, it can shift in ways similar to the surface of research. (p. 76)

Our metaphor of *stringere* reminds us that deciding on a particular trajectory both closes down certain avenues while simultaneously opening up possibilities; a skilled practitioner is conscious of both constraints and invitations and plans accordingly. Hamilton and Pinnegar's topography of collaboration functions in a similar way, in that they acknowledge both the paths taken in their collaboration while acknowledging how the ways in which they think about possibilities change over time (e.g., the shifting surfaces of research). Furthermore, Hamilton and Pinnegar used North American poems that reference geographical concepts as a way of exploring possibilities in their thinking about collaboration, acknowledging that they did not know *a priori* that poetry would push their thinking in particular directions. This approach allowed them to identify standpoints in their collaborative research, which allows them to take seriously the challenge of thinking about how knowledge in self-study might develop over time. Here again, we see an analogy between the preparedness and improvisation of self-study methodology, martial arts, and the ways in which experienced self-study researchers think about collaboration.

Creating Environments for Self-Study: A Look Ahead

At the beginning of this chapter, I acknowledged that engaging with self-study methodology requires attending to multiple pressures, both internal and external, and that the nature of how one perceives and works with the pressures of self-study methodology has much to do with how familiar one is with the methodology. I introduced the concept of *stringere* early on, developed from my experiences

with martial arts, as a way of operationalizing and analyzing the ways in which self-study methodology opens up certain lines of enquiry as it closes down others. I also emphasized that the *stringere* changes as one engages with self-study methodology, as pressures change over time. Having explored the pressures exerted on self-study methodology and on self-study researchers by the interrelated touchstones of critical friendship and collaboration, it is time to look ahead to some of the contributions made by chapters in this volume. I wish here, though, to complicate the *stringere* metaphor introduced earlier. Constraints and invitations may help us consider the reflexive, relational elements of both critical friendships and collaboration, but this metaphor misses a crucial element of both martial arts practice and self-study research: creativity.

One link between the practice of martial arts and the practice of self-study methodology is that it is impossible to memorize and enact a set of steps that will produce meaningful work, in either case. There is a certain improvisation required within the enabling constraints imposed in each, particularly as one collaborates with different partners and forms of partnership, creative and otherwise. To help conceptualize these ideas further, I find it helpful to consider Barron, Montuori, and Barron's (1997) idea of *creatogenic* ecologies and *creatopathic* ecologies. The former support creativity, the latter do not. Barron et al. were quick to point out both that "friendships are an important part of creative human ecologies" and that "almost all creation is a collaboration" (p. 127) before discussing some of the inherent paradoxes of creatogenic ecologies. Writing about how artists and musicians create, Barron et al. argue that creatogenic ecologies have both role models and offer moments of solitude, "for as they internalise the work of others—their mentors, colleagues, friends and enemies—creative persons are also developing their individual view of the world" (p. 128).

Stringere offers a creatogenic ecology because it requires one to understand how constraints and invitations operate in a given situation. As a martial artist or a self-study methodologist, I argue that the strategic deployment of constraints to provoke particular invitations allows for creative work, and it is this kind of creativity that, in part, makes it difficult to clearly define self-study methodology or its components. Here, now, we can begin to see that the pressure of self-study methodology is not something to be avoided; it is to be embraced.

Subsequent chapters in this section offer their own takes on the aforenoted pressures in self-study methodology, alongside many other new ideas. I entreat the reader to spend a moment, however, considering each of the following chapters in terms of the *stringere* that is tacitly and explicitly articulated and the ways in which the questions raised by the authors contribute to creatogenic rather than creatopathic environments.

Fletcher (▶ Chap. 9, "Self-Study as Hybrid Methodology") makes a strong case that hybridity is at the core of self-study of teaching and teacher education practices methodology, perhaps as much as ideas about collaborations. Drawing on Bullough and Pinnegar's (2001) comments about the betweenness of self-study, Fletcher considers the warrants for arguing the inherent hybridity of self-study methodology from empirical research and from definitional, theoretical, and

methodological perspectives. He argues, in part, that various definitions of hybridity have been implicit since the outset of the methodology and that, in many ways, self-study might be considered a methodology-pedagogy. A table referring to examples of hybrid relationships in self-study methodology is sure to provoke considerable thought from both novice and experienced self-study researchers. The hybrid nature of self-study means that teacher educators are uniquely positioned to understand epistemic claims made about and by self-study research and that self-study makes a call to ontological considerations. One of the clearest messages from Fletcher's work is that his status "between two worlds," having worked hard to establish self-study in physical education and to develop an understanding of self-study via his identity as a physical education teacher educator, has offered both constraints and invitations: constraints in the sense that he recognizes the hybridity of self-study allows one to push further into a new disciplinary community while opening up questions about quality, due to a paucity of potential reviewers. Opening up to reviewers in self-study more generally, however, constrains the ways in which the disciplinary has been foregrounded, because relatively few members of the self-study community have expertise in physical education. We thus return to the same potential questions about quality. The invitation, though, to a creatogenic environment in which to consider ideas about hybridity as a researcher who exists at the boundaries of multiple scholarships seems well worthwhile and to be a powerful lesson for newcomers in particular.

Hamilton, Hutchinson, and Pinnegar (▶ Chap. 10, "Quality, Trustworthiness, and S-STTEP Research") consider what it means to embody frequently cited concepts such as quality and trustworthiness in practice as self-study researchers. Such concepts, they argue, require particular attention to the ontological commitment of self-study researchers not only to engage in knowledge grounded in lived experiences but also to recognize the particular commitment to rigor in research that such a commitment entails. Helpfully, Hamilton et al. include perspectives from both experienced and novice self-study researchers while reviewing and situating the concepts of quality and trustworthiness within the broader range of qualitative research paradigms. In this way, one might think of the broader qualitative revolution in social science research as a creatogenic environment that created a set of constraints and invitations for the field of self-study to develop among a group of like-minded researchers and teacher educators. They give us an important insight into the constraints imposed on early self-study work, specifically the temptation to draw equivalencies between qualitative and quantitative research (i.e., that concepts such as "data" always mean the same thing in different contexts), a constraint that invited a certain tendency toward "defensiveness" on the part of self-study researchers. Hamilton et al. use their chapter to call attention to a different sort of invitation, that of seeing the value of studying one's own practice while acknowledging that it can be both "a disruption and disrupting" (▶ Chap. 10, "Quality, Trustworthiness, and S-STTEP Research") given the ontological commitment one needs to make. Throughout their analysis, Hamilton et al. call attention not only to the position of the self-study researcher in their examination of practice but the ways in which said positionality tends to shift in context with respect to

theirselves and the methods employed and as a function of the foundational nature of the collaboration in self-study. This positionality helps self-study researchers to, in their words, "bring provocative, productive yet sometimes hidden perspectives and understanding to research in teacher education" (Hamilton et al., ▶ Chap. 10, "Quality, Trustworthiness, and S-STTEP Research").

Ritter and Quiñones (▶ Chap. 11, "Entry Points for Self-Study") help us to consider a fundamental challenge in self-study methodology: How does one begin? The commitment to research on teaching and teacher education within self-study is indeed appealing to many researchers, but the ways in which the methodology has developed over time can make questions of where to begin in self-study overwhelming. Ritter and Quiñones offer a welcome practicality to the pragmatics of "Where to begin?" for teacher candidates, education doctoral students, practicing teacher educators, and higher education practitioners from other fields grounded in, among other things, an analysis of the purpose statements in 209 articles published in *Studying Teacher Education*. They conclude, in part, that published self-study research tends to be focused on practice while being both interpretive and exploratory. Ritter and Quiñones then offer a series of potential purposes and topics for engaging with self-study for each of the aforementioned four groups. They assert that self-study methodology might be particularly of value for different reasons depending on one's role in education. For teacher candidates, self-study might help one understand the role of one's own personal history in learning to teach, perhaps particularly in relation to the role of clinical (practicum) teaching experiences within a teacher education program. For doctoral students, many of whom are former classroom teachers, self-study might be a useful way of managing and analyzing the transition from teacher to teacher educator while simultaneously navigating the new demands of working within academic structures – particularly structures that require particular kinds of research outputs. For practicing teacher educators, self-study methodology offers a way to bring together the pedagogical and research-based responsibilities of teacher education, particularly with a view to improving their personal practice. Finally, higher education professors from other fields might find self-study methodology to be a particularly useful form of professional development, particularly when faced with challenges of developing an understanding of their vision of teaching and associated practices. Helpfully, the chapter includes four vignettes to help illustrate the ways in which self-study methodology might function as a creatogenic environment, albeit in different ways for different practitioners. The reader is invited to consider these vignettes in light of their own positions as self-study researchers and educators, particularly with respect to the constraints and invitations experienced by each of the authors.

Tidwell and Jónsdóttir (▶ Chap. 12, "Methods and Tools of Self-Study") provide a kind of master class in considering the methods one might use in self-study methodology, arguing in part that methods in self-study offer a particular sort of creatogenic environment that is not readily seen in many other qualitative approaches to research. They argue that self-study methodology also required them to report its methods in a unique way, as they were multilayered and not easily

disposed to a "clear and concise listing" (this volume). Instead, Tidwell and Jónsdóttir (▶ Chap. 12, "Methods and Tools of Self-Study") decided to organize their analysis in terms of narrative-/text-based methods and arts-based/creative methods. Each set offers a distinct sort of creatogenic environment, and each method, or set of methods, invites the self-study research to consider various constraints to their work while simultaneously exploring the multilayered nature of self-study. It is worth noting that Tidwell and Jónsdóttir felt that only certain forms of self-study research lent themselves to an analysis of the methods employed; word limits on Castle Conference papers made their analysis of the sometimes unique and novel methods employed somewhat difficult. Narrative- and text-based representations and methods included narrative inquiry, dialogue, journals, interviews, and critical incidents; each was analyzed within the context of multiple self-study publications before considering lenses afforded by multiple sources of narrative- and text-based data and by a theoretical orientation toward an ethic of care. Arts-based and creative data representations and methods were much more difficult to categorize, according to Tidwell and Jónsdóttir. They chose to present self-studies using visuals, poetry, dance, music, and theater and closed with an example of a polyvocal process drawing from multiple arts-based methods. Tidwell and Jónsdóttir argue, in part, that there are "echoes of a polyvocal approach to research" (▶ Chap. 12, "Methods and Tools of Self-Study") throughout their consideration of arts-based approaches to methods in self-study research before concluding with an appeal to the power of multiple, creative methods in self-study and the concurrent responsibility of self-study researchers to make their approaches, assumptions, and methods of analyses clear.

Pithouse-Morgan and Samaras (▶ Chap. 13, "Methodological Inventiveness in Writing About Self-Study Research") challenge us to consider what sorts of methodological inventiveness we might employ in our work as self-study researchers. The chapter helps us to, among other things, consider the concept of polyvocal approaches in additional detail, which Pithouse-Morgan and Samaras argue is illustrative of "how continuing dialogue with multiple ways of seeing, knowing, and doing can intensify and broaden professional learning in self-study research" (▶ Chap. 13, "Methodological Inventiveness in Writing About Self-Study Research"). Their chapter also provides insight into the processes of a long-term critical friendship and collaboration – an interesting way of considering both the creatogenic environment of their collaboration and the constraints and invitations they seek to support via their commitment to polyvocal professional learning. Pithouse-Morgan and Samaras provide a helpful reminder of the importance of both dynamism and transdisciplinarity in self-study research. Beginning with the premise that self-study methodology's focus on collaboration has lent a particular kind of support to methodological inventiveness since its inception, the authors provide us with specific examples of the sorts of possibilities afforded by polyvocal professional learning within long-standing research teams at their institutions in South Africa and in the United States of America, respectively. In an intriguing example of a way to make their practice explicit, Pithouse-Morgan and Samaras include a narrative dialogue

from participants in Pithouse-Morgan's research group, with comments by Samaras, in an effort to "walk the talk of novel and expressive writing practices" (▶ Chap. 13, "Methodological Inventiveness in Writing About Self-Study Research"). Relatedly, the authors include four examples of research conducted by emerging self-study scholars within graduate student groups, all of whom are school teachers in either South Africa or the United States. In so doing, Pithouse-Morgan and Samaras take seriously Lighthall's (2004) call for increasing the nature and scope of collaboration in self-study methodology and, crucially, frame collaboration as a two-way street between school-based and university-based educators. I encourage readers to think carefully about these exemplars and to, in the words of the authors, consider the ways in which this approach "offers inspiration and permission to other novice self-study researchers who might be intrigued by, but might also feel unsure about, exploring methodological inventiveness" (▶ Chap. 13, "Methodological Inventiveness in Writing About Self-Study Research").

Cuenca (▶ Chap. 14, "Ethics of Self-Study Research as a Legitimate Methodological Tradition") begins with a dual acknowledgement of the conceptual foundations provided by Mitchell (2004) on the ethics of self-study research in the first edition of this handbook and of the ways in which the research landscape has changed in recent years. In particular, Cuenca argues that the constraints and invitations posed by ethical dilemmas in self-study research are, if anything, more exposed in this day and age. He is concerned particularly with the interrelated issues of identity (particularly as conceptualized by Gee 2000), relationships, and public vulnerability – considering each in turn within his chapter. Cuenca reminds us that identity and self-study are at least partially tied up in the ways in which one is recognized as a teacher educator and further complicates the issue by stating that institutional power has a considerable effect on the ways in which a certain kind of institutional identity is often pushed on teacher educators. Cuenca provides examples from self-study literature that explored the ways in which self-study researchers have explored issues of practice as they relate to natural and affinity identities, noting "raising issues of ethical anxieties related to natural and institutional identities is noteworthy as an ethical decision itself" (▶ Chap. 14, "Ethics of Self-Study Research as a Legitimate Methodological Tradition"). The issue of relationships and ethics in self-study is both mediated and complicated by the fundamental role played by collaboration in self-study research. Cuenca recognizes the self and the other in this section of the chapter and provides a helpful analysis of the role of critical friends and collaborations in self-study research. He is quick to point out, however, that critical friendship adds additional ethical tensions to self-study research, particularly when there are perceived differences in power dynamics. Cuenca also points to ethical questions within collaborative self-studies more generally, arguing that ethics need to be considered formally regardless of whether or not ethical questions are at the forefront of a particular study, citing the potential for feelings of disillusionment, disappointment, and disenfranchisement if ethical responsibilities are not made clear. Finally, Cuenca provides powerful examples of not only the ways in which

engaging in self-study makes one vulnerable but the ways in which public reporting of the results of self-study make one publicly vulnerable. Put another way, the creatogenic environment of self-study methodology offers invitations to particular kinds of discomfort, but the constraints of methodological guideposts can "sustain the ethical practices of both the practitioner and researcher" (▶ Chap. 14, "Ethics of Self-Study Research as a Legitimate Methodological Tradition").

Finally, Bullock and Bullock (▶ Chap. 48, "Introducing Self-Study in Quebec: The Challenges of Promoting S-STEP in the French Language") explore the ways in which a cross-disciplinary, cross-cultural, and plurilingual approach to collaborative self-study and critical friendship create a creatogenic environment. Throughout the chapter, they exchange the roles of novice and expert as an experienced scholar in French sociolinguistics (C. Bullock) and an experienced self-study researcher (S. Bullock), who have engaged in collaborative self-study, in part, to understand each other's perspectives on learning to teach and learning to teach teachers. For added complexity, Bullock and Bullock discuss some of the ways in which their discussions are mediated via different academic languages and their personal language of communication (French). Potential linguistic pressures surrounding words that mean very different things in French and English (e.g., didactics, reflection) are touchstones for both a newcomer to self-study methodology (C. Bullock) and a newcomer to French sociolinguistics (S. Bullock). C. Bullock experiences and makes visible some of the pressures she faces as an experienced researcher, used to reflexive approaches, making the transition to self-study. The chapter explores and analyzes the pressures associated with the distance between the researcher and the researched, the requirements to be publicly vulnerable in a professional environment, and the cultural construction of the *self* in self-study. Crucially, the authors then move to consider the challenges that French sociolinguistics pose *to* self-study. This stance relies heavily on both the ways in which they explain concepts to one another from their research traditions and on the understanding that self-study should be exposed to robust outside critique. In this way, the beginning part of the chapter describes the ways in which self-study constrains C. Bullock's understanding of the methodology, while the second part of the chapter explores the ways in which C. Bullock uses her research tradition to invite critique to self-study methodology. In particular, she asserts that self-study methodology requires a didactic stance, understood through the lens of French approaches to didactics, that comes from within the researcher's plural conceptions of the self, applied self-consciously. The chapter concludes with a consideration of power and self-study as viewed through the lens of language, particularly salient considering the majority of published self-study literature is in English. In so doing, Bullock and Bullock assert "we have explored perspectives offered by both power and language in an effort to better understand the perplexing politics of self-study methodology" (▶ Chap. 48, "Introducing Self-Study in Quebec: The Challenges of Promoting S-STEP in the French Language").

Navigating the Pressures of Self-Study Methodology

This chapter has explored the pressures of self-study methodology by invoking a metaphor from martial arts, the Italian swordplay term *stringere* to understand the constraints in opportunities posed by said pressures on self-study methodology and self-study researchers. In so doing, we have considered and complicated the relationship between critical friendship, collaboration, and self-study, at once questioning the degree to which they are fundamental to the methodology and the ways in which they might offer new opportunities to experienced and novice self-study researchers alike. Engaging in swordplay, or in any martial art, has taught me the value of attending to the constantly shifting figure and ground, to the constraints and invitations that are created and destroyed in a moment as I move with a partner in improvised ways. In considering this chapter, I realized that self-study research methodology is quite similar, particularly as self-study work is grounded in collaboration, demands collective improvisation, and exerts multiple pressures – constraints and invitations – on self-study researchers.

Drawing on martial arts to understand self-study methodology is a new way of thinking, one that I believe introduces useful conceptual metaphors. I hope that this framing chapter encourages the reader to live within some of the complexities introduced in self-study methodology, as self-study allows us to "remap what we know and present ourselves back to ourselves in ways we had not thought of, leading us to discover the things we already knew but had not said" (Hamilton and Pinnegar 2013, p. 86). As someone who has engaged with martial arts longer than self-study methodology, or really any other learning experience, the process of editing this section and reflecting on the many contributions my colleagues have made to my own thinking has indeed led me to discover something I knew tacitly; namely, that part of my attraction to and sustained commitment with self-study methodology is because I have operated in dynamic spaces of constraint and invitation, through martial arts, since I was a small child. I now realize that this is part of what I was getting at in some earlier work exploring the intersections between critical friendship, mindfulness, martial arts, and self-study:

> Many people know that *judo* is literally translated as the *way of gentleness*. Fewer are aware that it could be translated as the *art of giving way* ... [The founder of *judo*, Jigaro Kano] argued that "Even if you are stronger than your opponent, it is better to first give way" (Kano, 1937/1994, p. 17) ... [we might also] state that once must move in the direction one is being pushed or pulled, at least initially. Balance is more important than strength ... Some people might be uncomfortable with the combative elements of Kano's remarks, or indeed with the use of martial arts as metaphors for thinking about academic work ... Here I would add that martial arts are less about reacting to conflicts in the outside world than they are about responsible to challenges in our inner lives. (Bullock 2016, p. 121)

These comments resonate strongly with me now, for different reasons, as my position as researcher, teacher educator, practitioner, and martial artist has shifted in the intervening years and my public vulnerability in revealing pressures I

experience as a self-study researcher has invited me to explore a relatively private part of my life, my life as a martial artist, in public ways. I am beginning to realize just how much these experiences have helped me to navigate the complex pressures of self-study methodology and how important it has for me to *give way* to new experiences, new ideas, shifting pressures, and the ontological demands of a robust, reflexive practice.

Cross-References

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Self-Study as Hybrid Methodology

9

Tim Fletcher

Contents

Abstract

Throughout this chapter an argument is made that hybridity is a central feature of self-study of teacher education practice (S-STEP) methodology. Attention is given to ways in which S-STEP methodology might be considered hybrid from historical, definitional, methodological, and theoretical perspectives. These considerations are supported by empirical representations of hybridity in S-STEP literature.

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In this chapter I argue that one of the defining features of S-STEP is its hybridity, which can be seen from multiple perspectives. In the opening chapter of the first edition of the *International Handbook for Self-study of Teaching and Teacher Education Practices*, Loughran (2004) traces the history and roots of the Self-study of Teacher Education Practices movement, claiming it was formalized in the early 1990s through "a 'coming together' of like-minded people with similar interests, issues and concerns" (p. 13). He also referred to Korthagen (1995), who suggested that teacher educators have their feet in "two worlds" simultaneously – the world of scientific research in education and the world of practice. While I don't imagine Loughran was foreshadowing the writing of this chapter nearly 15 years later, his references to "coming together" and "two worlds" serve to frame much of how this chapter on S-STEP as hybrid methodology was conceptualized and developed. Throughout the chapter I elaborate on reasons why S-STEP researchers must always have their feet in at least two worlds if they are to uphold the traditions while also advancing S-STEP methodology.

One way the *Oxford English Dictionary* defines the term hybrid is "a thing made by combining two different elements" – a coming together, if you will. A hyphen is very helpful to denote hybrid relationships between concepts and I make use of this grammatical tool to demonstrate hybridity throughout the chapter. I might even suggest that S-STEP researchers often occupy a similar space as a hyphen does, residing in a middle ground fraught with tensions in concepts, practices, and understandings (Berry 2007). Indeed, Bullough and Pinnegar (2001) referred to the "betweenness" of S-STEP, identifying the importance of acknowledging and managing the balance between, for example, private experience and public issues, biography and history, and self and practice (in relation to other). Similarly, in exploring how they managed the tension in balancing theory and practice in their respective teacher education courses, Bullock and Christou (2009) referred to the space between these two ideas as the "radical middle." Throughout the chapter, terms and phrases such as betweenness, tensions, or "the radical middle" may be helpful for readers to recall when thinking about how S-STEP is hybrid.

In the chapter I consider the ways in which S-STEP methodology might be considered hybrid in its definitional, methodological, and theoretical backgrounds. Where relevant I provide examples of how ideas about hybridity are represented empirically in the literature. While the chapter may be read as a list of the ways in which S-STEP can be viewed as hybrid, I suggest that the listing should be interpreted or constructed as an integrated set of features that contribute to the hybridity of S-STEP.

Before moving any further ahead, it has been challenging to try to predict or identify the potential audience for this chapter, and so I thought it helpful to disclose my thoughts and intentions and the assumptions I am bringing to the writing of the chapter. I make some assumptions that many readers interested in this chapter are new to S-STEP and may hope to read about some of the methodological and theoretical traditions and assumptions of S-STEP research. In saying that, I also assume that some readers will be experienced S-STEP researchers who are looking for ways in which knowledge of and in S-STEP can be synthesized, perhaps in order to move the field forward.

My assumptions are also grounded in my own personal and professional biographies. Although I have been engaged in contributing to S-STEP work for nearly 10 years, I still feel relatively new to the field. I was not an active participant in the early phases of the S-STEP movement and struggle to reconcile my interpretations of S-STEP with the lived experiences of those who were. Put simply, they were there and I was not. Much like any S-STEP work, my interpretation of that history in this chapter and elsewhere is partial, personal, and provisional and should not replace or substitute a reading of the history of S-STEP that was written as it was happening (e.g., Hamilton 1998; Loughran 2004; Samaras and Freese 2006).

It is also worth mentioning my background in the subject matter of physical education. This is important because it has provided a relatively fertile space to share S-STEP work. In the last 5 years or so, significant interest has been generated in S-STEP in physical education teacher education (e.g., Hordvik et al. 2017; Carse et al. 2018; Lynch et al. 2018; Ovens and Fletcher 2014), and because many contributors to that work share their findings in physical education journals and conferences, it sometimes does not make its way readily into the "mainstream" of the S-STEP community. Moreover, there are fewer gatekeepers of S-STEP in the respective subject matter disciplines, and I think this has both advantages and disadvantages: contributors may be willing and able to push S-STEP into unexplored territory yielding unique, insightful, and perhaps unconventional contributions, but at the same time, standards for quality may be compromised through the review process (due to a smaller number of reviewers in that community having deep background in S-STEP). From time to time, I reference work from physical education teacher education because often it has provided me with a different perspective through which to consider S-STEP and its contributions (such as Tinning 2014); as such, it has provided me with a way to position myself "between two worlds" (Korthagen 1995).

With these assumptions laid out, readers are encouraged to identify the parts of the chapter of most relevance for their purposes. To that end, each section might be considered to stand alone from the others; I do, however, make attempts to connect each to the other.

Definitional Hybridity

At the time of its emergence as a novel educational research methodology, those involved in S-STEP could fairly clearly articulate *why* they were doing the research they were doing – to improve their understanding and enactment of teaching about and learning about teaching – but there was also a corresponding uncertainty in describing exactly *what* was meant by S-STEP research and *how* it would be assessed by others in the academy (Loughran 2004). Members of the Arizona Group (e.g., Guilfoyle et al. 1995) clearly describe the tensions they experienced in seeing the value in S-STEP for their own teaching and their students' learning (and for subsequent insights into teacher education practice) while perceiving that S-STEP would be unacceptable in what I interpret as a conservative climate of

"institutional politics and policies" (p. 38). These tensions were amplified by the virtue of the authors being female, untenured, beginning professors in teacher education whose academic profiles and publishing records were being evaluated by academic gatekeepers for the purposes of tenure and promotion.

In pursuing an agenda for S-STEP, those involved in the early history would have had to consider the extent to which there would be opportunities to publish S-STEP research in order to make their private understandings public, at a time when there were no journals, handbooks, or conferences geared specifically to S-STEP research. And as a corollary, they would have had to ask themselves and each other: would colleagues evaluating their tenure applications judge S-STEP research as and alongside "R-esearch"? If so, how should S-STEP be defined and considerations for quality be established? It would appear that the early members of the S-STEP community had their feet in two worlds: the world where S-STEP research was valued for its impact on self and practice and for self and other(s), and the world where there were unspoken rules about what counted as R-esearch in the academy. At the time, S-STEP did not appear to fit into the latter category, and this may be partially because of uncertainty about how it should be defined and judged.

These concerns led several members present at the genesis of the S-STEP community to seek to clearly define S-STEP – a pursuit many in the S-STEP community are still engaged in. In one of the clearest and earliest attempts at a comprehensive definition of S-STEP, Hamilton and Pinnegar (1998) defined self-study as:

> …the study of one's self, one's actions, one's ideas, as well as the 'not self'. It is autobiographical, historical, cultural, and political and it draws on one's life, but it is more than that. Self-study also involves a thoughtful look at texts read, experiences had, people known, and ideas considered. These are investigated for their connections with and relationships to practice as a teacher educator. (p. 265)

Although the definition offered by Hamilton and Pinnegar (1998) is widely used, there remains uncertainty about defining S-STEP in rigid, narrow ways. Indeed, one of the challenges in learning to do S-STEP research is identifying what it is and what it is not, and newcomers often find it particularly challenging to begin an S-STEP inquiry when they feel they do not have a definitional foundation upon which to begin (Stump et al. 2018). Consensus on a pragmatic, operational definition has been difficult to reach – as it happens, one aspect of consensus concerns the difficulty with which to pin S-STEP down to one definition (Bullough and Pinnegar 2004; Ovens and Fletcher 2014; Pinnegar and Hamilton 2009; Schulte 2009). Some suggest this may be due to the competing interpretations of the term *self-study* historically, where it has been used to refer to a certain type of individual or institutional self-evaluation, typically grounded in psychological conceptualizations of the self (Loughran 2004). As Vanassche and Kelchtermans (2015) suggest, the full term *self-study of teacher education practice* serves to distance the work of those in the S-STEP community from those who have conducted self-studies with broader institutional aims that might be classified as "traditional" in terms of their research agendas and

approaches. The TEP in the acronym is therefore very important. Others argue for the inclusion of *teaching* practices within the acronym (Pinnegar and Hamilton 2009), so it becomes S-STTEP; however, due to my positioning as a teacher educator and my focus on teacher education practice in the chapter, I maintain the use of S-STEP.

Despite some uncertainty about clearly defining S-STEP both from those working in the field and outside it, there is some agreement about several of the defining *features* of S-STEP, each of which contains at least an implicit representation of hybridity. Specifically, there is agreement that S-STEP involves an interrogation of the extent to which a practitioner's beliefs and practices are aligned "and that the self (however that might be described, from the individual through to the institution) carries a major responsibility in establishing this alignment" (Loughran 2004, p. 9). Thus, the hybrid relationship of beliefs-practices may serve as one of the major agreed upon features of S-STEP research that helps define what it is and what it is not. In Bullough and Pinnegar's (2001) seminal work *Guidelines for quality in autobiographical forms of self-study research*, they make reference to another widely agreed upon feature: "Self-study points to a simple truth, that to study a practice is simultaneously to study self: a study of self-in-relation to other" (p. 14). Understanding the ways in which one's self (one's beliefs, values, dispositions) does or does not align with the ways one engages with others *in* practice – self-other-practice – is at the core of the S-STEP enterprise. Thus, in defining S-STEP, its hybrid nature and features serve as foundations upon which the nuances and particularities of S-STEP are built. Specifically, the "coming together" of beliefs and practice *in* practice with others represents the foundational tenets of S-STEP methodology and its community (Loughran and Northfield 1998).

Along with specific definitions of what S-STEP is from an operational perspective (the features that inform how S-STEP research is conducted), it might also be defined from a relational perspective. For example, taking up insights from Hamilton and Pinnegar (1998) at the genesis of the S-STEP movement, Ovens and Fletcher (2014) identified the role of community as an essential element of the S-STEP endeavor. They state "self-study is a wide-ranging professional network of practitioners who share, research, and evolve their own practice as teachers and teacher educators... This professional network has been essential in evolving the self-study concept and for supporting its various practitioners" (p. 5). Acknowledgment of the S-STEP community does not necessarily provide researchers with insights into *how* to conduct S-STEP research; however, it is crucial in providing researchers with ideas and an understanding of *who* S-STEP research is shared with. For example, in their review of the state of the art in S-STEP, Vanassche and Kelchtermans (2015) acknowledge that there remained a clear and explicit purpose on developing and articulating a pedagogy of teacher education (in its various guises). This latter point acknowledges the role of the teacher education research community in providing an audience with whom the work is shared.

That the S-STEP community values the ways in which researchers make their research public to improve the lives of researchers on personal-professional levels also stands it apart from other methodologies. For example, in considering the

potential that S-STEP had to offer physical education teacher education research and teacher education research more broadly, Tinning (2014) suggested the strength of S-STEP lies in its existence as a discourse community and not in its technical features. He asserted that an emphasis on the technical orientation of action research was a main reason for its schisms in the 1990s, which some believe continue today. Thus, a main feature that might distinguish S-STEP from action research is in the role and importance of the community and audience with whom the research is shared. This goes beyond community members being able to lend a sympathetic ear; members of that community are at the forefront of casting provisional judgments on the trust-worthiness of the S-STEP research being shared and deciding on its potential to make important contributions to the field of teacher education research *and* to the lives of teacher educators, their students, and the students they will teach in the future (Craig 2009). When validation of S-STEP research is viewed as a process embedded in the extent to which readers find the work resonant and trustworthy, it becomes clear that consideration of the audience is a vital element in the S-STEP research process. S-STEP as methodology-community thus serves as another way to consider the hybridity of this work and the stance of the teacher educator-researcher.

While there is general agreement regarding S-STEP as methodology, others position S-STEP simultaneously as methodology-pedagogy. In particular, S-STEP has been identified as a powerful tool for the professional learning of teacher educators (Lunenberg et al. 2010; Vanassche and Kelchtermans 2016). The profes-sional learning needs of teacher educators have gained prominent attention recently, particularly in Europe, and the role of S-STEP has gained traction in supporting these needs. Vanassche and Kelchtermans (2016) documented the processes of six experienced teacher educators who engaged in S-STEP research. Importantly, the teacher educators had previously not been expected to conduct "formal" research in their roles and thus had limited experiences as teacher educator-researchers. While the teacher educators found value in S-STEP as a pedagogical approach to their professional learning concerning the *practices* of teacher education, it took consid-erable time, effort, and reconciling tensions to find value as an approach to research. Thus, while many in the S-STEP community continue to find S-STEP a powerful methodological tool (i.e., S-STEP as methodology) that allows them to conduct rigorous research on their practice and meet institutional research expectations (through publications and generation of funding), this does not hold for others in the teacher education community who may not have had research expectations in their role. On the contrary, they may prioritize a conceptualization of S-STEP as pedagogy in relation to their professional learning needs. While creating a hybrid version of S-STEP as methodology-pedagogy may serve as an attractive way to meet the needs of both groups while also adding value, Vanassche and Kelchtermans (2016) suggest this is easier said than done and involves sensitivity to a highly complex set of interactions that will likely follow.

The recognition that teacher educators are uniquely placed to understand the problematic nature of teacher education practice signifies another way that S-STEP can be seen as hybrid. That is, S-STEP has been referred to both as methodology *and* a way of knowing (Kuzmic 2002; Pinnegar and Hamilton 2009). This is because the

research is grounded in practice, and the practice is that of the researcher. This leads to the roles of researcher-teacher educator as being intertwined and "generally inseparable" (Tidwell et al. 2009, p. xiii). When teacher educators (or other practitioners, such as teachers) are conducting the inquiry, there are both implicit and explicit assumptions made and stances taken in terms of epistemology. For example, S-STEP researchers reject aims of seeking objectivity, predictability, and generalizability and therefore do not hold the view that the researcher must be removed from the immediate context being studied (Ham and Kane 2004). The researcher *is* the researched (along with others embedded in the professional contexts of the researcher-researched). In terms of epistemology, the personal practical knowledge and experience of teacher educators in and of their professional context are thus valued and recognized as carrying the potential to make significant contributions to research (Loughran and Northfield 1998; Pinnegar and Hamilton 2009). Cole and Knowles (1998) identified the political stance taken by those in the early S-STEP movement as representing "an epistemological challenge to the traditional and modernist conception of both knowledge and research" (p. 258).

Epistemology and Ontology

The privileging of personal experience in S-STEP research owes much to the work of Schön (1983), Munby and Russell (1994), and Korthagen and Kessels (1999). Specifically, Schön's (1983) theorizing about epistemologies of practice residing in knowing in-action (created from experience) serves to emphasize the fact that professionals – particularly those involved in the many forms of teaching – know more than they are able to articulate and that much their knowing is tacit and situated in the moment-to-moment actions, interactions, and experiences of their work (Polanyi 1967). It is by reframing experiences through reflection in- and on-action that both deeper understandings and improvements in practice are enabled (Schön 1983). This perspective has had strong uptake in teaching and teacher education, serving to draw attention away from teacher training and toward a more holistic, integrated approach focused on the education of teachers as lifelong learners and enquirers into their own practice (Korthagen and Kessels 1999).

Drawing from Schön's (1983) work, particularly concerning reflection in-action, Munby and Russell (1994) introduced the idea of the authority of experience to explain tensions felt by pre-service teachers when encountering the authority of reason (represented by propositional knowledge) or the authority of position (represented by supervising teachers or professors) during their practicum placements. For S-STEP researchers, the idea of the authority of experience is used to support the proposal that by conducting research on one's practice, revising and revisiting problems of practice, and articulating the ways in which personal experiences are reframed, the teacher educator-researcher gains authority of experience that pushes back against the authority of reason, as represented by formal knowledge generated through more traditional types of research. S-STEP researchers thus approach problems of teaching and teacher education practice with an aim to

articulate exemplars that represent contextually bound claims and interpretations about knowledge and understanding *in* practice rather than to seek solutions for practice in ways that are expressed as formal knowledge (Craig 2009; Ham and Kane 2004; Hamilton and Pinnegar 1998; Loughran and Northfield 1998). As Guilfoyle et al. (1995) and others in the early days of S-STEP expressed, it may be easy for the authority of reason to overshadow the authority of experience when S-STEP researchers are seeking avenues and opportunities to conduct research or to develop a research program, where there may be implicit or explicit pressure to clearly delineate teaching and research agendas. As such, some may choose more traditional research designs for their research *alongside* (or as "padding" for) their S-STEP work. It would appear, however, that the trailblazing of early members of the S-STEP community has meant that newer members of the community do not face similar resistance from tenure and promotion committees. Many current members of the S-STEP community would quite likely (and proudly) explain that they have not felt they need to yield to the authority of reason in justifying research programs where S-STEP is the main platform and represents a significant, original, and ongoing contribution to the knowledge base of teacher education.

Kessels and Korthagen (1996) and Korthagen and Kessels (1999) provided two key philosophical arguments that have relevance concerning the relationship between personal knowledge and formal knowledge in teacher education. In an attempt to bridge the gap between theory and practice, they used two concepts, describing the significance each had for framing problems in teaching and learning to teach: (1) knowledge as episteme and (2) knowledge as phronesis. Episteme, which might be described as grand or big T theory, serves to help one "know more about many situations," while phronesis, which might be thought of as personal or situational (little t) theories, helps one to "[perceive] more in a particular situation and find a helpful course of action on the basis of strengthened awareness" (p. 7). Following from Munby and Russell (1994), Korthagen and Kessels (1999) suggest that in order for teacher candidates to engage in appropriate reframing which may enable them coming to richer and deeper understandings of practice, the emphasis for teacher educators should not be on presenting epistemic theories or frameworks but on building the amount and quality of personal or local experiences of and in practice through which teacher candidates can develop knowledge as phronesis. This is not to say epistemic knowledge does not have value: Korthagen and Kessels (1999) believed that phronesis is perhaps used more often and has more value in helping teacher candidates to understand the basis of their decisions. In this way, knowledge as episteme may then stem from knowledge as phronesis. One of the reasons the arguments proposed in these papers have been taken up so strongly in S-STEP may be due to ongoing critique of its perceived atheoretical nature (Zeichner 2007), thus providing S-STEP researchers with an arguably stronger theoretical basis upon which to frame their work – that is, episteme-phronesis represented a "grand theory" that aligned with the worldviews and interests of S-STEP researchers. Moreover, it may have further aided those who were seeking tenure and promotion with solid grounds that, when based upon these theoretical arguments, S-STEP research counts as R-esearch.

Schön's (1983) epistemology of practice rejects positivist epistemologies of practice – which are based on applications of formal, scientific knowledge to professional decisions – and embraces a view that professionals possess and draw from an inner logic (what some might call intuition) to address problems *in* practice. Their thinking and knowing are embedded in their work and are often tacit, which renders it difficult to explain (Polanyi 1967). While much attention has been paid to the role of Schön's epistemology of practice in shaping S-STEP research and its underpinnings, Pinnegar and Hamilton (2009) suggest that questions regarding epistemology automatically bring issues of ontology into question. In a way, they propose a hybrid relationship between epistemology and ontology with each being inextricably linked to the other but with the "researcher's ontology [driving] the epistemological bus" (p. 77). While Pinnegar and Hamilton (2009) acknowledge S-STEP as a way of knowing (epistemology), they suggest that more attention is given to the ways in which S-STEP enables practitioners to inquire into ways of being and becoming (ontology) in terms of practice and its improvement. For this reason, S-STEP has been described as representing a moral stance to the world (Bullough and Pinnegar 2004).

By their very nature, these ontological considerations require S-STEP researchers to contemplate deeply personal beliefs, values, and positions (which shape one's identities) and the ways each informs the teacher educator-researcher's practice. Indeed, the blending rather than the separation of personal-professional (identities, knowledge, values, beliefs, and so on) and teacher educator-researcher has been identified by some as other defining features of S-STEP, particularly in ways that serve to distinguish it from action research (Kosnik et al. 2006; Samaras and Freese 2006). However, it is not enough for S-STEP researchers to engage in "indwelling" for its own sake. While S-STEP research can have important and profound personal value and interest, there is a need for others in the professional community with which the research is being shared to find value and interest. As Pinnegar and Russell (1995) note, S-STEP researchers "investigate question[s] of practice… that are individually important and also of broader interest to the teacher education community" (p. 6).

For the discussion of hybridity in this chapter, it is important to recognize the language used by authors that helps us understand the ways in which important concepts in S-STEP can be used to infer hybrid relationships. For example, in their discussions of epistemology and ontology, Bullough and Pinnegar (2004) and Pinnegar and Hamilton (2009) do not pit each against the other in an argument for "either-or"; they discuss each in terms of "and" and "more-less" with a case being made for ontology as the foundation for the epistemological stance an S-STEP researcher takes. Similarly, Korthagen and Kessels (1999) do not suggest choosing phronesis or episteme; they do, however, suggest prioritizing one over the other in a relationship with each other, not in place of each other. Bullock and Christou (2009) also suggest that the separation of theory and practice is "unhelpful and unproductive for both teacher candidates and teacher educators" (p. 75), and they advocate for occupying a middle ground between the two. In addition, S-STEP research must hold value for the individual conducting the research and for the broader

professional community who engages with the research (Loughran 2004; Pinnegar and Hamilton 2009; Vanassche and Kelchtermans 2015). These types of relationships between concepts, ideas, and positions can be thought of as tensions, involving a push-pull between each without the bond ever breaking. While Berry's (2007) introduction of the notion of tensions has served as a helpful analogy for understanding practice, when thinking about hybridity in S-STEP, tensions might also be a helpful analogy for understanding and interpreting the philosophical underpinnings of the S-STEP field.

Methodological Hybridity

In the previous section, I attempted to identify hybridity in S-STEP methodology by considering several definitional and philosophical perspectives inherent in S-STEP traditions. These philosophical perspectives have strongly informed the ways S-STEP researchers approach their inquiries methodologically, from asking and developing certain types of research questions to favoring certain methodological tools and conducting their analyses in particular ways. In this section I draw from several reviews that explore the traditions and history of S-STEP to consider hybridity in the methods and methodologies used by S-STEP researchers.

Methodological Traditions

In tracing the history and traditions of the S-STEP movement, Samaras and Freese (2009) identify the influence that several methodologies have had on S-STEP research. Importantly, they suggest that Schön's (1983) work on reflective practice has served as a common theoretical framework that informs the methods and methodologies selected by practitioners who study their practice. For example, Samaras and Freese (2009) identify several qualitative approaches including personal histories, life history, narrative inquiry, and action research. Of interest, in the first edition of the *International Handbook for Self-study of Teaching and Teacher Education Practices*, an individual chapter was dedicated to each of the following methodologies:

- Personal histories/life history (Samaras et al. 2004)
- Narrative inquiry (Clandinin and Connelly 2004)
- Action research (Feldman et al. 2004)

Although it was not offered extensive discussion in the original *Handbook*, we might add autoethnography (see Coia and Taylor 2009; Hamilton et al. 2008) to this list of methodological traditions that have influenced and continue to influence S-STEP research.

In keeping with the hybrid nature of S-STEP however, it is interesting that many S-STEP researchers take the position that it is the way researchers use the best or

most appropriate parts of these and other methodologies – a philosophically and methodologically pragmatic approach – in their S-STEP research design. Indeed, Bullough and Pinnegar (2001) stated forthrightly: "Self-study is a mongrel: the study is always of practice, but at the intersection of self and other and its methods are borrowed" (p. 15). Those methods borrowed tend to be qualitative and lend themselves to other methodologies in the list previously described (life history, narrative inquiry, and action research). While drawing from multiple methodological traditions provides S-STEP researchers with flexibility in their research design and data collection and analysis procedures, Bullough and Pinnegar (2001) recognized that this presents particular methodological challenges, notably in the writing, sharing, and potential publication of results. It is worth quoting their argument at length:

> Methods blend, and with blending comes difficulty in establishing authority grounded in methodological traditions. Moreover, what counts as data expands greatly, and researchers face the difficulty of representing, presenting, legitimating, analyzing, and reporting one's own experience as data – and of doing so in honest, not self-serving ways. Seeking to establish authority on the basis of borrowed and mixed methods demands much of the researcher. Thus self-study researchers inevitably face the added burden of establishing the virtuosity of their scholarship within and through the writing itself; lacking established authority each researcher must prove herself as a methodologist and writer. (p. 15)

Bullough and Pinnegar (2001) implicitly make the point that while the inherent blending of methodological traditions in S-STEP scholarship may be read by some as a "mash-up," which signifies that the researcher has failed to align their work with other more recognized forms of inquiry in their purest senses, it was the shortcomings in some of those methodologies that led to the development of S-STEP movement in the first place. S-STEP is not the only form of hybrid methodology. Hybrid methods and methodological designs have a rich tradition in engineering (e.g., Oleskovicz et al. 2009; Zhou et al. 1992). Further, Denzin and Lincoln (2000) and Kincheloe (2001) employ the concept of bricolage, where qualitative researchers embrace a synergy between disciplinarity and interdisciplinarity – recognizing the socially constructed nature of, for example, educational research while embracing traditions from other disciplines (such as anthropology, sociology, and so on). The bricoleur blurs methodological genres as well as theoretical and philosophical traditions (Kincheloe 2001).

In the tradition of bricolage, S-STEP was developed as a form of inquiry (a methodology) that was itself blurred but also enabled or favored the borrowing of data collection methods (e.g., reflective diaries, observations, correspondence) in order to privilege the knowledge of teacher educators *in* practice and provide them with a place and space to use their voices in trustworthy and meaningful ways (Bullough Jr and Pinnegar 2001; Zeichner 1999). To return to a point made earlier, the S-STEP movement not only provided a coherent methodological grounding for a certain type of research in teacher education; it also provided a strong community with whom claims about trustworthiness could be shared, debated, and provisionally verified. Again, if the argument that S-STEP is coherent is accepted, then it follows that the hybridity of S-STEP is foundational in this sense, in that the blurring (or blending) of both methodologies *and* methods is inherent in strong S-STEP design.

Despite the acknowledgment that S-STEP methodology and methods constitute a blended or hybrid approach to scholarship, there remain continued questions about what S-STEP research is and what it is not. In particular, newcomers often wonder what distinguishes S-STEP from action research or autoethnography or narrative inquiry. Such questions might carry with them assumptions that methodological designs should be positioned as "either-or" (i.e., an inquiry should be S-STEP *or* action research) rather than "and" or "more-less" (Pinnegar and Hamilton 2009). It is worth selectively reviewing the literature that has addressed these types of questions and issues in light of the purposes of this chapter.

Action Research, Narrative Inquiry, Autoethnography, or S-STEP?

The apparent dilemma presented by the borrowing and subsequent hybridization of methods that constitutes S-STEP designs has been the subject of some discussion in the literature (Bullough and Pinnegar 2001). In this section I draw from two strong examples where S-STEP researchers have considered *why* S-STEP might be chosen over other similar methodologies for particular research problems and questions. Specifically, I consider essays by Samaras and Freese (2009) who distinguish action research from S-STEP and Hamilton et al. (2008) who compare other methodologies that privilege the self (namely, autoethnography and narrative inquiry). Importantly, in both cases the authors do not attempt to state that one methodology is better than another but argue why researchers would choose one over the other in relation to their research questions.

Like many members of the S-STEP community, Samaras and Freese (2009) acknowledge that their entrance into the field of S-STEP was borne from previous involvement in action research. This experience allowed them to identify commonalities between S-STEP and action research. As they have stated: "In both methodologies, the researcher inquires into problems situated in practice, engages in cycles of research, and systematically collects and analyzes data to improve practice" (p. 5). What seems to stand S-STEP apart from action research is the emphasis on the self (Feldman et al. 2004). While action researchers can implicitly or explicitly draw from their beliefs to inform their understandings of practice, they do not have to – it is not a necessary component of the inquiry. For example, one of the main conflicts in the field of action research came from external authorities (such as school districts) dictating that teachers *will* use action research to examine certain aspects of practice and using it as a means of monitoring teachers' actions, whether the individual teacher deemed those aspects problematic or not (Casey et al. 2018). In contrast, it is the individual or group of individuals conducting the S-STEP research that initiate and select the line of inquiry based on their experiences of practice (LaBoskey 2004). Vanassche and Kelchtermans (2015) remind us that the particular part of practice that is being studied in relation to self is left to the researcher and the problems faced in their context and professional role. By selecting the problem/s of practice to be explored, S-STEP researchers examine practice in a way that explicitly acknowledges or involves their identities in the

inquiry. As Feldman (2009) notes: S-STEP researchers should be self-critical of their roles as researchers and teacher educators. If the S-STEP researcher is not problematizing the ways their sense of self or identity/identities are wrapped up in the problems of practice being described, then the distinction between action research and S-STEP maintains its fuzziness. As Samaras and Freese (2009) suggest: "Action research is more about what the teacher does, and not so much about who the teacher is" (p. 5).

In stating that S-STEP research involves the linking of two key concepts – the self *and* practice (or more specifically, the self-in-practice) – Samaras and Freese (2009) note that this leads to another distinguishing feature of S-STEP: "self-study focuses on improvement on both the personal and professional levels. Self-study builds on the personal processes of reflection and inquiry, and takes these processes and makes them open to public critique" (p. 5). While action research aims to identify potential solutions to problems of practice, the emphasis is on professional improvement for the individual or the community in which the research is conducted (such as a school or group of scholars). S-STEP also aims for this while furthering the scope of improvement to acknowledge the individual in a *personal* way, a way that values the practitioner's emotions, relationships, and ways of being (Kuzmic 2002; Pinnegar and Hamilton 2009).

Hamilton et al. (2008) argue that directing one's research to the community of S-STEP researchers is one way to distinguish the methodological features of S-STEP from other methodologies. They argue that a main focus of S-STEP research is on sharing research so that it contributes to knowledge of teacher education and can be taken up by members of the teacher education research community. This focus serves as one way to identify similarities and differences between S-STEP, narrative inquiry, and autoethnography.

Recognizing some confusion readers have in differentiating work that uses these methodologies, Hamilton et al. (2008) examine a previously published piece of research by Hamilton (2005) to consider the ways methodological choice affects an inquiry that focuses on the self (such as S-STEP, narrative inquiry, and auto-ethnography) and when S-STEP may serve as the best choice for an inquiry into the self. The work by Hamilton (2005) that is critiqued by Hamilton et al. (2008) involved examining her practice in a qualitative research methods class, with the intent of helping her students better understand key concepts. In a novel approach that serves to stand this work apart from most other S-STEP works, Hamilton (2005) used the art of Winslow Homer as a source of interactivity and a reflective tool to help her interrogate her beliefs and practices. Hamilton et al. (2008) then consider the following key conceptual features of narrative inquiry, S-STEP, and auto-ethnography to identify the extent to which the work of Hamilton (2005) aligns with each methodology:

- *Narrative inquiry*: According to Clandinin et al. (2007), the underlying feature of narrative inquiries is the analysis of storied representations of lived experience. Narrative inquiries also involve recognition of three commonplaces: *temporality* (the recognition that experiences are situated in past, present, and future),

sociality (a concern with personal and social conditions, particularly between the participant in the research and the inquirer), and *place* (the physical context and location of the research) (Connelly and Clandinin 2006). Clandinin et al. (2007) further identify a framework for narrative inquiries that consists of the following eight elements: (1) justification for the inquiry, (2) naming the phenomenon under study, (3) a description of methods used, (4) analysis and interpretation processes, (5) positioning of the narrative inquiry in relation to other inquiries (conceptually and/or empirically), (6) identification of the uniqueness of the inquiry, (7) ethical considerations, and (8) the process of representation.

- *S-STEP*: Hamilton et al. (2008) interpret S-STEP according to the definition proposed by Hamilton and Pinnegar (1998) that was described earlier in this chapter. In addition to this definition, they use LaBoskey's (2004) elements of S-STEP research design to understand the extent to which the inquiry by Hamilton (2005) aligned with principles of S-STEP methodology. LaBoskey's (2004) elements of S-STEP are regularly used by researchers to guide their designs and drawn upon by readers to interpret the degree of quality in S-STEP research. LaBoskey (2004) proposes that S-STEP research is self-initiated and self-focused; improvement-aimed; interactive at some point in the inquiry; and characterized through the use of multiple, typically qualitative data gathering methods, and validation is interpreted as a process based in trustworthiness.

- *Autoethnography*: Ellis et al. (2011) describe autoethnography as "an approach to research and writing that seeks to describe and systematically analyze personal experience in order to understand cultural experience" (p. 273). What distinguishes autoethnography from other methodologies that privilege the self therefore is the focus on the self-in-culture. Although written several years after publication of the work by Hamilton et al. (2008), Holman Jones et al. (2016) offer the following points that further make autoethnography unique: it disrupts norms; it represents insider knowledge; it involves moving through difficulties to make life better; it involves breaking silence, claiming voice, and "writing" wrongs; and it is accessible to readers. This list suggests that a socially just conscience is inherent in autoethnographic work.

Hamilton et al. (2008) claim that while there are features of each methodology in the work of Hamilton (2005), the closest alignment is with S-STEP because there is a clear and explicit focus on improving practice and she embodied a desire to share the understanding she had gained about practice through conducting the research with other teacher educator-researchers. In working backward to the research design, the focus and desire she brought to the inquiry helped to shape the research questions she developed at the outset.

With this in mind, Hamilton et al. (2008) also suggest that Hamilton's (2005) research could be described as a narrative inquiry because it is a storied representation of lived experience; she gives attention to the three commonplaces of narrative inquiry and includes most of the eight elements of the narrative framework proposed by Clandinin et al. (2007). Thus, although Hamilton's (2005) research was initially shared as an example of S-STEP work, readers could interpret and justify it as

narrative inquiry. Indeed other S-STEP researchers more intentionally blur the lines between narrative inquiry and S-STEP in much of their work. For example, Kitchen (2005) examined his "story as a teacher educator" while he was engaged in and experiencing relational teacher education. He explicitly draws from Dewey's (1938) theorizing about the role of experience in education and Clandinin and Connelly's (1994) elaboration of personal experience methods. Thus, like Hamilton (2005), it is the focus on practice and the intent to share his understandings with members of the teacher education research community that help to position Kitchen's (2005) work as an exemplar of S-STEP while borrowing from traditions of narrative inquiry. Other similar examples include research by Chiu-Ching and Yim-mei Chan (2009), Craig (2010), Kitchen (2009), and You (2011).

While the overlap between S-STEP and autoethnography was not as clear in Hamilton's (2005) work, Hamilton et al. (2008) argued that her directing the research toward the community of teacher educator-researchers could be interpreted as explicit attention to the experiences of self-in-culture. However, as Hamilton (2005) did not explicitly focus on some of the features of autoethnography as outlined by Holman Jones et al. (2016), for example, they suggest that the lines remained blurred between the place and role of S-STEP and autoethnography in the inquiry. Moreover, the research questions were more focused on practice and its improvement (improvement in understanding and in enactment), which tends to align with S-STEP designs. As with narrative inquiry, other researchers who are committed members of the S-STEP community strongly make use of autoethnography in their S-STEP designs. For example, Lesley Coia and Monica Taylor's development of *co-autoethnography* clearly blends a focus on the self-in-practice with that of the self-in-culture. Much of their work makes use of feminist theory to examine the role of gender in their teacher education practice (Coia and Taylor 2013). They draw heavily from autoethnographic elements such as disrupting norms and moving through difficulties to make life better (Holman Jones et al. 2016) along with features of S-STEP proposed by LaBoskey (2004). Their work has a clear focus on the self and other, including the ways in which their identities are informed by the relationships they have with students and colleagues (Coia and Taylor 2009). Skerrett's (2008) inquiry is a strong example of S-STEP research that rests between biography and history (Bullough and Pinnegar 2001), considering the ways in which her family and school history and cultural background have informed her teaching and teacher education practices. There is clearly a focus on the self-in-culture in Skerrett's (2008) work; however, her turn to practice suggests it might be viewed as both autoethnography and S-STEP. Hayler (2012) has also done this, focusing on the ways that the identities of teacher educators in England are shaped through their relations with others. These authors' choices to position their work in and share that work with members of the S-STEP community suggest it is the attention to how their understanding of the self-in-culture informs their understanding of teacher education that makes their work stand as a strong exemplar that members of the S-STEP community can learn from.

Taken together and to summarize their analysis, Hamilton et al. (2008) contend that on the surface there may appear considerable overlap or interchangeability between the three methodologies, and at times, one could be positioned as another.

To conclude, they state: "Certainly the commitment to self as an element of the work exists in all three approaches. The differences emerge in seeing how these research practices are enacted and how the thinking underlying the practices is revealed" (p. 25).

Through the analysis of the work by Samaras and Freese (2009) and Hamilton et al. (2008), it is apparent that S-STEP *is* a mongrel (Bullough and Pinnegar 2001) and S-STEP researchers make philosophical, moral, and pragmatic choices to position their work as S-STEP. It is clear that the common features inherent in S-STEP research articulated by LaBoskey (2004) have proven extremely helpful in helping researchers design their inquiries and readers make up their own minds about the quality of the research being shared. However, just as importantly it seems that there is an issue that goes beyond design, and that is the role the S-STEP community plays in helping to establish and position a certain type of research on the self as S-STEP.

Critical Friendship

A central methodological or research design characteristic identified by LaBoskey (2004) and acknowledged by others (e.g., Loughran 2010; Pinnegar and Hamilton 2009; Samaras 2010) is the need for interactivity at some stage of the process. In highlighting interactivity in S-STEP, many examples are framed as collaborative self-studies (e.g., Petrarca and Bullock 2014). The role of interactivity in these types of works is such that LaBoskey (1998) claimed:

> 'interactive self-study' may be a more apropos referent for multi-party self-study than 'collaborative', especially because in many cases, the researchers are not just interacting around an external data set, the interactions are the data set, or at least a part of it. (p. 151)

This comment underscores the involvement of others in the S-STEP process: rather than being "simply" convenient collaborators, all are engaged in the process for individual and collective outcomes on personal and professional levels.

The involvement of others is often framed through critical friendship, not only to meet the expectations laid out by the S-STEP research community in trying to establish rigor but also to engage in a collaborative inquiry into the complexity of teacher education practice. Critical friendship is widely used in S-STEP research designs, though not all critical friendships are undertaken in the same way or for the same purposes. Several teacher educators have demonstrated that the hybridity in critical friendship can be difficult to manage. For example, Fletcher et al. (2016), Nilsson (2013), and Peeters and Robinson (2015) each showed the difficulty in balancing supportive feedback that is at the same time critical and identifying how easy it can be to shift too far to one side and the problems that can arise as a result. In the research by Fletcher et al. (2016), it took a third critical friend (who they described as a meta-critical friend) to push the two teacher educators whose practice was being examined to "move beyond the niceties" (p. 313) and the generally convivial nature of the critical friendship in the early parts of the process. Like

Schuck and Russell (2005), Fletcher et al. (2016) and Nilsson (2013) recommend that people entering a critical friendship tread cautiously and consider the respective participants' knowledge of the pedagogical/professional situation at hand and their openness to learn while also reflecting on their trustworthiness, honesty, and sensitivity. In considering hybridity, managing how the teacher educators in the relationship can be critical friends highlights the personal-professional and emotionally detached elements of examining teacher education practice. Indeed, in a review of the term "critical friend" and its framing, Stolle et al. (2018) used a continuum to show several hybrid relationships *within* critical friendship, including close friend-stranger, insider-outsider, expert-nonexpert, and productive-not productive. Along with Fletcher et al. (2016), their research emphasized the often taken-for-granted nature of critical friendship, and they urged S-STEP researchers to more carefully consider the role and nature of critical friendship and other types of collaboration in S-STEP inquiries.

In considering the assumptions underpinning collaborative self-study and critical friendship, it may be that collaborative self-studies arguably embody (at least in name) a more egalitarian process in interactivity, where the participants are collaborating with the assumption that both contribute to and learn from the inquiry. Critical friendships *can* represent a more detached role for the critical friend, particularly when their practice is not being placed under the microscope. This, however, may be warranted depending on the problem of practice being studied. In this way, the framing of critical friendship should be carefully considered because a detached critical friend might be more appropriately referred to as an "external peer debriefer," which may contrast with the very nature of S-STEP, particularly in its privileging of the voices and knowledge teacher educators have of their context, subject matter, pedagogy, and practice.

Hybridity in Analysis

There is a challenge for S-STEP researchers to analyze their data in ways that allow an appropriate and meaningful examination of the self-in-practice. Established frameworks and protocols for qualitative analysis, such as rich and thick description (Geertz 1973), constant comparison (Corbin and Strauss 2008; Glaser 1965), or various versions of thematic analysis (Braun and Clarke 2006; Miles and Huberman 1994; Patton 1990; Silverman 2000), offer some helpful guidelines for identifying salient issues, incidents, and themes within data sets; however, many of these approaches lack the necessary sophistication and nuance to enable researchers to examine the self-in-practice. This is because these forms of analysis often do not give explicit attention to the role of emotion in that they encourage a relatively "detached" (and thus positivistic) account of the data. However, because they offer established systems of analysis, there may be appeal to S-STEP researchers who continue to be faced with doubts raised through institutional politics and policies, a prominent issue in conducting research using a hybrid methodology. This may be one reason why many S-STEP researchers explicitly maintain and use tools from

other closely linked methodologies, such as narrative inquiry and action research, where analytic frameworks are more clearly articulated and have longer histories upon which to base their work.

In response to the challenges of conducting meaningful analysis of the self-in-practice, several authors have embraced the idea of hybridity (albeit implicitly) as an analytic tool in their S-STEP work. For example, Senese's (2000) reference to axioms and Berry's (2007) notion of tensions serve as helpful metaphors that S-STEP researchers can use to analyze and unpack the dilemmas they face in aligning beliefs and actions in teacher education practice and matching those to the needs of the pre-service teachers they teach. In examining the ways his practices as a teacher educator (in his case, a school-based staff developer) informed his practices as a classroom teacher, Senese (2000) identified three axioms that helped him better understand teaching and learning: go slow to go fast; be tight to be loose; and relinquish control in order to gain influence. In outlining these axioms, Senese explained that each was "... counterintuitive. The tension inherent in each rises from the opposing forces at play. Understanding and employing these opposing forces in the proper perspective is key to helping teachers grow professionally and in helping students grow academically" (p. 229). As Senese suggests, finding how to balance the competing perspectives proved challenging, but once he did, he claimed he was better able to articulate his beliefs about teaching in ways that bridged personal and professional.

In a similar approach to Senese's (2000) use of axioms, Berry (2007) employed the term "tensions" to help her articulate and understand her knowledge of teaching about teaching. Berry (2007) describes tensions as capturing:

> ... the feelings of internal turmoil that many teacher educators experience in their teaching about teaching as they find themselves pulled in different directions by competing concerns, and the difficulties for teacher educators in learning to recognize and manage these opposing forces. (p. 32)

Through using the idea of tensions as an analytic frame, Berry (2007) was able to articulate several of the most powerful tensions she experienced in her teacher education practice that were previously tacit and difficult to name. Specifically, she identified tensions in her practice existing between telling and growth, confidence and uncertainty, action and intent, safety and challenge, valuing experience and reconstructing experience, and planning and being responsive. Although teacher educators may at times move from one source of tension to the other (e.g., feeling more uncertain than confident), there may be some comfort in being situated in the middle – in the in-between space. Importantly, acknowledging the axioms and tensions helped Senese (2000) and Berry (2007), respectively, articulate their knowledge of teaching and teacher education practice for others to learn from.

In their notion of "turning points," Bullock and Ritter (2011) provide a helpful analytic framework specifically geared toward S-STEP researchers in that it clearly acknowledges ways to analyze, unpack, and better understand the self-in-practice. Bullock and Ritter outline the following four features of a turning point: (1) there is

an affective element to the data (e.g., emotional, motivational); (2) the data frame a problem of practice; (3) the author of the data is implicitly or explicitly asking for help, advice, or the opinion of a critical friend, student, or other participant; and (4) the data are bound by the action-present. The first two features clearly acknowledge the hybrid nature of the self-in-practice in calling for data that are emotional and grounded in the problematic and complex nature of practice. Moreover, the place of interactivity as a necessary component of S-STEP is embedded in the third feature, while the fourth is grounded theoretically in Schön's theorizing of practice. As many who are new to S-STEP describe challenges in understanding what is involved in S-STEP and how to conduct it (e.g., Stump et al. 2018), these types of analytic frameworks may be helpful because they provide clearly articulated processes or "signposts" that help S-STEP researchers see practice differently as a result of their inquiries and contain several of the hybrid relationships inherent in S-STEP design.

In yet another alternative to more traditional approaches to analysis of qualitative data, Mitchell et al. (2009) argue for the benefits of an arts-based approach to S-STEP inquiries. Specifically, they describe the processes and outcomes from visual methods, using "images [that] connects us to the self, yet distances us from ourselves" (p. 119). Importantly, Mitchell et al. (2009) suggest that when researchers use these approaches with a critical gaze, personal and social change are possible. They used self-study albums to develop insight about working in South African communities where HIV/AIDS is prevalent. In terms of hybridity, the relationship between private and public is brought to the fore in arts-based approaches, where sharing private experience in a public forum is a necessity *and* strength of the work, with an aim that the understanding generated leads to further social action. Mitchell et al. (2009) provide a thorough list of considerations for S-STEP researchers engaging in visual approaches to their work, including the need to look inward and outward, engage in dialogue with participants in the process (e.g., subjects of a photo, an artist), and consider the choice and alternatives in selecting final images for presentation, embodiment, and performance.

Taking inspiration from these and other examples, S-STEP researchers are engaged in new and innovative considerations of the types of data and how they are analyzed to render complex and new understandings of the self-in-practice. For example, Pithouse-Morgan and colleagues (Pithouse-Morgan 2016; Pithouse-Morgan et al. 2012) used poetry and reflective letter writing, respectively, to showcase different ways of engaging in, documenting, and making sense of personal experiences of teaching and teacher education practice, making strong arguments that different representations and interpretations of the self become possible through the use of these innovative approaches to data gathering and analysis. Further, Forgasz et al. (2014) describe the place of embodied approaches to S-STEP to engage with research on emotions in teacher education practice. Taken together, arts-based approaches to gathering and analyzing S-STEP data allow researchers and practitioners to frame and interpret the processes and outcomes of research very differently than is typically done in "traditional" approaches. Given the importance of making public the findings from S-STEP inquiries, the careful consideration of representation and audience that goes into any arts-based pursuit suggests that these

approaches hold particular promise to shed light on both understanding and representing the complex nature of teacher education practice.

In the following section, I continue to explore the hybridity of S-STEP research, turning my attention to theoretical hybridity. I consider the ways in which several important theoretical concepts, such as self and identity, and their various manifestations have helped to shape S-STEP inquiries and the knowledge that can be gained from them.

Theoretical Hybridity

One early critique of the S-STEP movement was that its work was interpreted as being largely atheoretical (Zeichner 2007; Loughran 2010). In particular, there was a lack of theoretical continuity in the body of S-STEP work, especially in the ways individual pieces of S-STEP scholarship connected to others and to the broader teacher education literature and represented growth or deepening of knowledge of teacher education practice. One reason for these critiques may be that the central role of theories of self and/or identity is often masked or implicit. This is not to say that S-STEP researchers have failed to use self or identity theories to frame their scholarship. There are many excellent examples where a diverse range of self/identity theories have been used to inform an understanding of the self-in-practice (see, e.g., the special issue of *Studying Teacher Education* on teacher educator identity, Erickson et al. 2011). However, at times the self in many self-studies could be better grounded in relation to others through a clearer, more considered application of self/identity theories that could help unravel some of the complexity of researching the self-in-practice.

In arguing for the scholarly value of autobiographical accounts of teaching, Kelchtermans (2009) suggests that we not just focus on *how* teaching and teacher education is done but also *who* is doing the teaching. By its very nature, an S-STEP inquiry is focused on the *who* and *how* of teacher education practice, privileging the self-in-practice and making central the interrogation of the complex natures of the self and practice. Importantly for the purposes of this chapter, theories of the self and identity capture the essence of hybridity by working at the intersection of internal-external views of the individual.

The work of many identity theorists can be helpful to S-STEP researchers, particularly if one places importance on how the self negotiates practice *with others* (Hamilton and Pinnegar 1998; Pinnegar and Hamilton 2009). For example, G.H. Mead (1934) offered the relationship between the "I" and the "me" to illuminate the relationship between internal and external ways of seeing the self, where:

> The "I" is the response of the organism to the attitudes of others; the "me" is the organized set of attitudes of others which one himself [*sic.*] assumes. The attitudes of the others constitute the organized "me", and then one reacts toward that as an "I." (pp. 174–175)

When both sets of "attitudes" are internalized, the self is produced, as Woodward (2002) states: "'I' understand myself through imagining how I am understood by

others – as 'me' (p. 9)." Jenkins (2008) provides an extensive discussion of what he terms the internal-external dialectic of identification, drawing historically from the work of Cooley (1902/1964), Mead (1934), Goffman (1959), and, to a lesser extent, Erikson (1968) to frame his arguments. Jenkins (2008) recognizes that individual and collective identities have traditionally been understood as different phenomena; however, like Woodward (2002), he believes that the processes that make individuals unique are similar to those that collectivities share. Indeed, "the individual and the collective are routinely entangled with each other" (Jenkins 2008, p. 37). Wenger (1998) shares this sentiment, claiming:

> Talking about identity in social terms is not denying individuality but viewing the very definition of individuality as something that is part of the practices of specific communities. It is therefore a mistaken dichotomy to wonder whether the unit of analysis of identity should be the community or the person. The focus must be on the process of their mutual constitution. (p. 146)

It is therefore the interplay between these two perspectives that shapes the processes of identification. For example, identifying as a teacher educator – through analyzing one's beliefs, practices, values, experiences, and relationships – takes not only the teacher educator's internalized perspective of the self into account but also the teacher educator's interpretation of others' perspectives (those others might be students, colleagues, administrators, or critical friends). Where these two perspectives intersect is where identification occurs. Thus, internal-external identification of self becomes another way to think about the hybrid nature of S-STEP, and upon inspection exploring the interrelationship of internal-external processes of identification has been central to much S-STEP work.

Gee's (2000) framework extends the way identity is forged at intersections, introducing four ways to view identity for educational research: nature-identity, institutional-identity, discourse-identity, and affinity-identity. As the name suggests, nature-identity is shaped by forces in nature (e.g., through our genes). Institutional-identity is attributed by others in positions of power or authority. Gee (2000) used the example of a professor or teacher as representing institutional-identity. Discourse-identity relates to one's individual traits that are suggested by other people. For example, peers might describe someone as friendly – a trait that is attributed to the person by others. Affinity-identities constitute specific practices an individual engages in, which could be anything from being a fan of a certain type of music to a specific set of pedagogical practices. As can be seen, toward the end of the examples of each of the identities, they are hard to separate, and Gee (2000) recommends they be thought of as integrated rather than as a list. Given the crucial role that the self and identity play in S-STEP, it becomes clearer how identity can serve as one other way to represent hybridity in S-STEP research.

Several strong examples exist of S-STEP research that have clearly been drawn from the identity theories described above and others to develop deep insights into the complex and problematic nature of teacher education practice. For example, Rice et al. (2015) provide an outstanding example of using identity theories to explore

experiences of non-personhood through S-STEP. In particular, the framing of self-person (or non-person in this case) used by Rice et al. (2015) is reflective of Mead's notion of the I-me, which captures the internal-external dialectic of identity processes. The authors used stories to help unpack and examine their teacher educator identity formation, recounting instances where they were being asked implicitly or explicitly to enact shifts in their teacher education practice. In acknowledging the influential role that the perspectives of others play in identity processes and the emotional toll in doing so, Rice et al. (2015) state: "we took student comments to heart and tried to look beyond the [non-personhood experiences] to see what students were saying and determine whether we needed to shift our being and doing as teacher educators" (p. 29). Although individuals can use their agency to push back against the perspectives of others, often that is easier said than done. While people in positions of authority tend to have substantial influence on identity formation (e.g., colleagues and administrators), Rice et al. (2015) demonstrate the very powerful influence students can have on how teacher educators engage in identity processes and the ways those processes shape the pedagogies of teacher education.

Williams and Ritter (2010) used S-STEP to understand the ways their experiences as school teachers informed their ongoing identification as teacher educators. Drawing from social learning theory which highlights the ways professional learning and identities interact (Lave and Wenger 1991; Wenger 1998), Williams and Ritter (2010) demonstrated several tensions they experienced in becoming teacher educators, particularly in terms of being simultaneously expert teachers and novice teacher educators and developing new ways of relating to colleagues and students. In managing the transition from teacher to teacher educator – a frequent and rich source of experiences for S-STEP researchers (e.g., Guilfoyle et al. 1995; Williams et al. 2012) – they found that instead of replacing one way of identifying with another, there could be multiple ways of identifying at the same time. Reconciling this tension was identified as being helpful to others as they made the transition from teacher to teacher educator: "One identity is not discarded in favor of the other. . . but utilized in ways that will help former classroom teachers to 'repackage' who they are as teacher educators" (Williams and Ritter 2010, p. 90).

Identity theories have been used in conjunction with understandings of cultural biography to enable insights into practice. For example, Skerrett (2008) makes interesting links between her biography, socialization, and identity to analyze the ways her family background and racial and immigrant culture shaped the ways she was able to interpret and understand culturally relevant practices in a teacher education program for urban schools in the United States. Skerrett's (2008) enthusiasm for teaching in urban schools was compromised by many factors, including a Eurocentric curriculum that lacked personal relevance for many of her students from radicalized and immigrant backgrounds, and a lack of opportunities to establish professionally rich learning communities with colleagues in her school. When considering identity as hybrid concept, the many layers of how one can identify (personally and professionally) are striking in Skerrett's (2008) research, particularly in the ways that each layer of identity shaped her beliefs and practices as a teacher.

Gregory et al. (2017) demonstrated how S-STEP could be used to help doctoral students develop identities as teacher educators *and* researchers. Several layers of hybridity are evident in the work of Gregory et al. (2017), including doctoral students-teacher educators, teacher educators-researchers, and learners-researchers. The latter layer of learner-researchers is interesting and quite novel to the S-STEP field, because this focus helps unravel some of the complexities of not only learning to become teacher educators but also of learning to become S-STEP researchers. Crucial to this experience was the development of a sense of trust within the group, where they could expose doubts and uncertainties about teacher education practice and about S-STEP itself. This angle of research represents a fairly new direction for S-STEP, and there remains much scope to explore the ways in which S-STEP is not only conducted but is learned.

In the research conducted by Rice et al. (2015), Williams and Ritter (2010), Skerrett (2008), and Gregory et al. (2017), hybridity is not only present in identity theory (particularly in demonstrating the internal-external processes of developing a sense of self and ways of identifying), it is also evident in the *ways* teachers and teacher educators identify. For example, Rice et al. (2015), Skerrett (2008), and Gregory et al. (2017) reveal tensions experienced in their personal-professional identities and the ways others identified the authors as people and professionals. Although many of us may realize the impossibility of separating personal-professional, Rice et al. (2015) showed that their students fell short of acknowledging the people who were their teacher educators, while Skerrett (2008) demonstrated ways in which the people experiencing the curriculum were often shut out by the professionals who designed it. The research by Williams and Ritter (2010) and Gregory et al. (2017) represents several layers of hybridity, particularly those of being hybrid teachers-teacher educators, experts-novices, and learners-researchers.

There is a strong foundation of S-STEP research that is framed by theories of identity and self; however, as a field, S-STEP researchers might do well to make more explicit reference to some of that work, demonstrating clearly how new self-studies use existing theoretical frameworks and build on S-STEP research previously conducted. Although some identity theories have been offered in this section, this list is not exhaustive, and there is a large and diverse body of theoretical work to draw from. This may further enable S-STEP researchers to make convincing arguments regarding the generation of new insights and more complex understandings of the self-in-practice and the development of pedagogies of teacher education.

Conclusions

In this chapter I have tried to represent many of the ways that S-STEP can be considered as hybrid methodology. I considered the hybridity of S-STEP using definitional, methodological, and theoretical lenses. Using hyphens to demonstrate hybrid relationships in S-STEP where the hyphen represents the betweenness of S-STEP work (Bullough and Pinnegar 2001), in the following table, I list ways in

Table 1 Examples of hybrid relationships in S-STEP

Self-practice	Epistemology-ontology	Self-other
Theory-practice	Episteme-phronesis	Teacher-teacher educator
Beliefs-actions	And-more-less	Personal-professional
Who-how	Action research-narrative inquiry-autoethnography	Expert-novice
Methodology-community	Critical friend	Teacher educator-researcher
Methodology-pedagogy	Internal-external identification	Learner-researcher
Methodology-way of knowing	I-me	

which hybridity in S-STEP has been identified throughout the chapter, roughly in order:

To this list in Table 1, I add two other important hybrid relationships that Vanassche and Kelchtermans (2015) identified as central to the S-STEP enterprise and that represents the knife edge upon which S-STEP researchers are always balancing or the ongoing tension that is felt. In their major review of S-STEP literature, Vanassche and Kelchtermans (2015) state:

> [There are] two tensions on which self-study researchers need to consciously position themselves time and time again: the tension between relevance and rigour on one hand, and the tension between effectiveness and understanding on the other hand. The notion of tensions is intended to capture how these issues are part of the ever-present ambiguity of self-study research and cannot be completely reconciled. Designing, conducting and reporting a self-study means managing these opposing demands and, as will become clear, this shapes the collection and analysis of data in self-study research as well as its knowledge outcomes. (p. 518)

In discussing the tensions above, Vanassche and Kelchtermans (2015) state that S-STEP research must balance relevance for the person or people conducting the inquiry (i.e., the self-oriented nature of S-STEP) with the rigor demanded by members of the educational research community. In addition, the contribution to personal and professional understandings of pedagogy (i.e., for the individual and members of the teacher education community) must be balanced with a quest for practices for which there is some evidence that they are effective for those who are learning to teach. As Vanassche and Kelchtermans (2015) suggest, the hybrid relationships of rigor-relevance and effectiveness-understanding are phenomena experienced by all S-STEP researchers and which capture in a holistic way the myriad smaller hybrid relationships identified throughout the chapter. Senese (2000), Berry (2007), and Vanassche and Kelchtermans (2015) help us to see that the management of tensions between both complementary and competing demands is inherent in S-STEP research. Importantly, these tensions do not need to be resolved or reconciled, but they help those engaged in S-STEP research perhaps understand why examining the self-in-practice is such a complex and complicated undertaking

and that occupying the "radical middle" (Bullock and Christou 2009) or the betweenness of S-STEP (Bullough and Pinnegar 2001) is simply part of the process. To this end, it might be suggested that hybridity is a foundational and crucial feature of S-STEP that not only serves to align it with other similar approaches but also helps to stand it apart.

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Quality, Trustworthiness, and S-STTEP Research

10

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Abstract

In this chapter, we explore quality and trustworthiness in Self-Study of Teaching and Teacher Education Practices (S-STTEP) research as embodied, lived out in practice, rather than solely a conception of research validity. S-STTEP researchers are uniquely positioned as researcher and participant. From this perspective, we privilege practical knowledge that is rooted in the lived experience of teachers and teacher educators and that brings together theory and practice. While understood as a study of personal practice and experience, S-STTEP research also studies contexts and communities in which our life and work is situated. We argue that quality and trustworthiness in S-STTEP research, in part, is a responsibility lived out relationally with those whom we live and work. In this chapter, we trace the thinking around quality and trustworthiness in qualitative research, generally, and S-STTEP research, specifically. We think about the ways S-STTEP researchers attend to quality and trustworthiness through S-STTEP methodological components. At the same time, we acknowledge that methodology alone cannot account for a sense of responsibility researchers have to their communities of practice and for whom our work resonates. In this way, this chapter seeks to shift understandings of (and affirm) the importance of rigor in S-STTEP research.

Keywords

Quality · Trustworthiness · Teacher education · Teacher education research · S-STTEP methodology · Intimate scholarship · Ontology · Teacher knowledge

Introduction

When imagining this chapter, we thought about the ways we live out quality and trustworthiness as an ethic of research – not as a measure of the validity of research. We reflected on our own experiences of engaging in Self-Study of Teaching and Teacher Education Practices (S-STTEP) and other forms of qualitative research. In so doing, we attended to ways that we positioned ourselves, shared (or chose not to share) experiences, positioned other people/places, and the sitz im leben of our own experiences inside and outside classrooms. At the time of inquiries. We begin with a narrative of Derek's sensemaking, the development of his practical knowledge around quality and trustworthiness as a researcher and in research, in order to provoke thinking and contemplate an ethic of quality and trustworthiness embodied in the lives, relationships, and research practice of S-STTEP researchers.

Derek's Sense-Making Around Quality and Trustworthiness in Research
I was running a few minutes late for our first research conversation, as traffic was not ideal on such a rainy day. A few weeks earlier, Mr. CEO had

responded to an advertisement for participants I placed in a community newsletter for gay men. He agreed to participate in an inquiry around the experiences of individuals as they made curriculum and identity around gender and sexuality. Mr. CEO was waiting at the coffee shop when I arrived. Perhaps because of the rain, the shop was crowded and there was no place for us to talk. Mr. CEO suggested that we try the hamburger restaurant next door. I had never been there, but any place seemed good at the time. There were only a few people at the restaurant, and our presence was a bit awkward because neither of us were hungry nor did we want to order anything. The server gave us a strange look as we mentioned that neither of us were hungry.

As we began to chat, I asked Mr. CEO how he came to the city. He responded, "Do you want the long version or the short version?" As Mr. CEO began to tell his experiences—share very personal stories about his family and life—I noticed that he looked around a bit and whispered as he shared. After a few minutes, Mr. CEO stopped and requested that we finish the conversation in my car. We quickly gathered our belongings, handed a few dollars to the server, and were on our way. Lumbering through the pouring rain, we came to my car. We settled ourselves and continued the conversation.

As I reflected on my experience as a new researcher, I began to think about the ways I had imagined the research might unfold. I felt a bit guilty for not attending to Mr. CEO's experience in the conversation–that I had not ensured that we were in a safe and private place for his experiences to be shared. I had detailed the intricacies of the research plan in the methodology chapter of my dissertation proposal but had not considered rainy days or a participant jumping into the depth of his experiences in the first meeting; I was beginning to understand the lived realities of research were more complex than for which I could have planned. This notion brings to my mind what Aoki (1993) called "the landscape that privileges the curriculum-as-plan" (p. 257). Curriculum-as-plan, Aoki suggested, is the goals, methods, resources, and assessments detailed in these plans are meant "for faceless people, students shorn of their uniqueness or for all teachers, who become generalized entities often defined in terms of generalized performance roles" (p. 258). I began to see the ways that my understanding of research-as-plan was limited, not attending to the particularities of lived experience. The lived curriculum, according to Aoki (1993), emerges from the "multiplicity" of particular student personalities and experiences, a uniqueness known "from having lived daily life with…" (p. 258). When Mr. CEO asked me whether I wanted the long version or the short version, I have come to understand that he was inquiring whether or not I was ready to engage in his story. I wondered why he, by attending to my research-as-plan, had not attended to the lived experience of research, the uniqueness of the relationship I was composing with Mr. CEO.

My growing awareness of this experience with Mr. CEO led me to think about the experiences we choose to share in research. This experience was

not part of my dissertation, but certainly something I learned in the practice of research. I wondered, in what ways are we willing, as researchers, to be vulnerable about the tensions and complexities of meaning making as S-STTEP practitioners and researchers? Because the very nature of our work, we are situated within the academic contexts and we carry those contexts with. I recognize our responsibility to rigorous research; at the same time, I wonder about the ways we position ourselves in the research—perhaps similar to what Craig (2013) called the best-loved self in teacher education. Trustworthiness, in part for me, was telling these sometimes tension-filled stories of learning with my participants. Those stories that showed the complexities of learning how to do difficult work and the responsibilities I had to those with whom I work(ed). (Portions of this narrative have been reconstructed from a previous publication; see Clarke and Hutchinson (2018).)

As S-STTEP researchers, we engage in the work as both researcher and participant. To remain present in our research as both a researcher and participant, we attend to the personal and relational connections between and within experiences. Derek made sense of quality and trustworthiness in research as he engaged in and reflected on his research practice. In attending to his relationship with Mr. CEO, Derek began to understand the responsibility he had to the people with whom he worked. Likewise, S-STTEP researchers do research with and among others; we argue that while understood as a study of personal practice and experience, S-STTEP research also studies contexts and communities in which our lives and practice are situated. In S-STTEP research, we compose stories of practice within our communities and contexts of practice. In doing so, we shape the ways that academic communities and communities of practice understand us (as researchers and practitioners) and themselves.

In this chapter, we explore facets of quality and trustworthiness in S-STTEP research. S-STTEP work has a unique perspective because we always stand in the midst of our practice, understanding our position within our practice to make sense of our knowing. We must stand in the space of our practice, acknowledging that we are never alone in that space. Our work is always situated among students, families, colleagues, and communities with whom we share life. Intimate scholarship, like S-STTEP research (Hamilton 1995; Hamilton and Pinnegar 2014a; Hamilton et al. 2016), has a relational nature that includes quality and trustworthiness within that relation. We assert that the situatedness of our work implies a responsibility to the communities of our practice and research beyond traditional notions of academic legitimacy. We argue for a more holistic view of quality and trustworthiness, one we embody and live out in research.

We proceed by developing the authors' understanding(s) of quality and trustworthiness in relationship to S-STTEP educational practice and research. In doing so, we intentionally continue to decenter and complexify traditional notions of quality and trustworthiness in research and open new possibilities for reframing S-STTEP

research and ideas. In the same way that S-STTEP researchers are rooted in practical knowledge – sensemaking around self and practice through experience in our professional knowledge landscapes (Clandinin and Connelly 1995) – we rely on our practical knowledge around quality and trustworthy research to guide our exploration in this chapter. As such, we uncover some of the positionings around the practice-theory conundrum, which shape our understandings of research and knowing. Furthermore, we explore quality and trustworthiness in components of unfolding inquiries – spaces and practices for building trust and demonstrating quality in S-STTEP research. Here, we select aspects of S-STTEP methodology that allow for the creation of quality and trustworthiness while acknowledging that methodology alone cannot account for a sense of responsibility researchers have to their communities of practice for whom our work resonates. We develop connection and trust in every aspect of the study: conceptions of inquiries, questions we ask, literature that roots our studies, theories that animate thinking, ways we contemplate information upon which we draw, conclusions we open, assertions for understanding, and recommendations for practice we offer. Finally, we return to our commitment to rigorous research that offers valuable and valued perspectives to teaching and teacher education research.

Making Sense of Quality and Trustworthiness in Research

Researchers have long been concerned with the quality of research as a means to authenticate generalized truth claims. Nearly four decades ago, Guba (1981) described a new paradigm for research; he wrote that these new writings:

> bear little resemblance to the kinds of articles we have been accustomed to seeing in our leading professional journals. Both the novelty for the paradigm and the strangeness of the reporting format pose special problems for editors and referees of journals, peer review committees, or dissertation committees considering proposals, and naturalistic inquirers themselves as they attempt to design and monitor their inquiries. What precisely are the criteria that ought to be applied to this class of investigations? (p. 75)

Wrestling with these new approaches, Guba and Lincoln (1981) outlined four criteria of trustworthiness for naturalistic research: credibility, transferability, dependability, and confirmability. These perspectives drew from "natural and experimental sciences" (Marshall and Rossman 2016, p. 43) and thus recast traditional notions of research in broader language that presumed to justify qualitative research in similar ways to traditional academic research. In further writings, Lincoln and Guba (1985) moved past justification of qualitative research to a full-throated critique of positivist approaches to research.

In many cases, those qualitative researchers concerned with rigor look to terms like trustworthiness and authenticity (Lincoln and Guba 1986) to describe approaches to their research. This language attempted, to some extent, to disrupt positivist notions of validity and research quality where sterile experiments

supposedly controlled variables in ways to access truth. At the same time, terms such as trustworthiness – along with strategies like crystallization, triangulation, and member-checking – have been used to determine "what really happened" or if someone's experience is verifiable and therefore might be claimed as truth. However, shifting ontological and epistemological perspectives have led to questions about the appropriateness of these perspectives for judging the quality of many expressions of qualitative research; or as Marshall and Rossman (2016) noted, "[w]ith the post-modern turn/s. . .these canonical standards [reliability, validity, and generalizability] have been challenged, as has the very notion of putting forth criteria at all" (p. 43). We offer similar critiques around the notion of trustworthiness; the use of verisimil-itudinous strategies as evidence of reality seems incomplete, to us, as experience is mediated through and situated in the complexities of lives. Therefore, we continue to wonder about the ways we lived out trustworthiness as relational ethic in research among people, rather than a state or measure of research. We cannot deny researchers' relationships with those who take up their work (who, in this western academic context, can deny the importance of academic-peer acceptance and pub-lication for the research/researcher); however, in articulating our view, we extend this notion to the ways researchers embody trustworthiness throughout the research process.

While we look at the methodological nuances of S-STTEP and situate our work along the research-scape in future sections, at this point we want to acknowledge that S-STTEP came alive in the early 1990s where generally the crisis of representation emerged as new ideas in research clashed with new ways of engaging in it and where we, more particularly, questioned what we knew and how we knew it. The tensions with that general reference to qualitative/quantitative seem fraught with modern/postmodern thinking and an aspiration to be on the "right" side. A binary distinction in the research realm existed where researchers were either qualitative or quantitative in methodological approach. Importantly, this is not a reference to mixed method-ologies. Rather, we suggest S-STTEP research and other forms of intimate scholar-ship (Hamilton and Pinnegar 2014a), identified by the levels of vulnerability and depth of revelation as related to practice and experience, move beyond only two methodological research choices that lock us into simple definitions of inquiry (examples of this early work include Arizona Group 1994a, b; Hamilton 1995; Knowles and Cole 1994).

In the turns around the "posts" and this representational crisis, the shifting definitions became more apparent along with a more fluid way of understanding thinking and reality. As we attempted to turn our heads toward the "posts" and to understand what/why we could see the value in doing research differently, many researchers, like Lincoln and Guba (1985) and Bogdan and Biklen (1982), identified perceived equivalencies between qualitative and quantitative. The research of many interested teacher educator/scholars took up the recognition of equivalencies.

In response, St. Pierre (2008) cautioned that creating "a new language may or may not help in such critique, for example, substituting 'trustworthiness' for 'validity,' because both words refer to legitimation or truth" (p. 323). Barad (2003) and St. Pierre (2013) noted that positivist researchers who have not engaged in the

various research turns – the linguistic turn, the historical turn, and so on – confound tensions because they lack currency in ways of thinking and ways of doing in research studies. They see the attention to trustworthiness as a way to satisfy truth demands rather than a letting go of those demands with a personal orientation to integrity of scholarship. Lather (2013), too, struggled with these issues and suggests that we open and "position alternative methodology as non-totalizable..." (p. 635) and wonders whether the, "old chestnut that questions drive (p. 637)," methodology has evolved.

Using language that indicates an attempt at equivalency between qualitative and quantitative, Hamilton and Pinnegar (2000) wrote:

> What kinds of things would our students need to be able to trust us, as teacher educators about? One of the simple things would be the depth and adequacy of our own knowledge. We would have complex and sophisticated knowledge about any subject that we teach future teachers (we would know, understand, and utilize the knowledge base in our teaching). That is not something students would require of us but something that if to be trustworthy, we would demand of ourselves. Another aspect of this knowledge would be a general understanding of schools and teaching. Teacher educators would have a clear understanding of what education is like in the community or communities where their students will teach. (p. 237)

At the time we felt confidence in this assertion. We struggled, like many others, to navigate the posts. Perhaps for too long, S-STTEP researchers have tried to draw equivalencies between qualitative and quantitative research – data = data, analysis = analysis, voice = voice. Certainly, the Arizona Group (1996) appears to have done that as well as our writings in later works (see Pinnegar and Hamilton 2009). Although we, and others, attempted to push beyond the traditional language, there has not been grand success. We continue to return to issues of trustworthiness, quality, and so on; we consider voice and methodology and strategy and analysis, yet our definitions never seemed to stretch beyond traditional concerns.

We, as authors as well as other S-STTEP researchers, have for too long been defensive about the work we do, responding to critique and trying to fit our work within the shell of the modernist works. Using the occasion of the second edition of the S-STTEP handbook, we suggest that we open our pathway and see the work we do as having value unto itself and as the worthy endeavor that it is. We study our practice. We examine our practical knowledge and the ways it contributes to our practice. As scholars we bring a theoretical perspective to our work in the hope that we can reveal our thinking and decisions made to provide the best support for our students (preservice teachers) and the unseen children in schools. Just as other methodologies take up the desire to contribute to the knowledge base of teaching and to students in schools, S-STTEP researchers demonstrate that desire in the work they do. S-STTEP is a post-qualitative methodology whether or not we label it so.

S-STTEP has been a methodology of choice for teacher educators for more than a quarter of a century, so when invited to explore S-STTEP and relations with quality, trustworthiness, and methodological issues, we thought it might be useful to engage in a critical exploration of assumptions at the foundation of S-STTEP and the study

of practice. To best situate ourselves and our work, we must address certain issues – like the tensions between quantitative and qualitative research and the relations between epistemological and ontological stances in research along with tugging at definitions and pushing upon long-held notions.

Having addressed these issues (to some degree) elsewhere (Pinnegar and Hamilton 2009, 2015; ▶ Chap. 4, "Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers", Pinnegar, Hutchinson, and Hamilton), we will not present an extended discussion, but we do feel it necessary to set the stage for the stated focus of our work – the exploration of the methodological nuances of S-STTEP and how our work (as an academic community) fits into the research-scape – to address quality and trustworthiness and explore how S-STTEP researchers situate themselves along the research landscape.

Guiding our work with a series of queries, we look at S-STTEP methodology to see how we might consider quality and trustworthiness and how we might determine whether a research study has quality and trustworthiness; consider the reasoning used to establish quality and trustworthiness; list possible elements within S-STTEP research; address where S-STTEP researchers situate the analytic process in their work; examine how attention to practice and practical knowledge supports our work; and identify ways that rigorous scholarship emerges through holistic attention to quality and trustworthiness. Importantly, we explicitly assert that no ground upon which we stand remains permanent and our understandings change or shift the ways we perceive the worlds in which we think we live. This means that S-STTEP scholars offer no claim of truth but rather an "in the moment, at the time" sense of a passing reality. At the end of this chapter, we hope to provoke thinking about S-STTEP methodology and demonstrate the importance of embracing the praxis, the practical and theoretical. In our writing, we look less at what S-STTEP is and more at what S-STTEP does and the ways we can consider what quality does and what trustworthiness does to open our thinking.

Continually Shifting Ideas

What prompted our turn to S-STTEP? We resisted modernist thinking. With little philosophy in our background, we only knew that modernist notions didn't help us think about teaching and practice as we thought they should. We knew we wanted to challenge the ways we looked at teaching and practice, and we knew we wanted to honor teachers/teacher educators and acknowledge what they knew and how they knew it. In a time that voices of teachers or teacher educators had little privilege, S-STTEP researchers pulled these voices forward to make clear the strength and importance of the knowledge, experience, and power of those voices. Curiously, these ideas have only more recently appeared more generally in educational research, whereas in the S-STTEP community, they started to appear in the 1990s.

In those early days of S-STTEP, any of our research presented received challenge – about why, how, and so on (e.g., Ham and Kane 2004; Loughran and Northfield 1998; Whitehead 1993). We attempted to provide clarity and detail, but questions came harder and faster. We turned to what we knew – qualitative research – to offer

clarity and foundation. We used terms like trustworthiness and exemplars and validation. While not perfect, we tried to find shared understandings. As a nascent group swimming upstream, what we knew with momentary certainty was that teachers and teacher educators needed voice in the research by and about them.

In writing this chapter, we have less interest in being respectful of S-STTEP research and more interest in pushing the thinking of those people who read this work and think deeply about it. Moreover, we are interested in identifying the tensions between the modernist "science" folks and those who take up post-qualitative research and the shifting natures of that work. We also want to ensure that the language we use around post-qualitative research does not unconsciously fall back into traditional language. We are not suggesting the creation of new words; rather we are suggesting that we may use words – like positionality or trustworthiness – and make clear what we mean, in this moment, by those words. We know very well that we have used these words differently yesterday than we are using these words today. Ideas shift.

In our age of fake news and false truth and shifting perspectives, how might we define any word? We know what we thought about the selected word yesterday is not how we feel about that idea today. Today it seems like a word that "lumps" things together, and we are not sure we like that today. And today we feel that we need to scrutinize everything – like trust. When we meet someone, we have an instant reaction, and that reaction is on an energetic level – unexplainable in the "science" world – but it is there nonetheless, and this indefinable feeling plays into trust. Or, if we find an article we like, we look at the sources used and the ways we perceive the person's grounding in the topic/area and the "feel" we have of that person, and that plays into trust. Then, we begin to listen or read. For example, when we think of a particular scholar although we have never met her, the energy we feel from her text and her careful use of current and varied sources and her interest in a particular topic may lead us to trust her. There is nothing un-subjective about that. This would be true for anyone's work.

S-STTEP in some ways seemed to be a methodology without a place and emerged during a time when challenges to its existence were strong – researchers study self to understand practice and our ways of thinking about practice. How is that useful? Initially we realized that part of the struggle rested in the ontological rather than the epistemological stance we took up. Doing that, we turned away from warrants to a more intimate look at ourselves as a way to understand others. One of the reasons why S-STTEP is difficult to describe is that S-STTEP researchers have different backgrounds and as researchers we fall back on our familiar, epistemic roots. Sometimes, rather than recognize our methodological uniqueness, S-STTEP researchers took an equivalency approach to differentiate between positivism, post-positivism, and postmodernism. For example, LaBoskey (2004) took up the exemplar-based work of Mishler (1990). Craig (2009) recommends that S-STTEP researchers must consider carefully their research processes to ensure trustworthiness as a way to support their claims to knowing and doing. For Pinnegar and Hamilton (2015), "researchers make themselves publicly vulnerable to questions about the viability of the practice, the evidentiary and interpretive basis of the

assertions for action, and the understandings revealed in the study of the selected practice" (p. 182). This struggle added complexity to the ways we situated practice – the focus of a work.

Drawing upon more than 20 years of research exploring S-STTEP research and methodology (e.g., Dinkelman 2003; Hamilton 1998; Holt-Reynolds 1992; Kitchen 2005; Louie et al. 2003; Loughran et al. 2004), Vanassche and Kelchtermans (2015) claimed that S-STTEP "research focuses on one's own practice; for this reason, it privileges the use of qualitative research [strategies]; collaborative interactions play a central role in the research process" (p. 508), and they asserted that S-STTEP researchers utilize trustworthiness to demonstrate the power of their work. Like Lyons and LaBoskey (2002) and LaBoskey (2004) before them, Vanassche and Kelchtermans defined trustworthiness through the work of Mishler (1990) as the response of the academic community to this research. More specifically, Mishler (1990) asserted that:

> the degree to which other practitioners or researchers turn to, or rely on, and use the concepts, methods, and inferences…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. (p. 419)

This, Mishler argued, shifted notions of validity in qualitative research to validation that other scholars validate the work being done through their own willingness to engage with and use this research in their own work. Lyons and LaBoskey (2002) suggested that trustworthiness of research lies in the real-world, fully elaborated examples shared by the author(s) so that "a relevant research community can judge for themselves their 'trustworthiness' and the validity of observations, interpretations" (p. 20). In some ways, this echoes the desire to equate qualitative/quantitative terms.

Many S-STTEP studies even today, Mena and Russell (2017), for example, attempt to draw connections between qualitative and quantitative. They state that:

> [T]rustworthiness establishes the difference between search (a personal or collegial account of experiences) and research (the rigorous processing of data). If the discipline of [S-STTEP] is to advance, the quality of S-STTEP research must be demonstrated in ways that permit other researchers to assess its credibility. (p. 117)

While there is nothing "wrong" with this approach, we wonder whether we do justice to the critical examination of these issues. Furthermore, we wonder about the ways we might push past a desire for credibility to confidently accept and make public our work.

From these perspectives, trustworthiness appears focused on the audience of the research community and whether those that encounter the research find it trustworthy. As they engage with the research, can readers determine the trustworthy ways of the researcher? While these concerns are, of course, important, we argue that trustworthiness implies relationship and therefore should be understood through relational ontology (Slife 2004). Moreover, we suggest that the primary research

relationship to which we must be trustworthy in S-STTEP research is not the researcher and the academy but rather the researcher to the world in which their life and practice is embedded and the researcher and those practitioners, students, and communities for whom we write the research. These relationships require levels of trustworthiness that extend far beyond any strategies to ensure authenticity of this work.

We wonder about the ethical responsibilities that S-STTEP researchers have to students and colleagues, in whose lives our stories of practice are embedded, and the school and community contexts in which the knowledge gained from our studies are lived out. Trustworthiness represents, in part, an obligation to the unseen children we serve along with the colleagues and teachers who will read our work and learn from our experience.

Importantly, these shifts in thinking about research allow for multiple theoretical frames and varied research contexts that offer a multiplicity of understandings to emerge. More than one researcher could examine practice in trustworthy ways and come to different understandings about the nature of practice in a particular place among particular people. We acknowledge that trustworthiness, evidence, quality, and rigor are important. But we argue that these criteria are not static but rather lived out in research. For example, by rigor, we mean the demanding work of continually freeing oneself from the constraints of existing structures, what Foucault (1966/1970) called the order of things, so that we can approach practice as situated in particular places and communities and think the unthought. Other researchers (e.g., Lather 2013; St. Pierre 2013) suggested that qualitative inquiry in general comes with so many instructions and limits that rigor seems impossible to attain.

S-STTEP Ontology and Knowing

We return to our assertion that as S-STTEP researchers we acknowledge that we take up an ontological stance. For us, this turns our attention to the foundations of our beliefs – context, history, and conceptions to explore how we make sense of the world, as we are always *becoming*. Moreover, we are *becoming* alongside and together with others in our contexts and communities. This ontological perspective disrupts traditional notions of knowing, trustworthiness, and quality as static understandings of reality to embrace constant moving, shifting, and *becoming*. Ontology "is fluid, it is about 'what is' in the moment…[where] postmodern theories disrupt the distinction between epistemology and ontology…" (St. Pierre 2013, p. 455).

In a post-qualitative new empiricist research world, researchers use methodology and strategies to problematize the forms of their research and avoid slipping into traditional understandings (Taylor 2017). We recognize that even, "key aspects of the research process—the objects of inquiry, methods used to produce 'data', what 'data' is, coding as a practice of meaning-making, and the formal conventions of academic article writing for journal publication" (Taylor 2017, p. 311) open spaces for scholars to move beyond traditional views of research.

A traditional view suggests that images, "…of thought, credited to Descartes…drive much social science research: A researcher (the subject) studies the world (the object) to know it (this is the epistemological project called empiricism)" (St. Pierre et al. 2016, p. 102). When we take up an ontology of *becoming* not being, we live in a space where things shift-connect-reconnect-attach-detach-reattach. There are always traces of what came before, where we look behind us and see the path we followed while recognizing the difference we live now.

In S-STTEP research, we commit to an excavation and examination of practices for both understanding and improvement from the perspective of the person continually constructing self and practice. We attribute the work's value to the potential it provides for improving practice. Moreover, we look to the value it brings to nuanced accounts of practice as lived and understood by the person conducting the study. We take an ontological stance that focuses on providing a resonant account of learning about and understanding our practice while working to shape practice lived out in and among our varied and diverse contexts and communities. In addition, insistence on an ontological stance signals our understanding that we examine our own practice within the sociocultural-historical-linguistic world within which we live.

In this work, the exploration of the self is not as vital as the exploration of the sensemaking in, of, and through practice since the practice belongs to the researcher (the self) engaged in the study. The ontological stance and the commitment to dialogue as a process for coming-to-know for establishing trustworthiness are vital. S-STTEP researchers, after collecting information for their studies, return to unpack the understandings of practice present in those accounts – through a recursive process that includes interpretive and analytic aspects to uncover the knowing that emerges through examining the practices.

S-STTEP Research Methodology, Quality, and Trustworthiness

S-STTEP researchers seek to enact, inquire into, and understand experience, context, and process as they engage in study of practice. Our shared purpose and positionality animate understandings of quality and trustworthiness in S-STTEP research. With a commitment to ethics and acting with integrity, S-STTEP researchers draw upon their relational ontology to engage in dialogue – internal and external – to explore their coming-to-know process where they interrogate ideas, think and act with critical friends (Schuck and Russell 2005), engage in interior questioning and conversations, and juxtapose theories and ponder what they think they see in relation. These researchers seek to present provocative studies (Pinnegar et al. 2019) and communicate emergent understandings in ways that recognize that both the reader and researcher bring lived experience, practical knowing, to research. To establish work as quality work, strong and believable studies communicate their inquiry process and their study of it as a "fertile space" where thinking and "rethinking the body, self, knowing and agency" (Ovens and Fletcher 2014, p. 8) occur continuously.

As S-STTEP researchers, we become curious about the moments of practice where we experience integrity and identity or in spaces where one or both might be absent. We look to our action and thinking to explore our assumptions, beliefs, and embodied knowing and action seeking to uncover what we think we know and its relationship to what we do. Inquirers seek to understand every aspect of their practical knowing of teaching and teacher education in *becoming* learners, teachers, and teacher educators.

Important in the exploration of establishing the quality and trustworthiness of a study is understanding traditional labels in the inquiry process and the ways S-STTEP researchers can embrace openness, act with respect, and establish integrity. Any element of a study has a potential to produce a sense of establishing a momentary truth while maintaining openness. Orientation toward inquiry and quality of inquiry is less prescription and more insight as S-STTEP researchers make sense of practice and thinking within the study and thoughtfully consider what they see/live as they engage in internal/external dialogue.

Engaging in S-STTEP research can be both a disruption and disrupting. First, S-STTEP research disrupts understandings within the larger research community. Second, engagement in S-STTEP research causes researchers themselves to disrupt and provoke their own understandings of inquiry, knowing, embodiment, and practice. Initially, the larger teacher education research community saw S-STTEP researchers as disrupting. As S-STTEP researchers we took up this work, and the larger community felt unsettled by methodological approaches that seemed to challenge understandings surrounding the production of knowledge grounded in modernist epistemology. Their assertions regarding the ephemeral emerging character of knowledge seemed to raise questions for traditional researchers (see Ham and Kane 2004).

S-STTEP became visible as a methodology occurring during the crisis of representation. At that time, Denzin and Lincoln (1994) articulated the movement away from modernist epistemological notions of objectivity, replicability, and generalizability, labeling them as tenuous and flawed. Later, Putnam (2004) argued that modernist ontology died because their epistemology failed to produce knowledge that supports humans in responding to human problems. Additionally, Polkinghorne (1988) and Zeichner (2017) provided clear evidence that studies conducted from a framework of modernist epistemology failed to offer practical guidance that has or even might result in solutions to the difficulties in schools, therapy, families, and communities. Furthermore, Polkinghorne argued that such work offered few theoretical tools to support practitioners in decisions about where to begin and how to act.

S-STTEP research challenges traditional approaches because these researchers embrace a fundamentally subjective stance in their scholarship and are committed to developing understandings of their practice: their thinking, their action, their contexts, and their assumptions about teaching and teacher education. Ovens and Fletcher (2014) recognized that S-STTEP research neither simplifies nor reduces teaching practice to its lowest denominator; moreover, it does not position teaching as a process capable of being understood from the outside by neutral and detached

observers (p. 10). Rather, S-STTEP researchers acknowledge the importance of the embodied individual-in-action that positions teaching as "simultaneously the thing we know about, the thing we do and the thing we research" (Ham and Kane 2004, p. 104). What these researchers articulate here is the way in which S-STTEP researchers position themselves to provoke more complex and more useful understandings of practices in teaching and teacher education.

When we began our S-STTEP work, we had studied qualitative research and had engaged in research from a qualitative perspective. Initially, we failed to recognize our disruptive stance since from our graduate studies, we accepted assertions about avoiding bias encountered in our reading about qualitative research (e.g., Lincoln and Guba 1985; Miles and Huberman 1984). As the Arizona Group (2004) gathered in Kansas to work on our chapter in the first *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004), we recognized the potentially disruptive nature of our work in relation to the modernist epistemological traditions we had encountered as doctoral students. In the process of producing that chapter, we realized that S-STTEP work disrupts traditional approaches to research and recognized that this disruptive capacity is fundamental to the work of S-STTEP research.

Just as engaging in S-STTEP research serves as a disruption to the ways of understanding teacher education, this work also disrupts the ways researchers understand research. This occurs as S-STTEP researchers seek understandings concerning the theoretical and philosophical potential and promise of engaging in this work. We found new, more complex understandings about knowing, practical knowledge, ontology, and epistemology as we looked more deeply and intentionally into the ways these positionalities shape research. In tracing our own path toward increasingly challenging views (see Arizona Group 2004; Hamilton and Pinnegar 2014b), we noticed that early in the work, we came to understand the crises of legitimation and representation. Soon, we found ourselves becoming ever more challenging in our notions about practice, about knowing (particularly practical knowing), and how one could explore it.

In our work together, Mary Lynn and Stefinee constantly sought to explore the process, context, and practice of our work as teacher educators, and we embraced the notions that we studied and our own *becoming* as our coming-to-know kept evolving (see Arizona Group 2004; Pinnegar and Hamilton 2009; Hamilton and Pinnegar 2015). S-STTEP inquiry always stands on uncertain ground. Yet in the midst of the unstable experiential terrain from which we worked, we developed knowledge of practice, created living educational theory, and presented understandings of practical knowing that contributed to and advanced the research conversation on teaching and teacher education practice and research. To create strong work, S-STTEP researchers engage in research (and research communities) with confidence; we seek to be respectful and act with integrity. From this perspective, we wholeheartedly embrace the fact that we create living educational theory – our knowing becomes visible in the action we take in our practice, our reflection on it, and our dialogue around our investigation. Through grounding in the practical and development of theoretical knowing, we contribute to the larger research community.

Fundamental to our work and its contribution is the quality of openness in the accounts we present. Our own inquiries remain open even after publication. For example, as the Arizona Group (1994a, b, 2007), we presented readers with a chronological presentation of letter fragments we exchanged with each other. We never stated the themes we identified but invited the reader to engage and develop their own notions of the themes that resonated within the text and within the experience of the reader. In another example (Hamilton and Pinnegar 2014b), we demonstrated this openness to readers by interrogating and re-interrogating narrative fragments from earlier work coupled with the use of positioning and queer theory to provide a series of experiential observations. In Hamilton's (1998) book, we ended with a critique from Barnes that invited readers to read the collection of chapters again to reconsider and rethink what they read. S-STTEP inquirers always present partial work, as there are always more to ponder and possibilities to explore. This opening process draws attention to the organic nature of truth. In doing research, knowing always emerges throughout the research process, as well as in the representation of the work and the thinking of authors and readers as they consider the work.

Pinnegar et al. (2010) articulated three aspects critical for quality S-STTEP research: establishing authority of experience, answering the "so what question," and including an explicit turn to self (revealing the reframing of our thinking and practice that resulted). Incorporating these aspects strengthens the work and generates quality. Doing that, researchers can feel confident in producing inquiries, establishing ground for and publishing our assertions for action and understanding. We suspect that even as we/researchers complete documents that reveal and provide support for assertions, they are ephemeral. Since revealing our thinking can intensify and deepen it. Demonstrating quality in the work results in the resonance that other researchers experience as they read the work and as they use it to deepen understanding of their own experiences and practice.

When researchers seek to explore spaces that raise our curiosity and recognize experiences of living contradictions or wonder about how a practice works (see Pinnegar and Hamilton 2009) and we powerfully wield our research tools, we have personal surety in the moment and a sense of integrity in the work. We seek out spaces where our integrity and self converge/diverge. Palmer (2004) identified these as places of wholeness in practice. As teachers/teacher educators, we recognize these spaces where we are neither or where we take up ideas that hold promises of wholeness. When we engage in S-STTEP research, we embrace the Dewey (1938/1997) trilogy of openness, wholeheartedness, and responsibility. We are open to the things we might come to understand about ourselves, our practice, others in our practice, their responses, and our own.

We are open to theory and research relevant to our inquiry. We are open to things being different than we originally thought they would be. We are open to disrupting understanding, shifting our knowing and acting, and transforming as we explore the experiences we engage in and the practices we enact. For example, Pinnegar (1995) provided evidence of this stance as she sought to understand how objectives could inform her instruction. Through the inquiry process, she came to new understandings

about the ways student teaching experiences do not necessarily reflect classroom reality. Allison and Ramirez (2016) demonstrated a similar openness as they sought to understand their actions and thinking as non-tenured faculty pushed into positions of leadership.

Undergirding our studies is the belief that research should and will shift practice; and we operate on these new understandings revealed in our studies. We are committed to act differently in our practice and in our relationships with others. For example, Hamilton (2010) provided a careful exploration based in her seeking to understand preservice response to a course she taught and her adjustments to their responses. Brubaker (2009) offered a clear example of his wholehearted attempt to negotiate an assignment. He engaged deeply with the research on negotiation. He sought to act in ways that honored and valued his own and his students' responses and was in concert with the practices he learned about in his study. Tidwell (Tidwell and Fitzgerald 2004) acted wholeheartedly as she sought to understand her course from the perspective of her students who seemed in some way unengaged. S-STTEP researchers demonstrate quality and trustworthiness when we live out our responsibility to shifting practice through our research.

Additionally, we seek to understand courses from our students' perspectives. Tidwell and Fitzgerald (2004) provided evidence of this as Tidwell articulated her misjudgments of students and her adjustments in response to the knowledge she gained. A study by Philips (2013) emerged because his students consistently responded positively to his course in teaching evaluations but contradicted themselves in the response section when they wrote that they did not feel they would actually use what they learned in their teaching. Philips' (2013) careful exploration of his syllabus, student responses, and his own thinking indicated the ways S-STTEP researchers hold themselves accountable for their practice. LaBoskey (2015) sought to determine whether her work showed up in the teaching of her former students. Again, like Philips and Tidwell, her work gives us insight into the ways S-STTEP researchers act responsibly based on their practice as S-STTEP researchers and teacher educators. (For more examples see Berry 2007; Fletcher et al. 2016; McNeil 2011; Ritter 2012.) We become curious about the space of practice where we experience questions or quandaries or in spaces of absence. We look to our action and our thinking to explore our assumptions, our beliefs, our embodied knowing, and our actions to uncover what we know, its relationship to what we do.

Important to the exploration of how we establish the quality and trustworthiness of a study comes understanding that inquiries have a focused yet open holistic countenance. Our orientation toward inquiry and quality in inquiry is less about prescriptive methods and more about the insights and questions used to make sense of empirical materials brought to uncover revelations in our doing of practice, our thinking about it, and reflection on it. Inquirers seek to understand by, from, and in their practical knowing of teaching and teacher education about the processes and practices involved in *becoming* as learners, teachers, and teacher educators.

Positioning

We have talked elsewhere (Arizona Group 1997; Hamilton and Pinnegar 2015; Pinnegar et al. 2019) as have others (e.g., Thomas 2017; Pithouse 2007; Latta and Buck 2007) about tensions inherent in our positioning. Teacher educators must act as the teachers of new teachers while simultaneously standing in the role of teacher and as a researcher of teachers. Thus, teacher educators are always living their teaching action on at least two levels, and in their pedagogic action, they introduce assignments and activities and problems that will both reveal and engage students in learning and developing as teachers (e.g., Dalmau and Gudjónsdóttir 2002; Jónsdóttir et al. 2015).

As teachers and teacher educators, we act in the moment, and in that moment, we reveal who we are as teachers. In this way, teacher and teacher education practice are embodied and always immanent. Exploration of practice allows for the revelation of the practical reasoning and wisdom that lies underneath actions we take in our moments of teaching. As Noel (1993) argued, our practical wisdom guides us as teacher educators to grapple with conflicting as well as harmonious beliefs, desires, and knowledge as we take action in practical situations. Sometimes as we take action because it "works," our action that emerges from personal practical knowledge of teaching (see Clandinin 1985; Connelly and Clandinin 1985) may belie our beliefs. Our practical wisdom and the conflicts inherent in our personal practical knowledge can be uncovered as we articulate the practical reasoning behind our decisions. Our understanding and reconciling of our practical knowing guides us in determining what actions are morally right in that moment.

Use of I

In our work as S-STTEP scholars, we take up Deleuze and Guattari's (1980/1987) assertion that we desire not to arrive at a "point where one no longer says I, but the point where it is no longer of any importance whether one says I" (p. 3). In our *becoming* we resist and question what we are and who we are (St. Pierre 2013; Foucault 1982) and challenge the voices in our work. We attempt to make sense of the complexities of "I" in S-STTEP – accounting for the "I" who inspired the direction of the questioning along with acknowledging the multiplicities and contradictions that exist in our becoming. We acknowledge that it is difficult to disentangle the many who shape and are shaped by our conception of "I."

In some ways, this making sense of "I" sits at the heart of S-STTEP – where the engaged researchers navigate assemblages of lived experience, practice in classrooms. Other researchers might question how this work might be considered research. Questions about identity and thoughtfulness complicate the ways anyone talks about this (see, e.g., Gilligan 2015; Gilligan et al. 2006; Jackson 2017; Lather 2013; Mazzei 2017; St. Pierre 2013). Taking up an ontological stance potentially raises questions that at least cause tremors in the dominant research world – qualitative, quantitative, and everything in between (Slife 2004). This means that

in our work, "we no longer believe in a disentangled humanist self, individual, person, [and in so doing] we have to rethink qualitative methods (interviewing and observation) grounded in that human being as well as humanist presentation" (St. Pierre 2013, p. 466).

As we engage in our research, we hear many voices including Deleuze and Guattari (1987) who remind us that endings can be unpredictable and not always happy; Butler (2002) reminds us to contest and trouble the "I" and the ways this term is and can be understood. Barad (2007) chimes in with a reminder about import of difference and the need to break away from habitual thinking that miss relations with the surrounding world. We are not alone with our "I."

Forming Research Puzzles

Research puzzles for S-STTEP researchers emerge from our focus on practice. Moreover, drawing connections to research on teaching and teacher education as well as research in other academic fields strengthens and develops our work. When S-STTEP researchers consider research puzzles, we pay attention to context – the researcher's practice and the academic research. When reading about developing research projects, methodological texts often communicate a sense of linearity. Traditionally, the authors of these texts suggest that research begins with a research question. S-STTEP researchers often begin with an idea, a practice, an account, and/ or a context that prods their curiosity. As they ponder, they begin to study the chosen context, collect related research studies, and/or explore theoretical representations. However, as Lather (2013) and others have pointed out, as post-qualitative researchers we can challenge this. Generally, though, curiosity takes us over, leaving us wondering or challenging the whys and wherefores.

Sometimes the accounts and materials, collected as part of practice or even in the pursuit of other wonderings, lead to the formation of interesting and productive queries. Olsher and Kantor (2012) started out working to understand reciprocity of learning in a mentoring relationship. However, once they have gathered accounts and reflections, Olsher became deeply curious about the development of the questions they asked each other. In this way, the study shifted and reopened. Allison and Ramirez (2016) were curious about their practices as untenured faculty, asked to take on leadership positions overseeing and evaluating tenured faculty.

In another study, Philips (2013) became curious about the contradictions between the numeric student evaluations and their written critiques about content of his course. Across the study, as he interrogated student evaluations, reflected on them along with his syllabus and assignments to uncover the quandaries presented in dissonant student responses, he shifted the study. While he puzzled about his understandings of course purpose, his questioning opened and reopened. Strong work guides a study in contested spaces including the context of the practice, the understandings and wonderings of the researcher, and the insights from research and theory.

We understand that quality and trustworthiness in S-STTEP research requires attention to traditional issues of power – in the framing of the study, the author focuses on particular issues. In traditional research, researchers are often positioned as authorities. However, we understand that quality and trustworthiness in S-STTEP research requires a willingness to position ourselves as learners – seekers of knowledge. Philip (2013) and Allison and Ramirez (2016) do not begin in spaces of certainty, but the frame of their purpose engages and orients readers to see into their knowing in practice. In framing the study, the authors communicate respect for the importance of the puzzle for practice and the audience being addressed. Finally, in articulating the focus, purpose, and scope of the study, S-STTEP scholars communicate integrity as researchers. Authors establish themselves as someone speaking with the authority of experience and practical knowing. The focus of the work and the practice of the teacher educator shape the research puzzle. The context and the practice within a classroom cannot be separated.

Presentation of the study and the researcher's interpretive process open toward another important feature of S-STTEP, that is, the turn back to self. Strong S-STTEP research always turns back to self, from what is understood in the research process to what the study reveals to the teacher educator. The turn back to self provides space to explicate both personal and further meaning of what has come to be known as we raise questions about navigating and constructing and contributing to the academic politics and pedagogical processes. Thus, the personal questions of practice that guide the study need to have value to the larger community, and the information gathered and the analytic process lead to this turn.

Articulating the Context of the Study

We find addressing contextual issues to be critical in S-STTEP work. To establish quality work, S-STTEP researchers need to clearly and comprehensively articulate two contexts – the context of the practice and the context of the research conversation. Identifying and communicating these contexts enables S-STTEP researchers to demonstrate themselves and their study worthy of trust. In seeking to establish S-STTEP research as trustworthy, researchers recognize that they demonstrate the strength of their trustworthiness in the ways they clearly and deeply describe their study. Still, judgment regarding levels of trust remains with readers. Explaining and examining these two contexts within which the question/puzzle/focus of the study rests becomes a fundamental part of the researcher's demonstration of trustworthiness.

S-STTEP research attends deeply to the particular (see Putnam (2004) for a discussion of the value of the particular) and does not seek to establish generalizability. Rather, we look to readers to consider the ways our views on practice and teacher education can contribute to their own practice. To do so, we must make clear the practice context of our studies. S-STTEP researchers present a written picture with enough detail to inspire readers to read further and to think more deeply about the ideas presented. We weave in our discoveries, our accounts, and our analytic

process that includes our own practice and personal practical knowing. For example, Thomas (2017) provided an illustration of careful articulation of a study's context. She began her article by articulating her position in the context of her practice. She focused on exploring her knowing of student learning leading to and during practicum. Thomas's care in identifying and communicating the aspects relevant to her context serves a critical aspect of her study. She wrote:

> I have been in my present position as a professor in a large research-intensive university in Canada for over twelve years where I coordinate one undergraduate program and also developed and coordinated the practicum component of another graduate program over a three year period. I have also been working with a group of four other teacher educators who have important roles in the practicum components of their respective universities. We all began our professional lives as classroom teachers and we all have a strong interest in learning more about how our students experience the practicum as a place for learning how to teach. (p. 166)

Notice that she used years of experience twice in establishing her experiential base for her practical knowing of *becoming* a teacher and learning from coursework and fieldwork in teacher education. She documented the range of preservice teachers with whom she works (undergraduates and graduates). She noted her role in the practicum component of the work. She also noted that she had practical knowing of *becoming* a teacher and facilitating others in the work. Here, Thomas calls attention to selected contexts to provide grounding for her assertions about action and understanding that emerge from the study. These descriptions foreshadow Thomas's later discussion of the program's theory/practice divide, a conundrum she seeks to unlock. Thus, these descriptions offered a basis for readers to grasp her assertions; they also provided a foundation from which readers could appraise her integrity and understanding of the work. Her contextualization and its use to interrogate her assumptions about the theory/practice divide demonstrated her as open to rethinking and willing to act with wholeheartedness.

In another example, Bullock (2017) provided historical autobiographical context of learning-to-teach juxtaposed with his knowledge of learning to relate with his current context as a teacher educator. He presented both contexts arguing his use of his learning-to-teach context in order to better understand the response of preservice teachers to his guidance as they prepared to teach. A certain openness in contextual understanding emerged in the shifts from past to present as he shifted from learning-to-teach to teaching teachers and positioned the reader as well as the researcher to experience the zone of maximal contact (Bakhtin 1981). This moment in time, this Zone, when past experiences connect with present experiences and reorient to future experiences complicates and reverberates across the study. It imbued the analytic process, discoveries, and openings with strength and revealed the respect Bullock held for his students and their development as teachers. His frankness concerning his positioning as a preservice teacher and his further work as a teacher educator imbued integrity.

In their work, Mansur and Friling (2013) articulated how their context led to their surprise at teacher candidates' responses to a particular assignment. In the

methodology section of their study, they deepen our understanding of the study's context by revealing that educational research informed their assignment and supported their pedagogy. This contextual conceptual framework provided readers with needed information for understanding the assertions for understanding that emerged from the study and the applicability of recommendations for assignments and pedagogy used in their teacher education programs.

When considering the context of a study, S-STTEP researchers and readers must remind themselves that contexts ebb, flow, shift, narrow, and/or expand. Whatever researchers reveal makes visible their understandings, the authority of their experience in learning from the study, and representation of their context, practice, or research. The selection of details reveals the integrity of the scholar and the respect they have for their readers as they contemplate how the study they read relates to the own work and practice. Importantly, a well-crafted contextual statement is always a feature of S-STTEP that resides in openness where researchers invite readers to think about the context as they interrogate and wonder about the relationship of this research to their own practice.

A second context of the study concerns a conceptual framework that introduces, clarifies, organizes, and establishes the purpose and focus of study. This is a hallmark of strong S-STTEP research and helps support a desire for quality. In a post-world we might want to find a less traditional word, but the point of addressing it here is that readers need some frame to follow along in the study. As researchers, we demonstrate our prowess as scholars by the quality, comprehensiveness, and elegance of the conceptual framework that details the study and the clarity with which we communicate the research conversation.

In developing the conceptual framework of a study, S-STTEP researchers demonstrate who they are as scholars. For example, Brubaker's (2009) study of his negotiation of assignments with students offers a clear illustration of the power of the conceptual framework. Not only did he attend to significant research in teacher education concerning assignments, he then drew forward information about negotiation from other academic fields. Through his articulation and juxtaposition of this framework, he established his interpretive skill, his commitment to careful thorough scholarship, and his integrity as a scholar.

Quality S-STTEP research positioned itself within and refers to larger conversations of research on teaching and teacher education. A quality conceptual frame situates readers in a dilemma faced in the research community or a curiosity that might benefit from exploration. We identify issues and relevant research that contribute to understanding aspects of the study presented. In providing a conceptual framework, researchers demonstrate a familiarity with a wider cultural milieu or research conversations about which the study can provide insight. We illustrate our fluency with the issues we take up by identifying classical studies, current studies, and contradictory studies that contribute to the design of our research. In what we label the Zeichner Paradox (Hamilton and Pinnegar 2015), Zeichner identified the power of S-STTEP research but questioned its contribution because S-STTEP authors made no clear connections between their own work and larger research conversations. They also cited few works by other S-STTEP researchers that might

push forward thinking or contribute to ideas addressed in the larger researcher community.

Strong conceptual frameworks attend to both of these issues. In providing robust, comprehensive, and clearly articulated conceptual frameworks, S-STTEP scholars position their work as valuable, trustworthy, and informative. Doing this situates scholars as attentive to relevant issues. As these scholars unpack the research and thinking that informs their scholarship, they establish themselves as capable of thoughtful, insightful work. They establish themselves as capable of engaging in dialogue about their work that, in turn, supports readers as they progress through the study.

Identifying and Collecting Sources for Inquiry

Within S-STTEP methodology we have few requirements for strategy use in research design other than an expectation that the researcher engages the best ways to uncover practical knowing and knowing in practice and articulates those strategies with detail and clarity. We gather information that reveals our assumptions and our actions to ourselves and those who read our work. We want to see what we know, but we also want to provide clear evidence that unveils how we act and think. Moreover, we want to consider whether we engaged in living contradictions – believing we act in one way but realizing we act differently than we believed. Thus, we need to be fulsome but selective in the information we gather and the ways we gather that information. Our ontological stance supports us as we identify research strategies and explore, unpack, and reimagine our knowing with the information collected.

S-STTEP researchers who develop quality studies carefully consider the uncovering process. Here, we might list general terms like journaling, e-mails, meeting records, narratives, drawings, graphic representations, interviewing, and classroom artifacts as examples. However, from within a shifting post-qualitative world, we recognize that how we engage in any activity depends on context and researcher. Perhaps researcher integrity, commitment to ideas, and ethic of care hold the key. When we examine strong studies, we recognize three clear links that establish the strength of work. When we hold the focus of the study against information gathered, we expect to see coherence. We look to see if sources collected hold promise to reveal the practical knowledge or practices studied. We look to see if sources used relate to emerging interpretations. We wonder whether sources open and reopen consideration of accounts and interpretations that emerge. When reading powerful S-STTEP work, we note that collected sources provide evidence comprehensive, thick, and deep enough to allow deep interrogation of issues and practices. Furthermore, they hold promise that researchers can return to sources and accounts multiple times if needed. For example, Philip's (2013) work uses student comments of his teaching, consideration of his syllabus, and accounts of his thinking that allowed him to spiral through several rounds of his analytic process to provide increasingly deeper responses to ideas animating his study.

Analytic Processes

In S-STTEP research, scholars are both the researcher and researched; information gathered and ideas explored come from their teaching and practice. Potentially, this positioning evokes high levels of vulnerability (Kelchtermans and Hamilton 2004). Quality S-STTEP work clearly articulates twists, turns, departures, and arrivals in the analytic process. Since we always live in spaces of *becoming*, we expect to gain knowledge in our process and may well abandon our initial views. We expect disruption, shifting, and transformation. This means we need to support this process and remain vigilant by returning again and again to our sources of information, artifacts, and accounts to see if we might look differently and open new spaces. We look to see whether our discoveries confirm original thinking or demonstrate shallow interpretations or push forward enough to disrupt perspectives.

LaBoskey (2004) argued that fundamentally S-STTEP is interactive. Pinnegar and Hamilton (2009) pushed this point further by arguing that our process for coming-to-know requires dialogue as fundamental in analysis. Ovens and Fletcher (2014) cogently argue the case for the essential need for collaboration and interaction in conducting S-STTEP work:

> [S-STTEP] is never a solitary endeavour since practices are sets of culturally bound activities emerging from the collective actions, culture, and relationships with others also working in the same setting or community of practice. The practice of S-STTEP is always interactive, particularly in the way the researcher sustains a dialogue with others co-participating in the practice, with data sets, with related theoretical and research literature, and with co-researchers and colleagues. (p. 10)

In S-STTEP research we consistently seek ways to consider multiple perspectives around the interpretations we make. We push toward potential contradictions, alternative interpretations, and spots of blindness (which always accompany insight). Thus, in analysis, interaction is imperative. We seek critical friends. We collaborate with colleagues. We consider our findings with others not engaged in our work. We carry in our heads the critique of those who see the work as spurious or who have strong alternative viewpoints. We read deeply about the focus of the study, the elements of the conceptual framework, or theoretical and philosophical texts that raise questions. Engagement in the analytic process more than any other aspect of S-STTEP work requires willingness to open and reopen the work. Although interpretations may express traces of already established patterns of meaning (Deleuze and Guattari 1980/1987), S-STTEP work encourages challenge to ideas related to dominant realities. Doing this offers openings in the ways we perceive our world with few closures or cutoffs. As we proceed in our analytic process, we may reach a dead end, but the ability to turn around and consider other directions remains available. In education and teaching, we know that some researchers seek more static identities and correct strategies to improve education. In S-STTEP research, we remain open to ideas and issues that emerge and the many possibilities for improvement.

Making Thinking Evident in Our Learning/Knowing

When presenting the possibilities discovered in quality S-STTEP studies, researchers demonstrate respect for the evidence that supports (or does not support) their work and communicates integrity in the ways ideas develop and reveal new understandings. Simply stated, readers can trace the path followed and the ideas revealed in the study. Study assertions speak directly to issues that animated the researcher and the research. In the presentation of ideas, researchers make visible the nuances of thinking, practice, and analysis resident in the information gathered clearly indicating connections among the thinking, the queries, and the openings at study's end.

In clarifying learnings from the study, researchers offer cogent, coherent, and straightforward explanations of understandings reached and assertions for actions/ practice. Researchers reveal trustworthiness through careful, nuanced articulation of themes, threads, plotlines, interconnections, process, and/or configurations and then into the identification of evidence – artifacts and accounts. Examples resonate with ideas addressed in the study and connect with reflection and even push against assertions presented to demonstrate ways researchers hope to convey integrity. These selected examples allow readers to interrogate them as they make sense of the work. They open rather than close discourse inviting readers to reconsider, explore, and connect to assertions made. In presenting the examples, researchers demonstrate their own integrity along with the respect they hold for the ideas and participants in the study.

Researchers' abilities to present assertions, provide exemplars, and reveal ways in which these provide clear evidence represent the imperative to establishing trustworthy research. In doing this, the researcher demonstrates insight and strength as a scholar. They show respect to sources of information used in the study and for understandings reached. Most importantly, they provide a link and connection and a nuanced explanation of these interrelationships. Presenting ideas in this way, researchers establish their ability to demonstrate viability to address issues raised in their work. These strong representations provide clear evidence for the momentary truths uncovered.

Developing Conclusions, Attending to Practice, and the Practical

Conclusions are difficult to write because we recognize that a conclusion opens the portal to other possibilities. While they often read more like summaries, a "this is where we are in this moment" sort of statement, S-STTEP researchers link the conceptual framework, the focus, the information sources, and the understandings that shaped and formed the study. Like Barnes' (1998) critique at the first S-STTEP castle conference suggests, good conclusions reopen inquiry. Rather than representing an ending or static conclusion, our final statements communicate a reframing, a turn back to the self, and the significance of the study for the larger research conversation. In this process, readers find themselves rethinking original ideas,

wondering about sources of information, and reflecting on the analytic process. Good concluding remarks push readers to open their thinking toward new ideas and new considerations. In S-STTEP work this is particularly important because of its grounding in practical knowledge. As Polanyi (1967) makes clear, practical knowing is holistic. When we focus on some element of our practical knowing to examine and interrogate our practice and our knowing, what we uncover re-entangles itself holistically with our personal practical knowledge. What we knew has now shifted, transformed, and merged, and we position ourselves to re-examine what we thought we knew.

Attending to the Practical

As teachers and teacher educators, we locate knowledge in the practical (see Clandinin 1985; Connelly and Clandinin 1985; Craig and Orland-Barak 2014; Hamilton and Pinnegar 2015). Schwab (1970) argued (and we agree) that the knowledge teachers (and teacher educators) draw on for teaching is holistic, imagistic, and interconnected – fundamentally practical. We argue for a more holistic orientation focused on enriching and deepening the practical knowledge that actually guides teaching (Schwab 1970, 1978). Our orientation is to the ideas of the practical raised long ago by Schwab (1970) and the conception of teacher knowledge that guides teaching as personal practical knowledge (Clandinin 1985; Connelly and Clandinin 1985).

Connelly and Clandinin (1985) have argued that teachers draw on their personal practical knowledge to guide their teaching. Clandinin provides the following explanation of the term:

> What is meant by "personal" as defining knowledge is that the knowledge so defined participates in, and is imbued with, all that goes to make up a person. It is knowledge which has arisen from circumstances, actions and undertakings which themselves had affective content for the person in question. This use of "personal" draws attention to the individual local factor that helps to constitute the character, the past, and the future of any individual. By personal as defining knowledge, is meant that knowledge which can be discovered in both the actions of the person and, under some circumstances, by discourse or conversation. By "knowledge" in the phrase "personal practical knowledge" is meant that body of convictions, conscious or unconscious, which have arisen from experience, intimate, social, and traditional, and which are expressed in a person's actions. The actions in question are all those acts that make up the practice of teaching including its planning and evaluation. "Personal practical knowledge" is knowledge that is imbued with all the experiences that make up a person's being. Its meaning is derived from, and under-stood in terms of, a person's experiential history, both professional and personal. (Clandinin 1985, p. 362)

Teachers' practice is guided by their personal practical knowledge to support and enliven who they are as teachers. In Clandinin's (1985) study of Stephanie's personal practical knowledge, she articulated how Stephanie's images of classroom as *home* and as *teacher-as-maker* capture holistically Stephanie's identity as a teacher as well as the moral commitments that guide her action as a teacher. These stories shape and

goad Stephanie's practice and the way in which she lives as a teacher. It leads her to sacrifice time and resources and to act in particular ways in her classroom and in her preparation for her teaching as well as her responses to her students.

We see evidence that teacher educators' personal practical knowledge includes the shaping experiences and influences of social and physical contexts that shape our knowing – and the ways we live out that knowing in those contexts. These understandings provide narrative frames that guide practice. This perspective weaves together and makes coherent background knowledge about students, content, classroom rhythm, commitments, and/or sacrifices. In turn, responses to issues and concerns as teacher educators are guided by this embodied knowing; this personal, practical knowledge guides our ability to design and enact classroom curriculum as well as research. Additionally, we situate our understandings of the tensions among university politics, colleges of educations, and public schools as they collide in the practical, tacit, and embodied knowledge we have as teacher educators.

Our personal practical knowledge shifts as we continue to encounter experiences in our contexts. Dewey's (1938/1997) description of learning from experience in *Experience and Education* helps us conceptualize the ways that experiences exist in a continuum of experiences. Our personal practical knowledge as teacher educators grew from our experiences as preservice teachers and teachers; moreover, our experiences in our graduate studies – the practices of research learned as graduate students and in our dissertation studies – shape how we engage in teacher education research through S-STTEP. As we entered teacher education, our experiences positioned us to learn more about teacher education and what it meant to be teacher educators. Since we took up studying our own practice, we learned from our experiences – and we understood in new ways how we are always *becoming*.

The institutions and communities in and among which we work shape our knowing about teacher education and ourselves as teacher educators. We have access to new perspectives/experiences of teaching and teacher education as we engage with new communities of colleagues and their experiences around the world. Studies conducted in different countries or contexts, even focused on similar practice, expand what we can know and understand about teacher education. We recognize that different contexts may bring about different practices and can lead to real differences in the explicit and implicit knowing we develop and enact as teacher educators. Because we are always *becoming*, our knowing and our knowing of our practice resides in this same emergent space and forms a fruitful site for building knowledge for and contributing to the research base of teacher education.

While this knowledge is particular, as teacher educators share experiences and context and practices with colleagues, there is great potential for learning from shared knowledge. The shared personal practical knowledge of teacher educators has potential to contribute much to our understanding of what it means to be a teacher educator and do teacher education. Because our knowing and our *becoming* as teacher educators is always in process, this knowledge is dynamic rather than static, capable of being informed by formal propositional knowledge as well as practical experience. Accordingly, studies into our own practice and our knowing in

that practice represent limitless sources for developing new understandings and knowledge of teaching and teacher education.

Attention to mandated *practices* in teaching without concomitant attention to the whole of a teachers' practice will always be problematic. Teaching is relational, political, moral, and ethical and enacted in particular contexts, with particular students – oriented to engaging students to learn content and/or ethical commitment. Early in the research on teaching movement, Doyle (1986) explored classroom management and described the conflicting and demanding space in which teaching takes place. He recognized teaching as very public (always enacted in the presence of others) and characterized by multidimensionality since many things of different sorts and importance occurred simultaneously. Teachers often act in the moment; the immediacy of learning and interactions with students and colleagues demand attention. At the same time, all that teachers do occurs in a context that has a history; individual and collective histories come together in the immediacy of these interactions. In the midst of these complexities, teachers must attend to educative experience (Dewey 1938/1997) – these realities of experience demand attention to the practical.

Merleau-Ponty (2013) articulated clearly how practical knowledge (note the difference from practices here) exists in the intuitive and unarticulated ways we move in the world and act in relationship to others. He argued that there are ways in which we lean forward into conversation, move about a room, or respond in interaction with students. This knowledge exists in our gestures, like our raise of an eyebrow, and in our decision to speak or remain silent. This kind of knowledge is fundamental to who teachers understand themselves to be.

While categories of knowledge or specific practices can be a *part* of what guides teachers, it never accounts for the whole. Practices in teaching can never be completely extracted from the personal practical knowledge that informs teaching. When we focus on practices, we can indeed "train" teachers to enact those practices, but it is from the basis of their personal practical knowledge that teachers resist, embrace, enrich, or impoverish their enactment.

Studies that unpack teachers' approaches to practice have demonstrated the power of this kind of research for moving teaching practice forward and deepening teacher educators' understandings of the thinking and development of teachers (e.g., Morgan 1993; Tidwell and Heston 1996). In a study of the epistemology that guided practice of teachers, Gholami and Husu (2010) found that teachers based their reasoning about their practice in their context and their understanding of the nuances of obligation, relationship and interaction rather than on specifications about how a practice should proceed or their knowledge of content:

> . . .in each particular situation, the two participating teachers believed in or did something on the basis of the idea that the situation had specific characteristics to which they could not respond using universal or fixed rules. The findings suggested that the two participating teachers used various meanings to represent the contextual or situational emphasis on their work. (p. 1523)

They clearly articulated the ways understanding of context and beliefs guided teachers' reasoning and actions. Furthermore, Gholami and Husu (2010) indicated

that teachers argue for the goodness of their practice in terms of the paraxial (focused on the moral obligation and grounding of their practice – an orientation to the good within this context) and the practicable (an orientation toward what works or can work given the demands and constraints of the context). While either of these might, in part, relate to their content knowledge, they based much of the deliberation around practice teaching on wider concerns – beyond execution of particular practices in limited and pre-specified ways.

Dunne and Pendlebury (2002) explored the ways their understanding of practical reasoning emerged in teachers' enactment of particular practices. Their explanation about the grounding of teachers reasoning about their practice made clear that the practical, as Schwab (1970, 1978) argued, embodied more than practices. Teachers in their present moment utilized their personal, practical knowing to reflect and act. They engaged in practical reasoning that brought to bear past experiences, obligations, and ethical concerns on the contextual constraints of the moment. Teacher education oriented to training preservice teachers to demonstrate particular practices, even when coupled with reflective exercises, will always be rooted in the complexities of the situation. Our point here is that teacher education focused solely on training for particular practices has limited possibility for educating teachers who will live and work in the lived realities of a particular country, state, city, community, school, classroom, self, and student(s).

The personal practical knowledge of teachers can be uncovered through an examination of enactment. Stern (2004) suggested that we might unpack our embodied knowledge by asking ourselves to create careful accounts of a routine event when we come into and out of consciousness. For teacher educators, the beginning of class or observations of a student teacher might be sites for such investigation. A careful analysis of this account would uncover what they attended to and what they thought in that moment of consciousness. With this strategy, teacher educators might attend carefully to responses, triggers for responses, and possible relationships between them. Such work could reveal important insights about how teacher educators enact their embodied knowledge and how that reveals what teacher educators know. These strategies could contribute new understandings about the processes of being and *becoming* teacher educators.

In 1995, we (members of the Arizona Group) used S-STTEP methodology (see Pinnegar and Hamilton 2009) to engage in an explicit study of our processes of *becoming* teacher educators. We identified three salient features in our accounts: (1) questions and biography; (2) memories, images, and metaphors; and (3) processes in our learning. After completing our study, rather than being able to communicate how becoming teacher educators occurred, we realized that we had unveiled aspects of self from which we constructed our identity as teacher educators. We also recognized that these accounts differed according to our own experiences and the understandings we developed. Our discoveries honored our respective understandings of our inquiry as well as our past experiences that shaped our becoming as teachers and teacher educators. We realized that, as Clandinin (1985) demonstrated in her study of Stephanie's image of teacher, our own memories, images, and metaphors served as guides and goals as we negotiated the process of becoming teacher educators.

As we engage in these explorations – our everyday acts as teacher educators – our tacit and explicit knowing grows and shifts. In this process, our understandings around teacher education emerges and can best be studied and accounted for by using S-STTEP methodological design. Doing this allows us to explore our practice from our own perspective through the theoretical lenses we value and develop. Such scholarship is based in a relational ontology and oriented toward the particular. Because of its orientation toward the particular, grounded in our personal practical knowing (e.g., Clandinin 1985; Clandinin and Connelly 1995), it positions us as vulnerable within our practice and within the research community. A quality of intimacy exists here that we label intimate scholarship (Hamilton et al. 2016). Scholarship of this sort demands a vulnerability to uncover and reveal aspects of our actions, learning and thinking as we live our *becoming* as teacher educators. Importantly, we make visible our personal knowing in the particular experience or understanding being studied from our own perspective. Enacting this, we make clear our understandings of our socially constructed fluid *becoming* as teacher educators.

In the current era of teacher education reform, research on teaching and teacher education from a subjective perspective that is focused on developing understandings of the particular continues to hold great research promise. Indeed, preparing new teachers to engage in the complex classrooms of this country – where teachers must juggle meeting the learning needs of all students – represents an ongoing challenge. The study of teaching, learning, and educating teachers to meet these challenges is an exciting adventure for all educational researchers. Intimate scholarship, like S-STTEP research, allows teacher educators (particularly those concerned with the design and enactment of practices that support development of new teachers while simultaneously studying teaching and teacher education) to develop understandings and contribute to the research conversation. Indeed, utilizing these methodologies allows researchers to uncover and excavate their tacit (Polanyi 1967) and practical knowledge (Clandinin 1985) developed in the present moments (Stern 2004) of their practice that may remain hidden through other forms of research. Recently S-STTEP has gained status as genre of educational research (Borko et al. 2007), yet challenges continue to the quality and rigor of this work (Zeichner 2007).

All of our experiences provide opportunities to explore our *becoming* as teacher educators. Ever-emerging experiences continually shift our knowing about self and teaching practice; through these experiences, we continually draw forward new pedagogies and practice as teachers. When studying their beliefs about teaching mathematics – the ways such beliefs emerge in and guide practice – a group of math teacher educators (Lovin et al. 2012) carefully examined their pedagogy and revealed to the readers their *becoming* as teacher educators. Berry and Crowe (2007) uncovered the pedagogy used to support preservice teachers to think like teachers. In doing so, they revealed their own understandings of what it means to be and act like a teacher/teacher educator. Mansur and Friling (2013) explored the theoretical underpinnings of their curriculum-making and the shifts they made in their pedagogy in order to support teacher development. Their work illustrated that the thinking and action behind their pedagogy revealed their own identity and shifts

in it. They explored their shifting pedagogical and theoretical orientations across time as teacher educators (see also Coia and Taylor 2013; Hamilton and Pinnegar 2009). In *becoming* teacher educators, they often found that their research almost always shifted toward pedagogy and a deeper study of practice (see also Arizona Group 1995, 1996; Bullock and Ritter 2011). Teacher educators orient themselves toward being their best-loved selves and support teachers in becoming their own best-loved selves (as explored by Craig 2013).

Teacher educators, acting as intimate scholars (Hamilton and Pinnegar 2015), position themselves to inquire into the practices and processes they use and develop. Shifts in landscape and adjustment of practice develop the character and hone the learning and skills that raise wonderings and open spaces where teacher educators can nourish and refine their understandings of the knowledge they carry. *Becoming* a teacher educator orients us to particular aspects of experience, practice, and life. Therefore, the ebb and flow of relationships are basic to research on experience, thinking, and practice of teacher educators within intimate scholarship. Studying the practical actions we take (individually or institutionally) reveals who we are as teacher educators and propels our *becoming* experience. This scholarship conducted as intimate scholarship in its various forms (see Hamilton and Pinnegar 2015) enables teacher educator researchers to uncover and explore the understandings we develop of our experience, thinking, and practice.

Integrity and Authority of Experience

S-STTEP research grows up in the space where self and integrity come together. These are dangerous places to explore. While potentially the most productive spaces for gaining insight and understanding, they are also the spaces about which we care deeply. Palmer (2004) suggested that to develop deeper understanding of ourselves, we should seek out those points where identity and integrity coalesce. If we embrace these points of insight and attend to them in our practice, we open ourselves to the possibility of revealing our cover stories and our contradictions (Olson and Craig 2005). When we embrace these places as sites for S-STTEP research, the understandings we uncover may be profoundly enlightening yet difficult to share with other researchers. We need to reveal the experiences that resulted in our development of understanding – but not provide an inappropriate confessional. As S-STTEP researchers we seek to understand these moments, but in doing this, we often explore moments where tensions emerge between sense of self and integrity. We must reveal ourselves as honest in our practice, yet not unkind/demeaning to ourselves or those around us.

As Feldman (2003) suggested, we attempt to stand in a place of *being* (how we are) and study ourselves as we *become* different often conducting our final account from a space of having become different (which he labeled "becaming"). Thus, we usually conduct our research in a space that Bakhtin (1981) labels *the zone of maximal contact* – that moment when past, present, and future are in greatest contact with each other. This is a *zone of inconclusivity.* Studies in these uncertain

inconclusive spaces change our understandings and stories of past experiences while altering the trajectory and experiences of the future as well as the present moment in which we think we stand.

S-STTEP researchers understand that our research can be described as highly subjective, since we conduct most of our research in the midst and seek to understand spaces between. We conduct research on our practice in the midst of experience. While we engage in such research, we explore that space between self and others in practice in the midst of our construction of practice in order to understand and/or improve. If we seek to understand, we often look not only to thoughts present in our mind but also the understanding that resides in our actions themselves or our embodied knowledge. If we seek to improve, we also study our practice as we seek to change and alter it. When engaging in S-STTEP, researchers seek to make clear how process and context constrain and open each other and our practices. Dialogue makes visible our knowing about context and process and those with whom we dialogue. Our interactions allow us to make visible hidden elements in our practice as well as connection to and influence on our practice.

Bullough and Pinnegar (2001) argued that S-STTEP is conducted in the space between biography and history; this research attempts to articulate understanding of specific practices in specific contexts in the lives of specific people and link those understandings to the larger research conversations. As this argument implied, S-STTEP researchers make assertions for action and understanding about their practice from a position that traditional research paradigms would marginalize as subjective.

Munby and Russell (1994) identified three concepts of authority upon which practitioners might make claims of knowing as teachers: authority of position, authority of reason, and authority of experience. Then they continued by arguing for the power of the concept of the authority of experience as a position from which teachers actually make claims about practice since it contains the other two. They said:

> In their many years of schooling preservice teachers have seen two basic concepts of authority at work: the authority of reason, and the authority of position. While the goal of education can be cast in terms of establishing knowledge claims on the authority of reason, there are times when claims are seen to rest on the teacher's authority of position (Russell 1983). Preservice teachers are poised to move from being subject to their own teachers' authority of position to taking charge and, as students turned teachers, assuming authority of position over those they teach.
> Unfortunately, preoccupation with the authority of reason and of position can cause teachers and students to ignore a type of authority lying at the heart of action and performance: the authority of experience. Emphasizing the contrast between school knowledge and action knowledge (Barnes 1976) marked how the experience of school can conceal the differences between the authority of reason and other forms of authority. (p. 94)

Munby and Russell (1994) labeled validity practices from more traditional research as the authority of reason that they contrast with the authority of experience. In this discussion, they argued that the authority of experience lies at the heart of the action and performance that constitutes knowing about practice. For them, the authority of reason learned in school interfered with the authority of their experience,

which underlies their knowledge and action in teaching practice. Importantly, hooks (1994) cautions researchers and thinkers against claiming authority of experience until we know whose experiences we explore and how we examine them. S-STTEP research focuses on our own experiences and practices. Doing this gives us the authority of our own experience and underscores the vulnerability of our work.

When we present our inquiries as S-STTEP researchers, we have experienced, examined, and inquired into the pertinent aspects of our practice and experience. These aspects of our practice and experience, as Stern (2004) argued, are not the whole but merely a part of it. Stern further explained that if we extract pieces from our larger experience and practice, we lose nuances, integration, and connectedness and potential authority they share with the whole. Therefore, we do not segment the experience and practice that we study and present but draw from the whole of our authority of experience. This represents a deeper, more integrated, holistic, and powerful source upon which to ground the individual assertions we make about practice within a particular study. We strengthen our *authority of experience* through the rigor of our scholarship evident in a study and based on the strategies we use.

While S-STTEP researchers may use traditional tools shared with other forms of qualitative research to demonstrate coherence, resonance, and trustworthiness, they also understand that establishing their assertions requires that they act with integrity and honor. As S-STTEP researchers, we attempt to create spaces where who we are and our integrity overlap. We act with integrity to create such accounts (see Bullough and Pinnegar 2004) to demonstrate our trustworthiness (see Hamilton and Pinnegar 2000 for further discussion). However, we also recognize that our audience, our community, or readers of a particular study will ultimately judge the trustworthiness and rigor of the research account we present. (See Hughes 2008; Ritter 2012; Samaras 2010; Taylor et al. 2014; Williams et al. 2012 for more examples.)

Commitments of/to the S-STTEP Community

In S-STTEP research, the focus of the research is on exploration of practice from an ontological stance anchored in a commitment to improvement. Researchers conducting their study within this methodology devote careful attention to their ontological stance to represent their work as trustworthy. We label a study as S-STTEP research when the researcher is responsible for the practices being studied and the person doing the research. In addition, the purpose of the project, either explicitly and directly or implicitly and indirectly, must always be improvement of the practice of the researcher – because of new understandings or honing of the practices under study. All aspects of the study – the focus, the information gathered, the analytic process, the understandings presented, and the conclusions drawn – are oriented toward uncovering and revealing about what is and can be known about teacher education practice particularly as it relates to the larger research conversation.

LaBoskey (2004) outlined five elements of S-STTEP: it is self-initiated and self-focused, improvement-aimed, and interactive; includes multiple, mainly qualitative, strategies; and engages in a process based on exemplars. As we articulated earlier, distinct in the work of S-STTEP research is the focus on ontological stance. S-STTEP research explores practice, the self-in-relation-to practice and the self-in-relation-to-other. We listen to and share accounts as we dialogue in our coming-to-know this work. For S-STTEP researchers, the self has a place in the foreground of the study, but it is never the exclusive focus or purpose of the study.

In careful research, S-STTEP scholars contribute "to the professional knowledge base of teaching as well as generat[e] understanding of the world" (Hamilton 2004, p. 402). We have (1998) described the work of S-STTEP research as:

> the study of one's self, one's actions, one's ideas, as well as the 'not self'. It is autobiographical, historical, cultural, and political . . . it draws on one's life, but it is more than that. Self- study also involves a thoughtful look at texts read, experiences had, people known and ideas considered. (Hamilton and Pinnegar 1998, p. 266)

As this quote suggests, it is more about *becoming* and revealing what we know than about generalizing ideas. S-STTEP has a commitment to creating living educational theory – an organic theory that we enliven as we examine our practice. In so doing we reveal our knowledge and sense of the world shifting like organisms exposed to light to make visible our practice (see also Whitehead 2008).

Dialogue, as the coming-to-know process in S-STTEP research, serves as an important tool for establishing trustworthiness. We ask that – across the process of imagining, designing, conducting, and presenting an inquiry – researchers engage in dialogue. Living in a research space of dialogue means that researchers constantly assert and reflect on ideas; we invite alternative interpretations and seek multiple perspectives. We engage in this process continually across an inquiry, not just as a strategy applied to interpretation or only to final considerations. Continued conversations with peers, a skeptical self, research literature, and other participants in our work are vital aspects of S-STTEP research (see Fletcher et al. 2016; Hamilton and Pinnegar 2013; Loughran 2006; Peercy 2014; Ritter 2007 for examples).

S-STTEP researchers assert their obligation to unseen children (Arizona Group 1997). As well, we acknowledge our commitment to improving the understanding and development of educational theory that will lead to better educational experience for teacher educators, the preservice teachers, and their future students. Bullough and Pinnegar (2009) argued that more important than a concern for acceptance into the academy is the development of settings that sustain teachers and teacher educators – the creation of conditions in which they flourish. As this chapter began, we articulated acceptance, support, and kindness as valued within the S-STTEP community. We value this ethic of care as we interrogate, improve, and inquire deeply into our practices with a desire to provide honest, trustworthy rigorous accounts of our work so that our research becomes vital to the community.

As our initial quote from Derek's research reminds us, as S-STTEP researchers we stand in a particular yet encompassing ethical relationship to our practice. We

seek to bring provocative and productive yet sometimes hidden perspectives and understanding to research in teacher education. Our work is always conducted in a shifting uncertain space that we, as Derek's example reveals, embrace with openness, wholeheartedness, and responsibility to attend to its ethical demands to self, others in our practice, and those in the teacher education community while generating trustworthy, quality research. As we addressed earlier, our concluding remarks here open ideas for readers to contemplate rather than draw a static conclusion.

For at least the last 50 years, teachers and teacher education have been subjected to one wave of modernist criticism after another. They have been threatened by wave after wave of assessment specialists, educational researchers, and policy makers who want to control and manipulate educational practice from the sidelines. Such people provide checklists or rubrics for external evaluations of practice with accompanying punishment for those who fall short. As Ball (2003) argued, education generally has a culture of performativity. Often such groups seek to control practice without ever truly embedding themselves enough in the experience to truly understand and innovate. Putnam (2004) argued that we live in a time of intractable problems that are resistant to general solutions. As a result, particular solutions in particular places at particular times are needed since we can take careful accounts of such solutions and use them to consider approaches to resolving these intractable problems in other places, with other people, at other times. As S-STTEP researchers, we do not deny the value or insight that can be gained from the research of others. Like Greene (1995) argued, studies that see small (large, quantitative studies focused on overarching issues) as well as those that see big (studies that attend carefully to the particular and local) can, in concert, lead to promising responses to the difficulties of this time and place. However, as S-STTEP researchers we believe that studies of our own experience and deepened understanding of our own practice – when connected to the wider discourse in research on teaching and teacher education – have the most potential for informing and impacting not only teacher education practice but the practice of our students. In this way, we can meet our obligation to unseen children as well as their teachers with whom we work.

Cross-References

▶ A Rhizomatic Self-Study: Aiming at Social Justice in a Conflictual Environment
▶ Challenges in Engaging in Self-Study within Teacher Education Contexts
▶ Co/autoethnography as a Feminist Methodology
▶ Introducing Self-Study in Quebec: The Challenges of Promoting S-STEP in the French Language
▶ Methodological Inventiveness in Writing About Self-Study Research
▶ Methods and Tools of Self-Study
▶ Self-Study as Hybrid Methodology
▶ Self-Study Methodology: An Emerging Approach for Practitioner Research in Europe

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Entry Points for Self-Study

11

Where to Begin

Jason K. Ritter and Sandra Quiñones

Contents

Abstract

This chapter focuses on contextual issues relevant to the introduction and implementation of self-study with four groups of individuals: teacher candidates, education doctoral students, practicing teacher educators, and higher education practitioners from other fields. This practical chapter identifies possibilities for initial self-studies for each of these groups and explores ways of connecting self-study to one's own familiar research methodologies.

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Introduction

The overall purpose of this chapter is to identify possibilities for initial self-studies and ways of connecting self-study to one's own familiar research methodologies. It serves as an invitation for readers who are exploring the possibility of engaging with self-study methodology to establish or enhance a research agenda. For experienced self-study researchers, it serves as an invitation to revisit existing scholarship with the intention of exploring why and how researchers choose to do self-study and to consider how they might purposefully build on such efforts to further advance scholarly understandings. Accordingly, we take a multilayered approach to the writing of this chapter.

The first section provides the reader with a brief overview of self-study as a methodological choice for researchers. It focuses on the nature and purpose of self-study through a discussion of its historical antecedents followed by a consideration of its ongoing applicability, which includes defining features of rigor and quality. Given the inimitable fluidity of self-study methodology, this section serves as an important backdrop for contextualizing what follows later in the chapter in terms of identifying possibilities for initial self-studies and ways of connecting self-study to one's own familiar methodologies.

The second section offers an exploratory analysis of articles published in *Studying Teacher Education: A Journal of Self-Study of Teacher Education*. Specifically, we take a look at the action verbs used in the purpose statements of each of the studies and how these relate to the topic of inquiry. Our analysis of 209 articles suggests that self-study currently represents a methodology that appeals, and perhaps is best suited, to researchers who have an interest in critically exploring and interpreting some aspect of their own practice or pedagogy, broadly conceived. However, this analysis also points to areas of development for researchers to consider in relation to broadening what might be achieved through self-study research.

In the third section, we use the research literature and our own personal experiences to contextualize and discuss certain issues that particular groups of potential self-study practitioners might face in beginning/engaging in self-study. The groups discussed include teacher candidates, education doctoral students, practicing teacher educators, and higher education practitioners from other fields.

After describing the professional contexts and transitions facing each of the four groups of potential self-study practitioners, in the fourth section, we provide illustrative vignettes to highlight how individuals often seem prompted to engage in self-study owing to a need for greater awareness, a sense of loss, and/or a desire for empowerment. Further to portraying how the themes can prompt research-based action, the vignettes highlight how and why self-study represents an appropriate

choice for certain research questions, with attention given to the ways in which self-study connects to the familiar research methodologies the researchers brought with them to their work. The section closes with practical recommendations for getting started in self-study informed by our practices of teaching, learning, and enacting self-study methodology (Ritter et al. 2018b).

On the Nature and Purpose of Self-Study

Self-study represents an increasingly popular and promising methodological choice for researchers who see value in acknowledging the creative and interpretive nature of qualitative inquiry by looking critically at issues of representation, legitimation, and praxis in their work (see, e.g., Denzin and Lincoln 2000; Patton 2002). Russell (2004) argued that self-study, as a research mongrel of sorts, can trace its origins to previous work done in multiple fields, including reflective practice (e.g., Dewey 1933; Schön 1983, 1987), action research (e.g., Kemmis and McTaggart 1988, 2000), and practitioner research (e.g., Cochran-Smith and Lytle 1993). Bullough and Pinnegar (2001) similarly noted how self-study seems to have emerged as a result of the expansion of naturalistic and qualitative research methods, the influence of the reconceptualist movement in curriculum studies, the growing involvement of international researchers who bring with them diverse intellectual traditions (e.g., Clandinin and Connelly 1990, 1996), and the growing acceptance and influence of action research (e.g., Kemmis and McTaggart 1988, 2000; Stringer 2004). Both of these accounts situate self-study as part of a larger "trend away from modernism and its assumptions about legitimate knowledge and knowledge production toward broadening what counts as research" (Bullough and Pinnegar, p. 13).

At its core self-study seeks to increase understanding of "oneself; teaching; learning; and the development of knowledge about these" (Loughran 2004, p. 9). Samaras (2002) offered useful way to think about the nature and purpose of self-study when she described it as a "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" (p. xxiv). While other research methodologies similarly may focus on self and/or practice (e.g., autoethnography with its focus on self and action research with its focus on practice), the distinguishing feature of self-study research is that both are considered simultaneously.

Importantly, however, self-study is not synonymous with personal reflection. Bullough and Pinnegar (2001) noted that "to study a practice is simultaneously to study self: a study of self-in-relation to other" (p. 14). A crucial expectation of self-study therefore includes demonstrating "interactions with our colleagues near and far, with our students, with the educational literature, and with our own previous work…to confirm or challenge our developing understandings" (LaBoskey 2004a, p. 859). Owing to this expectation, self-study research tends to facilitate more nuanced kinds of learning that can be in relation to others, with and through critical

friends, by seeing practice from the students' perspective (Loughran 2004), or in collaboration with colleagues (Pithouse-Morgan and Samaras 2015). Louie et al. (2003) noted how this collaborative aspect of self-study has at least three benefits, including its ability to increase social support, to foster a culture of reflectiveness that results in higher-level discourse and critique, and to help researchers avoid solipsism and increase the chances they will create transferable knowledge.

Further to the collaborative aspect of self-study, additional methodological expectations include that it be self-initiated and improvement-aimed. According to LaBoskey (2004a), self-study "looks for and requires evidence of the reframed thinking and transformed practice of the research, which are derived from an evaluation of the impact of those development efforts" (p. 859). It accomplishes this by employing multiple methods to seek out varying perspectives and a plurality of understandings. Even though the specific methods used in self-study may vary, "the common element is the reflective, critical examination of the self's involvement both in aspects of the study and in the phenomenon under study" (Hamilton and Pinnegar 1998, p. 240). According to Wilkes (1998):

> Brookfield (1995) suggests that reflection becomes critical when it has two distinctive purposes: the first is to understand how considerations of power undergird, frame, and distort educational processes and interactions. The second is to question assumptions and practices that seem to make our teaching lives easier but actually work against our own best long-term interests, and I would add those of our students. (p. 206)

As a final methodological consideration, offering further evidence that self-study is more than simple reflection, there is a widely acknowledged need to "formalize our work and make it available to our professional community for deliberation, further testing, and judgment" (LaBoskey 2004a, p. 860). Loughran and Northfield (1998) made it clear that while "reflection is a personal process of thinking, refining, reframing, and developing actions….*self-study takes these processes and makes them public*, thus leading to another series of processes that need to reside outside of the individual" (emphasis added, p. 15).

Interestingly, as part of the trend away from modernism, self-study is not a prescriptive methodology (LaBoskey 2004a; Loughran 2005; Pinnegar and Hamilton 2009). It represents a "messy process" in which researchers across diverse contexts undertake their work with varied motivations (Berry 2004, p. 1312). Some may want to better understand their professional development, identities, or collegial interactions (Louie et al. 2003; Cole and Knowles 1998), while others may focus more narrowly on their teaching by investigating specific aspects of their practice or the relationship between their beliefs and actions (Berry 2004). Often self-study researchers purposefully aim to "provoke, challenge, and illuminate rather than confirm and settle" (Bullough and Pinnegar 2001, p. 20). LaBoskey (2004b) suggested that self-study practitioners seek "to generate local, situated, provisional knowledge of teaching" at the same time as they "trigger further deliberations, explorations, and change by other educators in their contexts" (p. 1170).

All of this makes clear that self-study is a fluid methodology for research that encourages self-discovery and improvement at the same time as it can inform the understandings and actions of others in their own discrete contexts. Along these lines, the next section briefly considers the specific aims and scope of self-study inquiries as manifest over the last 12 years in the official journal of the Self-Study of Teacher Education Practices (S-STEP) Special Interest Group (SIG) of the American Educational Research Association (AERA), *Studying Teacher Education: A Journal of Self-Study of Teacher Education* Practices.

An Exploratory Analysis of Purpose as Entry Points for Self-Study

Studying Teacher Education began publication in 2005 and represents one of the premier journals for dissemination of high-quality self-study work. It offers opportunities for both teachers and teacher educators alike to publish empirical and conceptual research that advances our understanding of the challenges of improving one's own teaching practices and the associated issue of student learning. To gain better insight into what has been driving self-study research in recent years, abstracts were printed off for every article published in *Studying Teacher Education* since its inception in 2005 through 2017, when this chapter was initiated. In total, the contents of 209 records were examined with the objective of identifying the action verbs and topics of inquiry for each study. The reason we decided to isolate the action verbs and topics of inquiry for each study was to discern, across a large number of cases, what self-study practitioners seemed most interested in studying over the last 12 years and how they chose to approach that study.

The results of this exploratory examination are displayed in Table 1. The action verbs are shown on the left side of the table in a column titled "Purpose of the S-STEP Inquiry." The right side of the table lists the topics of the inquiries. Both the verbs and the topics within each category are listed in order of their frequency (i.e., "to explore" and "to examine" were the most commonly used action verbs). It should be noted, however, that some overlap in these terms is inevitable because the analysis was conducted at face value based on the information provided in the abstracts of the articles. No attempt was made to consolidate or collapse the action verbs or topics of inquiry into more nuanced categories. Therefore, Table 1 accounts for an initial analysis rather than a formal and exhaustive analysis.

Although different readers may interpret this table in different ways, at least two features of self-study seem undeniable from what is presented. First, the action verbs most often invoked in self-studies confirm that this is an interpretive and exploratory methodology. For better or worse, the verbs suggest very little interest in positivistic notions of testing or proving. The verbs are similarly light on postmodern and/or poststructural notions of deconstructing or critiquing. Theorizing, or building theory from theory, does not seem to have been a major point of emphasis in self-study to date.

Another feature of self-study that becomes obvious when reviewing this table involves the centrality of practice. Indeed, practice is the only topic for inquiry that

Table 1 S-STEP inquiries published in *Studying Teacher Education* (2005–2017)

Purpose of the S-STEP Inquiry	Topic of the S-STEP Inquiry
To explore...	Developing understandings of identity, learning, and practice
	Collaboration
	Previous experiences
	Methodological challenges of studying one's own practice
	Perceived disconnects of practice
	Effects of curriculum or specific strategies on teaching and learning
To examine...	New professional experiences and learning
	Views or beliefs
	Program development
	Practices
	Identity
	Accountability
To investigate...	Practices
	Processes of becoming
	Relationships
	Learning
To interpret...	Challenges of collaboration
	Identity
	Influence and impact of practice
	Influence of broader social conditions of schooling on practice
To describe...	Experiences and professional learning
	Practices
	Collaboration
To learn...	What it means to lead
	Empathy
	How to use specific practices
To *re*frame, make, purpose, view, vision, write...	Practices
	Narratives
	Understandings
To scrutinize...	Complexity of practice
	Relationships
	Specific learning interventions
To improve...	Practices and understanding
	Program coherence
To analyze...	Developing pedagogy
	Identity-making
To articulate...	Purpose
	Tensions of practice
To align...	Identities and practice
To challenge/confront...	Issues of practice

appears alongside every action verb. Sometimes this focus involves how practice is influenced by certain factors (i.e., previous experiences, professional learning, collaboration, perceived disconnects or tensions, and the broader social conditions of schooling); other times the focus involves the influence of practice on some other phenomenon (i.e., professional identity construction, student learning, etc.). What is clear from this analysis of articles is that self-study currently represents a methodology that appeals, and perhaps is best suited, to researchers who have an interest in critically exploring and interpreting some aspect of their own practice or pedagogy, broadly conceived.

In what follows we attempt to use the research literature and our own personal experiences to contextualize and discuss certain issues particular groups of potential self-study practitioners might face in beginning/engaging in self-study. These groups include teacher candidates, education doctoral students, practicing teacher educators, and higher education practitioners from other fields.

Where Do I Begin? Self-Study Entry Points

In addition to contextualizing and identifying some of the more pressing issues certain groups of self-study practitioners might face in getting started with self-study, readers will also find tables in the middle of each of the following four subsections with ideas for self-studies that could appeal to members of that group. Although we attempted to purposefully ground our ideas and questions in their lived realities, the lists are obviously not exclusive to, or exhaustive of, the concerns for any given group.

Entry Points for Teacher Candidates

Although some teacher candidates are made to engage in research prior to graduation as part of capstone assignments for their undergraduate programs or thesis requirements for their graduate programs, this does not necessarily represent the norm. And even when research requirements are the norm, what effect does engaging in that process have on teacher candidates? The point of raising this question is not to argue against the potential utility of research in the professional learning and development of teacher candidates. Rather, the point is to think of how to best achieve a synergy between the research task and methodology incorporated to maximize effect. In the case of self-study for teacher candidates, high-impact entry points might be found via examinations of biography, especially in the early stages of a program, and examinations of practice-related conundrums, in the later stages.

One significant factor influencing the professional learning and development of teacher candidates includes their own biographies as learners. Countless hours are spent in classrooms where candidates come to acquire a wealth of firsthand knowledge regarding how they think schools operate, what they think teachers do, and how they think students should act, something Lortie (1975) famously referred to as an

apprenticeship of observation. Important as these apprenticeships of observation may be, in some ways, Labaree (2004) perceptively observed how they show candidates "a lot about what teachers do but almost nothing about why they do it" (p. 57). This can leave teacher candidates searching for explicit rationales to undergird their decision-making processes as future teachers. Obviously, it is here where university-based teacher education courses and programs can make a difference. This is where candidates are explicitly asked to become students of teaching, to begin forging their professional identities, and hopefully to trouble their previously formed understandings to avoid simply sliding into default modes of teaching. Encouraging teacher candidates to engage in self-study rooted in their life history and experiences may be one way to raise their awareness and empower them to imagine themselves as different sorts of teachers than those they experienced as students (Table 2).

Further to the importance of biography in the professional learning and development of teacher candidates, another common finding in the research on teacher education is that teacher candidates place a high value on their clinical and student teaching experiences. Most regard their clinical experiences as an influential – if not the single most influential – factor in their professional learning and development as preservice teachers (Smith and Lev-Ari 2005; Wilson et al. 2001). While there is certainly something to be said about learning by doing, it does not always lead to powerful understandings of teaching or pedagogy. Indeed, research describes how many teacher candidates tend to simply follow the pedagogical examples set by their cooperating teachers, usually rooted in didactic forms of instruction (e.g., Borko and Mayfield 1995; Samaras and Gismondi 1998). In this way Britzman (1991) suggested that practice does not necessarily make perfect but can instead serve to reinforce traditional practice.

Table 2 Potential purposes and topics for teacher candidates

Potential purposes for S-STEP Inquiry	Potential topics for S-STEP Inquiry
To explore...	*Life history*: How has my life history impacted my conception of what a teacher is and their role in the classroom?
	Vision: How does my vision of good teaching implicitly support some goals over others?
	Alignment: Do my practices align with my teaching intent?
To articulate...	*Teaching philosophies*: What is my philosophy of teaching, and how does it relate to my own schooling experiences?
	Teacher identity: What are some life history factors influencing my developing teacher identity?
To challenge or confront...	*Diversity*: What are the linguistic and cultural backgrounds of my students, and how can I build on their existing assets?
	Vision and practices: To what extent am I enacting my own vision and practices for teaching versus implicitly trying to please the cooperating teacher or students?

None of this is meant to diminish the potential significance of clinical teacher preparation, especially with regard to student teaching. After all, it is here where teacher candidates' understandings of teaching gleaned though their educational biographies can be further augmented, enhanced, or changed by their practical experiences with actually attempting to teach students on a daily basis. But the work of further influencing these understandings in beneficial ways must be undertaken gingerly. Teaching is fraught with cognitive and emotional challenges (Goodlad 1994; Knowles and Cole 1996; Labaree 2004), and many teacher candidates already report feeling unsettled and overwhelmed in their roles as student teachers (Alsup 2006; Bullock 2011; Cole and Knowles 1993; Segall 2002). Still, while uncomfortable, these feelings can produce the sort of dissonance, in the proper context, for candidates to forge new cognitive and emotional connections leading to enhanced understandings of their teaching. We believe self-study can play an important role in this process for teacher candidates.

Entry Points for Education Doctoral Students

In addition to teacher candidates, another group that might benefit from engaging in self-study includes those who are studying education in doctoral programs. A vast majority of these individuals were classroom teachers immediately prior to their university studies or appointments (Ducharme and Kluender 1990; Lanier and Little 1986). For many, this represents the most significant enculturating experience of their professional lives (Ducharme and Agne 1989). But there are obvious differences between the classroom teaching environment and the higher education environment and, by extension, between the roles assumed and played by classroom teachers and teacher educators. Given the common assumption "that a good teacher will also make a good teacher educator" (Korthagen et al. 2005, p. 110), these differences can be quite unsettling.

First, in terms of practice, there is a different emphasis for instruction in teacher education, and the understandings and knowledge of pedagogy acquired through classroom teaching may not be sufficient for the task of teaching about teaching (Bullock 2007; Kosnik 2007; Ritter 2007, 2009, 2010, 2011). While classroom teachers are expected to teach subject matter to their students in existing contexts, teacher education:

> must be concerned with assisting teachers to learn and apply important ideas about teaching and learning….[and] must be presented in ways that achieve some balance between the existing context and role of teaching and the possibilities for improving teaching and learning. (Northfield and Gunstone 1997, p. 48)

The notion that teacher education is not synonymous with teaching directs attention to the role of the teacher educator. Loughran (2005) suggested the distinction between teaching and teaching about teaching can be understood in terms of "the 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" (p. 9). This distinction is mirrored, but also elaborated, in the work of Koster et al. (2005) who found that teacher educators understand their roles as consisting of the ability to perform various tasks in the following competency areas: content competencies, communicative and reflective competencies, organizational competencies, and pedagogical competencies. Obviously these differences disrupt the notion that teacher education is a "self-evident activity" (Zeichner 2005, p. 118), which opens up a slew of practice-related research possibilities for doctoral students in education (Table 3).

At the same time as doctoral students are learning what it means to teach teachers, they are also frequently expected to begin engaging in educational research. Most teacher educators do not enter into higher education to conduct research. Nonetheless, this becomes one of the most pressing and demanding expectations placed on them at the university level (Ducharme 1993; Goodlad et al. 1990; Labaree 2004). As a pressing aspect of faculty responsibilities, yet a dimension largely absent from public school settings, research expectations uncomfortably figure prominently into how beginning teacher educators perceive of themselves and their work.

The shift that occurs, usually in graduate school, from classroom teacher to teacher educator *and* educational researcher can be difficult because it requires a change in mindset. Joram (2007) showed how the epistemologies of preservice and practicing teachers were considerably different from those of teacher educators. Specifically, while "professors may consider research-based findings and general principles of teaching to be important for their students to learn, many preservice teachers will discount the validity of such material" (p. 133). Joram attributed this to the "case-based" thinking of many teachers or the "cult of the particular." This way of thinking seems to evolve when individuals begin engaging in research and start to trouble the nature of knowledge and knowledge construction.

Table 3 Potential purposes and topics for education doctoral students

Potential purposes for S-STEP Inquiry	Potential topics for S-STEP Inquiry
To explore...	*Evolution of understanding*: How do course readings shape my understanding of teaching and learning?
	Cultural proclivities: How do my cultural proclivities both enhance and constrain certain understandings?
To identify or articulate...	*Funds of knowledge*: What are examples of students' funds of knowledge, and how do these inform how I approach instructional planning?
	Approaches to instruction: What do constructivist approaches to math instruction sound like or look like in a classroom, either out in the preK-12 school systems or at the university?
To challenge/confront...	*Changing roles*: What are obstacles in my changing role as a teacher/teacher educator/educational researcher?
	Equity issues: How do I challenge [blank] disparities in my school/district?

Moreover, the pressure to engage in research as part of some university tenure and promotion guidelines can compel teacher educators to shift their focus away from their teaching. Soder and Sirotnik (1990) described how some former classroom teachers experienced their transitions to higher education, with its emphasis on research instead of teaching:

> That which was honored no longer is, leading to a sense of betrayal and resentment. Faculty feel resentful, too, because the addition of new tasks and responsibilities is not accompanied by a reduction of demands in other areas. Finally-and perhaps most critically-faculty members share, along with others in the teacher preparing enterprise and the larger institution, a sense of loss of identity. It is difficult to define yourself in relationship to your job when the definition of your job appears to be in a constant flux, subject to addenda and qualifying footnotes added by a bewildering array of politicians, education bureaucrats, and academic administrators. (p. 388)

Yet even with the different institutional and instructional expectations for teacher education, no formal or specific training is typically provided to former classroom teachers as they transition into their new roles as beginning teacher educators (Kremer-Hayon and Zuzovsky 1995; Louie et al. 2002). Many supervisory and beginning teacher educator positions are hastily filled by former classroom teachers turned graduate assistants who are unaware of the pedagogical and contextual challenges their new roles will present (Korthagen and Russell 1995; Russell 2002; Zeichner 2002). Self-study represents a way to navigate these new roles and contexts, with the potential to also yield scholarship-based outcomes.

Entry Points for Practicing Teacher Educators

Unlike doctoral students in education, many practicing teacher educators already have solid understandings of their roles as teachers of teachers. Many also already possess expertise in certain research methodologies used to advance lines of inquiry within established research agendas. But comfort and familiarity do not necessarily equate to conscious and conscientious outcomes in their work as teacher educators and educational researchers. Cochran-Smith (2004) draws attention to the almost inevitability of this issue with her conceptualization of teacher education as both a "learning problem" and a "political problem." This conceptualization is based on the fundamental premise that "teaching itself is an intellectual, cultural, and contextually local activity rather than one that is primarily technical, neutral in terms of values and perspectives, and universal in terms of causes and effects" (p. 2). Thinking about teacher education in this way allows for the consideration and nurturance of aspects of a teacher's pedagogy that resist assimilation to a technical model. Such vital aspects of a teacher's pedagogy, largely ignored by technical approaches to teacher preparation, are exemplified in Shulman's (1987) work on "pedagogical content knowledge," Clandinin's (1985) work on teacher "images" and "personal practical knowledge," and Schön's (1983, 1987) work on "reflective practitioners," among others.

More specifically, Cochran-Smith (2004) argued that teacher education as a learning problem rests on the following three main ideas:

> teacher education occurs in the context of inquiry communities wherein everybody is a learner and a researcher; inquiry is an intellectual and political stance rather than a project or time-bounded activity; and, as part of an inquiry stance, teacher research is a way to generate local knowledge of practice that is contextualized, cultural, and critical. (p. 12)

Understood as such, there is not necessarily a single right way to teach that will always lead to desirable outcomes. Instead, educators must decide and act upon their pedagogical decisions within a matrix of competing and constantly changing tensions. This assumes that the role of teacher educator is more of a process of becoming that must regularly be negotiated than a final stage of professional growth achieved as soon as one enters graduate school.

Even for experienced teacher educators who understand their journeys as teacher educators in this way, purposefully developing as teachers of teachers is often left somewhat to chance and not based off data that has been intentionally collected and analyzed for specific purposes. Put another way, there is oftentimes a separation between how teacher educators teach and what teacher educators' research. Self-study represents a potentially powerful way to bring the two together (Table 4).

Moving along, the second part of Cochran-Smith's (2004) conceptualization, recognizing teacher education as a political problem, revolves around the following three main ideas:

> teaching and teacher education are political and collective enterprises, rather than neutral and individual efforts; all teacher education policies, whether local or federal, whether governing

Table 4 Potential purposes and topics for practicing teacher educators

Potential purposes for S-STEP Inquiry	Potential topics for S-STEP Inquiry
To explore...	*Assessment*: How can I assess dispositions of students in my course?
	Tensions: What are some competing and changing tensions in my role as tenure track teacher educator?
To describe...	*Practices*: How does assignment X relate to student understanding of Y?
	Collaboration: How do faculty describe challenges in collaboration among interdisciplinary research projects?
To scrutinize...	*Institutional tensions*: How do changing tenure and promotion guidelines shape how I approach teaching, research, and service?
	Specific interventions: How do increasing enrollment demands influence my role and responsibilities as a teacher educator?
To improve...	*Practices and understanding*: How do I use [blank] to improve my practice in [blank]?
	Program coherence: How are social justice and equity perspectives threaded into my courses?

> practice in one program or influencing a much larger constituency are driven by values and are, at least in part, ideological; and teaching and teacher preparation for social justice are vital elements of an educational system in and for a democratic society. (p. 18)

To appreciate teacher education as a political problem implies recognizing and interrogating the ideology that undergirds common practices associated with teaching and teacher preparation.

Teacher education as a political problem also suggests that an important part of teacher preparation consists of exploring the broader social conditions of schooling with intent to reveal the "politics of policies" from the "lenses of social justice, race, diversity, and equity" (p. 20). Such an emphasis seems to provide an indispensable way to negotiate the matrix of competing and constantly changing tensions that comprise teacher educators' milieu for pedagogical decision-making. This emphasis can also inform how to approach research. As Ginsburg and Lindsay (1995) noted, "The political dimension of teacher education operates in the daily practices (curriculum, pedagogy, evaluation, and formal and informal rewards and sanctions) as well as in the policy-making arena" (p. 8). It is here, couched within the political realm of teacher education, where teacher educators must decide who they are and what they want to be.

Whether to improve teaching, to enhance/enrich an existing research agenda, or to advance some social good through research, one significant challenge facing this group involves the fact that many experienced teacher educators have to disrupt their previous training in graduate school to actually embrace self-study as a legitimate form of research. Another serious challenge concerns how to connect self-study to the research and methodologies already used in their work. To further shed light on these challenges and how they might be negotiated, vignettes are provided later in this chapter. These vignettes are written by colleagues who participated in a self-study learning group that the first author of this chapter facilitated over the last 4 years. In many ways this group and their stories represent an interesting group to showcase because – while all competent and respected teacher educators/educational researchers in their own right – not one of them had any experience with self-study prior to the formation of our group, and several of them had minimal experience with qualitative research (i.e., direct experience beyond qualitative course(s) taken during graduate school).

Entry Points for Higher Education Practitioners from Other Fields

Although most faculty at the college and university level are expected to teach and research, very few professors hail from teaching backgrounds. Thus it seems worth considering how new professors in general develop as teachers of university students. Kugel (1993) proposed a model, derived from informal observations of his own career as well as the careers of his colleagues, in which he argued that the teaching of new college professors seems to advance through incremental stages marked primarily by shifts in the focus of their teaching. These stages include

initially focusing on one's self and one's role in the classroom, then focusing more intently on the content and presentation of the subject matter, and finally focusing on the students and what they actually learn as a result of their teaching. In this final stage of focusing on the students, new professors continue to develop in increasingly nuanced ways according to the views they hold of their students. Kugel suggested that the progression here for new professors seems to consist of initially viewing their students as receptive, then as active, and finally as independent learners.

Kugel (1993) claimed that fear of failure compels new professors to initially focus on their own role in the classroom. According to Kugel, this fear is intensified "for novice professors because they have seldom been taught much about the skill they are about to perform. They have been taught a lot about the subject they are about to teach, but little about how to teach it" (p. 3). Thus, they think mainly about themselves when thinking about their teaching. New professors only transition out of this stage after developing what they feel are good ways to present their material. Effectively tackling this challenge provides new professors with a sense of legitimacy regarding their new role as teachers.

The next stage in Kugel's (1993) model suggests that, after becoming comfortable with their new roles as teachers, professors return their focus to their subject matter. In this stage, new professors "think of the courses they teach much as cooks think about the courses they serve. They lay out the information as attractively and enticingly as they can, hoping that their students will enjoy it and digest it" (p. 5). Unfortunately, "as professors increase the quantity and the quality of what they teach, the quantity and quality of what the students learn seems to decrease" (p. 5). This learning problem causes many new professors to then turn their attention back to their students. As their attention returns to their students, many new professors begin to notice that the learners in their classes "are not an undifferentiated mass of identical people" (Kugel 1993, p. 7). Therefore, as a way to accommodate the diverse learning styles and interests of their students, many new professors incorporate a "buckshot" approach into their teaching in which they purposefully spread their teaching out and "give all their students a bit of telling, a bit of showing and a bit of doing" (p. 7). Despite these efforts to increase student learning, many professors still note that they are unable to actually construct understandings for their students (Table 5).

In all of the stages discussed above, new professors understood or viewed their students as passive recipients of knowledge. However, according to Kugel (1993), this notion can change when professors begin to understand that "perhaps learning is something students do rather than something that is done to them" (p. 9). Such a realization signifies the beginning of the professor coming to view his or her students as active. In this stage professors start to see themselves more as coaches than experts. Along these lines, Kugel claimed:

> As the professors' views of how to teach change, their views of what to teach may also change. They may decide that it is more important that students learn how to think than that they learn what to think. They may worry less about coverage and more about 'uncoverage.' They may respond to student questions with other questions, hoping to encourage their students to figure the answers out for themselves. (p. 11)

Table 5 Potential purposes and topics for higher education faculty/practitioners

Potential purposes for S-STEP Inquiry	Potential topics for S-STEP Inquiry
To explore…	*Student perspectives*: How do student perspectives from previous course evaluations syllabus inform syllabus development?
	Professional development: How has participation in professional development shaped how I approach teaching and learning in my course(s)?
To describe…	*Experiences*: How do I increase student's content knowledge by using [blank] strategy?
	Collaboration with community partners: How do I work with community partners to enhance student understanding of X?
To scrutinize…	*Complexity of practice*: How do workload policies shape my teaching/research practice?
	Specific interventions: How does participation in an online discussion board increase accountability for discussing course readings?
To improve…	*Practices and understanding*: How do I use case studies of X for increasing student learning of Y?
	Writing skills: How can I better support students as developing writers?

This change in thinking regarding both how and what to teach naturally leads into the final developmental stage for new professors of viewing students as independent learners.

Obviously the goal in the final stage is to allow students to learn for themselves. This is a frightening proposition for some new faculty. As Kugel (1993) made clear:

> Turning students into independent learners may call for more patience and sensitivity than some professors have. It may call for a broader understanding of the material than some can develop. If students are allowed to control what they learn, they can try to visit corners of a discipline that their professors have not yet visited. (p. 12)

Facilitating this type of student learning may not be a priority for new faculty members unless they have, or develop, strong personal convictions regarding its importance. This highlights a need to learn more about the induction process for new faculty so that changes might be implemented to improve the general quality of university teaching. Instead faculty are often greeted with an unsupportive university environment content to let new faculty "sink or swim" of their own accord. As Boice (1991) explained, "Less than 5 percent of new faculty in their first semesters at either campus could identify any sort of social network for discussing teaching" (p. 155).

Taken as a whole, the factors identified above suggest that, while most new university faculty face challenges in terms of developing their teaching visions and practices, neither the incentive nor the means to improve upon this area of professorial responsibility are readily facilitated in the university environment. In this respect, it seems quite possible that many new professors content themselves with

their teaching after they become comfortable presenting their content to their students. If true, this means that many new university professors only advance through the first two stages of Kugel's (1993) model and never get to a point where they pay any particular attention to the needs or learning of the students in their classes. Most new faculty understood good teaching as synonymous with having content knowledge. As long as the new professors in this study were knowledgeable about, and up to date, on the subject matter of their discipline, then their teaching was not really considered as a distinct area for improvement. Self-study can trouble this simplistic understanding and lead to more nuanced understandings of teaching for faculty, possibly resulting in more meaningful learning for their students.

Common Themes Across Entry Points

After describing the professional contexts and transitions facing each of the four groups above, we feel three main themes surfaced in relation to what seems to prompt individuals to engage in self-study; that is, there appear to be entry points that stem from a need for greater awareness, a sense of loss, and/or a desire for empowerment. It should be noted that these themes are in no way mutually exclusive, and self-study researchers are commonly moted by more than one theme at the same time. As such, we attempt to provide illustrative vignettes that incorporate each of the themes below. Further to portraying how the themes can prompt research-based action, the vignettes highlight how and why self-study represents an appropriate choice for certain research questions, with attention given to the ways in which self-study connects to the familiar research methodologies the researchers brought with them to their work. The vignettes also illustrate how self-studies might be conceived and then conducted.

One important note about these vignettes concerns the fact that the authors are practicing teacher educators and current colleagues of ours. To provide some context, Jason Ritter has been facilitating a self-study learning group for interested faculty members from the Department of Instruction and Leadership in Education at Duquesne University for the last 4 years. His efforts to "teach" self-study, and his colleagues' experiences "learning" self-study, have already begun to be formally documented and reported in variety of academic outlets (e.g., see Ritter 2017; Ritter et al. 2018a, b). Some noteworthy facts about the faculty participants in the group include that all joined voluntarily, were pre-tenure, and came from a variety of academic disciplines within teacher education (i.e., English Language Arts/Literacy, Mathematics, Early Childhood, Second Language Acquisition) as well as from a variety of research traditions (i.e., quantitative, qualitative, mixed methods). Importantly, no one in the group had any previous experience with self-study research. As an example, consider the case of the second author of this chapter, Sandra Quiñones, who is a junior faculty member who has participated in the self-study group for 3 years. She came to the group with strong qualitative research experiences as a graduate of the University of Rochester but was more familiar with ethnography (see

Quiñones et al. 2011; Hopper and Quiñones 2012) and blended forms of life history and narrative inquiry (see Martínez-Roldán and Quiñones 2016; Quiñones 2014, 2015, 2018). She joined the group to augment her knowledge of research methodologies in teacher education within a collegial community.

While selecting authors for vignettes from this group does represent a convenience sample of sorts, it is also true the experiences of practicing teacher educators getting started in self-study can be instructive to each of the other three groups discussed earlier. After all, teacher educators are in a perpetual state of becoming and must continually learn about teaching *and* teaching about teaching; adjust to new instructional and institutional expectations; and utilize a variety of research methodologies and methods to advance their scholarly agendas. These are concerns that are shared with, and subsequently could appeal to, teacher candidates, education doctoral students, and higher education practitioners from other fields. In what follows each of the four vignettes are briefly introduced, presented, and then discussed.

Vignette #1

Rachel Ayieko came to Duquesne University as an assistant professor in 2014. Hired for her expertise in mathematics education and strong background in quantitative research, she is one of the original members of the self-study learning group at Duquesne University. Her story of learning to use self-study research to reflect and improve her practice is below. The vignette is followed by a brief discussion of how the three themes seemed to appear – and exert influence – across her journey as a novice self-study researcher.

Learning to Use Self-study Research to Reflect and Improve My Practice as a Mathematics Teacher Educator

This vignette describes my path to learning and beginning to use self-study as a research approach and method of improving my practice with the support of a community of practice at Duquesne University. In this vignette, I provide a brief introduction to my path to being a mathematics teacher educator highlighting some of the more significant points in my journey. I also discuss the process of learning self-study research and the challenges I have faced getting started with my own self-study research. Finally, I conclude with a brief discussion about my current self-study project and point out the tensions and successes as I venture into this *new* way of thinking.

I began having a keen interest in mathematics while learning high school mathematics in my home country, Kenya, with a supportive and knowledgeable mathematics teacher. My high school mathematics lessons were always intriguing and exciting. The many times that I was successful doing my math homework and excelling on standardized tests reaffirmed my belief that I could be successful with this subject. I have pleasant memories of times when my fellow students and I worked in groups to solve mathematics problems from different curriculum materials that we had collected and others provided by our math teacher. Many of my classmates frequently sought me out to help them understand a concept in mathematics or review for an upcoming national examination. My successful attempts in

explaining difficult concepts to my fellow classmates contributed to my desire to pursue a teaching degree.

When I enrolled in an education degree in mathematics and chemistry at the end of my high school education, I was without a reasonable doubt convinced that I was taking a path connected to my passion. My 1st years teaching mathematics proved to be very rewarding. For example, I was awarded a certificate for having worked with a class consecutively for 4 years where few students failed the national mathematics examination. My motivation to increase students' success in mathematics led to me pursuing a graduate degree in mathematics education and eventually a doctorate degree in teacher education with a focus on mathematics education. During my high school teaching career, I learned the importance of connecting with my students and creating a classroom environment where all students were appreciated and challenged to work hard toward their learning.

When I moved to the United States to pursue my doctoral degree, I had the privilege of teaching mathematics pedagogy courses to preservice elementary mathematics teachers as a teaching assistant. I realized that I was able to connect with my preservice teachers in ways that I had anticipated would not be possible. I had an African accent, and the classroom culture in the United States was different from what I had experienced as a student and teacher in Kenya. Notwithstanding, my passion for preparing teachers to teach mathematics grew when I realized the anxiety the preservice teachers had about teaching mathematics in a developed nation. I was intrigued that the preservice teachers needed lots of support and nurturing even though there was extensive research that had related to the improvement of learning mathematics and numerous teaching resources that I had never seen in my previous teaching. I had the urge to improve my practice so that I could ensure the preservice teachers graduated with a deeper understanding of how to teach mathematics for conceptual understanding. Therefore, joining a community of practice for the improvement of my practice was important in my teacher educator journey.

Beginning Self-Study Research. I had never known about self-study research until I joined the community of practice group at Duquesne University School of Education during my 1st year as an assistant professor. I hoped that we would engage in discussions that included reflections on our practice and ways of improving our teaching of preservice teachers. I had struggled in the first semester of teaching as an assistant professor, and I needed to collaborate with colleagues to share my experiences and discuss ways that I could do to improve my practice. I shared my thoughts with our department chair during my first annual evaluation. He noted that our department lacked forums for reflections of our practices and promised to look into ways that could encourage faculty to form groups to support their teaching.

The following semester I received an email from our department chair inviting me to join the self-study group. I was excited to learn that the facilitator of this group was a renowned scholar in self-study. I joined the team not knowing what self-study was, but was eager to learn how I could engage with the group. The group included faculty from literacy education, early childhood education, social justice education, social studies education, and TESOL. Because I am a mathematics education specialist, I had hoped to share some insights with a faculty in the same field. The fact that the community of

practice was from different disciplines in teacher education was important for cross-disciplinary discussions but lacked input from a fellow mathematics teacher educator.

In our community of practice, we learned about self-study through discussions and shared readings. Similar to Zeichner (2005) the process of engaging in self-study enabled me to think more deeply about my teaching practice. I tried to follow some of the suggestions for collecting data about my teaching. The data included journal entries (Loughran and Northfield 1998) describing my teaching and reflective accounts on my thoughts as I taught and after teaching. I found journaling quite a tedious process that required discipline. The first time I tried journaling, I missed several entries, and at the end of the semester, I was unable to use the incomplete data for a reasonable study. I needed to look for efficient ways of documenting my work after every lesson taught if I intended to study my teaching.

For my first self-study project, I chose to study my approaches to teaching the Secondary Mathematics methods course. I realized that I had to teach a cross-listed course after I met with the students the 1st day of class. The students enrolled in the course included practicing teachers, preservice teachers, and a doctoral student. At first, I was worried that the syllabus I had initially prepared would not meet the needs of all the students enrolled in the course. My challenge was to revise the syllabus to ensure it served the needs of all the enrolled students. As I thought about reorganizing this course, it dawned on me that this was a worthwhile self-study project. The fact that many teacher preparation programs across the country are struggling with student enrollment (Sawchuk 2015) makes this study important for other teacher educators in similar situations to learn from my experience. Also, through this process, I would have a chance to study how my approaches benefited or hindered student learning. Finally, this was an opportunity to investigate if my teaching approaches were modeling an example of differentiating instruction, which is an area of teaching that is essential but difficult to implement.

Challenges and Benefits of Incorporating Self-Study. When we started the meetings with the self-study group, I realized I was to engage in research that was different to my area of expertise. I use large-scale data sets to research mathematics teaching and learning. For example, I have conducted research using the Trends in International Mathematics and Science Study (TIMSS) and the Teacher Education and Development Study in Mathematics (TEDS-M) large-scale data sets. For my doctoral dissertation, I used the TEDS-M data to investigate the opportunities that preservice experienced to learn how to teach mathematics. My dissertation study expanded my knowledge of mathematics teacher preparation across different countries. The data mainly consisted of survey results in quantitative form.

Self-study adds a different lens to my initial research in teacher education. Instead of gathering information from practicing teachers, I have an opportunity to examine the perspective of a teacher educator and the process and challenges a teacher educator goes through in teaching preservice teachers. All these views are essential in seeking ways to improve the preparation of teachers. To ensure the research includes triangulated data, the perspectives of the preservice teachers, teacher educators, and self-reflection and perspectives from critical friends contribute to understanding the practices in teacher preparation.

So far, I have learned about the types of data that constitutes self-study research. Self-study data includes data drawn from oral inquiries, reflective journals, and critical friends (Cochran-Smith and Lytle 1993; Loughran and Northfield 1998). Indeed, transitioning from using large-scale quantitative data to self-study data has proved to be a challenge for me. Collecting the data is different and sometimes creates a sense that the evidence is subjective. I have found that self-study is intriguing and contains a wealth of information that could support other teacher educators to examine their practice and learn different ways that have worked or proved to be a challenge to other teacher educators.

Debrief

It is clear that Rachel has a love of mathematics that can be traced all the way back to her early learning and mentoring of her peers in the subject as a student in Kenya. For Rachel, as a teacher educator, this love of mathematics manifests itself in her practice via her desire to *empower* teacher candidates with deeper understandings of how to teach mathematics for conceptual understanding. Although trained in quantitative research methodology, Rachel was brought to the self-study group owing to a sense of *loss*. She admits in the vignette that she struggled during her first semester of teaching at Duquesne. She had grown accustomed to regular debriefing meetings with other faculty and peers as a graduate teaching assistant at Michigan State University. But that kind of regular support and critique was not a mainstay in the smaller school of education where she currently found herself, where classes are mostly taught by other faculty members who possess different areas of expertise. Once comfortable within the self-study group and familiar with the methodology, Rachel initiated a study prompted by her need for greater *awareness*. The study investigated how well she was modeling differentiation in her own mathematics practice in a cross-listed course, a topic for inquiry that had never occurred to her before as a quantitative researcher. Summarily, a sense of *loss* compelled Rachel to join the self-study group where she eventually initiated a study prompted by her need for greater *awareness* of her practice. The end result was that Rachel felt she had moved closer to her ultimate goal of *empowering* teacher candidates with deeper understandings of how to teach mathematics for conceptual understanding.

Vignette #2

Xia Chao came to Duquesne University as an assistant professor in 2015. Hired for her expertise in English as a Second Language (ESL) education and her research prowess as an ethnographer, she decided to join the self-study group immediately upon her arrival to campus. Her story about coming to understand self-study as a "way of being" is below. Although her journey as a self-study researcher does not seem to explicitly revolve around feelings of loss, there is a brief discussion following the vignette that address how a need for greater awareness and desire for empowerment played a hand in Xia's experiences.

Self-Study as a Way of Thinking, Knowing, Doing, and Being: A Learner's Perspective

The purpose of this vignette is not simply to describe my experience as a teacher educator in participating in the self-study group in my department at Duquesne

University but also to explore self-study as a way of thinking, knowing, doing, and being that advances my academic adaptation. I begin the vignette with a brief introduction of my background and initial experience with self-study. Thereafter, I turn my attention to the grounding notions of self-study that inform my teaching and research. After the contribution of self-study to my teaching and research, I conclude with reflections about self-study.

My lived experience shapes my research interests and passion for teaching for equity. I was born in Beijing during the dark decade for China – Cultural Revolution (1966–1976) – that brought about massive economic and educational disruption. Schools had to shut down during the decade. In spite of social and educational chaos, my parents never gave up their children's education. My mother was well educated. She taught me and my brothers to read, write, and calculate. My father was almost illiterate, and this unique constraint had him face discrimination. His hope was to see his children become literate and educated. My father always looked at us with a big smile when my brothers and I learned. My parents highly valued education. They created a print-rich home for their children. Informed by my lived experience, I learned about how disparities inherently influenced by literacy, education, class, and poverty impact the potential development of me and my community. Subsequently, my doctoral education has enabled me to examine the patterns of educational disparities caused by language, literacy, class, and cultural practices in home, community, and school and propose humanizing pedagogy and curriculum that could empower students at the linguistic, cultural, social, and academic levels. My research is grounded in methods and perspectives from educational and cultural anthropology and critical applied linguistics.

My role as an ethnographer and my evolving role as a teacher educator are built upon my self-reflection. My ethnographic work documents the processes in which I identify both the cultural practices of the researched group and my self-reflections-and-interpretations through intensive participant observations, interviews, and field notes. Likewise, my teaching grows out of self-reflection which in turn helps me integrate my research into pedagogical practice. Self-reflection has become my professional habitus. This habitus got me initially interested in the self-study group because the name, self-study, literally links reflection and self. While self-study was a completely new field to me then, I thought it would share similarity with the nature of my research and teaching. Also, as a new faculty to the university in the summer of 2015, I looked for socialization dynamics for learning about "local knowledge" (Geertz 1983). The group would offer me access to such knowledge. Further, as a newcomer to the department, my engagement in the group would help me negotiate my role from being an outsider to an insider to the community.

At the first two meetings, the self-study group impressed me with the colleague participants' openness and dialogic discussions as well as Dr. Ritter's facilitation on self-study and how it influenced teacher education practice. I noticed there was mutual trust within the group which got discussions dialogic in nature. This sense of trust drove me to socialize in the group. Also, instead of simply lecturing and/or mastering in the group meetings, Dr. Ritter exemplified self-study with his own and other scholars' research, engaged us in learning self-study by sharing and discussing

resources, and contextualized doing self-study in both our own fields and the larger self-study community. As he (2017) describes his stance as a facilitator of the group rather than an expert of self-study, Dr. Ritter's facilitation encouraged me to continually participate in the group.

After the first two meetings, I searched self-study as a methodology in language education and found that it has rarely been tapped for its potential to demystify language/literacy practices in multilingual and multicultural settings. This "aha" moment took me to conclusions that I could do self-study in my field, even though at that time I had no idea about what self-study was, how to do self-study, and in what context. At the same time, I coded the colleagues' talks, comments, and experiences with self-study and tried to identify the patterns of their understanding and doing of self-study. I then used concept maps to demonstrate the emerged patterns and their interactions with my field. I identified the relevance and shared perspectives (e.g., criticality, contextuality, reflexivity, and reflection) in the fields of self-study, critical applied linguistics, and ethnography. At the third meeting, I shared with the group my understanding of self-study by linking to reflexivity in anthropology (Salzman 2002; Strauss 1956) and criticality in applied linguistics (Kubota and Miller 2017; Luke 2012; Pennycook 1990). Dr. Ritter reinforced my perspective and connected my understanding to the conception of "critical friends" (Berry and Russell 2014; Costa and Kallick 1993). His verification and explanation invested in my interest in doing self-study. I spent several weeks on reading the articles on self-study that Dr. Ritter shared with us and those published in *Studying Teacher Education: A Journal of Self-study of Teacher Education Practices, Journal of Teacher Education,* and *Teacher Education Quarterly.*

My intensive reading and increased participation in the self-study group helped me generate ideas about self-study and fully engage in the discussions. As one of the "critical friends," I learned that self-study is actually not "self." It is self-initiated, but it emphasizes interaction and collaboration. The self-study group became one of my comfort zones in which I could interact with "critical friends" at the social, academic, and pedagogical levels. I believe that this is essential for developing open dialogues and discussions. Nevertheless, I engaged in the group discussions with both humility and caution. That is, on the one hand, as a newcomer to the local academic community, I was attentive and valued the points of view of my colleagues. On the other hand, my ethnographic sensitivity reminded me that I might be missing something from what they said, since I had not fully engaged in the local community and situated in their academic discipline.

My experience with self-study informs that successful self-study learning requires "critical friends" and "critical mentors." The former is the product that "critical mentors" built mutual trust and openness within the group. Dr. Ritter is my first and only "critical mentor" so far in self-study. His humility and contextual sensitivity encouraged me to increasingly participate in the interactive and inviting discussions, particularly when the discussions got more focused and theme-based. We commented on, suggested, and shared our ideas with regard to challenges and questions we encountered in teaching and research. These shared conversations and discussions crossed the disciplinary boundaries and became a tool for analyzing

pedagogical practices and helped me be proactive about potential issues and problems which would occur in the classroom. Following Loughran (2007), my experience with self-study indicates that self-study works not only as a methodological tool but also as a tool for meaning.

My participation in the group developed my interest in doing self-study research on teacher educators' self/other positioning. I believed that such positioning would shape class discourse patterns and my facilitation of how discussions take place and in what context. Doing self-study research informed my teaching and helped me translate self-study into my teacher education practices. To open channels of communication between students and students and students and me, I embraced the interactive aspect of self-study in my preservice teacher education practices by using a variety of ethnographic methods. For example, to understand the nuanced meanings of language use in the environment, I let students take pictures of anything that contains languages in public places – commercial stands, street signs, advertisements in a library or a shop, etc. – interview people's ideas on the languages, write reflections on the interview and pictures, and analyze the pictures and interview data in groups. Throughout the process, students got involved in individual and collaborative inquiries as "critical friends." I positioned myself not only as a lecturer to students in dealing with topics such as language ideologies and power relations in languages but also as their facilitator and "critical mentor" to explore broader sociocultural patterns of language use. Through doing self-study in teacher education practices, I recognized that self-study is an interactive dynamic for teaching. It helped me prepare students for proactive, reflective, and critical participation.

For me, the self-study group acted as more than a dynamic for helping me navigate my academic socialization in a new work environment. It offered me an alternative mode of learning, thinking, and understanding of self, teaching, and research. Thus, I argue that self-study is not "self." It is not simply individualistic as its name presents. Actually, self-study is individualistically and collaboratively integrated, process-oriented, and context-embedded. It is not only a methodology but also a way of thinking, knowing, doing, and being.

Debrief

A central theme in Xia's vignette revolves around her easy acknowledgment of the perpetual need for greater *awareness*. She discusses how self-reflection is her professional habitus as an ethnographer, and something she strives to model and encourage in her work as a teacher educator. In her own words, even though she was not familiar with self-study previously, "this habitus got me initially interested in the self-study group because the name, self-study, literally links reflection and self." For Xia, fostering awareness within herself and with her students is important, in part, because of her experiences growing up in China during a particularly tumultuous time. Xia discusses how being made aware of a plethora of educational disparities and their effect on people's lives contributed to her passion for teaching for equity, an outcome that is more likely to come about through increased awareness of the social conditions of schooling. Further to this, it would seem that the goal of becoming more aware, especially for teachers, is to then also become *empowered* to play a hand in mediating challenges for students and contributing to an improved future. Xia's

impressive and active use of self-study with her own students in her ESL classes makes it clear that she subscribes to this line of thinking that *awareness* can equal *empowerment*.

Vignette #3

Dawnmarie Ezzo began her work at Duquesne University in 2017 as a visiting professor. While hired to fill a specific need in the preK-4 program for science teacher education, her background in K-12 teaching is quite broad and spans several content domains, including literacy, mathematics, and science teaching methods at the elementary and secondary level. Her interest in various forms of qualitative research led to her joining the self-study group immediately upon her arrival to campus. Her story of coming to self-study, and attempting to pair it with discourse analysis, is below.

Self-Study as a Means of Realizing the Nuance in My Role as Teacher Educator/ Researcher

As a brand-new scholar at the beginning of my research career, I have grappled with the relationship and tensions between methodology, theory, and the role of the self in my research. This vignette traces the evolution of my understanding of the intersection of these roles and describes how looking at my research work through the lens of self-study enabled me to come to an enriched and more deeply nuanced understanding of my role as a teacher educator in my case study research with preservice science teachers.

How I Came to Self-Study. I began my career in teacher education many years before I made the decision to enter graduate school to pursue my Ph.D. and engage in educational research. As a science teacher educator in a university setting, I was extremely interested in improving my teaching and classroom experiences in order to best support the learning of the preservice teachers in my classes. I could see my preservice teachers struggling to develop critical "high leverage" teaching practices such as eliciting, analyzing, and responding to students' evolving science understanding in ways that further their knowledge, and I had read research that suggests that it can take years for teachers to develop the ability to foreground students ideas and engage in responsive teaching, arguing that novice teachers are limited in their abilities to engage in sophisticated instructional practices (e.g., Berliner 1988; Kagan 1992) by their lack of classroom teaching experience. However, I felt dissatisfied with this trajectory for teacher learning.

The field of education needs new teachers who can enter the classroom ready to elicit, analyze, and respond in the moment to students' evolving science understanding and respond in ways that further their knowledge (Levin et al. 2009; Sherin and Van Es 2008). Teachers who are able to attend to students' ongoing science thinking have students who make greater gains in their science learning over time (Ruiz Primo and Furtak 2006; Grossman et al. 2009; Windschitl et al. 2011; Lampert et al. 2013). My preservice teachers and their young elementary-aged students could not afford to wait several years to establish their professional identities and develop the ability to engage in this type of responsive science teaching. They needed to develop these critical teaching practices much earlier in order to be effective teachers. Hence,

my driving question became: how could I use the research skills I was developing in graduate school to strengthen and further the learning of the preservice teachers I was working with in my courses?

I was familiar with the concept of *action research*, in which classroom teachers collect data to inform and improve their classroom work (Feldman et al. 2004). However, as an emerging teacher education scholar, I was not just interested in impacting the learning of my own immediate students but also on impacting the greater field of science teacher education. What might an approach such as *self-study* that explores improvements in my own teaching for the sake of informing the teacher education broader community (Feldman et al. 2004; Loughran 2007) look like, and how might I employ these methods in my own work?

Tensions Encountered While Planning and Engaging in My Self-Study. I began my study with the need to solve a particular problem of practice encountered both in my own teaching and in the teaching of other teacher educators: What could a targeted approach to effectively preparing new teachers to elicit, analyze, and respond in the moment to students' evolving science understanding and respond in ways that further their knowledge (Levin et al. 2009; Sherin and Van Es 2008) in their own classrooms look like?

I designed an instructional intervention for teaching my preservice teachers strategies for eliciting, analyzing, and responding to students' evolving science understanding in ways that further their knowledge, drawing upon the work of others in the field and my own expertise and experience as a teacher educator. Next, I began the work of designing my self-study to explore what that might look like in practice. The research question focused on teachers eliciting, analyzing, and responding to student ideas in the moment of teaching, so I used transcriptions of interactions with students in my teaching, reflective memos that capture my thinking immediately following the class on the discussions, and discussions/co-analysis of the data and my thinking with a colleague who co-taught the course with me and was familiar with the students and my work as part of my data collection and analysis.

Methodological Tensions. After careful consideration of my data and research questions, I decided upon discourse analysis as my secondary methodology, after self-study. As I thought through the lens of each methodology, tensions between them were immediately apparent. Discourse analysis asks that we privilege analyzing the language choices made by participants in the data (Johnstone 2018), looking for patterns across utterances, and analyzing them from an outside perspective in order to determine the speaker's meaning and thinking at a given moment in time. However, because this was a *self*-study in which I was also one of the participants, the level of accurate insight I had into all the participants in my study was inherently unequal – I had far more insight into the meaning and thought behind my own contributions than I did for the contributions of the preservice teachers. Given that this was a study that focused on teaching the preservice teachers how to elicit ideas and responses from students, how to analyze those responses to determine understanding, and how to respond to those ideas in productive ways, this was particularly problematic. Ensuring sufficient balance of insight into all of the participants in the study such that discourse analysis could be used as a secondary methodology

required that I take extra steps to solicit information to lend insight into the preservice teachers' meaning and intentions behind their contributions to the discussions.

Ultimately, I came to realize that despite the tensions inherent in the conflicts of methodology and the focus of the study, what I learn from this self-study can be used to enrich the exploration and learning of other science teacher educators. Because this study sought to explore the influence of a specific set of classroom practices, engaging the researcher as the course instructor was vitally important for ensuring the utmost fidelity and deepest insight into the noticing of preservice teachers' ideas, the in-the-moment decision-making, and the instructional methods and practices used during the instructional intervention.

Self-study provides researchers with the opportunity to contribute to a growing research program in teacher education (Zeichner 2007). Through the process of carefully planning and examining the implementation and results of an instructional intervention designed to support my PSTs development and examining the impact of that intervention on their approaches to teaching, I also engaged in reframing and expanding my own understanding about how to help them to develop their ability to notice and utilize instructionally productive student ideas in their own instructional planning (Barnes 1998; Loughran and Northfield 1998).

Perhaps most importantly, it was only when looking at my work with my preservice teachers through the lens of self-study I realized that in pre-scripting and planning my instructional intervention strategies for teaching the preservice teachers to engage in "of the moment responsive teaching" so that I could effectively model for them how teachers elicit, analyze, and respond to students' ideas in the moment, I was not authentically engaging in these practices myself. The act of pre-planning and scripting these exchanges changed the very nature of the exchanges themselves, ensuring that what I was asking my preservice teachers to learn how to do (elicit, analyze, respond in the moment to student ideas) was very different from what I myself was modeling for them (plan, elicit, respond in the moment to student ideas that matched the ideas I anticipated and planned for in advance). As a result, I was not effectively demonstrating for my preservice teachers how master teachers engage in interpersonal responses to authentic student ideas. I do not think that I would have come to this critical and nuanced understanding of the difference between what I was trying to demonstrate and what I was actually demonstrating without having pursued and explored my own role and work in this study through the lens of the self-study methodology.

Taking the role of both the researcher and the course instructor in this study allowed me to explore a means of supporting PST's development of the ability to notice and utilize instructionally productive student ideas in their own instructional planning. Examining and exploring this work through the lens of the self-study methodology not only allow me to more effectively share work that could inform the teacher education community as a whole, but it also deepened my own understanding of the problem I was working to address. By learning from experience that is embedded within the work of my own teaching, I created new experiences and opportunities for learning for both myself and for the preservice teachers I teach (Russell 1998).

Debrief

This vignette makes it quite clear that Dawnmarie is interested in *empowering* her preservice teachers to be able to elicit, analyze, and respond in the moment to students' evolving science understanding and respond in ways that further their knowledge. She also demonstrates an *awareness* that it is her job to facilitate such learning and advance this goal through both her teaching and her research. This is evident in the vignette via the description of her planned pedagogical intervention for her course pairing self-study with discourse analysis. Interestingly, it was the self-study aspect of her research that led her to realize some of the tensions that accompanied her insider status. This is important in thinking through how self-study might work, or be paired with, other methods and methodologies. It was also revealing how self-study served to illuminate for Dawnmarie some of the ways in which her attempts at modeling proved to not be as effective as possible due to their inauthenticity. In these ways, self-study represents a means of realizing nuance in one's role simultaneously as a teacher educator and as an educational researcher.

Vignette #4

Christopher Meidl transitioned to Duquesne University as an advanced assistant professor in 2015. Hired for his expertise in Early Childhood Education, Christopher joined the self-study group shortly after his arrival to campus. His story about the utility of self-study in the process of developing a scholarly identity at a research-intensive institution is grounded in a greater awareness of pragmatic yet ambiguous accountability issues: his role in addressing the need to diversify Early Childhood Education coupled with the desire to establish a research agenda that extends his experience with qualitative methodologies.

Developing Scholarly Identity via *Self-Study: Exploring My Role in the Diversification of Early Childhood Education*

Becoming a teacher educator is something I was drawn into during my development as a teacher and various classroom experiences over time. My teaching career started as a substitute teacher in Beloit, Wisconsin, but I truly found my identity as an educator after joining Teach For America (TFA). I taught high school English in urban New Orleans, with the student population being 80% African-American and 20% Vietnamese-American. While I enjoyed teaching high school, I knew from my days of substitute teaching that early childhood teaching came more naturally. So I earned my master's degree and certification in early childhood education from the University of New Orleans. From there, La Joya Independent School District in Texas, with its 99% Hispanic almost all Mexican-American student body, provided me an opportunity to loop with a class of children teaching prekindergarten and kindergarten. In each of the locations I taught, reflecting on my teaching in each of the communities I taught, recognizing my own positionality in the communities that I served, was a major part of how I self-evaluated what I was doing.

Experiences in an urban high school, with African-American and Vietnamese-American students, and an elementary school within a rural Mexican-American community shaped my belief that real teaching is about the relationship developed between teacher and student. These relationships were fostered by discussions about

race, poverty, and privilege. My pedagogy became culturally responsive, accentuating students' strengths and weaknesses, only after reflecting on positive and negative interactions during class. With that in mind, as a high school and elementary teacher and university instructor, reflection and reflexivity are important for building, maintaining, and overall understanding of how relationships impact learning. For me the real impetus for becoming a researcher/teacher educator was providing voice for educators. I focused my efforts on Curriculum and Instruction in Early Childhood Education at Penn State University.

My coursework during my doctoral program included both qualitative and quantitative methodologies, in a breadth over depth sort of a way. Creswell (1998), Maxwell (2008), Corbin and Strauss (2008), and Stake (1995) were the qualitative researchers I became familiar with during methods courses. In one particular course, I used a case study format to investigate environmental influences for character education at three different schools. This study influenced my methodological approach to my dissertation, designed as grounded theory.

Since receiving my Ph.D., I have experimented with mixed methods and phenomenology. My current research includes White identity theory, critical pedagogy, and Black feminism. I have recently explored Black feminist and Black male identity theory as counter narratives to the dominant White cultural expectations influencing education and educators. The focus of my most recent research was and continues to be increasing the numbers of students of color, Black males right now, in the early childhood education program. The challenge for me is getting a handle on whether this endeavor is: research in the investigation of it, teaching in looking to provide supports for students, or service in knowing I would have to take an active role in recruiting students despite having no experience doing this.

While I would identify myself as a qualitative researcher, I've only recently been exposed to S-STEP as a methodology. It provides a structure for the messiness that came with exploring how I as a faculty member might create change, personally and systematically, in getting more males of color into early childhood education. My focus on increasing the number of Black males into early childhood education left me in an ambiguous space where research, teaching, and service all came together, but none of them prevalent. At the same time, I was invited into a self-study group, which became an opportunity to establish a methodological framework for my focus. This was important as a junior faculty member because there is so much pressure to make sure what you do *counts*: whether as research, teaching, service, or advising. I chose the use of self-study (S-STEP) methodology as qualitative research to guide the project to which I was struggling to find a scholarly framework (Pinnegar and Hamilton 2009). Other theoretical approaches I had considered were reflective practice, action research, and the scholarship of teaching. However, none of them fit because of methodological incongruity, where research fits but teaching does not; they lead to multiple studies rather than one. Although I am still learning how to use this model, it provides a means to link the relationships between teaching, scholarship, and service.

Self-study has allowed me to sequentially assess my identity(ies), past experiences, values, and beliefs, as the focus of my scholarly identity transitioned to

increasing the number of Black males in early childhood education. The current focus emphasizes teacher preparation but has shown opportunities beyond, including working with school districts. Initially, I pondered how I am involved in recruiting preservice teachers of color and supporting them. Data sources in the planning stage included (1) internal grants for this proposal, funded and unfunded, along with comments; (2) qualitative data from a focus group with multiple stakeholders to establish needs for successful implementation, including program type and a plan for longitudinal change in coursework and faculty pedagogy; and (3) data gathered in securing foundation grants for tuition and support.

Data sources have included personal journals reflecting on interactions in multiple community spaces, as well as a personal autoethnography unpacking my experiences with Black male leadership. Grant applications themselves are sources of data along with feedback as well as my own journaling about how I use that feedback. A final component to apply S-STEP methodology includes consistently having a "critical other" or "critical friend" as necessary (Pinnegar and Hamilton 2009). Some research intends to solve various problems by isolating variables either quantitatively or qualitatively. However, for me self-study allows for self-thought, self-inferences, and self-beliefs to influence the outcomes. There is a possible relationship with S-STEP and phenomenology, with the instructor as the phenomena. S-STEP can be both the application of epistemology and ontology. Samaras (2002) provides the definition for self-study that fits my application the best, "critical examination of one's actions and the context of those actions in order to achieve a more conscious mode of professional activity" (p. xxiv).

In the end, self-studies promote work being done to guide individual critical self-analysis while being accountable to the evaluative nature of research becoming public. Publication will always be the standard gold bar of research. Collectively, the knowledge from all the research projects will lead to the development of a handbook for universities, school districts, and communities to use to develop a student-to-teacher pipeline emphasizing local growth. Utility of research often inform the quality of the investigation. Therefore, the utility of using self-study to understand how to get more Black men into early childhood education consists of both strengths and limitations. The strengths within my work of self-study are that it provides an avenue of scholarly articulation of actions, interactions, and thoughts that are anecdotal and at times ambiguous.

S-STEP is becoming and evermore important part of my scholarly identity. It allows me to explore research that is often difficult to situate in other traditions but is nonetheless vital to improving my practice as an educator and guiding my role as a faculty member. There remains uncertainty in using this as a methodology, however, that then becomes the very influential power in this methodology, in balances what is for me and my students as well as the scrutiny and usability of other researchers, teacher educators, and general public.

Debrief

A salient theme in Christopher's vignette is the *awareness* to continually develop his scholarly identity as he engaged with grant writing and community partners to develop a research project aimed at diversification in early childhood education. He

drew from his experiences with grounded theory, mixed methods, and phenomenology as interpretive frameworks in the process of learning about self-study as a research methodology in teacher education. Although Christopher's vignette does not explicitly speak to a sense of loss and empowerment, he navigated grant writing and the development of an equity-minded research agenda within the context of a new institution. One could say that a *sense of loss* (and inversely, a gain in ambiguity) is part of the transition of a junior faculty moving from a teaching-intensive institution to a research-intensive institution. As part of his own ongoing self-study research practices, Christopher reflects on identity issues and is fueled by a desire for community uplift (i.e., a kind of self and collective *empowerment*). From a pragmatic perspective, self-study has served as an appropriate methodology for Christopher to examine scholarly identity as an early childhood education scholar. S-STEP allows Christopher to explore research in particular ways and affords him with a tool for simultaneously exploring his changing and complex role as a faculty member while also improving his practice as a teacher educator at Duquesne University.

Summary

As we close this fourth and final section of our handbook chapter, we remind the reader of our overall aims. The purpose of this chapter was to identify possibilities for initial self-studies and ways of connecting self-study to one's own familiar methodologies. The vignettes above touched on these issues by describing the efforts of our colleagues in getting started in self-study when approaching the methodology from such diverse research traditions as quantitative and mixed methods, ethnography, discourse analysis, phenomenology, and grounded theory. For readers new to self-study, we hope that this chapter provided ideas on how to get started with self-study methodology as part of establishing or enhancing an existing research agenda. For experienced self-study researchers, we hope that this chapter offered a better understanding of why and how researchers choose to do self-study and serves as a catalyst for how you might purposefully build on such efforts to further advance scholarly teacher education understandings. While we are sure the conversation will continue, as it should, we choose to end this chapter with recommendations for getting started in self-study that take into account some of the insight gleaned across the aforementioned sections.

Getting Started in Self-Study: Recommendations

Identify or acknowledge an issue related to your practice in which you are personally invested or that personally motivates you. There is often an affective dimension to these issues, as they tend to stem from a need for greater awareness, a sense of loss, and/or a desire for empowerment. These are often issues that you need, or want, to address in your practice, regardless of whether or not you choose

to engage in self-study. Self-study simply offers a way to purposefully make sense of the process and to share any understandings gleaned with others.

Seek out critical friends or a community of practice for both support and critique, in equal measure. Provided you experience – or can successfully build – trusting relationships, this interpersonal network is where your study can unfold and/or improve in real time. For example, consider establishing a self-study professional development group that can evolve over time. Practical tips, considerations, and descriptive experiences of undertaking such an endeavor can be found more readily now than ever before (see, e.g., Kelchtermans et al. 2018; Lunenberg 2018; Margolis 2018; Pinnegar and Hamilton 2009; Ritter 2017; Ritter et al. 2018b; Samaras and Pithouse-Morgan 2018).

Take stock of your current comfort level and abilities in research. Consider how self-study might fit within, or enhance, your familiar research methodologies. Ask yourself what role you play in the issues you are experiencing. Consider how that dynamic might be explored using your familiar methods and existing data sources or ask yourself how that dynamic could be explored simultaneously with the work you are already engaged with anyway. Strategies used across the vignettes included shared readings, authentic conversations in trusting – yet critical – environments, concept mapping between key ideas in different research methodologies, and collaboratively practicing data collection and analysis techniques.

Practice doing self-study to do self-study. Collect data. Get in the habit of writing reflections that document your thinking or decision-making. Save artifacts of practice that may serve as evidence of your inquiry process and/or artifacts that provoke questions or concern. Think of how your data might look differently depending on epistemological considerations and/or theoretical frameworks applied for the purpose of analysis. Self-study is both a stance and a practice (Dinkelman 2003), but to actively interrogate in different ways and for different purposes is the choice of the self-study practitioner.

Last, but not least, enjoy the process – regardless of how and where you get started. As noted in another chapter in this handbook (▶ Chap. 41, "Challenges in Engaging in Self-Study Within Teacher Education Contexts"), engaging in self-study can be fraught with challenges and opportunities (e.g., personal, professional, messiness of practice, institutional, nature of the academy, and broader educational research community). We encourage you to view the challenges as productive tensions, rather than barriers. That is, the challenges of engagement in self-study often seem to be mitigated by the methodology itself. This is evidenced via common outcomes like contributing to an advanced understanding of identity, exploring and locating the place of scholarship as an important marker of knowledge and skill, and engaging in more conscious and conscientious practice. Self-study contributes to personal professional practice while also informing different types of scholarship, including discipline-based and pedagogical scholarship. Taken as whole, these kinds of outcomes can serve to foster a sense of agency that questions conformity and contribute to positive change in the culture of any given community of practice.

Cross-References

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Methods and Tools of Self-Study

12

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Contents

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Abstract

This chapter provides an examination of specific methods used in self-study. We begin the chapter with a discussion of key elements that lead to our definition of what we mean by methods. Methods used for self-study build on traditional qualitative research methods, but the flexibility and creativity that emerge from self-study research lend itself to versatile creative approaches. The specific methods used in self-study often emerge as a particular function of the research. Through a process of examining the research literature where self-study is the methodology of choice, we organize the types of methods used into two major areas: (1) narrative/text-based methods and (2) creative/arts-based methods. We distinguish between what we term concrete narrative and text-based data representation and abstract narrative and text-based data representation. Narrative and text-based data representation considered concrete are those written texts that reflect actual life experiences such as the transcribing of the spoken word or written factual stories reflecting personal or professional histories. Abstract narrative and text-based data reflect the creative art of writing that goes beyond concrete representation and expresses meaning through creativity. Such text creation is defined as arts-based and can be seen in such expressions as creative writing narrative, poetry, and written metaphor. Additional creative/arts-based methods include visual representation, object as data, dance, musical representation, and polyvocal research. Within each of these areas of narrative/text-based and creative/arts-based approaches, we provide examples by describing self-studies using these specific methods.

Keywords

Self-study · Research tools · Research methods · Methodology · Narrative · Creative methods · Arts-based methods

The Journey

Developing a chapter on the methods and tools of self-study research was an interesting journey for both of us as self-study researchers. We have been involved in self-study research for several years. Deb began her work in self-study in the mid-1990s, and throughout most of her career as a professor at the University of Northern Iowa, she has been actively engaged in the self-study research community through the Self-Study of Teacher Education Practice (S-STEP) Special Interest Group (SIG)

of the American Educational Research Association (AERA) and the biennial international conference on the self-study of teacher education practice (often referred to as the Castle Conference). For over 6 years, Svanborg has been involved in self-study research through her work at the University of Iceland, in addition to her involvement in the AERA S-STEP SIG and the Castle Conference. We wrestled with how to address methods of self-study within one chapter. Colleagues who have provided books addressing methods of self-study (e.g., Crowe 2010; Lassonde et al. 2009; Schuck and Pereira 2011; Taylor and Coia 2014; Tidwell et al. 2009) have had the luxury of both breadth and depth afforded in the space of a book. We realized early on that the idea of an individual chapter on methods would need to hone in on specifics that could speak to methods used in self-study.

Self-study as a methodology is overall qualitative in nature (LaBoskey 2004; Pinnegar and Hamilton 2009; Tidwell et al. 2009). It is not surprising to find that methods used for self-study may follow traditional qualitative research methods found in the social sciences, such as narrative inquiry (e.g., Kitchen 2009; Milner 2010). However, the flexibility and creativity that emerge from self-study research lend itself to more creative approaches in methods as well (e.g., Hiralaal et al. 2018). Part of the complexity within this *describing* of self-study methods is that "the particular methods used in self-study emerge as a function of the particular context within which the study is being pursued" (Tidwell et al. 2009, p. xiii). Defining what is meant by self-study methods means to examine more closely the context for the study, the choices for data collection, and the processes used for analysis of data that inform the self-study. As stated by Pithouse-Morgan et al. (2016), "There is no set self-study research method. The appropriate methods are those that facilitate the inquiry" (p. 27). Loughran (2004) concurs in stating, "There is no one way, or correct way, of doing self-study. Rather, how a self-study might be 'done' depends on what is sought to be better understood" (p. 15).

Complexity

Samaras and Freese (2006) suggest the complexity found within self-study research, which "involves study of the self and study by the self" (p. 10), belies the creation of a simple, all-encompassing definition for self-study methodology. They argue that self-study can be defined by the role of "the self," by the "situated practice" being examined, and/or by the "purpose" for the study, which can reflect multiple reasons that are often integrated (p. 10). There are chapters within this section of the handbook that more closely address the methodology of self-study, as well as issues of quality and trustworthiness, and ethical considerations. What we are eliciting from the self-study literature for this chapter are the ways in which researchers have used tools for data collection and have engaged in research methods to analyze that data. Self-study research of teacher education practice often focuses on issues within a particular individual's professional work. Yet, self-study has also been used at the program level as well to examine practice within the function of a larger context (Kosnik et al. 2005; Kosnick and Beck 2009).

The strength and the complexity of self-study research are reflected in the multiple ways in which self-study can be used. These multiple contexts and diverse approaches to self-study can often challenge researchers as they develop and engage in self-study research. Inclusion is fundamentally grounded in the ideologies of social justice, democracy, human rights, and full participation of all (Ainscow and Kaplan 2005; Florian 2008; Guðjónsdóttir and Karlsdóttir 2009; Jónsson 2011). These ideologies are connected and dependent on each other in various ways. A critical social justice perspective emphasizes that people with their different abilities, characteristics, and backgrounds should be valued and celebrated for what they know and who they are, rather than assimilated into the structures of others (Ryan and Rottmann 2007). Critical social justice does not advocate treating everyone the same as that would simply prolong inequalities that are already in place. Rather, through this perspective, individuals and groups should be treated according to their abilities, interests, and experience; that is, they should be treated equitably. Treating individuals equitably rather than equally provides the potential to counteract existing inequalities (Ryan and Rottmann 2007). Those advocating for critical social justice seek a world that is fair and equitable for everyone, where everyone has the chance to reach their own goals.

Frameworks and Guidelines

Within the self-study research community, there have been efforts to provide frameworks and guidelines to support researchers interested in the self-study of their own practice. The following are three examples of frames and guides for developing self-study research: Samaras' (2011) development of a framework for addressing five key elements in self-study, Pinnegar and Hamilton's (2009) creation of a "Framework for Inquiry planner" (p. 39), and Paugh and Robinson's (2009) frame for "Planning an Initial Cycle of Data Collection and Analysis for. . . AR/PAR Self-Study" (p. 92).

Samaras (2011) recommends that five focus areas be addressed when developing an effective self-study of practice: the study should be a "personal situated inquiry," should involve "critical collaborative inquiry," should be designed for "improved learning," should involve a "systematic and transparent research process," and should result in "knowledge generation and presentation" (pp. 10–11).

Pinnegar and Hamilton (2009) introduced their inquiry planner as a framework containing four areas of question prompts designed to make explicit the confluence of practice and theory in the development of self-study research. In three of their prompt areas, they address identifying problems in practice, determining contexts and participants within the research, and identifying works that guide the inquiry (including addressing embedded values, beliefs, and accountability). A fourth prompt area (technically the third prompt area listed in the framework) asks for the methods to be used in the study, specifically "what would count as evidence" (p. 39). They further discuss a framework for "analysis of personal practice and research" where they define methods in terms of "rigorous research practice" and "explicit evidence" (p. 40). In this second and more specific framework, they ask that data

collection and data analysis be made clear and a connection be made evident between data analyzed and insights made from the study.

Paugh and Robinson (2009) provide a framework for planning data collection and analysis within what they term "participatory research methods" (p. 87). They see a clear intersection between action research/participatory action research and self-study, arguing "participatory methods of self-study are well-suited for the complexity found in educational settings" (p. 90). By examining their practice in relation to others, and engaging in collaborative conversations about practice and the data of practice, they provide a five-prong frame for thinking about research design: (1) purposes, (2) question(s), (3) participants, (4) context, and (5) methods. Within methods they ask researchers to determine data sources to be collected and to determine how that data are to "be analyzed and by whom" (p. 92). In all three of these examples of frames for guiding the development of self-study research, there is a focus on the collaborative nature of self-study and the use of others to inform the researcher about data and the understanding of practice.

Informing Through Others: The Critical Friend

The notion of informing the research through others has been a key element of self-study for many researchers, often termed a critical friend (Costa and Kallick 1993) or critical colleague (Henderson and Hyun 2017). It is the operative word *critical* that Schuck and Russell (2005) argue provides constructive criticism in the self-study research process that informs the researcher and impacts the research process. It is through this collaborative work with a critical friend that self-study research can address the concerns found in "the difficulty of assessing one's own practice and reframing it" (p. 108).

Not all self-study research employs the use of a critical friend, but a predominance of the self-study research within the literature does involve some form of collaboration with others. Often these collaborations help to clarify data collection and/or data analysis within the method used.

Defining Method

Across educational literature, the use of the term *method* has varied, from defining a broader methodological approach to describing a particular stance toward an educational theory, to discussing data artifacts, data collection processes, and data analysis within a study. Borrowing from the focus of the frameworks mentioned above for developing self-study research (Pinnegar and Hamilton 2009; Paugh and Robinson 2009; Samaras 2011), we have defined what we mean by methods as those elements made visible through the explicit discussion of data collection and analysis. We have honed our definition of methods to three specific foci: (1) what is being gathered (the data) to answer the research question(s) within the study, (2) how the data are gathered, and (3) the process by which that data are analyzed. We saw the first and second

elements of this methods definition as representing the tools used in research (such as interviews, drawings, or video recordings). We saw the third component as reflecting the process used for making meaning from the data collected (such as narrative analysis, video analysis, or constant comparison). Using this specific three-prong focus on method, we surveyed multiple sources of self-study research publications to seek ways in which self-study methods are realized.

One of the challenges of explicating the methods from self-study research was in finding clear explanations of what data were gathered, how data were gathered, and how data were analyzed. A particularly challenging source was the biennial Castle Conference proceedings. This is an excellent source for timely research in self-study, yet due to word limits set at 3000–4000 words, we were less likely to find clear explanations of methods. Typically, authors discussed the context for studies, followed by general references to methods in order to have room in their writing to expand upon the discussion of data results and the meanings associated with those results. We found what was more helpful as resources for examining methods were journal articles in *Studying Teacher Education* (the international journal for self-study of practice), other journals publishing self-study research (e.g., *Teaching and Teacher Education*), books and book chapters addressing self-study research, research papers made public at the annual meeting of the American Educational Research Association, and available theses and dissertations using self-study methodology. Yet, despite all these sources, we found it compelling that across publications, the process for analyzing data was not always clearly defined.

We confess there was a desire by both of us to organize this chapter on methods in terms of tool types used and the ways in which data from those tools were analyzed. We saw this as creating a clear and concise listing of the methods used in self-study – a satisfying organizational ethos of our writing partnership. But such an organization did not reflect the actual methods in self-study research represented in the literature. Through our three-prong process of examining data, data collection, and data analysis, the complexity in answering researchers' critical questions in their self-study research revealed the multilayered nature of self-study in terms of methods. Multiple tools were often used to gather sources of data to address the research question(s) within a study, and in some studies, data were represented in more than one way (e.g., video as visual representation and as transcribed narrative). We conceptualized the organization of self-study methods into two areas: methods reflecting narrative and text-based data/representation and methods reflecting arts-based data/representation and creative processes. We use the term *data/representation* to reflect the range of data provided, from concrete elements (such as written text or illustrations) to more abstract elements (such as a video or a performance reflected through dance, music, or voice). Video is an interesting source as it can be tangible as a visual (like an illustration) but also can be more abstract as flowing frames of movement over time rather than a specific single moment in time. In the following two sections, we provide specific examples for narrative and text-based data/representation and for arts-based and creative methods for data/representation. While within a single chapter it is not possible to provide an exhaustive comprehensive survey of all methods ever used in self-study, we have made a conscientious effort to reflect the breadth (and in some instances the depth) of methods as represented within self-study research.

Narrative and Text-Based Data/Representation

In self-study research, we found a preponderance of data represented as text. Because of the verbal nature of self-study, it seems virtually impossible to avoid some form of verbal data source, whether it is a verbal dynamic such as discussion, verbal response to nonverbal prompts, or written text. We characterized verbal data sources as a type of narrative where data were reflected through language, whether the verbal response provided the context for a data source, an explanation of a data source, an emerging story prompted by a data source, or other language-based connections to data. We have carefully chosen representation of text-based data reflecting those self-studies that are intentional in the use of text as a data source. In some self-studies, text is used as a secondary source to help inform the initial analysis of audio or video data. While text may be secondary in data gathering through transcription, we see the final analysis using text as placing these studies within text-based criteria. Narrative examples included narrative inquiry and other forms of narrative as language-based data.

We begin this section by discussing five specific tools that are used in self-study research where narrative and text are the data focus. These five tools include narrative inquiry, dialogue, journals, interviews, and critical incidents. In the discussion of each of these methods, we present the actual self-study, where the method is described through data sources, data collection, and data analysis processes. Another tool that some self-study researchers use in their work is the personal or professional history as an autobiographical way to capture their own theoretical grounding and their own thinking about professional practice (Branyon et al. 2016; Beyer and Tidwell 2014; Torrez and Haniford 2018). We chose to highlight two self-studies that use a very specific form of autobiography through the use of autoethnography (Newberry 2014) and co-autoethnography (Coia and Taylor 2014). Following these different examples of tools used in self-study methods, we discuss three additional studies where narrative and text-based data highlight the rich complexities found in self-study research. In the first example, Murphy et al. (2014) use multiple levels of text-based data in uncovering the growth and change that occurred from their role as doctoral students to their first year as teacher educators. In the second example, Bullock and Sator's (2018) self-study uses multiple sources of narrative and text-based data to examine maker phenomenon in science education. We close the section with Trout's (2010) self-study providing an example of using a theoretical lens (ethic of care) to drive the process of selecting, collecting, and analyzing narrative and text-based data.

Narrative Inquiry: Using Story as Data

We were cautious in using the term narrative inquiry (Clandinin and Connelly 2000) to describe text-based data in self-study, as this term reflects a specific type of text-based research where the researchers "immerse themselves in experience as lived and told in stories" (Kitchen 2009, p. 37). This use of narrative inquiry as "the study

of experience as story" (Kitchen 2009, p. 35) can be seen across self-study research (Clift and Clift 2016; Kitchen 2009, 2016; Sowa and Schmidt 2017). Kitchen's use of the narrative inquiry methodology in concert with self-study methodology has been dominant in his self-study research over time and reflects his deep understanding of the use of story as data. In his 2016 publication, entitled "Inside out: My identity as a Queer Teacher Educator," Kitchen uses queer theory as a method of critique across his collections of stories. Rather than stating a formal research question to ground his study, Kitchen provides a purpose statement for his narrative inquiry: "to examine the importance of teacher educators' cultural identifies and, particularly, how being gay informs my identity as a teacher educator" (p. 13). He used *inside out* both as an evocation of images and a frame for his narrative inquiry.

Through his writings of events from 30 years past as a young man struggling with his public and private identity, he engaged in narrative inquiry using the critical lens of queer theory to identify tensions as a teacher educator. Kitchen's (2016) data of narratives recounted key experiences in his journey from a "closeted teacher to an out teacher educator" (p. 20). Two tensions that emerged from his narrative inquiry were "the challenge of coming out and living out in a heteronormative culture" (p. 18) and "needing to be accepted as gay (and accept myself) and wishing to be accepted as a complex, multi-faceted individual" (p. 19).

Through this narrative inquiry process, Kitchen (2016) was able to see heteronormativity prominent in his earlier recollections of his life. Using narrative, both to provide a context for his experiences and to explain his understanding of his change in identity, provided a rich context for examining these narratives through queer theory. Kitchen embeds his narrative data within the unfolding story of his critique of his experiences and his evolving understandings of his identity in both personal and professional contexts.

Using Dialogue in Self-Study

Dialogue used as data in self-study research usually begins as an oral production which is often transcribed or recorded in notes for data analysis, thus becoming text-based data (e.g., East et al. 2009; Hite et al. 2017). But dialogue is also used in self-study research as a method to analyze data (e.g., Cardetti and Orgnero 2013; East et al. 2009; Pithouse-Morgan and Samaras 2014) and as an instructional process (e.g., Hite et al. 2017).

East et al. (2009) describe dialogue as a method used in two ways: (1) to examine their practice for "the purpose of improving...teaching" and (2) to "critically analyze...self-study" through an examination of content and process (p. 57). These two purposes for using dialogue in their self-study research provided the context for the examination of practice over time in their group discussions and reflections of those discussions, creating an implicit guiding query on how to improve their practice in teacher education.

East et al. (2009) examined their dialogue used in a collaborative group setting through weekly meetings guided by three mutually agreed-upon ground rules for

dialogue engagement: "(1) ask only questions about which one is genuinely curious, (2) draw conclusions only about one's own practices and metaphor, and, (3) maintain absolute confidentiality about what others share" (p. 59). Initially, their dialogues were recorded and transcribed and then analyzed through a traditional qualitative process for transcript analysis of codes and themes. However, as the group continued, they moved toward dialogue as the tool for analysis itself. In this process, they focused "upon our insights-in-the-moment as they arise[d] spontaneously in the dialogue process" (p. 58), citing Gordon Wells' *Dialogic Inquiry* (1999) as their rationale for their analysis. They found this collaborative process of dialogue useful in examining their practice. In particular, their in-the-moment analysis of their dialogue as oral narrative led to a phenomena they referred to as *recalibration points*, which they found similar to Tidwell's nodal moments (Tidwell and Manke 2009 – described below in the arts-based section of this chapter). Rather than describing these moments as reframing their thinking or as major transformations, recalibration points were defined as more subtle small-scale forms of fine-tuning of their awareness and understanding of practice. Through this process of dialogue as oral narrative, the impact on their practice included three important insights: (1) using dialogue within teaching as a process for students to interact and engage, (2) realizing the importance of addressing early childhood education preservice teachers' fears of mathematics and science, and (3) engaging in active listening with students to foster a better understanding of student needs and to model active listening for their own use in the field.

As the study progressed, Cardetti and Orgnero (2013) used what they termed as interdisciplinary "cogenerative dialoging" (p. 253) to examine their practice through nontraditional professional development. They refer to their professional development as nontraditional as they met in unstructured informal gatherings that grew out of hallway discussions which then became more organized encounters. In their self-study, they saw the role of dialogue as a "catalyst for. . .change" in their practice where "ideas are cogenerated through collegial dialog" (p. 253). The interdisciplinary aspect of their engagement came from their university work in two diverse disciplines of mathematics and English language teaching. Their self-study work was guided by their research question: What is the nature of our interdisciplinary practice? Their data consisted of the use of "the narrative method of dialog" that took place "at weekly meetings over a period of 18 months" (p. 255). At the close of each meeting, they established a flexible agenda for the next meeting that was developed with guiding questions and included key points or important ideas generated in the dialogue of the recently completed session. They used handwritten notes from their dialogues to document content discussed, as well as insights and plans.

As the study progressed, Cardetti and Orgnero (2013) moved to electronic documents to record their findings. As with East et al. (2009), Cardetti and Orgnero used dialogue as an active in-the-moment narrative along with their text-based data from their notes. They defined their analysis process as "ongoing and cyclical" where they "refined findings that emerged through. . .critical dialog, follow up emails, and the revision of [their] recorded notes" (p. 256). The outcome of this iterative progression resulted in their development of a model for an interdisciplinary

process which embeds dialogue and reflection with each of five stages: creation of a collaborative environment, initial inquiry, shared inquiry, scholarly connection, and in practice and beyond.

Dalmau and Guðjónsdóttir (2017) describe their use of dialogue as a way to discuss and analyze their data sources in a multi-year self-study of the emerging development of their professional working theory. In this context, dialogue is a critical process for unfolding their "experiences at certain turning points" where they described their process of using dialogue to address their data as an "iterative and analytic process" which was "often messy" as they "stepped back, critically reflected" and "peeled the layers" (p. 135) to understand their practice.

Hite et al. (2017) used dialogue as an instructional process during Reading Recovery lessons with a first grader. The self-study examined her (Hite's) use of priming (the act of an utterance influencing another's utterance) during the writing portion of a 30-minute Reading Recovery lesson where both genuine dialogue and direct instruction occur. Hite et al. examined the specific language during one-to-one writing instruction across five specific Reading Recovery lessons spaced over a 20-week period of lessons, using four indicators of genuine dialogue: open-ended questions, expansion prompts/questions, contingent utterances, and clarifying prompts/questions (Boyd and Galda 2011; Johnston 2004; Wasik 2010). This self-study revealed that even while the instructional intention in the lesson was to provide multiple opportunities for the child to be primed for more complex syntactic use and to engage more often in genuine dialogue, results showed that teacher priming happened fewer times with genuine dialogue and was more prevalent during explicit instruction. The child was primed more during genuine dialogue and had many more opportunities to speak during dialogue than during explicit instruction.

What was most important to Hite (Hite et al. 2017) in her teaching was the realization that priming (both what she says as the teacher and the follow-up utterances by the student and her) does make a difference in language use for children. She also found that in her teaching, genuine dialogue does appear to provide a greater opportunity for priming to occur. Most notably for her teaching preference insight, she found that her teacher discourse was more often explicit instruction rather than genuine dialogue, despite her intentions. This has greatly influenced her future teaching, with an intention for greater use of genuine dialogue to provide richer experiences for her students to use language and more complex syntax.

Using Journals in Self-Study

As can be seen in our discussion of self-study examples across this chapter, the use of journals for documenting data is a popular method in self-study research. From the 2016 Castle Conference alone, journals were used for multiple purposes and in multiple formats, such as shared journaling with colleagues (Fletcher et al. 2016; Ramirez and Allison 2016), student journaling to inform practice (Branyon et al. 2016), recording observations and interactions in teacher education

(Nyamupangedengu and Lelliott 2016), or reflecting and retrospection (Craig et al. 2016; Jónsdóttir and Gísladóttir 2016). We chose to highlight an example of reflective journaling from an article in *Studying Teacher Education* where colleagues worked together in an interactive online journal through an international collective (Makaiau et al. 2015).

Makaiau et al. (2015) are three educational researchers based in Hawai'i who are from different countries and who are in different stages of their professional careers. They began working together from their shared interest in the Philosophy for Children Hawai'i (p4cHI) approach to education. They drew upon literature on "reflective teaching, culturally responsive pedagogies, social constructivism and self-study to frame the role of journaling" (p. 66). They systematically wrote in their online journal over a period of 8 months, beginning with five entries per week but moving to one entry per week as the journaling progressed. They were guided by three goals that also became their research questions: (1) "What is the role of an online journal in their international p4cHI research collective?", (2) "Is there evidence that an interactive online journal can support both collaboration and individual research interests/goals?", and (3) "In what ways does journaling with international partners support personal and professional development?". They chose "reflective thinking via journal writing" (p. 66) as their approach to their collaborative journal. Their decision was supported by Spalding and Wilson's (2002) values of journaling as a permanent record of thoughts and experiences, of establishing and maintaining relationships with others, of being a safe haven for expressing concerns and frustration, and of providing an aid to internal dialogue.

They used constant comparison analysis (citing Glaser and Strauss 1967) through three phases. The first phase examined the first 2 months of journal entries, using the findings to inform their further data collection. They separately developed codes for the data and then worked as each other's critical friends to establish consensus on a set of codes and themes. The second phase included an additional 3.5 months of entries. They individually developed their own codes and themes and then met as critical friends, and through dialogue methodology (Lunenberg and Samaras 2011), they determined their final list of analytic themes. Phase three involved the writing of their findings, with revisions of their thinking and refining of their themes. Their three-phase analysis process resulted in three major themes: an international commons (a place for intellectual safety), deepened inquiry in the research process (revelations of confusions and complexities), and culturally responsive practices (situated and purposeful research).

Using Interviews in Self-Study

Kosnick et al. (2009) describe interviewing as "one of the ways we can hear others' stories" (p. 53). It is this desire to understand the stories reflecting a particular event or phenomenon that inspire self-study researchers to use interviews to inform their understanding of practice. Berg (2007), in his sixth edition on qualitative research, defines interviewing as "a conversation with a purpose...to gather

information" (p. 89). From this perspective, the development of the interview questions becomes critical in making possible the researcher's ability to elicit the information desired from the stories that are revealed through interview. The following two examples provide insights into how interview and question development are used within self-study research. In the first example below, Kosnick and Beck (2008) present a self-study of their teacher education program using interviews in two contexts: to interview each other about their response to the teacher education program and to interview participants engaged in the targeted teacher education program as data to support their understanding of their program. Part of the reason we chose this study was the realistic issues that arose with data collection and their discussion of the evolution of their interview question development over time. In the second example, Philip (2013) used self-interviews to research his university teaching of social foundations. We chose Philip's research because he provides a rich description of the process of self-interviewing to capture the story of self in practice.

In their self-study, Kosnick and Beck (2008) report a portion of results from a longitudinal study on their teacher education program where their study included "preservice elementary literacy instruction at three universities and following graduates of the program during their first three years of teaching" (p. 115). Their research was driven by four larger questions addressing the full longitudinal study:

> What impact does a teacher education program have on student teachers' theory and practice of literacy teaching?
>
> Is there a body of knowledge that student teachers need to learn to be effective literacy teachers?
>
> How can universities and school systems provide more adequate support and mentoring for new literacy teachers?
>
> How can teacher preparation programs dovetail with the many large-scale school board initiatives in the literacy area? (Kosnick and Beck 2009, pp. 216–217)

In the 2008 reporting of their study, Kosnik and Beck began by stating they were interested in learning how effective their courses were in preparing beginning literacy teachers. They address data from one university site (Ontario Institute for Studies in Education at the University of Toronto), where they interviewed 10 university instructors and 22 new teachers. In this reporting, they provide a more specific question focused on literacy knowledge and instruction: How can beginning teachers acquire this array of knowledge, consolidate their learning, and develop an appropriate pedagogy or approach that is feasible for the extremely challenging initial years of teaching? In addition to interviewing others to inform them about their program, Kosnick and Beck also interviewed themselves. They developed two unique sets of interview questions, one to be used with the new teachers who had completed their program and one for the university literacy instructors (which they also used to interview each other). The new teachers' interview questions focused on "their approach to literacy instruction, reflections on their preservice program, suggestions

for improving the program, and current challenges" (p. 118). The literacy instructors' interview questions focused on "background, goals, instructional strategies, assessment of student teachers, textbook/readings, involvement in practicum supervision, suggestions for program improvement, and ongoing learning and research" (p. 118). They analyzed their data each year throughout the longitudinal study, which provided information that informed their continued adjustment to their interview question sets. The first year interviews focused on "program planning and links with preservice," while the focus in years two and three were revised to reflect information that emerged from the analysis of their first year data: "program planning, pupil assessment, classroom organization and community, inclusive pedagogy, subject-specific knowledge, vision of teaching and professional identity" (p. 118).

Through their use of the interview prompts to examine their own thinking about their practice, Kosnick and Beck (2008) also read two publications on literacy and discussed those in relation to feasible application of literacy approaches by new teachers and the use of a comprehensive text in their teaching. Their responses from the interview helped them in their discussion of their own strengths and weaknesses in their approaches to teaching, and they used the data gleaned from the instructors' interviews and the students' interviews to inform their discussion about their own practice. In particular, they honed in on their course syllabi and their lecture notes to determine if the topics and content addressed by their fellow instructors were present in their coursework, as well as addressing what emerged as major concerns from the new teachers. From a larger program evaluation stance, their use of interviews of others informed them about their own teaching and organization of program delivery. Results from their interview process revealed that while university instructors believed it was essential for students "to know about the realities of teaching" (p. 122), they approached this in very different ways, including Kosnick (with a focus on a reading program as guide) and Beck (with a focus on care and life balance). Yet the new teachers were "shocked. . .by the demands of teaching" (p. 123).

Kosnick and Beck (2008) found that what was taught was not necessarily what the new teachers learned in their program. A larger issue that emerged was the need by university instructors (including the researchers) to cover a broad range of topics to attempt to address the reality of teaching. Their data showed that new teachers found this created a sense of disconnected content, with an "overabundance of terminology and topic introduced in the courses" (p. 124). Both researchers found this data informed changes they would like to make in their own teaching. Kosnick found she needed to focus on deepening her knowledge of literacy learning through readings and on reorganizing her course content from weekly topics to core concepts (reflecting the seven priorities that emerged from their research) with goals developed for each class meeting. Beck recognized the importance of focusing his social foundations course around key aspects of teaching that reflected the seven priorities as well. More specifically, he saw a need to interconnect the content across the course to enable his students "to develop an integrated approach to teaching" (p. 126). At their program and institutional level, their interview process provided insights into suggested changes in organization and delivery of content. Kosnick and Beck suggest that clearly developed priorities are needed, recommending

instructors work in collaboration toward consistency in course delivery, toward shared expertise, and toward consensus of topics and terminology to be addressed within the teaching program. They suggest that through these efforts in their own teaching and in the program at large, they can help facilitate beginning teachers effective literacy teaching in the field.

Philip (2013) used self-interview adapted from Keightley et al. (2012) in his examination of ways to better articulate the purpose of social foundations both for his students and himself. Philip argues that although self-interviews, like other interviews, are selective and perspectival, they allow for more flexibility in time and space. Philip allocated 3 h a day for 2 weeks to generate and respond to prompts on the focus of the research. Before starting the interview, he gathered data he anticipated he would need: course syllabi, plans, his reflections, course readings, and artifacts from student presentations. Philip was both the interviewer and interviewee, which created both challenges and opportunities. One challenge was being interviewed and at the same time needing to develop follow-up questions as an interviewer. It also offered the opportunities to iterate multiple times and refine prompts after each interview segment. He started the self-interview process with an overarching question: What is the purpose of social foundations and how do you communicate it to your students? All responses were written up as texts in a word processor. Philip kept an interviewer notebook to record follow-up questions as he wrote his responses. With each new prompt, he reimmersed himself in the course materials, artifacts, and earlier responses. Through this process, he questioned the purpose of the course, refined, abandoned, discovered, and generated new elements. When the iterative process had been exhausted, Philip returned to the document to do further analysis. He coded elements and designed a thematic map. The analysis provided five elements of the course purpose: (1) understanding reflexive relationships of power, (2) questioning ideological assumptions, (3) recognizing reproductive and transformative powers of schooling, (4) understanding social constructions, and (5) considering institutional change.

In reexamining his data, Philip (2013) rearticulated the elements of the course purpose with language and ideas that had strongly resonated with his students and added statements about the importance of teacher's work in a democratic society. As a response and a way to present the findings, Philip wrote an end-of-the-quarter letter to his students containing the study results and his rearticulation of the course. He then offered his students a chance to respond to the letter as an optional assignment (27 of 29 responded). From this engagement by the students with his end-of-the-quarter letter, the research became interactive as well as critically collaborative, where Philip saw the students as serving in a modified role as critical friends to his research.

Using Critical Incident in Self-Study

Critical incidents (moments during teaching that represent a critical instance that can be used to inform one's understanding of practice) have been used by self-study

researchers as a way to problem-solve issues and dilemmas (e.g., Brubaker 2014; Cobb 2011). Cobb (2011) used the frame of the critical incident method as defined by Spencer and Spencer (1993) to examine six incidents that she described as "stories involving various participants' investigations of fractional representations" (p. 97). *Participants* were the students engaged in her mathematics course and whose interactions with different assignments in fractional representation provided the stimulus for her teaching stories. Six questions drove her analysis of the six storied incidents: What was the situation? What events led to this situation? Who was involved? What did I think, feel, or want to do in the situation? What did I actually do or say? What was the outcome? Her examination of the stories, and her attempts to answer the six questions for each storied incident, resulted in the emergence of three key issues: (1) student confusion can be heightened by using articles addressing misconceptions, (2) student understanding of the task and its importance is still a challenge, and (3) teacher listening is critical and part of the conundrum in students' understanding.

Cobb (2011) then used these three key issues as a focus for short-term teaching goals to improve her practice. One goal addressed her engagement in a more thoughtful approach toward the selection of useful reading assignments for her students, asking the question: "In what ways will this reading increase student understanding and in what ways will it create more confusion about the mathematics concept or an instructional strategy?" (p. 100). By selecting readings that will increase understanding while eliminating confusion of concepts, Cobb projects this goal will improve her students' engagement in mathematics problem-solving and in application of mathematics in the field. She identified "accurate empathy and intellectual flexibility" as the two competencies that emerged from her six storied incidents, which she sees as serving to "significantly strengthen [her] delivery of instruction" (p. 100). She sees these two competency goals as influencing her development of plans for instruction in future courses and guiding her thinking about engagement with her students during future class sessions.

Brubaker (2014) provided an examination of a single critical incident from within his graduate course on teaching and critical thinking. This self-study came out of his work with ten female graduate students in elementary education who were attending a comprehensive public university located in a region of the United States which he defined as "in the middle of the Bible Belt (the hub of socially conservative evangelical Protestantism in the Southeastern United States)" (p. 111). This self-study had an overall embedded query: How did class interactions with evangelically minded students help shape his pedagogy of teacher education concerning gendered discourses in teacher education? In his discussion of his self-study, Brubaker (2014) provided a description of his stance on gender as a "socially constructed conception of self that situates us relationally (Weiler 2001)," and on the impact of sexism in learning and teaching, where "it is not a matter of whether sexism is a part of who we are, but how broadly and deeply it is ingrained in us (Johnson 1997)" (p. 112). Data were comprised of a transcription of the audio recording of the class discussion, a personal journal, and students' written assignments. The journal and written assignments provided a rich context for describing his thinking about the course and his

students' understandings. The transcribed recording of the class discussion provided the data on the critical incident under discussion. In his analysis of the transcript, Brubaker used a "constant comparative method (Glaser and Strauss 1999)" and "the computer software program QSR Nvivo 8.0, to facilitate the process of constant comparison" (p. 114). He also drew from Lazar's (2007) feminist critical discourse analysis to make visible the "gendered assumptions [that] were discursively produced, negotiated and challenged" (p. 114).

The context of the critical incident occurred during the course when Brubaker (2014) made "efforts to involve students in a process of open inquiry about the topic of religion" (p. 114). Prior to the discussion of religion, the students had been engaged in active class discussions on civil rights, child labor, and critical literacy. With an anticipation that the topic of religion "would be challenging for the group," it had been scheduled for the final week of class, to allow for a "sense of community" to develop over the semester and to have time to develop effective "group dynamics" during discussion (p. 115). Students were given two articles to read, first addressing the notion of Christian privilege in society and second addressing the "unacknowledged norm of Christian beliefs in US public schools" (p. 115). Students developed questions regarding the readings, and two question prompts were chosen by the students to be used in the class discussion: (1) Are the ideas religious-based or society-based? and (2) Why are Christians made to feel guilty? It was during the discussion of "the reasons why Christians were 'made to feel guilty' by the ideas in the readings" (p. 116) that the critical incident occurred. Question prompts provided by Brubaker to students during the discussion created a tension in the class that shifted the dynamic of the discussion. Specifically, students became defensive and strongly questioned the value of his queries, which were seen as personal, confrontational, polarizing, and condescending. The focus on the possible guilt of Christians emerging from the readings was met with hostility, consternation, and confusion by the class.

Brubaker's (2014) analysis of the transcribed data revealed three themes related to how gender was constructed in the discourse: (1) shaping the agenda, (2) distributing participation, and (3) bridging differences. In shaping the agenda, Brubaker saw his selection of articles as a privileged stance of authority, but he saw himself as explicitly involving students in determining what would be discussed (through question development) and positioning his own ideas as proposals that were not to be imposed. His consternation came from some students struggling to move beyond his own proposed ideas, perceiving them as what must be addressed, and thus undermining the "reality [he] was attempting to create" (p. 118). Distributing participation reflected the "use of talk" in this critical incident moment, where the discussion was meant to be "equitable and focused on students' concerns" (p. 119). Brubaker saw the use of talk across the session as being counter to "conventional norms of masculine discourse" (p. 119) in which the male dominates in topic, tone, and length of discussion. The transcript data revealed that Brubaker had a much lower average number of words spoken than the female students in the course, and the content of his language addressed procedural concerns and clarification. Brubaker suggested that they "distributed participation in a manner that contributed

to feminist aims (Sikes Scering 1997)." In bridging differences, he realized the discussion of religion "was more complicated than simply considering religion an interesting source of intellectual inquiry" (p. 120). He saw the importance of understanding this complexity by highlighting the differences in experiences he had when compared to his students. Brubaker's realization of difference in his male role in education came to the fore in this critical incident. "I implicitly embodied the extent to which I had constructed my masculinity in the predominantly female field of elementary education around traditionally male characteristics of willingness to take risks, experience discomfort, and accumulate new experiences (Perra and Ruspini 2013)" (p. 121). Through this analysis of a critical incident that focused on how gender was constructed in a graduate course, Brubaker saw the understandings of gender construction in the class that emerged from the themes (shaping the agenda, distributing participation, and bridging differences) were "contradictory and conflicting" (p. 121). They were "simultaneously upholding and undermining conventional authority relations" (p. 121).

Self-Study Through Autoethnography and Co-autoethnography

"Autoethnography is an approach to research and writing that seeks to describe and systematically analyze (*graphy*) personal experience (*auto*) in order to understand cultural experience (*ethno*)" (Ellis et al. 2011, ¶ 1). Coia and Taylor (2009a) added *co-* to autoethnography in their self-study of their own practice, where they acknowledge that teaching is interpersonal, that self-study is collaborative, and that individuals can research themselves "only within the context of others" (p. 7). In self-study, autoethnography often includes the use of biography and other written and visual data to make meaning of experiences (Bass 2002; Coia 2016; Newberry 2014). Newberry (2014), using autoethnography, provides insights into the process of becoming a teacher educator as someone who was not originally from the teaching field. As a nontraditional teacher educator, Newberry examined the development of her identity as a teacher educator. Coia and Taylor (2014) worked together as researchers using co-autoethnography to "examine the teaching of an upper level course on gender and education" (p. 158).

Newberry (2014) describes herself as a nontraditional teacher educator (someone who comes into the field of teacher education through an avenue other than classroom teaching). She describes her professional setting for this self-study as a faculty member in "the Department of Teacher Education in a large private religious university…[teaching] a course on adolescent development for undergraduates, preservice secondary teachers, and a course on teacher learning and development for in-service teachers" (p. 167). Newberry participated in an assignment in her *Teacher Development and Learning* graduate course, where she asked students to chronicle their journey toward becoming students of teaching through critical incidents, using metaphor, and selecting a series of images and phrases to represent personal history. She and her students shared their personal histories at the beginning of the course and again at the end of the course with revisions. She chose images

representing critical incidents in her journey toward becoming a teacher educator. She then wrote memories about those images, which helped "flesh out the meaning" (p. 168) of those images. This triggered additional memories, which informed her development of her autobiography. It was through this process that she was able to compare her initial story to her revised story, which helped her recognize the complexity of her identity.

Newberry (2014) used her completion of the course assignment as data in her authoethnographic self-study examining her identity as a teacher educator, with an embedded question: How have I developed my teacher educator identity? Her analysis process involved multiple readings of her final autobiographical "story" focusing on critical incidents of "turning points, struggles, and phases of development" (p. 168) across her career. In this process, she identified six recurring themes (avoidance, curiosity, doubt, pretending, doing, and belonging). She then revisited her story and applied the themes as codes across her data. She saw different times and ways in which the themes emerged from the data, as well as the relationship of the themes to each other. From this, she was able to chronicle her phases of development as a teacher educator. She used these phases as the frame to rewrite her narrative, rather than using a chronological timeline. She then provided this updated narrative to two critical friends, who read and provided feedback for clarity and details. She revised her narrative to include the feedback and then "recoded the more complete narrative, selected one critical incident from each phase, and rewrote a shorter narrative of [her] journey with only the selected representative incidents" (p. 168). Newberry used Williams et al.'s (2012) framework ["personal and professional biography, institutional contexts, and a personal pedagogy of teacher education" (p. 164)] to examine her narrative reflecting her journey in developing her identity as a teacher educator. In this final draft, she used one critical friend to review each phase in her narrative. To highlight her experience as a nontraditional from that of a traditional teacher educator, she took her analysis one step further and compared the "influence of biography, institutional context, and personal pedagogy evident in [her] experience" (p. 168) to two traditional teacher educators (Young and Erickson 2011) who also examined their autobiographies using Williams et al.'s frame. For her own journey, she found that she began with resisting the idea of becoming a teacher, followed by investigating (critically examining teaching as a profession), hesitating through questioning her ability, imitating by rehearsing ways of being a teacher, participating through what she termed "performing expected acts" (p. 169), and seeking, where she sought ways to belong. Unlike her traditional teacher educator colleagues Young and Erickson, Newberry struggled with teacher educator identity development, though she sees her personal biography, institutional experiences, and personal pedagogy development as influencing her identity development over time.

Coia and Taylor have been involved in self-study research using co-auto-ethnography for several years (Taylor and Coia 2006; Coia and Taylor 2009a, b, 2014; Taylor et al. 2014). They defined co−/autoethnography as a conscious and explicit collaboration of inquiry, whereby two voices intertwine in an examination of a particular phenomenon or event. The context of their self-study (Coia and Taylor

2014) focused on an upper level course on gender and education at "a small liberal arts college for women in the southeastern United States" (p. 158). The course was taught by Coia, but the self-study involved both Coia and Taylor through their co−/autoethnography process. The study began in the onset of course development, with data involving Coai's "narrative reflections from her teaching, video from her class sessions, emailed dialogue between us, personal narrative from the past and present about our lives as women, quotes, articles, and videos that inspired us, and collaborative writing" (p. 159). Embedded in their study is the overarching question: What have we learned about our practice?

Coia and Taylor (2014) used the term "nomadic inquiry" (p. 160) to describe their analysis and writing process, where they were aware of "points on their path," but their focus was "on the journey" (p. 160). They describe the nomadic inquiry as akin to "shared improvisation and willingness to cross boundaries: . . .boundaries of context, pedagogy, and biography" (p. 160). Their idea of improvisation in their research process related to jamming in music, where improvisation follows the melody of meaning with additional coherent insights and creation that can add to or make the story. They used this musical connection to inform how they framed their results. Through their viewings, readings, and discussions of their data, they wrote about their "teaching lives together and in so doing, develop[ed] a communal practice that yield [ed] new interpretations of our work" (p. 161). Their results became a compilation of vignettes reflected in two music-referenced sections: "Nothing's for certain, it could always go wrong. . ." (Hunter Garcia 1970) and "Wake up to find out that you are the eyes of the world. . ." (Hunter and Garcia 1973). In these sections, they provided specific moments from the course with responses to those moments, reflecting the collaborative engagement between them during the self-study. As self-identified poststructural feminists, their summary discussion, entitled "Goes to show you don't ever know. . ." (Hunter and Garcia 1981), examines more closely the "planned unpredictability" (p. 165) found in the course teaching and the parallel connection between nomadic jamming and the co−/autoethnography process.

Text-Based Data Reflecting Community Growth and Change

In some self-studies, the development of text as initial data leads to an analysis process where the findings reveal the story of a community and of evolving change and growth. An example of this is in the self-study by Murphy et al. (2014). They used text-based data in their self-study research on their experiences that began as doctoral students in a writing support group and extended into their first year as university faculty. The initial context for their study was their work as doctoral students in the dissertation process. They were interested in studying their identity development as researchers and teacher educators through their academic writing journey. Two research questions guided their self-study: How has our understanding of our identities as teacher educator researchers changed since joining the dissertation support group? and How has our experience of acting as critical friends affected our doctoral studies and our work in pre-service education?

In their data gathering, Murphy et al. (2014) held 42 weekly meetings in which a group member's piece of writing (sent via email prior to the meeting) was used as a discussion point for feedback. After the meeting, the author of the writing would send an email to the two other members discussing how the feedback impacted the academic/dissertation writing process. Using Gee's (2000–2001) "theory of identity as an analytical lens" (p. 243), they examined four sources of text-based data to determine their identity development over time: (1) shared electronic discussions gathered over a period of 1 year, (2) post-meeting email reflections on the feedback support, (3) the transcription of the recording of their end-of-year focus group session, and (4) the transcription of the recording of their second focus group session as postdoctorate/beginning faculty at the university, which occurred 1 year after their initial end-of-year meeting. They cited Glaser and Strauss (1967) for their data analysis method of constant comparison. Beyond citing Glaser and Strauss, they also described their process for determining codes and themes through using multiple readings of the texts where they "examined the materials for clarification, continuing to add, delete, modify, and establish themes" (p. 244). In addition to developing themes, they also described how they examined their data for specific moments of confusion and how they followed their data to "trace the a-ha moments" (p. 244) in their growth as academic writers, as researchers, and as teacher educators.

Highlighting their moments of confusion or understanding in their data helped in clarifying their identity development over time. Murphy et al. (2014) used three identity descriptors from Gee (2000–2001) for this process: "discourse identity" examining how people interact and treat an individual, "institution identity" as position recognition accessed through institutional powers, and "affinity identity" through group affiliation (p. 243). As they discussed the findings from their analysis, the key themes that unfolded also unfolded their story of identity development over time. In their discussion of the theme on interconnectedness of their roles and their identity, they revealed the confluence of their data collection with their data analysis process to create an understanding of themselves as writers and researchers. This continued in their discussion of the theme on the reciprocal relationship between being a researcher and being a teacher educator. They made connections across their experiences that unveiled a developing story of who they are in academia that spans both the personal and professional and acknowledges the power of accountability to each other as members of a group that evolved into a collaborative and engaged community of scholars. Their story unfolded through their choice of data and their method for analysis.

Multiple Sources of Narrative and Text-Based Data

Text-based data can be derived from other initial data sources, such as discussion sessions, audio recordings, and video. An example of using narrative and text-based data from across a range of sources can be found in Bullock and Sator's (2018) self-study research focusing on the maker phenomenon, examining the notion of making things as part of classroom pedagogy. They were "particularly interested in the

pedagogical affordances made possible by the interest in the potential of encouraging K-12 students to 'make things' as a part of any number of curricular subjects" (pp. 58–59). Their self-study described the process within their methods where the "emphasis is on collaborative inquiry, through critical friends, and dialogue as a valued component" (p. 61). Their data sources were varied to address the complexity of their research question: How did our understanding of teacher education and self-study change as a result of our exploration of maker pedagogy with teacher candidates? The data consisted of sources addressing their students' engagement in the maker pedagogy lab (MPL) through video, field notes, and surveys by the preservice teacher participants after each session, all of which informed the researchers' thinking about their own practice. Data were also gathered from the researchers' writings and discussions of their practice, as reflected in research journals of their thoughts about their developing maker pedagogies, transcribed recordings of regular meetings on maker culture and movement situated within educational technology, audio-recorded thoughts post MPL meetings, and transcribed discussions that occurred after watching the MPL meeting videos.

Bullock and Sator (2018) describe their analysis methods as coding and thematic analysis. The process included both separate individual coding of transcripts before they got together to discuss the data and discussions when they met to "consolidate" (p. 42) common themes and understandings of data. They saw the "conversations prompted after watching video recordings of each MPL meeting" and their analysis of "post MPL meeting transcripts" as important in revealing evidence of reframing "their understanding of maker pedagogy" (p. 62).

It can be argued that the aural and visual representation in video recordings create their own narrative of actions and engagement. Whitehead (2010) has used video in his action research self-study work as tangible data that imbues and reveals living educational theories. Heath et al. (2010) provide an explanation of video as a meaning-making process, including both the verbal narrative that occurs from social engagement and the *visible conduct* that informs meaning:

> . . .the video record allows the analyst to consider the resources that participants bring to bear in making sense of, and participating in, the conduct of others, to take a particular interest in the real-time production of social order. Video can also enable the analyst to consider the ways in which different aspects of the setting feature in the sequential organisation of conduct. These aspects include not only the talk of participants, but also their visible conduct, whether in terms of gaze, gesture, facial expression, bodily comportment or other forms. Furthermore, video data enable the analyst to consider how the local ecology of objects, artefacts, texts, tools and technologies feature in and impact on the action and activity under scrutiny. (p. 7)

In their analysis of data, Bullock and Sator (2018) viewed the videos of their MPL meetings together and through this process determined the meaning of the narratives of the videos both through the verbal social engagement and the visible conduct observed in the videos. In particular, their viewing honed in on "specific questions, cues, references, and indicators" (p. 62) in teaching moments that reflected reframing. This complexity of text-based data and visual data in video brought to

the fore the value of multiple data sources to explicate change (as in reframing) and process (as in the development of critical friendship). The themes that emerged from their data analysis represented broader understandings of their engagement in this self-study focused on the maker movement in education: the value of self-study, the distinct nature of maker pedagogy, and the deepening of their own teacher education pedagogies.

Ethic of Care as a Lens for Self-Study

Data gathering and data analysis are informed by the theoretical orientation of a study which also informs the type of question(s) guiding research. Ethic of care (Noddings 2003) as a lens for analysis provides an example of how a particular theoretical stance informs the data choice, the gathering of data, and the analysis of data. Trout (2010) developed a self-study of her practice grounded in the theory of ethical care. In her teacher supervisory practice, Trout used ethic of care as a framework for understanding the relationships between people. Her focus was on the relationship of caring that develops between a teacher and students, where "[t]eachers model care, engage in dialogue with their students, create opportunities for students to practice care, and confirm their students' desire to actualize their ethical potentials" (p. 121). The context for her study was in a post-baccalaureate teacher licensing program where 30 student teachers in a social studies education cohort were to participate in a 6-week practicum in middle school or high school settings. The four research questions driving her self-study included the following: (1) "How do I engage in a pedagogy of care with social studies student teachers?", (2) "How do I use pedagogical relationships to engage the student teachers in learning about a pedagogy of care?", (3) "What images of ethical care do I see mirrored in my student teachers?", and (4) "What are the implications of a pedagogy of care for supervising social studies student teachers?"

Data gathered by Trout (2010) were text-based and focused on her interactions with one student in the cohort. Data included email correspondence with the student, her comments on his lesson plans, notes that she took during teaching observations, their recorded post-observation conversations (transcribed), field notes documenting what occurred after site visits, analytic journal entries throughout the time she served as supervisor, and an exit interview with the student (transcribed) after she finished her responsibilities as supervisor. In her discussion of the gathering of data and the analysis of the data, Trout made clear she was borrowing from "case study research methods to explore the data systematically" which arose from "a theoretical proposition. . .of ethical care," where she used "Noddings' (2003) descriptors of ethical care as a heuristic" (p. 124) to explore her work. This lens of ethical care influenced her writing within her reflective journal, using Noddings' descriptors within her journal entries (e.g., *engrossment, commitment, reciprocity*). In addition, the prompts she used for her journal writing were a direct reflection of ethical care issues, such as "contemplate the ways in which I tried to become engrossed in Derrick's ideas" (pp. 124–125). She discussed ethical care as an ontological approach she used when

working with students. And she described her analysis process as "meaning categorization (Kvale 1996)" in concert with "broad-brush (Bazeley 2007) coding strategies to identify subcategories" (p. 125). In addition, she described her organization of her multiple layers of data through the use of Yin's (2003) time-series analysis. Three key themes emerged from her data: (1) care as perspective taking, (2) care as collaboration, and (3) the idea of a caring cycle. She connected her use of self-study with her understanding of the relationship that developed between herself and the student. "The process of self-study shed light on the symbiotic relationship between my care for Derrick, his development as a teacher, and the reactions of his students" (p. 132).

Arts-Based and Creative Data/Representations

Arts-based and creative methods in self-study have been a part of the self-study community from its inception. In the *Handbook of Arts in Qualitative Research* (Knowles and Cole 2008), Eisner (2008) provides a compelling argument for the use of arts in knowledge making. He argues that arts-based research represents Aristotelian knowledge through the theoretical (knowledge of "necessity"), the practical (knowledge of "contingencies" such as local circumstance and contexts), and the productive ("how to make something") (p. 4). Finley (2008) contends that at the very heart of this type of inquiry is "a radical, politically grounded statement about social justice and control over the production and dissemination of knowledge" (p. 71). Weber (2014) concurs, suggesting that the use of arts-based methods enables researchers "to cast a wider net during data collection and offer a panoply of valuable lenses for analysing experience in meaningful ways" (p. 10). Pithouse-Morgan and Samaras (2015) have worked with and facilitated arts-based research within transdisciplinary self-study research communities in their home countries (South Africa and the United States) and have been interested in making "visible the researcher's interaction with others or the reciprocal learning that can occur" (p. 2). They have used the term *polyvocal professional learning* to reflect the multiple contexts, voices, ways of knowing, and methods that emerge within self-study research in the process of making meaning of practice.

Self-studies in arts-based methods reflect a need to further express understanding that represent the social, cultural, and meaning-making contexts from which experience and engagement are derived. This section attempts to present ways in which arts-based methods can be used in self-study. Yet, trying to pigeon-hole self-study arts-based methods into certain categories was challenging, if not impossible. For example, is a photo a visual artifact or an object? Is the brainstorming of ideas shaped into a text-based diagram, map, or cluster a visual, an object, or a text-based source of data? In seeking ways to present methods that can be accessed with relative ease, we decided to capture arts-based methods in ways in which they can be seen as a specific tool or method on its own (such as photo, drawing, or poetry) and as a tool or method within a larger context for labeling (such as visual representation or object as artifact). To that end, in this section are examples of self-studies using data

representation and data analysis processes through visuals (with subgroups of types of visuals used), through poetry, through the use of metaphor, through dance, through music, and through theatrical performances. We close this section with a discussion of an example of the use of the polyvocal professional learning process in self-study that brings together several innovative arts-based methods for research.

Self-Study Through Visual Representation of Meaning

Weber (2008) argues the conceptual value of an image "as part of both external and internal 'realities' reflecting the relationship of image to the dialectics of human perception and sense-making, helping frame the concept more as a dynamic product of our interaction with the world" (p. 50). In self-study, researchers have used visuals as data, as the analysis process, and as representation of meaning through findings. Some examples of visual representation in self-study include the use of photos (e.g., Griffiths et al. 2006; Parker et al. 2016), the use of drawings (e.g., Griffiths et al. 2009; Raphael et al. 2016; Tidwell and Manke 2009), the use of collage (e.g., Jordan-Daus 2016; Magubane 2014), and the use of objects (Dhlula-Moruri et al. 2017).

Photos in Self-Study

In this section, examples of self-studies using photos as visual representations are presented. Mitchell et al. (2009) argue that the use of photo images created by individuals makes "visible their voice around a particular social issue that affects them directly" (p. 122). They contend that the "use of visual approaches in self-study can literally help us to see things differently" by bringing to the fore, both personally and publicly, understandings about practice through methods that allow for "multiple theoretical and practical perspectives on issues of social import" (p. 119). In attempting to categorize photos as artifacts, there is a blurry line between distinguishing photo as visual and photo as object [see the use of photo as object by Kortjass, in Dhlula-Moruri et al. 2017]. It can be argued that a photo is a visual artifact as well as an object. For the purposes of this section, two studies are provided as examples of photo as visual artifact data (Griffiths et al. 2006; Parker et al. 2016).

Griffiths et al. (2006) were novices in their use of photos in this 2006 self-study of power relations in everyday work at their university in England, where they used "visual methods in iterative phases" (p. 226). Griffiths and her colleagues, working in different roles at their university, contended that using photos as an interactive exhibition of their practice confronts the limits of written text and printed visuals in explaining and defining practice. Their self-study examined issues of social justice with a focus "on the importance of action, collaboration and on voice" (p. 229), with an embedded research question focused both on social justice and method: What is revealed in my practice through the use of photo images? Through a three-phase self-study across 8 months, they collected photos of their everyday work and then recorded and transcribed their discussion as they analyzed the photos for context and meaning. At each phase, they developed a visual poster to represent the findings and to present their results. Due to Windle's move to another university at the end of

phase two, Simms stepped in at the beginning of phase three and continued the research with Griffiths. The iterative process of their study enabled them to collaborate and to make adjustments to their method as they progressed through the study. The first analysis in phase one revealed information about the differences they found in their work in terms of variety of work, visual appearance of dress (casual vs. formal), and location of photos (home vs. work). Their initial poster developed at the end of phase one involved a table listing content/actions derived from the photos. Phase two was informed by their first phase, and followed a similar process of photographing work, followed by analysis of photos through discussion. In this second phase, they invited colleagues to collaborate in analyzing photos and making the poster. Three research students joined their work in this phase. The poster was then revised to reflect "the different experiences of work in the two roles" (Griffiths et al. 2006, p. 233). Phase three began with Windle leaving and Simms joining the research team. She took pictures of her own work which were later used in the phase three discussions of data. Photos of Griffiths and Windle during phases one and two and photos from Simms during phase three were used as impetus for continued discussion, which was recorded and later transcribed.

By examining their discussions, Griffiths et al. (2006) recognized the power of visual representation as data, providing rich information about the context of and engagement in their day-to-day work. They discovered a clear difference in how they addressed photos across the three contexts of data collection, analysis, and presentation. During data collection, it was important to be both aware of the data gathering process (be consistent in gathering, be vigilant in taking photos) and to be in the moment (being authentic about the working context rather than making a priori plans for photo shoots). The value of collaboration in photo analysis was critical in making meaning through different points of view, which helped explicate the context and meaning of the photographed moments. Presentation with visuals required a connection across the intent of the data gathering, coupled with the discussion and meaning-making reflected in the visual display of photos within diagram/written text/discourse. They found the use of photo as data beneficial in examining practice, where the process of developing posters to present/represent the data at each phase of the process "produced a critical, reflective dialogue" embedded within an "electric" discussion fused with suggestions, musings, ideas, and questions (p. 234).

Parker et al. (2016) provide an example of the use of photo diary as a reflective process within their self-study research. Their focus was to examine the professional learning of five physical education teacher educators in Ireland who were working within a professional learning community. Two research questions drove their study: (1) What are physical education teacher educator experiences of professional learning within a community focused on communication? and How do physical education teacher educators perceive the influence of this professional learning on their pedagogical approaches with pre-service teachers? They focused on communication in their professional learning as it had been identified as a core competency in teacher education literature, and they were interested in studying how professional learning in communication might impact their pedagogical practice with preservice teachers. Their professional development study involved an initial 3-day outdoor education

camp, followed by a semester of teaching where each chose an aspect of communication as their focus for their self-study of professional practice They used several sources of data: focus group interviews, critical incident reflections, online discussions, classroom observations, and photo reflective diaries. The use of their photo diaries extended across the 6-month study, which began with photos taken during the initial 3-day outdoor education professional learning camp, and continued over 3 months of teaching in their respective preservice teacher education program.

Data collection for the diary during the 3-day outdoor education camp involved selecting "5–6 photos that represented important experiences of the day related to communication" followed by a written reflection of the photo in their photo diary (with the support of specific prompts). They continued photo collection and written reflection of the photos during their teaching. Analysis of their photo diaries involved an inductive approach (Patton 2005), where two of the five researchers coded the data individually and then through discussion reached consensus on coding and evolving themes that emerged. The data were then member checked for confirmation of theme development and meaning-making of the data results. They found their experiences with the professional learning shaped their pedagogy in the classroom. The photo diary in concert with their reflections on critical incidents during teaching helped to document their thinking about practice and their attention to the improvement of communication. The "shared technical language of communication" they developed through the professional learning experience extended into their teaching where they saw communication concepts emerging "through reflections on [their] experiences using photographs and written text" (p. 192). They saw their use of "photovoice reflection" (p. 193) during their professional learning camp and in their teaching "provided a frame that facilitated [their] moving beyond the specific identified problem of practice to 'taking stock' of what was important in [their] teaching" (p. 193).

Drawings as Data in Self-Study

Drawings to create and analyze data have been used in self-study in many different forms, such as visual metaphor, nodal moments, visual design, and diagrams. Three examples in this section highlight the use of drawing in self-study (Griffiths et al. 2009; Raphael et al. 2016; Tidwell and Manke 2009). Tidwell and Manke (2009) used drawings from nodal moments in their work to examine practice as administrators. Both held administrative positions at their respective universities in the Midwest United States. Tidwell was a part-time administrator, serving as coordinator for a literacy education program in her department, and Manke was a full-time administrator, serving as an associate dean in the college of education at her university. They began their self-study with the idea of using nodal moments by highlighting a key moment in their work that meant something, with the directions to "draw a concrete representation of that moment" (p. 136). Their data creation was driven by their research question: How do specific nodal moments in our administrative practice influence our work and our administrative lives? Tidwell had used nodal moments in the previous self-study work and with her students in her teaching and was comfortable with the idea of doodling and drawing and the insights that

emerge from analysis of nodal moments. Manke was less comfortable with drawing and had not experienced working with nodal moments in her self-study research. She was curious, and somewhat cautious, how nodal moments might inform her practice. Because they lived in different states, over 5 h apart, they agreed to meet through video conferencing online, emails, and phone calls to discuss their work. But after their first meeting face-to-face to set parameters for their study, they saw the value of meeting in person for discussion/dialogue and agreed to meet face-to-face every 2 months during their yearlong study. As they progressed through the study, they found they preferred email discussions over virtual meetings or phone calls. Their analysis process evolved into face-to-face meeting every 6–8 weeks, with continuous email discussions over the yearlong study. They kept personal journals of their thinking about the process and wrote synopses of their drawings to explain the context and meanings within their drawn moments. Following their schedule of data collection, they shared their drawings by scanning and sending electronically with the accompanying synopsis. They would then review the data followed by an email discussion of that data.

From the beginning, Tidwell and Manke (2009) recognized that their drawings reflected more than a concrete representation of a moment in time. After their first two drawings were sent and discussed via email, their realized drawings of a moment in time represented more of a meaning in time, where their practice was reflected through a larger metaphorical expression of engagement. As they continued their drawings over time, they saw the metaphorical expression consistently emerging in their nodal moments. While the initial drawings and synopses provided some sense of meaning-making for their practice, it was their dialogic exchanges where they met face-to-face that enabled them to make "connections between ourselves and what is known" (p. 140), creating a deeper understanding of their drawn representation of practice. As they deconstructed the elements within a drawing and the dynamic represented, they would use email exchanges to discuss what they saw and understood from each other's work. The results of their analysis revealed some shared issues in their work, of being overstressed with too much being asked of them, discovering that neither of them functioned well in traditional meeting settings, and discovering their similar desire to help make a difference for others was a critical part of their enjoyment in their work. But the power of using metaphoric drawings to examine their practice was in their deeper understanding of issues and their beliefs that affected their professional work. Tidwell realized her hesitancy to be an administrator was grounded in her belief that such work involved too much being asked of her and took away from her real professional work as a professor. Being able to move forward to appreciate the function and support her administrative work provided to others, and recognizing a need to delegate, helped change her approach and perspective as an administrator. Manke realized the oppression she felt from some of her engagements with aggressive faculty and her sense that her job was too big to be able to be successful in her work. She was surprised by how her use of drawing helped her recognize what was happening in her practice and how she might change, such as making a "conscious effort to feel and act more courageously" (p. 148) with aggressive faculty and focusing on what she enjoys doing rather than being

overwhelmed by an overcrowded schedule. Tidwell and Manke found that drawings as data provided a context for thinking about practice and, through a recursive process of reflection, uncovered multiple layers within practice that helped inform change.

Drawings to Represent Summative Understandings

Griffiths et al. (2009) used drawing to summarize their findings in their self-study examining "everyday social justice in the workplace" in their school of education in Scotland. In their data, they examined diagrams created to represent their research process, word clouds reflecting the dynamics of their engagement, and photos reflecting the place and space of work. Through a dialogic process, they examined the meaning they derived from the data and their understanding of the power of collaboration as researchers. In their summary of findings as a drawing, they depict collaboration as an iceberg constructed of the five researchers floating in the water, facing each other in a circle with their arms supporting each other. Their heads are floating above water, but the bodies (of their research collaboration) are hidden below water. This metaphor of meaning reflected their understanding of the complexity of collaboration, where, as an iceberg, it appears smooth on the surface, but below are the depths that are jagged and unknown.

Raphael et al. (2016) reported on their work from within an interdisciplinary research collaborative at their university in Australia. They continued the work of Griffiths et al. (2009) through examining collaboration in self-study by using drawings as one of their sources of data to reflect issues in practice and as a form of presentation of meaning through a gallery walk. Their study was driven by their research question: (How) can we continue to develop our teaching practice to ensure we are high-quality, contemporary teacher educators and practice-informed researchers? They provided question prompts in their research group that were used to create a drawing or image. They shared their images with each and their interpretations of their own artwork both in writing and conversations. Their initial discussions took place during their monthly meetings as a group, where they kept record of what was discussed. In addition, they made public their efforts by posting scans or photos of their artwork with reflections on a web-based discussion page where they would respond to each other's work with comments and questions. They used a phenomenological approach to analyze the drawings and descriptions in an effort to learn the "deeper symbolic meanings within the artwork" (p. 111). In this process, "they individually and collectively interrogated ideas and issues of concern in [their] teacher education practice" (p. 112). They found that each arts-based activity in which they engaged informed the next arts-based piece. After a year of monthly artwork and meetings, they each created "a summary drawing with reflective comments" demonstrating "how they understood their teaching practice." Following the process they used over the year, they uploaded the drawings for others in their group to respond. Across the summaries, they analyzed for themes that emerged: "experiencing a knot practice," "mapping," and "nautical" (in terms of "navigating through their practice") (pp. 115–116). In their next summer retreat, they used the nautical theme to create "individual collaborative drawings of boats" (p.

117) which they used to interrogate their research work and their teaching practice. They published their findings in a gallery format, where specific examples of artwork were displayed and discussed.

Collage in Self-Study

The use of collage in qualitative research "can mediate understanding in new and interesting ways for both the creator and the viewer because of its partial, embodied, multivocal, and nonlinear representational potential" (Butler-Kisber 2008, p. 265). Jordan-Daus (2016) used collage in her self-study of her new leadership role at a university in England that grew out of a reconstruction of the university infrastructure. Magubane (2014) engaged in self-study as a practicing teacher, where he used collage as data from his grade 9 students to inform his practice and used collage creating as part of his analysis process.

Jordan-Daus (2016) described herself as relatively new to self-study research when she participated in the 2014 Castle Conference. It was from her Castle experiences that she became intrigued with the idea of pursuing self-study of her own practice in a new position as executive head of partnerships and student experience at her university in England. The reorganization of her institution had left her without a clearly defined role (which she had enjoyed in her previous leadership work as department head). She was interested in three major aims which can be seen as embedded questions for her study: (1) to better understand who she was in her newly constructed leadership role, (2) to enhance her effectiveness as a leader, and (3) to add to her knowledge about leadership in teacher education. Using coaching as her methodological tool for her study, she gathered many different sources of data, including documents from her coaching conversations, feedback from others of her work in terms of scorings and free written comments, visual artifacts, blogs, and notes from partnership team meetings and her research triad meetings. She met regularly with two other colleagues, forming the research triad who had been engaged in research work for over 3 years.

For the purposes of this section of the chapter, the focus is on Jordan-Daus's (2016) use of collage as visual artifacts. She used PicCollage™ which is an iPad program that allows for the use of photos, text, and visuals to create collage images. She created her collages across the 9 months of her study, with many of them reflecting specific "moments of critical incidents" (p. 199) in her practice. She positioned her analysis of her data in the context of a five-step model of change originated "as a framework to understand and make sense of bereavement" and found it to be a "powerful theoretical framework to position [her] self-study of leadership in a context of uncertainty, fragility and ambiguity" (p. 200). Analysis included using a constant comparative approach (Corbin and Strauss 2008) across her data, while using the metaphor of "journey and rollercoaster ride" (p. 200) to inform her thinking during analysis. Three themes emerged as identity, team, and authenticity, which were shared with her work-related partnership team and with her research triad who engaged in framing and reframing her understanding of the data

from different perspectives. She found pic collage useful in capturing "some of the uncertainty" in her new role, with "the process of putting together such images" aiding her in "sense making" (p. 200) of the challenges in her work. She found the process of creating and analyzing collage helped her to open her leadership to others, which gave her a safe space to speak out about her practice. This enabled her to "become more authentic as a leader and confident" (p. 204) in understanding and constructing her leadership role.

Collage as an Inclusive Learning Activity

Magubane (2014) engaged in self-study research, *Cultivating Intrinsic Motivation for Learning Technology: A Teacher's Self-Study*, for a Master's of Art in Education degree at the University of KwaZulu-Natal in South Africa. In this multifaceted self-study, Magubane used the symbol of a shield to reflect his heritage and as a lens for his research. "As a Zulu man, the traditional Zulu shield has a particular historical and socio-cultural significance" (p. 8) that Magubane used "as a metaphor to help [him] make sense of the dialectical relationship between SDT [self-determination theory] and Ubuntu [a philosophy and way of life that embodies attributes of being 'generous, hospitable, friendly, caring and compassionate' (p. 6)]" (p. 10). He chose collage as part of his data collection and data analysis process to answer one of the research questions in his study: What can I learn about cultivating intrinsic motivation for learning from my learners' most motivational or demotivational experiences?

Magubane (2014) "saw collage-making as a very inclusive learning activity because each learner in the class had something to do" (p. 132). He asked his grade 9 students to create collages by asking them "to freely and willingly represent on a piece of paper experiences that made them like school and those that made them hate school" (p. 45). He used their collages as data to help inform his practice by reflecting upon specific motivators and demotivators depicted to make sense of his students' reality:

> I consider the following motivators that were highlighted in the learners' collages: feeding; learning computers; sports; and caring teachers. I also engage with the following demotivators: no smile from teachers; corporal punishment; weapons, drugs and teenage pregnancy among learners. I reflect on what the learners' views on school motivators and demotivators mean for me as a teacher in my quest to cultivate intrinsic motivation for learning. (p. 21)

Magubane (2014) used students' oral presentations (recorded) of the collages rather than written descriptions to provide narrative for the collage representation. These were interactive and engaging presentations where class queries and discussions added to the meaning-making of each collage. In his analysis of the students' collages, he used the lenses of motivators and demotivators and, through an inductive approach, noted commonalities across the data. He clipped visuals from the students' collages representing common issues and areas and created his own collage using Shape Collage™, which he then used to discuss his findings with others and

confirm his understanding of the emerging sub-themes within motivators and demotivators. The collage data and analysis experience helped him to realize an overarching understanding related to intrinsic motivation and teaching, which may contradict some of what he sees as traditional teacher-student relationship norms: "providing care and support for learners [as a teacher] is central to intrinsic motivation, especially when learners experience many demotivating factors in their daily lives" (p. vii).

Self-Study Through the Use of Objects as Artifacts

In their work in educational research, Pillay et al. (2017) describe research with object as a partnership between the visual and the written/narrative. As Mitchell (2017) explains, "the analysis of material objects offers the possibility of theorising abstract concepts in a grounded manner and, in so doing, expands the possibilities of what counts as evidence in research" (p. 14). The following self-study example (Dhlula-Moruri et al. 2017) highlights visual-written symbiotic relationship within object research. Dhlula-Moruri et al. used object inquiry around three specific objects (a stove, a flask, and a photograph) to examine their practice as South African teacher educators. They provided a South African context to their teaching and learning as *Ubuntu* [also discussed in the previous South African self-study above using collage (Magubane 2014)]. In this self-study, they define Ubuntu as "the value of communal human characteristics such as caring, reciprocity, and respect for another person's dignity" (p. 83).

Dhlula-Moruri, Kortjass, and Ndaleni (Dhlula-Moruri et al. 2017) each chose an object which reflected an aspect of their educational research. Pithouse-Morgan served as a facilitator, critical friend, and collaborator. Their data sources included "object pieces written independently" by each of the three researchers, audio recordings of their discussions of their objects, and "reflection pieces written independently" by each (p. 82). Pithouse-Morgan then created three "dialogue pieces" (p. 83) from the information shared in the reflections, using WordSift™ to map out initial ideas. From these mappings of their reflective language, three central themes emerged as realizations: "learning through experiencing different conversations," "making educational research personal – making personal research educational," and "understanding the learner...is critical" (p. 83). Pithouse-Morgan then used these realizations to create edited clusters of dialogue from the reflection pieces. These cluster maps were then used in conversations with each other about the meaning and significance of the objects in their research lives, all serving as critical friends in this dialogic endeavor. This notion of bringing in multiple voices and points of view reflected the polyvocal nature (Pithouse-Morgan and Samaras 2015) of their research.

Dhlula-Moruri (Dhlula-Moruri et al. 2017) used the object of stove to address her research question: What can I learn about collaborative learning from my personal history? Using her mother's Kelvinator stove as an educational artifact, she was able to make connections across her life experiences with and around the stove and the

importance of feeling special, of mentoring, of affirmations for personal growth and development, and of the value of collaborating and critiquing as a group.

Ndaleni (Dhlula-Moruri et al. 2017) used the igula (a traditional flask used by amaZulu people) as her research object in addressing her embedded research question: What do I know about teacher learning of isiZulu-speaking English language teachers in the KwaZulu-Natal province of South Africa? She related the making of an igula as representative of her research efforts, as it requires collaboration, diligence, and dedication. She connected her use of this particular igula (which she had used for over a decade) with the cooperation she experienced with participants in her research and saw the makers of the flask (her grandmother and her sister-in-law) as reminiscent of her critical friends in her self-study work. A closer examination of the shape and components of the flask provided insights, such as "the emotions of research participants must be well catered for" [handgrip], or, "the recursive nature of a self-study research process" [sipping from flask and relishing content] (p. 88). Personal experiences evoked by the flask brought her emotional responses, where she saw the close-knit cover of the igula as signifying how "people learn more by cooperating with others" (p. 89) both in personal and professional contexts.

Kortjass (Dhlula-Moruri et al. 2017) used a photograph as her object, showing a group of student teachers who were enrolled in the Bachelor of Education Foundation (BEd) Phase (Grades R-3) program. In the photo, five student teachers are standing in front of an old seminary building that is being used as their student support center. Some students are laughing, others are standing with arms raised above their heads, and all are looking away from the camera to the left in the photo. Kortjass used the contexts within this photo as she described her work with these students, answering her embedded question: How am I cultivating an integrated learning approach to early childhood mathematics? The context of the seminary building evoked a narrative about her students, their lives, and how she works with them through respect and acknowledgment of their challenges. The narrative process led to the emergence of the metaphor "weathering a storm," which, as Kortjass states, "represents and reinforces the significance of this photography for me" (p. 91). A critical outcome for all three researchers was the realization of the importance of "communicating about their selected objects with each other as critical friends" as intensifying and expanding their understanding of "the educative potential of object inquiry" (p. 92). Dhlula-Moruri saw object inquiry as helping her "appreciate the person" she is "still becoming" (p. 94). Once her Kelvinator stove "came to mind in a learning space, it spoke in a different voice" and she reflected upon how it "had influenced [her] life from a collaborative learning perspective" (p. 94). Ndaleni found "that understanding of some hard-to-grasp concepts can be facilitated when objects are used" (p. 94). Kortjass found the process of object inquiry helped her appreciate "interacting with students and connecting with them in a sociocultural way" by "asking students to bring into class objects from their communities that relate to the topics" being taught (p. 95). The objects in their inquiry enabled them to examine both their personal and professional experiences and inform them about practice within their professional lives.

Self-Study Through Poetry

While it can be argued that poetry is a text-based source, it is also an important creative source for examining practice. This section highlights two examples of poetry inquiry in self-study. The first example (Hamilton and Pinnegar 2013) addresses research using others' poetry to inform understanding about collaboration in practice. The second example (Pithouse-Morgan et al. 2015) involves creating poetry by the researchers to inform their understanding of co-flexity in practice.

Hamilton and Pinnegar (2013) used poetry in their self-study of their practice as professors in research institutions in the United States. They were interested in examining their thinking and understanding of collaboration as a "fundamental characteristic of self-study of practice research" (p. 75). They began their study by revisiting their own collaborative self-study of practice research through their own analytic framework focusing on strengths of their methodological descriptions and their depictions of collaboration. They moved beyond their own work to collaborative research in the literature as well. Analysis of their data of earlier work and of the collaboration research in the literature revealed themes that at times meshed and at other times did not. They saw a need to push the boundaries of their data analysis process by using both metaphor and poetry. At this point in their study, their research was driven by the embedded question: How does the use of metaphor and poetry inform our understanding of collaboration? Using the idea of collaboration as the ground for self-study, they employed the metaphors of *mapping* and *topography*. They analyzed their use of topography as a metaphor reflecting the "unsteady land of self-study of practice" by using four poems as markers of the "topography of collaboration in self-study of practice methodology" (p. 78): *Topography* by Ruth Stone (1971) to address the idea of the self in collaboration, *Topography* by Sharon Olds (1987) "to address the idea of the positioning by researchers in collaboration" (p. 78), *Truck Lights* by Rene Fumoleau (1995) to address the relationship of self-study methodology with collaboration, and *The Idea of Order at Key West* by Wallace Stevens (1990) to address the interdependent relationship of community and research presentation in self-study of practice. Their review of their own writings and of the research literature on collaboration informed their dialogue as they read and analyzed the poems. Through this process, topographic moments emerged that connected the meaning within the poetry to the topographical landscape meanings within collaboration.

Pithouse-Morgan et al. (2015) are postgraduate research supervisors from universities in South Africa who contribute to the Transformative Education(al) Studies (TES) project. "TES is a research-intervention project that aims to study and enhance the development of self-study research and supervision capacity within a transdisciplinary, multi-institutional research learning community" (p. 146). In their self-study, they engaged in poetic inquiry and reflexive dialogue. They argued that "collective poetic inquiry is our collective utterance and a knowledge artefact that is crucial for our knowledge building as coresearchers" (p. 149). Their poems were intended to demonstrate their thinking about co-flexity and what they were learning from working together in self-study. Their research was driven by three

questions: "How do we understand our co-flexive experiences and enactments?", "What difference does co-flexivity make to us as transdisciplinary self-study research supervisors?", and "What are we learning about the complexities, challenges, and value of co-flexivity?". They began their poetic inquiry process by engaging in four 1-day workshops and then continued for 10 months working together through email communications. Their first poem came about from their desire to make sense of co-flexivity. Through a collective process, they responded in tweets (limit of 140 characters) to the prompt: "Co-flexivity: What difference does this make?" (p. 150). The tweets were then typed into a word document projected onscreen, and then the words were entered into Wordle™ (a word cloud program that arranges words in different sizes and patterns). This process enabled them to see common patterns across their language and to see the text visual as a single collective piece. Using the collective Wordle™ document, they highlighted key words that were then used to frame a found poem. A few months later, at another workshop, they revisited this found poem with support prompts that helped them think about the poem's content: "What does the poem say? How does it say it? Is it worth saying?" (p. 153). The responses to the prompts were then used to highlight key words and phrases. The highlighted words from each prompt were then used to create a found poem representing that prompt.

At their next workshop, working together Pithouse-Morgan et al. (2015) developed a summative found poem representing their "collective meaning making of co-flexivity" (p. 157). Following their earlier process used for developing found poetry, they projected their previous found poems and emailed responses onscreen and then highlighted key words and phrases which were then used in their development of their summary found poem entitled *Moving, stepping, not up or down*. Their process of highlighting key language helped focus their attention on the meaning of their experience: the coming together, care, safe space, collaboration, scaffolding, research as a lived interactive process, the country's need for indigenous knowledge, Ubuntu, inclusiveness, multiple understandings, and multiple possibilities. They saw the use of found poetry powerful in creating a collective sense of knowledge over time and a sense of community in developing knowledge and understanding about their practice.

Self-Study Through Metaphor

Self-study and the use of qualitative approaches have created a space for many different creative and artistic approaches. Often the uses of metaphor and analogies are original and surprising and add to the understanding and interpretation of data and findings. Many such metaphors are used in self-study research, such as *braided river* as the interconnectedness of professional lives (Curtis et al. 2013); *teacher magic*, where participants explained good teaching as magic (Sowder et al. 2013); *an iceberg* as teachers' practice being the ice visible above water (Kosminsky et al. 2008); or *the airplane* as the whole expertise of a teacher that must be able to build, repair, and fly the plane with her students on board (Magee 2008). In the following

section, two self-studies addressing metaphor are discussed: mind the gap (Perrow 2013) and rhizomatics and rhizoanalysis (Strom and Martin 2013).

Perrow (2013) uses the metaphor *mind the gap* to identify and examine the problem of the difference between best practice and the everyday practice experienced by student teachers. She further expands her use of the metaphor to present and analyze the findings as three phases in her reflective journey in (1) *mind the gap*, where she explains the dilemma she encountered as a student teacher; (2) *mine the gap*, where she describes the process of exploring the nature and extent of this dilemma; and (3) *the gap is mine*, where she analyzes the shift in her understanding of the gap and how it impacts her practice. Perrow illustrates these phases in a series of short vignettes and draws from them conclusions about her own work and broader implications in teacher education indicating the importance of acknowledging the uncomfortable gap and working with it.

One of the many interesting uses of metaphors in self-study is Strom and Martin's (2013) use of the metaphor of *rhizome* to identify problems in practice, to analyze, to understand, and then to present their findings. The rhizome is a plant tubular representing in the research context the interconnectedness of subjects, experiences, life-forms, matter, time, and space. They conducted a co/autoethnographic self-study of their practice applying methods informed by the notion of the rhizome, making use of its multiplistic, nonlinear nature in order to challenge the hierarchical, dichotomous, and process-product rationality of neoliberal logic in education. They wanted to understand their own work in relation to teacher agency and social justice and to gain a greater sense of how neoliberalism is operationalized in their practice. Combining co/autoethnography, rhizomatics, and rhizoanalysis, they displayed connections across teaching practice and understandings of the political nature of teaching, uncovering possibilities for transforming teaching. Strom and Martin used the rhizome concept to help them deterritorialize the neoliberal thinking dominant in schooling and education. Rhizomatics, they claim, emphasizes connections rather than separations, heterogeneity rather than conformity, and fluidity and constant flux rather than a static reality. Rhizomatics helped them to analyze their praxis and connect to larger social influences of classroom events. Thus, the authors shift away from traditional data analysis, highlighting emergent connections as fluctuating, shifting or becoming, assembling, and highlighting multiplicities.

Initially, Strom and Martin (2013) read and reread data, and, rather than applying more known qualitative approaches of axial and open coding, they approached the emerging findings from a nomadic stance using the technique of data walking. As they highlighted sections of interest, they began to connect their entries between personal, professional, and political dimensions. They used the metaphor of the nomad to help them look past traditional stratification of data as they "walked in each other's shoes" (p. 224) reflecting and responding to each other's reflections and considering from multiple angles possibilities of agency and emancipation. To report their findings, they employed cartography as they constructed a visual (pictorial) map of the linkages they identified. The map they drew shows key points and constructs as well as their intricate and complex connections. Its nondirectional appearance reflects the notion of becoming, displaying connections between past

experiences, present practice, future possibilities, and dimensions of their identities. Thus, using the rhizomatic approach, Strom and Martin facilitate acknowledging and thinking about the social complexities related to the individual in the spirit of humanistic reflective thought paradigms.

Self-Study Through the Use of Dance

Early in self-study research through S-STEP at AERA, and more specifically through the biennial international meeting of the self-study research community at the Herstmonceux Castle in England, the use of performing arts included an array of presentation styles to represent self-study. One early example was a dancing performance of experience presented by Cole and McIntyre (1998) at the second International Conference on the Self-Study of Teacher Education Practices. In their presentation of their self-study, they represented their research through dance. In this process, their data were the experiences in teaching, and their analysis was the development of the dance representing both experience and the understanding that grew from that experience. Their publication became the performance of the dance at the second biennial Castle Conference. More recently, researchers have used dance in their self-study of teacher education practice (e.g., Hodson 2016; see Samaras' dance response in Pithouse-Morgan et al. 2016). Hodson (2016) spoke to the role of dance in his self-study of his role as an Aboriginal educator in teacher education contexts.

Hodson (2016) used dance as the foundation for his understanding of who he is as a person and as a professional. He began his self-study by stating that it is a "journey as an indigenous educator and scholar," where he begins his narrative self-study sharing "an account of an incident at the Wiki Pow Wow in 1995" (p. 27). It is at this Pow Wow at the Wikwemikong Unceded Indian Reserve in Ontario that he "began to discard the dominant culture's idea of Indigenous identity" and embraced the understanding that "we are not who *they* say we are, we are who *we* say we are" (p. 27). This profound revelation grounded his understanding of himself and his role as an educator and set the context for his professional work. In his first 10 years in academia in Canada, he describes the complexity of his work, managing Aboriginal research projects, designing and coordinating Aboriginal teacher education programs, and engaging in scholarly publications. During this time, he was active also in Pow Wow dance in Canadian First Nation communities. Because of these experiences, when he participated in a postdoctoral fellowship in 2010 at the University of Waikato in New Zealand, he embraced the opportunity to study the dance and language of the Maori Haka traditions.

This research on his practice as an indigenous educator was his first attempt at self-study. Hodson (2016) has been a dancer for over 20 years, has participated in numerous Pow Wows, and saw the accumulation of his experiences "observed through his eyes, ears, and heart" as constituting "both a narrative self-study and professional development" (p. 29). He recognized the Aboriginal Pow Wow and the Maori Haka as "a powerful process of decolonization for Aboriginal men" as well as

for teachers working with Aboriginal children. In this self-study, he examined the Pow Wow and the Haka in terms of similarities and differences. He identified the powerful similarities of dance, drumming, and music in bringing the knowledge of culture to the soul of the dancer and the observer. He used his experiences in Pow Wow to explain the influences of the "spirit worlds, the family, and tribal tradition" (p. 30) in dance and dress, but also the individualistic nature of the dance and the regalia reflecting the individual. Through his narrative of the history of his Mohawk ancestors and the inequitable treatment of Aboriginal families and children, he provided a rich context for his analysis of the role of Pow Wow on the identify development of himself and the Aboriginal community. He saw a direct connection between his experiences with the Pow Wow dance discipline and his own cultural knowledge base. Hodson saw the evolution of his regalia over time, becoming a "physical manifestation of our expanding knowledge of self, of our traditions, our wellness" (p. 32). Coming from a childhood where *Indian* was a liability in life, the family would hide things considered Indian and children would deny their heritage. Thus, the evolution of his understanding of the Pow Wow becomes even more profound. "In essence, the act of becoming a Dancer and following the Pow Wow trail is an act of self-determination from within an Aboriginal epistemic heritage not from within an epistemic overwrite" (p. 34). Hodson brings what he has learned through dance to his work as a teacher educator. He sees real human change as a process of small increments, where the becoming of an educator involves the same process of learning as becoming a Pow Wow or Haka dancer. The self must come to know who she/he is by "shedding the unconscious self for a consciousness of many possibilities. . .through the dialogic in action" (pp. 36–37). He sees this as a process of critical reflection and argues that all Aboriginal peoples are at the beginning of this long process. He sees "Pow Wow and Haka and the critical reflective process of biographical deconstruction" (p. 37) as providing that place to come to know.

Self-Study Through Musical Representation

As with dance, musical representation appeared early in self-study research, mostly through performances at the biennial Castle Conference (Allender and Manke 2002; Pritchard and Mountain 2006). Allender and Manke (2002) used music to represent the results of their self-study examining artifacts of practice. This piece grew out of their work on examining practice and theoretical understandings through visual and written artifacts, addressing the research question: How do I understand the theoretical grounding of my practice? They used photos, poetry, and jazz as venues to think about their practice and to create their presentation. Allender presented a trumpet solo as representative of their collaboration on practice. In their presentation, they brought six shards (scrolls, books, student writing) representing educational artifacts 500 years in the future, arguing their use of fantasy was relevant in helping to bridge theoretical and practical knowledge. In a recent personal communique with Allender, he shared his reasoning for music as a venue to meaning-making, especially in creating a learning context at the Castle conference. By having participants

listen to his trumpet music, and by providing the fantasy of shards from a future archeological dig, he hoped they "would make a connection that bypasses the normal intellectual channels – you need to translate what you are learning into your own practice." If individuals question "if this is really research – it is, because it is enough to create a reaction and to represent the meaning of the incident or the phenomenon being addressed" (Allender, Personal Communication, 2018).

In a less esoteric study, Pritchard and Mountain (2006) used their experience with hip hop and folk music to engage in self-study of their teaching practice through the creation of verse and through performance. In their 2006 publication, which built off of their 2004 Castle presentation, Pritchard described himself as a White 55-year-old experienced teacher with background as a carpenter and a teacher in special education, and Mountain described himself as a 30-year-old African American classroom teacher with a focus in early childhood education and experience in history and finance. They saw this distinction in their age and their race as critical to researching their professional lives and personal experiences which shaped who they are as teachers. Both men also described themselves as musicians. They had met in a course taught by Pritchard where Mountain was enrolled as an alternative licensure teacher. They connected over interests in education and in music. They began their self-study as a form of identify inquiry to use their art and stories to explore their experiences that informed what they liked and disliked about teaching. They realized their self-study needed to be true to their own teaching lives and in the process to reflect who they are as artists and teachers. They decided their work would be a "dramatic spoken word event with live music and autobiographical vignettes" (p. 2).

Using a story approach to thinking about and documenting their professional lives, Pritchard and Mountain (2006) met regularly for several months "to edit, refine, rehearse, and learn how to tell our stories to each other" (p. 3). Themes that emerged across their collaborative stories were oppression (high stakes testing), bureaucracy, power brokers in education, inequities, tensions of teaching, and hope for their students. Their final piece was a performance rather than an academic paper that resembled readers' theatre with short story vignettes, poetry, and songs. They realized in building their stories through song that the power of language and the rhythm of that language through music helped connect meaning and emotion to larger concepts and issues they addressed. Through their self-study experience, they saw themselves as becoming "ethnographers of their own lives and the subcultures they represented" (p. 17). The experience impacted their teaching and their thinking about teaching. They discovered that "learning to tell our stories in the truest ways has helped us to trust ourselves and not to be intimidated or embarrassed to approach teaching in ways that are counter to the prevailing pedagogical fundamentalism" (p. 17).

Self-Study Through Theatrical Interpretations

"Performative inquiry... is an embodied practice" (Pelias 2008, p. 186), where performance is a way of knowing, where voice and physicality empower that

knowledge, and where the body transforms into the site of knowledge. In this section are two examples of the use of theatrical tools in self-study (Meskin et al. 2017; Weber and Mitchell 2002). Weber and Mitchell (2002) provided a performance at the fourth Castle Conference representing earlier self-study work of Mitchell, entitled *Elsie never wore a prom dress.* What started out as an opportunity to perform the story that emerged from Mitchell's original self-study soon grew into a deeper understanding of the value of performance "to self-study and professional identity" (p. 121). Their embedded research question became: How is my understanding of practice affected by the process of creating a theatrical performance? During the performance of what became Act I of their larger play, Mitchell handed Weber a pair of shoes. This on-stage moment sparked a memory of the significant importance shoes have played in Weber's life, especially in connection to her late father (a shoe salesman). Out of that moment grew the development of a larger piece, entitled *Accessing death: A monologue for two voices.* As Weber explored her memories of her father, she discovered "links, experiences, and themes that underlie her pedagogical practice and beliefs as a teacher educator" (p. 121). They describe their process as an autobiographical inquiry through the use of artistic form, specifically the writing of a play. They contend that through the drafting and redrafting of the play, they engaged in critical, reflective memory work, and in the process moved "back and forth from private spaces to public ones. . .an important component of our methodology" (pp. 121–122). They connected to the research on issues of dress and body both in and out of the classroom, highlighting how clothes can forge professional identities connected to "multiple meanings and social construction of the dressed body" (p. 122). They argue that using theatrical play in self-study provides a place to study one's own embodiment, to suggest theoretical views, is reflexive in nature, and provides "a distancing third eye for self-study, one that reveals aspects of self otherwise hidden" (p. 123).

Meskin et al. (2017) used their writing of a theatrical performance (a play in three acts) to represent the results of their self-study using objects. Defining themselves as artists, researchers, and teachers on an "educational research journey," they chose objects as their "compasses" (p. 175). They contend that "objects operate as talismans, stepping stones that guide us from concrete materiality into self-reflexive abstraction" (p. 176). They used both reflexivity (Kirk 2005) and a/r/tography (Leavy 2009) as critical contexts for their self-study. Kirk's concept of self-reflexivity in educational research was seen by Meskin et al. as the close examination of their lived experiences as educators whose expertise span across diverse arts-based and educational content areas in universities in South Africa. The notion of a/r/tography, where the three roles of artist, researcher, and teacher are integrated, was reflected in what they term their "a/r/tographical writing" which was used as a source to reveal their "artistic, educational and research practices" (p. 176).

Using their objects of choice as a starting point, Meskin et al. (2017) interrogated "their own creative selves and practices, constantly and critically" (p. 177). They initially presented their object inquiry work at a research conference symposium on making meaning of everyday objects. This symposium inspired them to dig deeper in their object inquiry to understand the "significance [that] lies in the empowering

self-awareness harvested from creating, sharing, and relating the story of the object" (p. 177). They "explored poetry writing techniques" to further unpack the meaning within their objects related to their individual practice. Post-conference, they wrote "self-reflexive a/r/tographical arguments about the role of the objects in their educational research journeys" (p. 177). Part of their reflexive process was to read one of their colleagues' original object pieces as well as the additional self-reflexive writing and create an edited version using dramaturgical structure (developing a story into a play form). Pithouse-Morgan served as facilitator in the editing process and, working with two peer reviewers, provided feedback on the edited versions that were then revised again "to form three cohesive acts" (p. 178). Their final three-act play included a tanka poem created by Pithouse-Morgan from the original object pieces (writings) and used as an introduction for each act, along with stage notes and descriptions of actors' actions, the revised texts on their object inquiry, photo visuals of the objects being addressed, and the researchers' explanations of the object inquiry in terms of their individual understandings of the historical/sociocultural dynamics of those objects represented and their impact on their professional work. This process resulted in the development of a fourth act that moved their discussions forward to reveal each researcher's own insights in the use of object inquiry to better understand their "artistic, research and teaching processes" (p. 188). Documenting their findings through the development of a play has created an "improvisational journey..[which] has enabled a vivid dialogue and multi-vocal conversation that engenders an opening up of knowledge, a release from convention. . .that engages with the multi-layered human experience" (p. 194).

Polyvocal Research in Self-Study

The idea of polyvocal research ["multiple views and voices of critical friends" (Hiralaal et al. 2018, p. 297) informing self-study through "dialogic encounters with diverse ways of seeing and knowing" (Pithouse-Morgan et al. 2016, p. 445)] grew out of work from Pithouse-Morgan and her colleagues (Pithouse-Morgan and Samaras 2015). In the use of polyvocal research, participants in self-study use multiple perspectives and multiple voices in making sense of data and processes in research. Across several of the self-study examples provided in this chapter have been the echoes of a polyvocal approach to research. In the following example (Pithouse-Morgan et al. 2016), four experienced self-study researchers engaged in a "collective self-study research process" using "artful research practices" (p. 445). Adapting a poststructural feminist stance, they interrogated their own practices "to consider deeper implications of creative engagement in and through self-study research" (p. 446). Two research questions drove their self-study, their original question, "What has methodological inventiveness in self-study looked like for use individually and collectively?", and a second question that emerged during their self-study: "What is the process of virtual polyvocal research jamming in self-study?"

Over a period of 4 months, Pithouse-Morgan et al. (2016) engaged in online dialogue through email, recorded Skype™ sessions, and Dropbox™ to explore

methodological inventiveness in their research. They chose to begin with the use of rich pictures to capture their practice via "visual brainstorming through drawing detailed pictures" to foster "new ways of looking at an issue from multiple perspectives" (p. 446). They agreed the focus of their initial rich picture would reflect their own experiences in creative engagement in their self-study work. From these drawings, they each cut and pasted pieces from all four initial rich pictures to create a composite rich picture. In examining and discussing their work, they saw the composites as making visible their connections across their individual experiences, reminiscent of the idea of writing into each other's lives as seen in co−/autoethnography. As each worked on their composite rich picture, other methodological inventiveness emerged. Pithouse-Morgan reviewed the Skype™ recording of a conversation, which inspired her to create a found poem using language from both the recorded conversation and the rich pictures to represent their polyvocal dialogue. Taylor was inspired by her composite rich picture and Pithouse-Morgan's found poem to create her own rhythmic found poem that she shared with the group both in written form and as a performance (via Dropbox™). This allowed her colleagues to read and view her performance independently and in multiple viewings, if desired. Taylor engaged in the process of creating a composite rich picture, reading her colleague's found poem derived from language in their work, and creating her own found poem as a reflection of transmediation, where she was translating meaning from one context into another. These shared creations of arts-based data fostered a sense of trust across the researchers that enabled continued innovation in their methodology. Samaras was inspired by the composite rich pictures and found poetry to express her understanding through improvised dance, which she recorded and posted online. Her process was described as moving to "better understand the data" through "expressing her understanding of data by embodying it to build on, and contribute to, [the] collective data" (p. 451).

Collective analysis was conducted through Pithouse-Morgan and her colleagues (Pithouse-Morgan et al. 2016) using recorded Skype™ meetings and typed meeting notes. Through their viewing and reviewing of the data, they identified big ideas that emerged from the composite rich pictures and the alternative data creations, naming their process "virtual polyvocal research jamming" (p. 452). In this analysis of their data and the process they used for data creation, four major elements of virtual polyvocal research jamming emerged: (re)knowing in a trusted community, reciprocal vulnerability, shared improvisation, and methodological innovation as joyful wonder. They saw the use of rich pictures that evolved into composite rich pictures as reflecting the individuated nature of their practice data working in concert with the deep connections they made across practice through their composites. The ability for the researchers to make themselves vulnerable in their data representation came about from their experiences in a larger self-study community that fosters candid discussions, alternative data, and open discussion. In addition, as experienced researchers, there was a level of respect for each other's work that helped to foster openness and creativity. The use of arts-based research methods for expression of meaning nurtured their innovative approaches to thinking about their research practice. All of these dynamics created an environment that supported the emergence of "collective intuition, spontaneity, and improvisation" within their creation of virtual polyvocal

research jamming which, in turn, informed the methods chosen/created for their self-study research.

Conclusion

As this chapter reflects, self-study is a methodology that offers a variety of research designs and methods that often challenge the known and push researchers to think deeper about their own practice, their own context, and their understanding about the complex roles in and purposes of education. To make the wealth of versatile methods and approaches in self-study accessible and comprehensible, we categorized them into two broad areas: (1) narrative/text-based methods and (2) creative/arts-based methods. As the qualitative nature of self-study and its ingrained call for social justice and change often disrupts and deconstructs what is known, pushing further into the unknown, it opens the possibilities and need for more creative and innovative approaches to the study of practice.

In our research on self-study design, we did come across many original and fresh methods for examining practice that explicated not only the rich context and theoretically grounding that framed the study but also unfolded the process of data selection and data analysis that informed the making of meaning within the findings. And it is to this unfolding process of revealing the methods in self-study that we make our final entreaty.

The future of self-study bodes well with the versatile, rich, and compelling research designs and methods represented in this chapter. However, we want to emphasize the power and importance of telling the full story within self-study research. This means providing a complete discussion of the data collection, grounded in the posing of research questions that may move, evolve, and develop across the research process. But the data collection alone is not enough. There were several self-studies found in the literature for which data analysis was minimally addressed. This provides little clarity to the process used to elicit the meaning derived from the data and highlighted in the findings. For a self-study to have truly meaningful, useful results, it is critical that the full data process be made clear.

It is this sharing of the data process that makes transparent the trustworthy nature of the findings. It is critically important for self-study research to include the theoretically grounded research question(s), the data choices and collection process, and the data analyses used to make meaning of the data. It is this full reporting of the data process that enables us to make sense of what we know and that enables us to confirm the efficacy of our research practice.

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Methodological Inventiveness in Writing About Self-Study Research

13

Inventiveness in Service

Kathleen Pithouse-Morgan and Anastasia P. Samaras

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Abstract

This chapter portrays the rich history of innovation in the self-study research
community by exploring why and how self-study researchers enact methodolog-
ical inventiveness in composing written accounts of their scholarly work and
analysis. Through narrative dialogue, the authors delve into questions of why
many self-study researchers perform methodological inventiveness in writing
about their research. In addition, the chapter offers four detailed exemplars
from South Africa and the USA that demonstrate how emerging self-study
scholars have created various inventive and hybrid approaches to best explore,
represent, and communicate their research questions using various forms and
formats. The chapter closes with a discussion of implications and future possi-
bilities for self-study researchers as they consider their roles and responsibilities
with respect to innovative modes and designs in writing about self-study research.

Keywords

Arts · Collage · Dialogue · Metaphor · Methodological inventiveness · Poetry ·
Photography · Research writing · Self-portraits · Self-study methodology ·
Transdisciplinarity

Starting with Ourselves

We are teacher educators who facilitate and teach transdisciplinary self-study research
in our respective home countries of South Africa and the USA, often in groups of up to
40 participants (Pithouse-Morgan et al. 2018; Samaras et al. 2014). Working individu-
ally and with other colleagues, we support and guide communities of university
educators and graduate students who are interested in learning about and enacting self-
study research as their shared task, irrespective of their practice. Resonances between
our experiences in South Africa and the USA brought us together with the aim of
learning from each other's experiences in facilitating and teaching self-study research.
Over several years, we have worked together and with others to conceptualize and
portray the transdisciplinary facilitation and growth of self-study methodology in
various contexts, with the aim of communicating its educative value and impact for
others (Pithouse-Morgan and Samaras 2018; Samaras et al. 2015). And in that process,
we too have learnt in the company of fellow teacher educators and faculty and students
from other disciplines. As facilitators and teachers of self-study methodology, we have

grown in our personal and professional understandings through our interactions with each other and with colleagues and students (Pithouse-Morgan and Samaras 2015a).

Working with others as "critical friends" has been identified as a central component of self-study methodology (LaBoskey 2004; Schuck and Russell 2005). Our research has moved us to a deeper level of our understanding of this requirement. We recognize critical friendship as more than collaboration or interaction; critical friendship is brought to life through critical collaborative inquiry with others (Samaras 2011). Cultivating "ongoing, intellectually safe, dialogic collaborative structures for reciprocal mentoring to recognize and value co-flexivity (collective reflexivity) and co-creativity (collective creativity)" (Samaras and Pithouse-Morgan 2018, p. 251) has been vital to critical friendships in our transdisciplinary self-study learning communities.

Our research partnership has blossomed into a network of reciprocal self-study research learning across continents and contexts, which has given rise to ongoing sharing and dialogue (Samaras et al. 2016). We have conceptualized our transdisciplinary, transnational, and transcultural interaction and reciprocal learning through self-study research as *polyvocal professional learning* (Pithouse-Morgan and Samaras 2015a; Samaras and Pithouse-Morgan 2018). Our conceptualization of polyvocality has illustrated how continuing dialogue with multiple ways of seeing, knowing, and doing can intensify and broaden professional learning in self-study research (Pithouse-Morgan and Samaras 2015b). In our conceptualization, openness to and valuing of mutual learning are defining features of taking a polyvocal stance in self-study research.

The transdisciplinarity of our self-study research learning groups has enabled us to be inspired by heterogeneous bodies of knowledge and "patterns of knowing" (Carper 1978, p. 13) and to generate and document a pluralism of knowing, doing, and communicating as self-study researchers and practitioners (Pithouse-Morgan and Samaras 2018; Samaras and Pithouse-Morgan 2018). We have also been inspired by the collective creativity that has animated the learning activities and products of each of our groups, supported by the participation of professional artists and designers, and others who are eager to learn through the arts and digital technologies (Pithouse-Morgan and Samaras 2018; Smith et al. 2018). Our international network of self-study colleagues and students has enacted the disposition of openness in using and generating innovative methods and tools. Similarly, we have embraced this openness and flexibility of how self-study research can be performed through the use of multiple methods and with many voices as we have worked with colleagues and students from different disciplines and contexts (Pithouse-Morgan and Samaras 2018).

As a dynamic element of our transcontinental scholarly collaboration, we have explored and developed innovative modes and designs in writing about self-study research. To illustrate, we have consistently created poetry as a literary arts-informed mode for enriching and expressing our mutual learning (Pithouse-Morgan and Samaras 2017; Samaras et al. 2015). Our poetic self-study research writing has been informed by the creative activity of scholars in diverse fields (e.g., Butler-Kisber 2005; Furman 2014; Short and Grant 2016) who have used poetry to offer evocative, affective, and critical insights into the learning experiences of professionals such as teachers, social workers, and nurses.

In this chapter, we draw on our diverse experiences and mutual learning to document the outgrowth and impact of "methodological inventiveness" (Dadds and Hart 2001, p. 169) in writing about self-study research. As a starting point for exploring and demonstrating *why and how* self-study researchers use and develop innovative approaches and methods in composing written accounts of their scholarly work and analysis, we begin by highlighting a rich history of innovation in the self-study research community. Then, we offer an account of how this methodological inventiveness has been taken up and extended in self-study groups in South Africa and the USA. We go on to present a narrative dialogue that delves into questions of why self-study researchers enact methodological inventiveness in their writing. The dialogue is followed by four detailed exemplars that demonstrate a variety of forms and formats in which emerging self-study researchers in South Africa and the USA are representing and communicating their work. The chapter closes with a discussion of implications and future possibilities for self-study researchers as they consider their roles and responsibilities with respect to methodological inventiveness in writing about self-study research.

A Rich History of Methodological Inventiveness

Self-study methodology emerged from groundbreaking work done in the early 1990s by a group of teacher educators who founded the Self-Study of Teacher Education Practices (S-STEP) special interest group of the American Educational Research Association (AERA). Since then, the field of self-study research and the self-study research community have continued to evolve and grow.

In taking a self-study research stance, teacher educators and other professionals look critically and creatively at themselves with the aim of reimagining their own practice to contribute to the well-being of others. The methodology is characterized by core features such as openness, reflection and reflexivity, critical collaborative inquiry, transparent data analysis and process, and improvement-aimed exemplars that contribute to professional learning, ways of knowing, and knowledge generation (Barnes 1998; LaBoskey 2004; Loughran 2004; Samaras 2011; Samaras and Freese 2009).

Self-study researchers employ diverse, often multiple, methods (LaBoskey 2004; Pinnegar and Hamilton 2009), and, as Loughran (2004) emphasized, "there is no one way, or correct way, of doing self-study. Rather, how a self-study might be 'done' depends on what is sought to be better understood" (p. 15). Self-study researchers have embraced this flexibility of how self-study research can be enacted, inventing new methods to explore their inquiries and re-envision their practice (Tidwell et al. 2009; Whitehead 2004). Their methodological inventiveness has been inspired by a wide range of knowledge fields including, among others, the arts (Galman 2009), popular culture (Weber and Mitchell 1995), digital literacies and digital media (Garbett and Ovens 2017), and transdisciplinary professional learning (Pithouse-Morgan and Samaras 2015a).

From the time of the self-study research community's formation as a special interest group, the dispositions of openness and collaboration have contributed to its growth,

sustainability, and impact (Barnes 1998). Professional support, scholarly partnerships, and critical friendship within the community have contributed significantly to nourishing and expanding methodological inventiveness (Heston et al. 2008; Pithouse-Morgan et al. 2015; Samaras et al. 2012). Self-study scholars have collaborated with others to adapt existing methods, for example, dialogic inquiry (East et al. 2009), narrative inquiry (Freese et al. 2000), and visual methods (Weber and Mitchell 2004). They have also conceived new methods, for instance, co-/autoethnography (Taylor and Coia 2009), embodied approaches (Forgasz and Clemans 2014), polyvocal research jamming (Pithouse-Morgan et al. 2016), and virtual bricolage (Pithouse-Morgan and Samaras 2017).

Significantly, the rich history of methodological inventiveness in self-study research has extended beyond methods of data generation and analysis into innovative modes and designs for writing about self-study research (LaBoskey 2004). Research reports are traditionally constructed using matter-of-fact, propositional written language (Eisner 1997; Richardson 1993). While this more conventional writing continues to serve particular purposes, practices and opportunities for communicating research are rapidly evolving as "scholars invent new ways through new means of representing what matters in human affairs" (Eisner 2008, p. 6). As Badley (2017) argued, "as manifold human creatures who write, we need to fulfil our duty to produce assemblages, bricolages, stories, and texts which reflect the complexities and needs of ourselves and the world we inhabit" (p. 6). Building on pioneering work of qualitative researchers who devised imaginative and evocative approaches in writing about research (for instance, Ellis 1991; Richardson 1993), self-study researchers have found that methodological inventiveness in written research accounts can help to "capture the complexity of the teaching-learning process and to expand and deepen the nature of our knowledge of it" (LaBoskey 2004, p. 854).

Transdisciplinary, Transcontinental Methodological Inventiveness

Over time, the global self-study research community has expanded to offer a wide-ranging inclusiveness of practitioners inside and outside of teacher education, working in and across diverse disciplines and contexts (Harrison et al. 2012; Samaras et al. 2014). The community as a whole is developing and profiting from dialogue between multiple fields of professional expertise and diverse disciplinary and sociocultural settings (Pithouse et al. 2009a; Pithouse-Morgan and Samaras 2015a; Samaras et al. 2015). Notably, this dialogue and diversity have contributed new possibilities for enacting the methodological inventiveness that has come to characterize the self-study research community.

To illustrate, since 2011, Kathleen and her colleagues in the Transformative Education/al Studies (TES) project team in South Africa have worked across different South African universities to study and foster the development of self-study methodology. The project focus is on bringing university educators together to develop educational practice that is creative and responsive to the varied needs

and interests of students and that contributes more broadly to a socially just higher education landscape (Meyiwa et al. 2014; Pithouse-Morgan et al. 2018). TES project participants are university educators engaged in graduate self-study research and their research advisors (termed, research supervisors, in South Africa). More than 40 TES participants teach and research across various academic and professional disciplines, including accounting education, business studies education, clothing and textile design, consumer studies education, drama and theater studies, gender studies, jewelry design, mathematics education, and teacher development. The TES community is also diverse in terms of age, ethnicity, gender, and language and involves both senior and early career academics.

Owing to the contributions of participants who are professional artists and designers, and others who are fascinated by learning from and through the arts, design, and digital technologies, TES group activities have been characterized by co-creativity. This has developed through collective discovery and invention of arts-informed self-study research methods – drawing on literary, performing, and visual arts – and of digital technologies in self-study research, including video making and blogging. TES project research outputs exemplify this co-creativity in the form of published representations of collective self-study research that include drawing (van Laren et al. 2014), poetry and video footage of poetic performances (Pithouse-Morgan et al. 2015; Chisanga et al. 2014), play scripts and dramaturgical analysis (Meskin et al. 2017), dialogue pieces (Dhlula-Moruri et al. 2017), and vignettes (Hiralaal et al. 2018).

Central to the accomplishments of the TES project has been a conscious and sustained effort to learn from and with each other and to build up each other's self-study research facility within a nurturing space and through relationships of mutual trust and care (Harrison et al. 2012; Pithouse-Morgan et al. 2018). Inquiry into the experiences of project participants and leaders has shown how, in the particular context of South Africa with its divisive and damaging apartheid history, this self-study research learning community has contributed to personal and collective resilience and renewal (Pithouse-Morgan et al. 2018).

Across the ocean, in the USA, Anastasia had been working with colleagues at George Mason University (GMU) to introduce self-study research to faculty who could work with others outside of their disciplines and colleges – collectively and innovatively – to reimagine and make public their self-studies of teaching. From 2010 to 2012, participants were competitively selected to participate in Scholars of Studying Teaching Collaborative (SoSTC, see Samaras et al. 2014 for details). In 2012, Anastasia, with co-facilitators Esperanza Román Mendoza from Modern and Classical Languages, Lesley Smith from Higher Education and Digital Literacy, and Ryan Swanson from History and Art History, launched the Scholars of Studying Teaching Collaborative on e-Learning with a focus on the instructor's role in enhancing the *quality* of students' experiences with digital technologies. In 2014–2016, Anastasia, with co-facilitators Lynne Scott Constantine from the School of Art and Lesley Smith from Higher Education and Digital Literacy, launched a third transdisciplinary faculty self-study group: Self-Study Scholars' Collaborative (S^3C) on the Visually Rich Digital Learning Environment. The goals of this initiative were to support faculty development, to expand the scholarship of professional

practice across and within disciplines, and to build research capacity using self-study methodology, tools of visually rich digital environments, and invitations to embrace a beginner's mind for openness and innovation.

Each of the faculty self-study groups at GMU included a dozen faculty – diverse by culture, status, and discipline – with participants from the humanities, social sciences, recreation, education, languages, and the sciences. A key element to success in each of the groups was co-creativity, with a "holistic mutual support . . . supporting intellectual risk, and a Rilkean dwelling in the question" (Smith et al. 2018, p. 292). Participants worked in transdisciplinary critical friend subgroups, within which pedagogies were exchanged and individual projects were invented, discussed, analyzed, and enacted. They created a shared bond in a meta-study (Samaras et al. 2014) extending from the pedagogical to "revelations of self-assessment and what could be learned through interdisciplinary group perspectives" (Samaras et al. 2012, p. 253). Digital technologies and methodological inventiveness were also key elements in the GMU groups, "not merely as a toolbox from which to replace traditional teaching tools with new ones, but as pathways to develop new models of engagement with teaching, learning, and scholarship" (Smith et al. 2018, p. 275). Participants relaxed into "not knowing" and developed a higher tolerance for uncertainty, traits long associated in the literature on creativity with enhanced capacity for inventiveness.

"Why Write About Self-Study Research in Inventive Ways?": A Narrative Dialogue

This section of the chapter offers a "narrative dialogue" (Anderson-Patton and Bass 2002, p. 103) to illustrate how a transdisciplinary group of emerging self-study scholars engaged with the *why* of innovative modes and designs in writing about self-study research. The narrative dialogue consists of a series of short dialogue pieces that Kathleen composed using extracts from a transcript of a face-to-face conversation with a group of her current and former doctoral students who are all university educators participating in the TES project. With permission from the group (Chris de Beer, Mandisa Dhlula-Moruri, Anita Hiralaal, Lungile Masinga, Refilwe Matebane, and Thelma Rosenberg), Kathleen audio-recorded and transcribed the conversation. To enhance narrative flow, coherence, and impact, Kathleen lightly edited the transcript and rearranged extracts into a series of short dialogue pieces to highlight key ideas. Kathleen shared the dialogue pieces with the group and then invited Anastasia to respond via e-mail. In this way, the conversation became transcontinental.

We chose to use a narrative dialogue format to align with "a guiding principle of self-study – walking the talk" (Anderson-Patton and Bass 2002, p. 111). In this case, our aim was to walk the talk of novel and expressive writing practices. The genre of dialogue, which draws on the literary and performing arts, exemplifies how professional learning and growth can happen through conversation among self-study researchers. In the literary arts, dialogue can help readers to come to understand more about the characters in a story and to see how growth happens through interaction between characters (Coulter and Smith 2009). Correspondingly, Pelias

(2008) described how, in a performance, a monologue "comes forward as a 'what is,'" while a dialogue "stages 'what might be'" (pp. 191–192). The dialogue pieces in this chapter illustrate how discussions with trusted peers can deepen and extend individual self-study researchers' thinking. They also reveal different facets of why self-study scholars choose less conventional styles and devices in writing about their research, as well as some concomitant intricacies and responsibilities.

Dialogue Piece 1: Inventiveness Allows You to Show Different Layers, Emotions, and Voices

Refilwe: From the feedback from my critical friends, I realised that when you are writing about yourself and your practice, it's very important that you go into detail on how you did things, because people want to see what you're seeing. So, you can make it visual for them or express it in a creative way so that they can understand what you felt or how you experienced something.

Anita: When you write in a conventional academic style, it's like you become an outsider. It's like you're looking on and reporting on something that happened to somebody else. But, if you use more expressive ways, you are in the process and you can write about your own experiences.

Chris: Did self-study not arise because of the realisation that our lived experience is so complex? With that realisation, probably, comes the responsibility of finding ways of conveying this complexity.

Lungile: Being inventive in your writing allows you to show different layers in your thinking and the emotions that were part of the self-study process and give it life.

Refilwe: Also, creative ways of writing can allow the voices of others to be heard. Self-study is about you, but the voices of others also need to reflect in your conversation.

Dialogue Piece 2: It's Got To Be Inventiveness in Service

Lungile: It's not about being inventive just for the sake of it. You are making conscious decisions about which forms would best work from all the ways of writing that are available.

Mandisa: And you might find that the people who read your work will enjoy different ways of writing.

Thelma: But, there is that question of how far you can go before you've actually lost your reader.

Chris: That's where you need feedback from others—to make sure that there's something that they get from it.

Thelma: Writing about self-study is, in a way, to be of service to those who are going to read it. For myself who was brand new to these inventive methods in writing, I really struggled with them. So, I really appreciate the authors who explain very carefully what they are doing. You can look at their examples and read about how they did it. Then, you think to yourself, "I'm going to try this!" So, it's got to be inventiveness in service.

Dialogue Piece 3: Inventiveness Beyond Writing

Anita: Being creative in writing about my self-study helped me to transform my practice as a university educator. Prior to this, I was rigid in the way I taught. Now, I have found that even my students have noticed I have changed. They say I am more relaxed and not so rigid in the way I approach teaching.

Refilwe: Through what we are learning in our writing, we are teaching our students, without even realising it. Because they are learning by what we are doing.

Thelma: So, the responsibility is to be inventive, to learn, to teach, to communicate, and to be of service.

Response Piece

Anastasia: Our work together has been premised on understanding how professional learning is extended through dialogue and openness to others' points of view. Not only does it offer a democratic means for discovering and exploring, but it consistently leads us to the inventiveness we have discovered occurs in polyvocal learning communities (Pithouse-Morgan and Samaras 2015b) when we bring together "many stories [that] matter" (Adichie, as cited in Pithouse-Morgan and Samaras 2018, p 314). Our transcontinental collaboration has generated multiple stories and new insights and inventiveness that might not have been readily generated by culturally homogeneous research teams or by us as individual researchers (Pithouse-Morgan and Samaras 2018).

The methodology allows us to invent and gives us permission to capture the complexity or our work (LaBoskey 2004). The multiple ways of doing self-study allow us to explore, as Loughran (2004) indicated, "what is sought to be better understood" (p. 15) without being bound by a particular method. We don't invent just to invent but do so with carefully crafted designs to present and re-represent the layers of our developments in understanding. We allow ourselves to be seen in our work and to involve our readers in our work—authentically, without a safety net—as we willing step outside the boundaries of static research methods and write as a service to ourselves and colleagues, and for students.

Nowhere is that more evident than in the research of our students—especially those who are naïve to any known boundaries for exploring and inventing. These emerging self-study scholars remind us of how our self-study community began as innovative researchers, for example, the early work of self-study scholars such as Weber and Mitchell (2002) who performed their research, and Cole who chose to dance hers (Cole and McIntyre 2001), and Knowles who painted his sense of place (Knowles and Thomas 2000). Emerging scholars are a solemn reminder of the importance of staying inventive and not falling back into more traditional forms just to fit in with others.

Showcasing Methodological Inventiveness in Service: Exemplars from Emerging Self-Study Scholars

In addition to facilitating self-study learning communities of university educators, we teach and supervise self-study research with groups of graduate students who are practicing educators in schools in South Africa and the USA. This section showcases four recent exemplars from research conducted by some of these emerging self-study scholars. The next generation of self-study scholars can indeed help all of us reimagine the ways in which we invite others into our self-study research. We have observed the enactment and impact of methodological inventiveness in graduate student writing that portrays how the scholars have demonstrated professional learning by exploring innovative and expressive modes such as metaphor, poetry, collage, and photography. They have invented and interplayed with methods to address the impact, not only for their professional practice but also for others and for a more socially just world.

For instance, Sifiso Magubane (2014) used an indigenous metaphor of a Zulu shield set to conceptualize and represent his theoretical perspectives in a personally and culturally relevant manner in relation to cultivating intrinsic motivation for learning with Grade 9 learners at an under-resourced South African high school. In another exemplar, Arvinder Kaur Johri (2015) composed double-voice poems to express how she influences the learning of her students and her role in the formation of their writing personas in a writing class in an alternative high school with a multicultural student population in the USA. In a third exemplar, Nontuthuko Phewa (2016) used collage as a means of working in a creative and evocative way to produce and communicate new understandings for practice with respect to nurturing supportive teacher–learner relationships with Grade 1 learners in an under-resourced South African primary school. And Delia E. Racines (Racines and Samaras 2015) created photographic self-portraits as a way to artistically inquire into and express significant aspects of her practice as an English learner (EL) instructional coach (iCOACH), coaching teachers in a culturally and linguistically diverse middle school in the USA.

Using a Shield Metaphor to Bring Together Theoretical Perspectives for Understanding Learner Motivation by Sifiso Magubane

Introduction

I am an isiZulu speaker who grew up in a rural area of KwaZulu-Natal, South Africa. In my self-study research (Magubane 2014), I looked at my own practices as a teacher in the context of cultivating intrinsic motivation for learning technology in a township high school. Intrinsic motivation can be viewed as engagement in a task being driven by the feelings of pleasure, delight, and excitement (Lee et al. 2005). I was concerned because learners in my school seemed demotivated. Hence, I explored how I as a teacher could try to ensure that my learners would remain intrinsically motivated so as to make learning about technology more enjoyable and interesting for them.

The school where I was teaching at the time of my study is a "no fee" school, which means that learners do not pay school fees because they come from a community that has been identified as impoverished. A significant number of learners in the school come from single-parent or child-headed families, as well as families where no parent is working. There are various reasons why certain families in South Africa are child-headed. In some families, parents have passed on due to sickness or due to violence. For some, the parents are still alive, but they are working far away, and they only come home once in 2 or 3 months.

The classroom teacher–learner ratio at the school ranges from 1:26 up to 1:50+, and that often forces learners to be seated three at a desk made for two. This is a clear indication of a shortage of resources. In addition, most of the classrooms in the school have no doors, and many windows are broken. Unfortunately, these contextual realities can have a negative impact on learner motivation. For example, three learners sitting at a desk made for two could contribute to learners' restlessness in class.

Methodological Inventiveness

From my reading, I identified self-determination theory as a suitable theoretical perspective for understanding learner motivation in the context of my study. My study was prompted by my concerns about learner behavior and achievement, and, as Demir (2011) suggested, according to self-determination theory, different types of motivation underlie human behavior. In their explanation of self-determination theory, Ryan and Deci (2000) described how motivation can vary in levels and also in orientation. Therefore, this implies that a learner can be pushed to do something because (a) he or she wants to secure the endorsement of a teacher or a parent; (b) the learner knows the value or attainments attached to the completion of that task, such as proceeding to the next grade; or (c) he or she is interested or enjoys the task. The third level indicates a push that comes from within the learner, which is what I regard as fundamental to intrinsic motivation.

From my own experience, I know that learners can be encouraged by affirmation from significant adults in their lives. Mitra and Dangwal (2010) advised that children's self-directed learning can be enhanced by ongoing encouragement from a friendly adult "mediator" who shows an interest in what the children are doing and "[commends] them for their efforts" (p. 680). In my view, to serve as an adult mediator requires you as a teacher to be a warm, caring, sharing, and loving person and to practice what South Africans refer to as *ubuntu*.

Hence, my second theoretical perspective was ubuntu, because it calls for a warm interconnectedness between people, such as a teacher and his learners (Waghid and Smeyers 2011). According to my understanding of the ethical philosophy of ubuntu, we are all expected to be warm and open to each other in the spirit of humanness, irrespective of diverse values, interests, or ideas. Ubuntu is a common concept in much of Africa, and it takes different forms in different African languages (Murithi 2006).

In my view, according to the perspective of ubuntu, learners should be treated in a respectful manner. Ubuntu reminds me that we, as teachers, should at all times regard learners as complete human beings and as such give them the respect they deserve, the love they need, and the care they seek from us. From this perspective, I see that teachers need to maintain caring relationships with their learners at all times to allow for intrinsic motivation to blossom in their learners. As LaBoskey (2004) proposed, I "embrace the notion that all teaching must be grounded in an ethic of caring" (p. 831). Therefore, I believe that it is important for us as teachers to engage in self-study often – to ensure that we do not lose this trait.

In my self-study research, I saw how the spirit of ubuntu in the form of a theoretical perspective could be brought into dialogue with self-determination theory to form a productive foundation to consider the motivation and well-being of learners. I saw a dialectical relationship between self-determination theory and ubuntu. Greene (2007) defined a dialectic approach as a process where researchers engage in a serious discussion of various ways and means of seeing and comprehension. She further pointed out that this "respectful conversation" and intentional juxtaposition results in "enhanced, reframed, or new understandings" (p. 69).

I identified the traditional Zulu shield set as a metaphor to help me make sense of the dialectical relationship between self-determination theory and ubuntu. Moser (2000, para. 6) described "metaphors [as] analogies which allow us to map one experience in the terminology of another experience and thus to acquire an understanding of complex topics or new situations." As Casakin (2011) explained, metaphors can assist us to think about an existing state of affairs from different perspectives, which might lead to the construction of new notions.

As a Zulu man, the shield set has a particular historical and sociocultural significance for me. In the past, Zulu warriors carried shields into battle, and, nowadays, Zulu men still carry shields when attending traditional ceremonies. In traditional Zulu culture, the head of a household (traditionally, a man) must have a shield (*ihawu*) and a spear (*umkhonto*). Thus, the shield and spear form part of my traditional cultural heritage as a Zulu man. My drawing of a traditional Zulu shield (Fig. 1) depicts a shield made from oxhide, which is a single thickness with the hair on the outside, and reinforced with a stout stick laced up the center of the inside with two strips of hide interlaced on each side. At the center of the shield is the strong handle, which lies vertically and is made from interwoven pieces of hide. Because the handle is so strong, the inner surface of the shield is hard. Then a sponge is inserted between the handle and the inner surface of the shield. This helps to make handling the shield more comfortable, and, also, when someone hits it with a stick, it does not hurt your fingers.

In battle, the shield was used to protect a warrior against the enemy, while the spear and knobkerrie were for attacking the enemy. According to Tylden (1946, p. 33), the traditional Zulu shield's "shape and markings provided a valuable means of recognising friend from enemy at a considerable distance." In that instance, a friend

Fig. 1 Sifiso's drawing of a Zulu shield set: Soldiering on with the shield
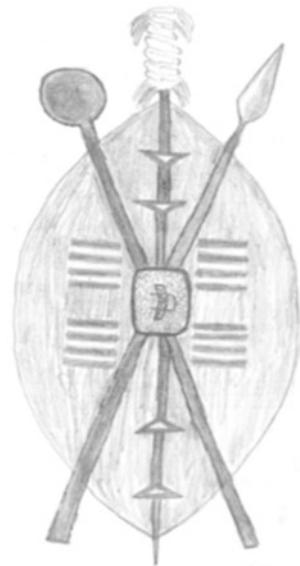
refers to a warrior who belongs at your side in the battle. According to Zulu tradition, the set consisting of the shield and spear is not normally bought. Instead, a father hands it over to his son when the son is mature enough to start his own family. However, if a father has passed on before the son reaches that stage, the son inherits the set even before he starts his own family, and it symbolizes that the son has assumed the role of leading the father's household. The only instance where the set can be bought is when there is more than one boy in a family. Given that there is only one family set, only the oldest son (of the first wife, if the father has more than one wife) will receive that set from the father, and the other boys will have to buy theirs. However, even when the sets are bought, they still have to be reported to the ancestors by keeping them *kwagogo* [at the grandmother's house], *emsamu* [in the place that is directly opposite the door] of her rondavel. The shield set is highly respected because it symbolizes ancestral protection, and, therefore, it cannot be touched by anyone but the head of the family. The only time when anyone else is allowed to touch it is when there is an ancestral festivity in the family. Then people can take turns exchanging the shield in the kraal and chanting war slogans. In my view, the significance of the shield in my Zulu traditional culture is unquestionable. On a personal level, I remember how, when we were young boys, we used to cut cardboard to make shields and play *induku* [stick fighting]. When I had my shield and a stick, I felt as if I was invincible.

Impact

For me, the shield set symbolizes a Zulu warrior advancing in battle despite the heavy shots that are thrown. That is what I intended to do with my self-study research – to soldier on in spite of the contextual challenges I faced. The use of a shield metaphor helped me to bring my two theoretical perspectives together in a way that made sense for me and in a manner that I could demonstrate to others. From there, I was able to build on and combine principles of self-determination theory and ubuntu to develop alternative teaching strategies for cultivating intrinsic motivation among my learners.

In interpreting the shield metaphor in relation to my study, I related the *protection* offered by the shield set to ubuntu while the *advancement* of the warrior resembled self-determination theory. This means that in order to have a spirit of moving forward, you need first to feel safe. If we teachers show love and care to our learners, they are likely to feel protected – and then they should enjoy learning, and, hence, the internal drive should develop. A lesson that I learned from my self-study research was that the combined qualities of protection and advancement, as symbolized by the shield metaphor, can form the backbone of a teacher–learner relationship to cultivate intrinsic motivation. Engaging in self-study gave me a chance to consider how and why I respond the way I do to certain situations that I face as a teacher. I learned that providing care and support for learners is central to intrinsic motivation, especially when learners experience many demotivating factors in their daily lives.

Double-Voice Poems as a Means for a Teacher to Express Her Learning About Her Students' Learning by Arvinder Kaur Johri (adapted from Johri, 2015)

Introduction

Examining my own practice and the assumptions embedded in my practice as a creative writing teacher in an alternative high school with a multicultural student population in the state of Virginia, USA, I explored my understanding of my students' writing personas and my beliefs, actions, and understandings related to teaching writing (the second exemplar is adapted from a published book chapter (see Johri 2015)). In this self-study (Johri 2011), I harnessed the power of poetic inquiry as a "powerful agent to assist in the revitalization" of the educational profession with the objective of retrieving "the intuitive, an all-too-often ignored sensibility that many years of formal schooling and adult living may have dulled, or even dismissed altogether" (Dobson 2010, p. 132).

Interweaving voices of my students with my own narratives, the focus of my study was to investigate how my practices influence the formation of students' writing personas. The self-study of my writing instructor persona was conducted with the objectives of understanding my writing assumptions and practice and transforming my teaching and writing practices if they were found to be grounded in inequities. The study was also conducted with the objective of understanding how my personal writing identity influenced my pedagogic practices.

My research site was the alternative high school where I teach. Alternative schools are intended to provide supportive learning environments for students who are unsuccessful and at risk in the traditional public school system (Guerin and Denti 1999). My student participants' ages ranged from 16 to 18 years, and they ethnically represented an accurate snapshot of the multicultural population at the research site with 36% African-American, 35% Hispanic, 20% Caucasian, and 9% other racial or ethnic groups.

Classroom teachers possess theoretical orientations that influence and trigger their instructional behaviors (Duffy and Anderson 1984). Since I was in elementary school, I have been an enthusiastic creative writer, maintaining a journal of my original writings and an anthology of inspirational writings. Being bilingual, my language of choice for my writings was English because it was perceived as a "language of the educated" in India during the 1970s. Being a middle, female child in a patriarchal family, I used my writing talent as bait to get attention from my parents. Interestingly, this strategy of mine worked for years, and I enjoyed the status of a poet who was often requested to share her poems in public settings. The public sharing ended, but my passion for writing never abated.

Methodological Inventiveness

I presented my way of knowing and learning using an arts-based self-study methodological process (Samaras and Freese 2006) through which I explored my

teaching practices, assumptions, and beliefs pertaining to the teaching of writing. Samaras (2011) proposed that during the process of conducting a self-study, it is helpful to "design a visual and/or narrative representation of your current classroom situation and your practice capturing the academic, social, and cultural theatre of your classroom, as well as your role within that context" (p. 119). Adopting the format of double poems, derived from the two-voice technique made popular by Paul Fleischman (1988) in his poetry anthology titled *Joyful Noise: Poems for Two Voices*, I deconstructed and reconstructed my class landscape in narratives that reflect on the actions, events, experiences, observations, possibilities, assumptions, perceptions, lenses, voices, and issues being played out within the classroom. In my self-study, I used poetry to tell experiential stories of both my students and myself. These stories were interspersed with autobiographical vignettes, reflective digressions, and points of tension and harmony between the narratives of my students and me, in the role of their writing instructor.

The technique of crafting double-voice poems served to document my progression as a writing instructor including my interactions with my students, my students' reflections on their writing personas, my understanding of their writer's personas, and my beliefs, actions, and understandings related to teaching writing. The double-voice poem is a dialogic exchange between two entities, presenting two different perspectives on a single topic. These poems are composed in two columns and are written to be performed. The discourses threaded across writing genres, purposes, attitudes, and assumptions capture defining moments from the past, the present, and the future. The present moments or "nows" foreground the past leading to reinterpretations and new understandings. Stern (2004) defined these present moments as "a kind of dialogic equilibrium between the past and the future" (p. 28). The reflections in the poem expose my vulnerability as I "self-reflec[t] upon self" to facilitate understanding (Olesen 1992, p. 205). In the role of a writing teacher, I have experienced that my instructional decisions, ontological beliefs, and instructional practices impact the writing outcomes of students, distancing some from realizing their potential as writers and transforming others to embrace writing. These poems explicate how my assumptions, experiences, and beliefs as a writing instructor interplayed with individual students and the collective class.

In this exemplar, I present the poem, "Multiple Narrators." This double-voice poem is written from the omniscient point of view, with multiple narrators describing why they write, where writing takes place, how writing happens, and what are the compelling factors behind the act of writing or not writing. The omniscient point of view is a pedagogical strategy employed within this meta-study of writing personas to deliberate on parallel and counter narratives. The left-aligned text is a mosaic of phrases selected from students' responses to the prompt "Why I write or why I don't write," and the indented text describes my ontological beliefs about writing. Both the columns are interspersed with autobiographical episodes of critical writing moments. The purpose of this poem is to give voice to my students to defend their nonwriter status or to celebrate their writing personas and to acknowledge points of connections and divergences in my trajectory as a writer with the narratives of my students.

Multiple Narrators

On my left there is a pile of crumpled paper balls
Looks like a mini mountain from a distance
     On my desk there is a pile of journals
     Waiting to be judged

On my seventh birthday my grandmother gave me my first diary
     I bought a journal when I was 10 years old
     And wrote about a clown hysterical with the torment
     Of being the face of comic relief

I have to write to make it through a part of life
I just write to make it by when I'm asked to
Whether I want to write or not
Depends on the topic though
     I write to thread my stories
     Into panels of defragmented thoughts
     Retaliating against cohesiveness
     And a logical transmission of facts
     Whether I want to write or not
     Depends on the availability of a blank paper
     Or the Word document on my laptop

Some subjects I just can't connect to or work with
It's hard for me to start an introduction
Writing about what isn't real has absolutely no limits
     Introductions are extensions of closures
     Or are they the core of the middle
     They exist only when a middle and closing is drafted
     Writing fables gives me the liberty to introduce
     The characters at the end

I like writing on my own time
I write better when I want to write
Not when somebody commands me to write
Mostly on Facebook I will write about things that I have thought of
Letters, notes, research papers, essays, important dates
Writing down things for my mom to remind her
Journal writing is what I do the most
I'd rather just be given a scenario to make up myself
Or write about life
     I like writing on my own time
     I recall writing notes to my daughter when she was 10
     Leaving them by her bedside
     To squash any doubts about not being loved
     I write greeting card messages, e-mails,
     A grocery list, a to-do list
     Comments on essays, assignments on the board
     And herald myself a writer

I dislike anyone telling me
I have to write a certain way

Or have limited writing time
There are so many rules
So many grammar conventions in writing
Honestly I don't like to follow them
It's just not fun to be constantly reviewing and revising
> Someday, sometime I will write
> And mull over the sunlight
> Falling on an isolated ringlet
> Of my 10-month-old son
> I will revise and review it
> And rewrite it for an eternity

When I write I like to write with time to think
To write until I think I can bring it to closure
> When I write I like to write with time to think
> To write until I can think

Mistakes are made
But soon they are erased and deleted
When I freewrite there are no errors in my paper
> Mistakes are made
> Myriad in nature
> When I freewrite I loop and reloop my thoughts
> Crossing and recrossing
> Till thoughts grow into apes
> And demand their due

I write for myself because I fight for myself
I also write so I can get over with school
Get all my credits to graduate
> I write for myself
> I write to be published
> I write to teach creative writing

To most reading my writing is a hassle
> I read my writing to any attentive mind
Poems are the best way of showing affection for any person
You might write a simple poem
But it can end up in a published book
> Precision in abundance
> Complex thoughts simply woven
> Poems expose the unsaid
> In dwarfed stanzas of deliberations

There are many reasons I write
But can't think of any right at this moment
> There are many reasons I write
> But they don't count anymore

My writing is powerful and I can control it
There are endless possibilities to what you can create
And how your thoughts come to mind

There are endless possibilities to what one can think
How does one define knowledge?
Is it the intuitive antenna that is triggered at a supernatural level
Is it the systematic accumulation of learned concepts
Is it wisdom accumulated over years of experiential transactions
      Is it the glory that comes with the title of a prodigy.
Is it the survival tactics one needs to master for supremacy in our hierarchical framework
Is it the tranquil state of equilibrium initiated by not wanting to control others
Is it the newborn's eyes ready to seep in the marvel of life

If there were no words in the world it would be a quiet world
    Here I get attached, there I remain detached
    Here I seek the self, there hide others eavesdropping
    If there were no words it would be a quiet world

Writing is another language
Writing has been around since the beginning of time
Whenever I write it changes the way the world sees me
    Writing is another language
    Writing has been around since the beginning of time
    Whenever I write I look at the world from different tangents

Writing to me is like a tornado
It ends either with a lot of damage
Or little damage done
    Writing is the magician's act of hypnotism
    It ends with hypnotising the self
    In believing in the power of writing

We have cell phones, Internet and even chat rooms
Video conferencing too
Then why write anything
    We have cell phones, Internet and even chat rooms
    We write to capture our environment in slow motion

I like to tell myself I hate writing and don't enjoy it but … that's not true
    I like to tell myself that I am a writer and it begins to sound true

Impact

Self-study opened a paradigm of questioning related to the relationship between what is taught and how it is taught and how this teaching influences the learner. The self-study also revealed that my writer's trajectory intersected with my students' writing experiences and that these refrains in our writing persona narratives highlighted that writers are diverse in terms of their writing dispositions, interests, and abilities and, yet, enjoy some common connecting themes. This poetic inquiry gave me a platform to celebrate my students' perspectives and observe myself as another character in the narrative of writers.

Bruning and Horn ([2000](#)) emphasized that promoting students' positive beliefs about writing, establishing a positive emotional classroom culture, and giving students opportunities for authentic writing in a supportive context determine students' motivation to write. The students need to have a voice in drafting the writing protocol of the class because this will give them an opportunity to articulate what they desire to accomplish in a writing class. Taking into account the role that standardized tests play in the instructional approaches, choices, and strategies of the teachers, it is imperative to first know what our students know about writing – not just in terms of their technical skills but also in terms of their macro understandings of the role of writing and its objective. Integrating students' writings into the curriculum can "develop a critically affirmative language that works both with and on the experiences that students bring to the classroom," and this recovery of students' "own voices" (Giroux [1990](#), pp. 16–17) can mobilize a movement toward situated practice.

Creating a Collage to Make Visible a Teacher's Learning from Young Children by Nontuthuko Phewa

Introduction

I am a South African Grade 1 teacher with 5 years of teaching experience in a primary school. The school's medium of instruction is isiZulu, which is the home language of most of the learners and teachers. The learners and teachers are all black African. The school is under-resourced, and most of the children who attend the school come from impoverished family circumstances. Also, many of these children come from families where parents have passed on (often due to the HIV and AIDS pandemic) or where children are left to look after each other because their parents work far from home. Circumstances such as these can result in learners facing a range of social and emotional challenges. Therefore, it is important for us as teachers to engage with learners' social and emotional lives in order to understand their needs and to provide necessary support to help them feel loved, secure, and welcomed in the school environment.

The focus of my self-study research was on supportive teacher–learner relationships. I wanted to learn about how I might improve my practice in order to cultivate supportive teacher–learner relationships. I engaged my class of 37 Grade 1 learners to help me to respond to the following research question: "How I can cultivate supportive teacher–learner relationships?" For the purposes of my research, I planned, taught, and studied three life skills lessons, two mathematics lessons, and four isiZulu lessons. I wanted to learn about cultivating supportive teacher–learner relationships in the context of all three of the learning areas that I teach. All the lessons were conducted in my home language of isiZulu, and the content of all lessons was in line with the prescribed national curriculum.

In this exemplar, I demonstrate how I created a collage to show what I discovered through engaging learners and how I enhanced this learning through conversation with my research supervisor and two fellow master's students (my critical friends). The collage was included in my thesis to visually represent my professional learning (Weber and Mitchell 2004).

Methodological Inventiveness

I created a collage (Fig. 2) to show and reflect on what I had discovered through engaging my learners. Through my self-study research, I learned more about who my learners were, what their expectations were, and what could make them feel happy and comfortable. Creating a collage enabled me to express more than I could have said in words or in writing. Van Schalkwyk (2010) explained that collage making is one way to provide a representation of what "we think and say . . . and do below the level of awareness" (p. 676). This means that a collage can represent

Fig. 2 "What I have learnt from my learners": Nontuthuko's collage

thoughts, feelings, and emotions that we might not have said in words. In looking at the pictures used in a collage, we can "[bring] to light or [disclose], especially by a process of questioning, rich and vivid stories" of lived experiences (van Schalkwyk 2010, p. 677).

In my collage, the image of a child looking at a microscope shows how learners have passion and enthusiasm for learning; they want to learn, but we as teachers sometimes limit learners by thinking that they are not capable. In my self-study, I saw that young children usually try to do their best with every activity. For example, I remember when I gave my learners an activity on coloring pictures of things, people, and places at school. I believe they did their best, and they were happy that I was not fussy about anything and not also trying to point out mistakes they made. I accepted what I got from them, and I was ticking and putting on stars, which motivated other learners to complete the task.

I included a picture of flowers in the collage to show how young children want to please and to be appreciated by teachers. This connects to the word "creative" in the collage and the picture of someone drawing. I learned that young children like to take "pride" in whatever they are doing and they feel disappointed if they are not recognized for their efforts.

Being understood is also very important to learners, as I can see when I at look the picture where the child talks to his father; the child is talking and the father is listening. This shows that children like to be listened to and to be understood, whatever the message they are trying convey. But many times, we as teachers fail to listen to children, and I believe that children share information with adults because they think it is important to them. For instance, in most of my self-study research activities, I encouraged my learners to speak and present their views. I think they all enjoyed getting a chance to express their thoughts and feelings about issues we were discussing, especially because the issues we were discussing concerned them. This connects to the word "intelligence." Children are intelligent, and we should not undermine their reasoning capabilities.

"Let's all respect each other" – I pasted those words in the collage because my learners were willing to work together as a group and to share ideas to accomplish tasks successfully. This is also shown by the images of children working together. I learned that learners can be like a small family when they love and support each other. This is symbolized by the image of a family.

In another picture, a mother is giving her child a flower; this picture demonstrates that children want to receive love from adults. This relates to the word "love" in the collage. We teachers always expect to receive love from our learners, but I have figured out that it is important that we also show love to our learners regardless of their academic performance.

There are pictures showing children looking happy. I think they can become unhappy when they are ill-treated by peers and teachers at school. This connects with the word "emotional." I remember when I asked my learners to list children's rights, and, as we were discussing the right of a child to have parents, one learner explained that she does not have a mother but instead she lives with her granny. Other learners expressed that they also live with grandparents or aunts and uncles. This made me

more aware of how these children need emotional support from significant adults in their lives, such as their teachers.

I presented my collage to my critical friends (Ntokozo and Khulekani) and my research supervisor (Dr. Kathleen). With their permission, I audio-recorded and transcribed our discussion. Dr. Kathleen asked my peers if they had something to add to my collage presentation. Ntokozo replied, "I like the part that children are always happy." She explained further that children love to laugh and share jokes, but we teachers sometimes limit their happiness; for example, we keep on reminding them of classroom rules not to make noise. Ntokozo added that, as teachers, we often expect children to adapt to our moods. For instance, we want learners to be happy when we are happy. Ntokozo also emphasized that children really like to be treated as individuals; she pointed out that in most cases when you as a teacher give a compliment to one learner, others also hope that you will compliment them and recognize their skills or talents.

Khulekani suggested that as teachers, we should be aware that children might want to please us as teachers because they have expectations that they might gain more favor than the other learners. Therefore, he argued, it is important that we teachers make learners know that they are all special and they are all loved.

Dr. Kathleen proposed that the use of flowers in my collage symbolized love and also that children are like flowers; they are beautiful and also delicate, and, thus, they are easily damaged. Children need to be looked after, and we can then get great pleasure and joy from them. She suggested that flowers being placed in the center of the collage symbolized that we teachers need to center our teaching on the learners. From this, I realized that learners are flowers because they are beautiful gifts that we are grooming; we teachers sometimes tend to forget that because of frustrations and being exhausted by the demands of our work.

Impact

As Butler-Kisber (2008) described, "collage can be used as a helpful way of conceptualizing a response to a research question" (p. 270). Creating and reflecting on a collage helped me to respond to my research question: "How I can cultivate supportive teacher–learner relationships?" I created a collage to make visible my learning, and I enriched my learning in discussion with my critical friends and research supervisor. I learned that artistic activities such as collages are useful ways to learn about and reveal feelings and thoughts that might be hard to put into words (Weber 2014). Visual images can help to explain further how one feels.

Through creating and sharing my collage, I learned that learners, especially Grade 1 learners who are still young, are like little plants that need to be nurtured, loved, and cared for. They are so dependent and attached to adults, and they trust them for their safety and protection; they constantly need adult approval. Roorda, Koomen, Spilt, and Oort (Roorda et al. 2011) explained that supportive teachers can serve as a guarantee for learners' safety; when they feel secure, they can explore the school environment and become engaged in learning activities. Trust is important because

children want adults who will be close to them so that they can speak openly about anything that concerns their lives. It is important for learners to trust me as their teacher and that I can always be available to listen attentively to their concerns and to support them. In that way, they are likely to feel loved, happy, and welcome in school.

I also believe that to cultivate supportive relationships between a teacher and learners, the teacher needs to allow learners to feel part of the school by giving them chances to voice their opinions and sometimes to make decisions. As Klem and Connell (2004, p. 262) advised, "students also need to feel they can make important decisions for themselves, and the work they are assigned has relevance to their present or future lives." Through my self-study research, I have learnt that young children are able to make decisions and express views and we should not undercut their capabilities. Learners also need to be given time and space to work and play together. I anticipate that this could make them feel like they are a small family and could strengthen love and care among them. Additionally, I have learnt that learners like to be treated as individuals and to be recognized for their uniqueness and their efforts.

Learning About Duality as an Instructional Coach Through Photographic Self-Portraits by Delia E. Racines (adapted Racines & Samaras, 2015)

Introduction

In this self-study, I examined how my personal experiences as an English learner (EL) and English for speakers of other languages (ESOL) teacher influenced my professional experiences and work with teachers as an instructional coach (iCOACH) in a culturally and linguistically diverse middle school in Northern Virginia, USA. In my role as an onsite teacher educator, I have worked diligently and passionately toward the goal of narrowing the EL achievement gap. This self-study is set within the educational reform context of high-stakes student and teacher accountability and the importance of better addressing the needs of all learners, especially with the growing school population of ELs in the USA (NCES, 2014). While the focus continues to be on the persistent achievement gaps and one-shot professional development solutions for teachers, little emphasis has been on learning *from* teachers or from on-site teacher educators, referred to as iCOACHes, including EL iCOACHes.

As an iCOACH, it was not only important for me to gain insight from the experiences of the teachers I coached but also to gain a better understanding of how such insights from personal experiences influence teaching and coaching. The core research question from this self-study evolved from my personal and educational experiences as an EL. I know firsthand what it is like to live in two worlds, where I spoke only Spanish at home and was surrounded by only English in school. I remember what it was like not being able to understand English and the various

reactions from my teachers and peers as I struggled to learn the dominant language. I remember constantly being told that in order to be successful, I had to learn the English language. As an ESOL teacher and iCOACH, I felt a strong sense of responsibility to debunk myths and advocate on behalf of ELs to give them a voice. However, I also felt a strong need to balance my lens as an iCOACH with my EL experiences to ensure I was effective at supporting teachers, particularly after being introduced to the staff by the principal for my expertise in teaching ELs.

Methodological Inventiveness

The three participants for this study included myself, a Hispanic first-year iCOACH who was an EL and ESOL teacher for 7 years; a white math teacher with 5 years of teaching experience (who also worked in the school where the study took place); and a former iCOACH who was also an EL for 3 years and is Asian American, with 15 years of experience as a teacher in both elementary and middle school.

Personal history (Samaras et al. 2004) was the method primarily used for this self-study to express what I wanted to better understand about myself and yet integrate with other self-study methods. I used a range of strategies for data generation and analysis. In this exemplar, I focus on how, using an alternative arts-based data generation technique, photographs as self-portraits were taken to invoke memory work to uncover how my dual identity was constructed (http://ptaylorimages. zenfolio.com/duality) (Samaras 2011). Using self-portraits in self-study served as a way to inquire artistically into and more deeply examine my practice with a reflexive stance (Hamilton 2005; Kirk 2005). The former iCOACH also looked at the *Duality* self-portraits (Fig. 3) and was asked what connections, if any, she made to the series of photos.

Each of the six self-portraits served as memory-work prompts for my research journal entries. The photos elicited my thinking about my professional identity and
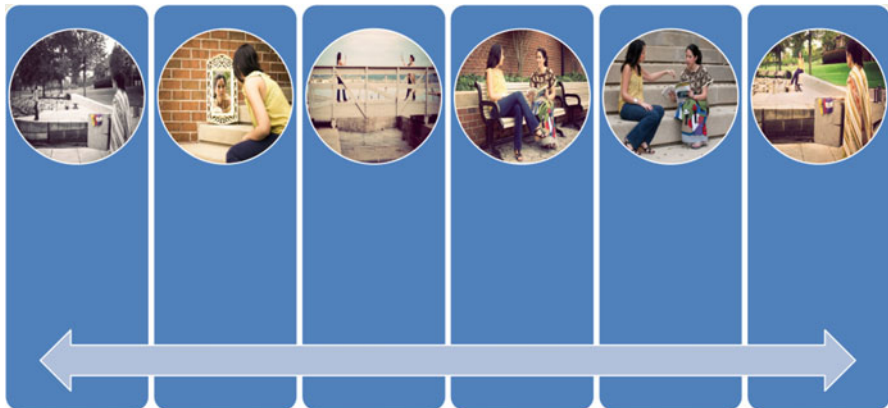
Fig. 3 Delia's duality self-portraits. (Photography by Pete Taylor)

helped to describe my progression as an EL from childhood to today. They also served as a visual reminder to focus on the research question as I moved into the final stages of data analysis.

During this process of coding each self-portrait's journal entry, I kept thinking after writing each memo in my journal, "What does this say about my research question?" "How do these experiences influence my effectiveness as an iCOACH?" "How does my self-study matter to others and to whom?" The overall process of transcribing, analyzing, and theming data was extremely informative. Composing my self-portraits served way beyond a mere data generation tool. Each of my six self-portraits was thought out very carefully to tell a key moment or stage of change of my life story and how I had evolved as once an EL, to an EL iCOACH and then educator. For example, I chose to include the flags from my parents' countries, Ecuador and Guatemala. I also chose a mirror to show my EL self, looking at my American self, wearing a piece of my grandmother's clothing (Fig. 4).

The process of an iterative data analysis allowed me to discover how my multiple selves influenced my effectiveness as an iCOACH and efforts to narrow the EL achievement gap. While seeking to understand how my experiences as an EL influenced my effectiveness as an iCOACH, I became aware of how my experiences, while my greatest strength, were also my greatest weakness and were actually lending to my misassumptions of practice. I realized that while others could not invalidate my experiences as an EL, I could also not invalidate the experiences or lack of experiences of others; meanings in life have no meaning apart from our own interpretations of our own and other people's stereotypes.

However, it was sharing these self-portraits publicly that allowed me to gain various interpretations and encouraged my deeper reflection and meaning making. Essentially, it is what Brandenburg (2008) stated, in that to "see ourselves as agents for our student teachers: motivating them, informing them, guiding them, and preparing them, it ultimately enriches us," that stuck with me the most. It was the

Fig. 4 EL and American selves: Delia's self-portrait. (Photography by Pete Taylor)

self-portraits and insights from participants of the study, classmates, a critical friend, and my critical mentor that allowed this to happen (Brandenburg 2008, p. 196). Self-study calls for collaboration and openness, and both critical friends and mentors are considered critical because they help you gain insight about your research in a trusting and supportive manner (Samaras 2011). Insight also comes from making research public and helps you gain an alternative perspective. One insight, in particular, came from the former EL iCOACH who wrote to me, "your experiences are valuable to share with staff, students, and administrators . . . you have to remain a tenacious advocate."

Impact

The photographic self-portraits enabled me to articulate more crisply how my experiences were actually a strength and a weakness and further see how I could use them to coach more effectively. It was then that the words of the participants answered my research question, and themes emerged clearly with evidence from the data analysis process. Each of these themes played a significant role in not only how my experiences as an EL influenced my role as an iCOACH but also served as recommendations to improve my practice to ultimately contribute in some small, yet very significant, way to narrow the achievement gap for ELs.

Whereas in traditional research, researchers study someone else's practice, in self-study research, the key is that researchers make themselves vulnerable with "the willingness to review existing frames of reference . . . as a criterion of quality in self-study" (Loughran and Northfield 1998, p. 12). Such openness and vulnerability allowed honest critical exchanges to move from learning about the process of self-study to my learning about teaching and coaching; such learning continually moved back and forth throughout my study in a helix fashion. Each critical exchange with my critical mentor encouraged me to become comfortable with the initial discomfort of making my work public, and, although difficult, as Samaras (2011) stated, "it is in making your work public that allows it to be open to review and critique" (p. 77). It is this transparent process that not only allows for the most learning and accumulation of knowledge; it is also this intense and iterative work that builds validation and ensures the integrity of self-study research (Cole and Knowles 1998).

I am aware now how my EL experiences can ultimately help teachers to help ELs achieve. I have more balance and am a better listener. Employing self-study research with other iCOACHes can have a multiplier effect across a school district. After the completion of this self-study research course, I became a mentor alongside Anastasia, co-teaching a self-study research course in an academy course for school district teacher leaders. Traditional professional development assumes that teachers and iCOACHes come in with certain types of knowledge. Self-study breaks down these walls of assumptions and acknowledges that what both teachers and iCOACHes really need depends on the context of their own experiences in schools and classrooms (Hayler 2010; Musanti and Pence 2010).

My study contributes to the literature of bricolage self-study method (Pithouse-Morgan and Samaras 2017), where researchers see their self-study questions as components of their intellectual pursuits and not as bound by traditional or singular self-study methods. My work further highlights how the field of self-study continues to address practical concerns for practitioners and how emerging self-study scholars are opening new vistas for exploring important questions of practice.

Inventiveness in Service: Looking Outward and to the Future

We see a synergetic relationship between the wide inventiveness that characterizes the international self-study community and the creative activity of playing with methodological inventiveness to communicate self-study research and practice. As illustrated by the narrative dialogue and exemplars in this chapter, methodological inventiveness in writing about self-study research is valuable because self-study entails not only studying the impact on self but also on the impact of this work with others and for others. It is vital for self-study researchers to make public their inquiries in engaging and accessible ways so that others will be interested in learning with them and so that the work becomes available for critique and continuing conversations (Samaras 2011).

By presenting exemplars from emerging scholars in South Africa and the USA, this chapter offers inspiration and permission to other novice self-study researchers who might be intrigued by, but might also feel unsure about, exploring methodological inventiveness. Indeed many self-study researchers, both novice and more experienced, might find it challenging to use inventive methods in written research accounts. Through addressing some of these challenges explicitly in the narrative dialogue, self-study researchers might be encouraged to follow the lead of innovators such as Sifiso, Arvinder, Nontuthuko, and Delia. The exemplars also show how creative approaches can work together with, and enhance, more conventional modes of writing.

Our own learning as self-study researchers, facilitators, and teachers has been enriched because of our interactions with our colleagues and graduate students who share our passion for continuous learning and for communicating this learning in engaging ways. Through our work in self-study research learning communities, we have learnt that it is important to try to achieve a balance between challenging and supporting others to be inventive in their writing. Because we are aware that it takes courage and vision to play with imaginative and evocative approaches, we aim to invite others into methodological inventiveness in supportive ways that allow them to experience accomplishment and joy without the constraining fear of failure or negative responses. We are mindful that our students and early career colleagues, in particular, often do feel afraid of pushing against perceived academic boundaries and worry about what others in the academy might think. But, they are encouraged to follow their hearts and take risks through the support of companions in local and global self-study research communities. And, as highlighted by the narrative

dialogue, when they see exemplars of methodological inventiveness to which they can relate, they feel motivated to try it out for themselves.

We have also witnessed how the use of methodological innovation has opened a platform for our students to explore and bring forth to others important social and schooling issues of equity and care – which epitomizes inventiveness in service. The exemplars presented in this chapter demonstrate how, with motivation and support from more experienced self-study scholars, beginners can discover and invent multiple ways to give personal and sociocultural meaning to their work, with generative impact for others. As the exemplars reveal, "the fluidity in the methodology of self-study, combined with the location of inquiry in the self, and with the ability to change aspects of that self in collaboration with others" (Smith et al. 2018, p. 292) can become a potent force for context appropriate, practitioner-led educational and social development (Pithouse et al. 2009b). Through their applications of methodological inventiveness, the emerging scholars who authored the exemplars can teach others about responding to pressing issues of social justice in education. Collectively, the exemplars validate that our work in self-study never stands alone. Instead, it is threaded into a tapestry of related self-studies – in this case a collection of self-studies adding to the knowledge base of studies in diversity, equity, and pedagogic care in education. As Ham and Kane (2004) reminded us, it is not self-study research because it is "by me, for me"; it is self-study research because it is purposefully "by me, for us" (p. 117).

Taken as a whole, this chapter demonstrates how networks and conversations across specializations, contexts, and continents can generate exciting possibilities for self-study researchers reimagining how their research might be represented as outputs of scholarly work and analysis. Collaboration and dialogue can give rise to a seemingly infinite variety of forms that "give us access to expressive possibilities that would not be possible without their presence" (Eisner 2008, p. 5). Co-creativity across the global self-study research community can advance understandings of and opportunities for writing about self-study research in complex, culturally relevant, and pluralistic ways that reflect the increasingly rich diversity of this community. Internationally, self-study methodology is flourishing as it benefits from new learning and inventions generated through networking across diverse fields of professional expertise and diverse disciplinary, sociocultural, and linguistic contexts. Self-study scholars will also continue to play an important role in the broader research community and society as they design new ways of writing about their research and adapting ways of seeing and representing research from multiple lenses.

Cross-References

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Ethics of Self-Study Research as a Legitimate Methodological Tradition

14

Alexander Cuenca

Contents

Abstract

In this chapter, I approach the ethics of self-study from the perspective of a legitimate methodological tradition that has a historically situated dialogue with common understandings and practices. From this standpoint, I examine three recursive ethical issues in self-study research: (1) struggles with our multiple identities as researchers; (2) tensions among and between collaborators; and (3) the vulnerability of a public-facing methodology. The stable dialogue within self-study literature of these three ethical issues both inspires confidence in the legitimacy of self-study research and also serves as a reminder to continue to expand the theoretical and methodological contours of self-study. In the final section of this chapter, I explore what ethical questions might emerge as the self-study community begins to navigate more critical theoretical and methodological approaches.

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In the first *International Handbook of Self-Study of Teaching and Teacher Education Practices*, Ian Mitchell brilliantly sketched some of the most pressing ethical dilemmas within the self-study research paradigm. Drawing on case studies of teachers and teacher educators conducting practitioner inquiry, Mitchell raised important questions about consent, protection, and risk during the various phases of a research project. Given the relative infancy of self-study research as an empirical genre in 2004, Mitchell's chapter was timely, since there were persistent reports that self-study research proposals were encountering problems when submitted to university ethics committees. At the time, self-study scholars had limited language to describe self-study research, questions of methods, issues of quality, and responses to possible ethical dilemmas. As Pinnegar and Hamilton (2010) forthrightly shared, during the formative years of self-study research, "situating our work within the larger realm of qualitative research seemed less important than doing the work. And doing the work seemed more important than offering details that might have strengthened other scholars' readings of our work" (p. 101).

More than a decade later, this chapter on ethics is situated in a different research landscape. Scholars have openly struggled with ethical dilemmas and methodological questions that have now helped establish the integrity and trustworthiness of self-study research. Dialogues initiated by Mitchell (2004), Hamilton and Pinnegar (2000), LaBoskey (2004), Kosnik and Beck (2000), and Dinkelman (2003), among many others have shaped the conduct of the self-study research. Consequently, these conversations allowed the dissemination of self-study into a broad array of scholarly outlets. Today, with a flagship journal, a handbook, a special interest group, numerous book titles that focus on self-study research, and a biennial conference, self-study is no longer having to battle, as Mitchell assessed in 2004, for our "place in the sunny fields of legitimised research" (p. 1393). It is from this vantage point as a legitimate research field that I enter the conversation about the practice and ethics of self-study research.

With a robust history of yielding important knowledge about teacher education, the ethical tensions of self-study research have become more exposed. Certainly, self-study scholars will continue to face ethical struggles over issues such as public disclosure, researching one's own teaching, and the dynamics of power in the production of data. However, we now have guideposts grounded in literature to help us examine the ethical complexities of those dilemmas. In the sunny fields of legitimate research, common ethical dilemmas are identifiable, claims of empirical illegitimacy are tempered by the warranted assertions produced by the methodology, and conversations within the research genre can move beyond the validity of methods. This stance does not imply that self-study will cease to have its skeptics nor that self-study has no further need to evolve. Instead, what I hope to intimate in this chapter is that by grappling with the ethical tensions of self-study research over

the last decade, we must begin to position ourselves differently within the education research community.

In what follows, I position self-study research as a legitimate research methodology by tracing how the self-study scholarly community has responded to common critiques over the last decade. Then, I use a simple definition of ethics – the moral principles that govern the conduct of an activity – to examine how the robust self-study literature base has approached some common ethical concerns. More specifically, I examine issues of identity, relationships, and public vulnerability in self-study. Although not exhaustive, these major issues capture how the field has confronted ethical issues related to the design, implementation, and production of self-study research. After describing these three major issues, I speculate on some of ethical questions that face the future of self-study research.

Self-Study as a Methodological Tradition

Depending on the proclivities of the researcher, self-study has been called a research design, a research genre, or a methodology. In order to delineate the boundaries of the field and the ethical responsibilities of self-study researchers, I refer to self-study in this chapter as a *methodological tradition.* The label of methodological tradition encapsulates the historically situated, yet dynamic nature of self-study research. According to Moss and Haertel (2016), a methodological tradition is a "sustained, historically situated dialogue and mutual citation among those who locate their work within that tradition and where the participants routinely acknowledge (embrace, revise, or resist) common understandings and practices" (p. 129). As a methodological tradition, the principles of how self-study generates new knowledge have been built over time by people working together to define core concepts and boundaries. Yet, self-study has also been pliant enough to evolve over time and borrow methods, theories, and ideas from other traditions such as action research, narrative inquiry, and autoethnography.

Today, the methodological tradition of self-study research yields nuanced understandings of the content, context, and nature of practice through a range of biographical and autobiographical data sources and analysis methods (Tidwell et al. 2009). With a deep respect for the knowledge embedded in practice, self-study research continues to be animated by the core assumption that it is impossible to extricate the self from practice or the research process. However, by situating inquiry in the local spaces of the inquirer, the self-study community has had to withstand three consistent and interrelated forms of critique that attempt to dismiss self-study research as a methodological tradition: the value-free, quality, and utility critiques.

The value-free critique is grounded in the post-positivist dualism between the observer and the observed. Drawing on the assumption that worthwhile knowledge is only produced by approaches to social inquiry where the researcher is morally and ethically detached from the object of interest, the value-free critique challenges both the processes of self-study research and the value of the knowledge it produces. Efforts by the National Research Council (2004) and the American Educational

Research Association (2006) to establish a "new scientific orthodoxy" (Howe 2009) by creating guidelines for "acceptable" research based on value-free assumptions of collecting and representing data served as a rebuke on the conduct and possible contributions of embodied research to the broader education community. A second common line of critique of self-study research is the quality critique. Because self-study research juxtaposes biography and lived history, questions arise about the quality of the self-study research. Drawing on the metaphor that self-study research is a mirror, Feldman (2003) recognized that self-studies can be questioned, because, "we do not know if what we see in the mirror is accurate or the distorted view provided by a funhouse mirror. Our new knowledge, understanding, or insight may be flawed because it is based on a distortion of the world" (p. 27). The plausibility of Feldman's metaphor rested in the suspicion from the external education research community that self-study research did not have criterion to guide the quality of researching oneself. A final line of critique is the utility critique – whether the professional knowledge generated by self-study research matters to the academy. In higher education, there is an inverse relationship between the proximity of research to the practitioner and the value accorded to that research. The closer the research is to the practitioner, the lesser the value that the research is typically accorded in academia (Lagemann 2002). Since teacher education is a low status professional activity within institutions of higher education (Labaree 2004), an acute critique of self-study research is that producing professional knowledge about a proximal and low status activity holds little utility for the academy and the public at large.

Responses to Criticism: Claiming Legitimacy

Although these three critiques of self-study research continue to pervade the discursive milieu of universities (e.g., dissertation committees; tenure and promotion; institutional review boards) and academic processes (e.g., peer review, grant funding), their dominance has been significantly diminished by the incremental growth of the self-study intellectual community. Steadily, scholars have been building arguments that challenge the assumptions of the critics of self-study research. For example, the value-free critique has been challenged by repeated ontological and epistemological proclamations that if the aim of research is to produce personal practical knowledge, then the necessity of a value-free neutrality is not applicable to self-study research (Berry and Loughran 2002; Munby and Russell 1994; Huber and Clandinin 2005). In short, self-study scholars have collectively rejected the modernist assumptions by which our research methodology is gazed upon by its critics. This rhetorical solidarity proclaims that the validity of self-study research is not found in its objective distance but instead in its transparency about the role of the practitioner/researcher in naturalistic settings.

Likewise, claims of the amorphous quality of self-study research have been successfully questioned. For example, Bullough and Pinnegar (2001) speaking directly to this accusation developed guidelines of self-study research. Similarly,

Lyons and LaBoskey (2002) introduced the notion of exemplar-based validation as a way to discern the quality of self-study research. The articulation of these parameters not only further distinguished self-study from other forms of practitioner research but also provided a litmus test for quality, which allowed scholars to grapple with the tensions, issues, and problems that naturally arise from the conduct of quality research.

Finally, the value of self-study research for academia has been advanced by the presence of the self-study academic community and by the persistence of the inherent rationale found in self-study research – the professionalization of teacher education is a necessary academic pursuit because of the complexity of teacher education and the importance of the preparation of teachers for our society. Arguably, because self-study research enables teacher educators to control their own professional development and share this knowledge with others, each self-study publication affirms the value of the methodology for higher education. Moreover, self-study communities within teacher education have become more ubiquitous (Butler et al. 2014; Dinkelman et al. 2012; Kosnik et al. 2011; Williams et al. 2012), further testifying to the value that institutions are increasingly finding in self-study research.

In the wake of these rejoinders to criticism, the self-study community has grown conceptually, intellectually, and methodologically. Contemporary scholars engaging in self-study research conduct their research with an empirical foundation of ontological, epistemological, and axiological confidence in the methodology. Undoubtedly, like all forms of practitioner research, self-study will continue to have critics. However, as a legitimate methodological tradition, the questions of ethics should no longer respond to external criticism. As an emerging tradition, it was natural that major questions of ethics emerged from skeptical outsiders. The value-free, quality, and utility critiques of self-study were intimately related to an ethical suspicion of the methodology. Not surprisingly then, the focus of Mitchell's chapter centered the discussion of ethics in self-study research as a response to persistent reports that self-study researchers were having difficult encounters with institutional review boards. Certainly, the concern with university oversight boards will continue to be a problem for researchers in institutions where practitioner research is an unfamiliar empirical genre. Yet, as a legitimate field, it is critical to locate our ethical questions, not as responses to external critiques but instead to the evolving contours and directions of the methodological tradition. The following section approaches self-study research as a legitimate methodological tradition by sketching three recursive ethical issues that have emerged within the tradition. In doing so, these recursive issues illustrate not only the relative stability of the methodology but also the ways in which scholars raise distinct ethical questions that help push the boundaries of the methodology.

Three Recursive Ethical Issues for Self-Study Research

Within the self-study methodological tradition, three recursive ethical issues are common: struggles with our multiple identities as researchers; tensions among and between collaborators; and the vulnerability of a public-facing methodology. These

ethical issues are unique to self-study research in part because self-study co-locates the researcher and the researched. Inherent in the design of all self-studies is an individual empirically pursuing knowledge presently not known about oneself. Therefore, if ethics are the moral principles that govern the conduct of an activity, the activity of researching self leaves little distinction between researcher and practitioner. Consequently, discussions about ethics in self-study research move fluidly between the roles of researcher and practitioner, leading to knotty ethical questions intertwined in both the act of conducting research and the practice of being researched.

Yet, regardless of the positioning, ethical issues and questions are intimately related to questions of power. According to Cannella and Lincoln (2011), the ethics of social science research requires the cultivation of a consciousness that is aware of the sociopolitical condition and involves "engaging with the complexities of power and how it operates in the social order" (p. 84). Similarly, for self-study research, questions of ethics are questions about the recognition and deployment of power. Each of the areas below acknowledge that because self-study research is a mechanism of power, ethical concerns must be burdened by both researcher and practitioner.

Ethics and Identity

Self is a social and cultural construction formed through a series of life experiences. The identities that constitute self-manifest themselves as performances in the different contexts where these experiences take place. Because self-study is a research genre that examines the self, the identities of researchers/practitioners often play a significant role in the design and pursuit of inquiries, which raises ethical questions related to identity and power in practice. According to Gee (2001), identity means being recognized as a certain kind of person. In order to examine identity more closely, he offers a useful analytic lens to recognize the formation and workings of identity: nature (who we are in nature), institutional (who we are within institutions), discursive (who we are with rational individuals), and affinity (who we are with shared affinity groups). These four ways to view identities are constantly shaped and reshaped by social, economic, and political means and ends.

As a broad project to advance the professionalization of teacher educators, self-study research tends to focus on the formation and function of being recognized as a certain kind of person – a teacher educator. In order to prepare teachers, teacher educators must unpack their own professional knowledge, skills, and disposition as former classroom teachers and pivot toward preparing future teachers with a corollary set of knowledge, skills, and dispositions. The nature of this pivot is not only contingent on personal values, beliefs, and biographies but also on the ways in which teacher educators work to author the institutional position of teacher educator.

Through self-study research, teacher educators have been able to systematically explore the construction of their institutional identities. For novice teacher educators, they often navigate the formation of an institutional identity by developing

pedagogies in the teacher education classroom that are consistent with personal beliefs and values (Cuenca 2010a; Williams et al. 2012). This early identity formation for teacher educators is most often influenced by learning communities, supportive relationships, and reflective activities (Izadinia 2014). Studies about teacher educators later in their careers feature a more fine-grain exploration of the ways in which they enact practices – become more comfortable teaching teachers – or other institutional responsibilities such as research or leadership (Clift et al. 2015; Crowe and Berry 2007; Dinkelman 2011; Swennen et al. 2010).

The ethical dilemmas that self-study scholars most often encounter related to their institutional identities are about the responsible wielding of the power granted by the institution. The academic institution, with its own landscape of interconnected power relationships, implicitly and explicitly governs the actions of teacher educators and teacher candidates. Without careful attention to the dynamics that exist within the architecture of power in a university classroom, teacher educators can act in ways where power is wielded in ways that can intellectually and/or socially harm candidates.

Rice (2017) offers a good example of the possible dilemmas that arise for teacher educators exerting their institutional identity. In his study, he explored an interaction with a student in an online course concerned about the grade she received for an assignment. Rice responded by indicating his rationale for the grade, and the student once again disagreed with his assertion. He shared in his study not only the frustration with the episode but also a response he wrote, but did not send, that expressed his frustration with the student and the quality of her work. Instead, he resent to the student the original email and the rubric. In exploring his reasons for not sending the email, Rice wrote, "I did not send the email because I did not believe it would support the relationally educative environment I wished to create" (pp. 92–93). Rice recognized that in order to maintain a positive experience, "the teacher forgoes the position of power and takes up the position of more capable other" (p. 96). From this ethical stance, Rice rationalized that with this particular situation:

> Power is not about being in control or having authority over students, something I do not feel I was able to communicate with my disgruntled student. I worried that she saw me as wielding power over her where I was simply attempting to act as the more capable other, helping, and encouraging my online student to successfully complete the assignment.... (p. 96)

For Rice, disrupting the perception of a positive educational experience created an ethical dilemma related to an institutional identity which granted him the unrestrained power to grade and respond to his student as he wished. In aligning the principle of a positive educational experience with his conduct as a teacher educator, Rice was able to resolve this ethical tension. This study is illustrative of how the concern over beliefs and values "alignment" often highlighted in the self-study literature also acts as wonderings about the ethics of deploying an institutional identity that is complex, context-specific, and undefined (Berry 2007; Bullock 2009; McAnulty and Cuenca 2014).

More recently, teacher educators have been exploring how other aspects of their identities operate within the grid of institutional power in higher education. In particular, these studies raise questions about the role of teacher educators' natural identities such as race, gender, ethnicity, and sexual orientation or affinity identities such as social justice. For example, Bair et al. (2010) used self-study to examine their natural identities within the teacher education classroom. This collective of teacher educators consisted of diverse natural identities: men, women, African-American, Indian, White, Christian, Muslim, Baha'i, gay, and heterosexual who explored the struggles of faculty who are substantially demographically different from their students. Their study revealed the tensions that minority faculty across all demographic categories faced when working with students who were not demographically congruent. In particular, the faculty collective found that negotiating students' deficit perspectives of them, while they held power over students, was the most challenging. For this group of teacher educators, not unfairly treating students with deficit perspectives or tempering emotions at students' erasures of their natural identities became the primary ways of resolving this ethical tension.

Similarly, Milner (2010) in a study of how his racialized identity as a Black teacher educator influenced his pre-service teacher candidates noted his worry about the ethics of sharing personal encounters with racism with his students. He recognized that although he clearly had power as professor in the course:

> . . .my students in the class had power (by virtue of their skin tone) that could easily override my power. A simple visit to the dean's office could make the dean skeptical about me or possibly even lead him or her to think I was a racist because I made some of the students feel "intellectually or socially uncomfortable." Moreover, they had the power to drop the course and to give me low teaching evaluations. Also, the students had the power to leave that classroom context and go into society—even the hallway—and regain their power and privilege. They had power because they were White. The students had the power and the privilege to "tune me out" or to counter my every position. (p. 601)

Like Bair and colleagues, Milner recognized how his natural identity complicated the ethics of challenging students' hegemonic perspectives. Ultimately, he overcame this concern, because after sharing his story, some of his students began to share their own stories that pointed to race, racism, and inequity. He saw that his telling "seemed to have broken down some barriers. . .and students became willing to engage in the intellectual work necessary to learn more and to become more knowledgeable" (p. 601).

Kitchen and Bellini (2012) also confronted issues of practice and their natural and affinity identities. In their study, Kitchen and Bellini examined how two teacher educators – one who identified as gay and another who identified as an ally – facilitated a workshop titled "Sexual Diversity in Secondary Schools" and responded to feedback from teacher candidates. Kitchen and Bellini worked to present themselves as models of gay and straight working in alliance, but they also recognized that "teaching about LGBT issues potentially challenges the status quo, which can result in tensions and resistance (McNeil 2011). This is particularly true when one of the presenters is a minority member, gay in our case, whose very presence in the academy may generate hostility" (p. 211). Consequently, they were reluctant to take

a strongly ideological stance and instead "were pragmatically focused on creating a discursive space in which teacher candidates could safely struggle with alternative conceptualizations of sexual identity and the duties of teachers" (p. 211).

What these studies reveal is that the identity of the researcher/practitioner is a critical ethical tension. Seemingly, in studies where the institutional identity is a concern, maintaining a positive educational experience for students seems to be a primary moral principle that defines the ethical decisions of teacher educators. However, for studies where natural or affinity identities are surfaced, the ethical tensions that exist between teacher educators and students are rooted in existing social categories that curtail the ability of teacher educators to properly educate students.

In studies that feature discussions of natural identities, the ways in which power circulates between teacher educator and students are much more visible. As a result, the ethical challenge for the researcher/practitioner is twofold: the traditional institutional power that the teacher educator wields in a teacher education classroom and a responsibility to directly confront the implicit and natural identity of students. Approaches to this twofold challenge varied. Bair and colleagues decided to treat students fairly or temper their emotions when natural identities collided, Milner felt that the benefit of students possibly feeling uncomfortable was ultimately worth the risk, and Kitchen and Bellini focused on creating a pragmatic learning space. Each of these different principles governed practices and ultimately allowed teacher educators to resolve the ethical issues that arose because of the operation of identity in a teacher education classroom.

As self-study researchers, raising issues of ethical anxieties related to natural and institutional identities is noteworthy as an ethical decision itself. All of the studies featured above adhered to a research principle of authentic self-interrogation toward improvement. The worry, concern, and distress exposed in these self-studies about miseducating students or being irresponsible with power reveal not just a commitment as practitioners to pre-service teacher learning but more importantly toward the necessity to publicly unpack implicit and deeply personal categories of self-identification. Although many self-study inquiries focus on the living contradictions of practice – ways in which we may name ourselves one way, but outside observers would name us differently – identity in self-study research operates differently. Questioning how identity operates in practice demands that the researcher value the process of authentically capturing oneself struggling with personally and socially imposed categories constantly in flux. The capacity of these researchers to take such an ethical stand toward practical improvement bolsters both the trustworthiness of these studies and the utility of self-study research for teacher education.

Ethics and Relationships

Despite the focus on exploring *self* in self-study research, all practitioner/researchers are socially located. Therefore, self-study is an exploration of self, and, perhaps as important, the "not self" (Hamilton and Pinnegar 1998) or the various other

individuals that interact with a practitioner/researcher at any given time during a study. Conducting research about the self and interacting with others inevitably lead to ethical questions about issues such as confidentiality and informed consent. Moreover, because researching self *in practice* often leads to greater metacognitive awareness about practice, ethical questions about the responsibilities toward the individuals co-located in self-study research become more acute.

As noted in the previous section, for self-study researchers, the architecture of power within institutions raises ethical dilemmas about studying practice. In most cases, ethical questions emerge when teacher educators exert power with students. However, Clift (2011) in a unique study explored the ethical questions of conducting self-study while deploying power as an administrator. Her self-study described shifting into a new role as an administrator and unpacked how the obligations, responsibilities, and roles of her previous position as a faculty member and self-study scholar do not provide guidance on becoming a teacher education administrator. Clift feared losing her self-study research foci and identified the ethical dilemmas of self-study in this new role:

> I do not know if I will be able to continue self-study in general or the self-study of self as administrator, because of the ethics of confidentiality, the potential harm to interpersonal relationships, and the inherent power relations created by my title and my role. I am grappling with questions such as these: Will I be able to gain ethical approval to include data from others in any self-study? Even if I am, will the acts of documentation and validation inhibit and diminish my relations with others? Is the researcher role compatible with the administrator role? Will I be able to collaborate with others in my professional community without sending signals that I am failing in some way, or that my institution is? Will I be able to publish without harming those whom I have studied and who may read my work? (pp. 168–169)

Each of the questions that Clift identified speaks to ethical challenges that self-study researchers face in traversing the study of self within a power relation with others. What is clear in this example is the conflict between the responsible administration of power and the value of vulnerability and professional development that self-study offers. Moreover, Clift clearly illustrates how self-study is never only about the self but about the dynamics between self and others. In order to explore, learn, and grow in her new role as an administrator through self-study, the interactions with her subordinates must be made visible. The personal unpacking that occurs in self-study research prospectively risked her own standing as an administrator and also relationships with her staff. Although the purpose of the study was to raise, not answer, these ethical tensions, Clift provides important insight into the kinds of ethical dilemmas that arise when accounting for the not self in self-study research.

Another area of human relationships that often raises ethical questions for self-study researchers is working with co-researchers on a project. A common configuration among self-study researchers is critical friends. The use of a "critical friend" is a common practice within the methodological tradition of self-study research that offers both professional and empirical benefits. As Berry and Crowe (2006)

concluded, "when colleagues share critical conversations about practice, new possibilities for practice can emerge, as well as new ways to analyse and respond to problems" (p. 31). Additionally, critical friendships help researchers rethink values, overcome prejudice, and consider the study of practice holistically (Kroll 2005; Loughran and Brubaker 2015; Nilsson 2013). Although critical friendships are additive to self-study research, depending on the nature of the friendship, they also come with a series of ethical tensions that must be navigated between the friends.

In some critical friendship studies, the friends are colleagues who work in different institutional contexts. For example, Schuck and Russell (2005) examined the nature of a critical friendship while working in Canada and Australia, respectively. In their study, they revealed some of the problematic assumptions that existed in the formation of the friendship such as shared expectations for the work of a critical friend and the status differential between the friends. The differential that often exists between friends is often the most complicated ethical terrain to navigate. In the case of Russell and Schuck, the differential was experienced mostly by Schuck who saw herself with relatively lower status because of differences in academic rank between Australian and Canadian institutions. The analysis revealed that these differences were distant or invisible to Russell but were important to Schuck as she questioned the ethical propriety of critique across friends she perceived were of different or unequal status.

Other critical friendships feature efforts to harness the professional development of self-study. However, like Russell and Schuck, status differentials within critical friendships led to some ethical concerns about the circulation of power. One example is McAnulty and Cuenca (2014), who explored the development McAnulty's emerging identity as a novice teacher educator. Cuenca served as his faculty advisor/mentor and critical friend during the study. Although the study led to powerful insights into how McAnulty navigated his first year as a teacher educator, an explicit reality was the status within the relationship that implicitly worked to delimit McAnulty's agency within the relationship. Cuenca identified this as a considerable challenge and ethical tension in maintaining a reciprocal and authentic friendship that was both critical and formative. Similarly, Butler and Diacopoulos (2016) engaged in a joint exploration of student teaching supervision through a critical friendship. Their study featured a similar faculty/graduate student dynamic. They concluded that despite having a good working relationship prior to the collaboration, "that relationship consisted largely of the traditional advisor/advisee and teacher/student roles. If we were to find success within our critical friendship and co/autoethnographic work, we had to learn to navigate the tensions that would inevitably emerge." Ultimately, Butler and Diacopoulos revealed that they had to work slowly and intentionally to overcome the ethical dilemmas of power inherent in an imbalanced critical friendship.

Collaborations are another major strand of self-study research that can sometimes raise complicated ethical questions about interpersonal relationships. Like critical friendships, collaborations abound in the self-study literature and help diversify the kinds of knowledge that self-study research can yield. Collaborations within self-study have generated insights into how teacher educators can better understand their

professional identities, support personal learning, and engage in systematic program reforms (e.g., Martin and Dismuke 2015; Dinkelman et al. 2012; Taylor et al. 2014). Although collaboration studies also feature status differentials, they tend to be characterized by teacher educator/researchers working together toward a common empirical goal. The mutuality among researchers tends to mitigate the ways in which status ethically complicates relationships.

Nevertheless, in collaborative self-studies, ethical issue persists, usually around negotiating relational ethics. For example, Chryst et al. (2008), three untenured professors in the same institution collaborating on developing teacher candidates as reflective practitioners, shared the kinds of tensions that existed when working together. In particular, they noted how initially, each researcher was certain about their perspective on the ethics of classroom conduct and the rigorous classroom "and literally brought to the table a shield of literature to protect her positions." With a similar status position and a common research goal, the ethical questions for this collaboration centered on negotiating trust between the members of the group. As they navigated these differences through dialogue, they began to examine the nature of their own certainties around ethics and rigor and "began to carefully consider the consequences of our students who do not conform or sway toward our particular belief system" (p. 51). Ultimately, the trio found collaboration beneficial and were able to productively work around their ethical differences.

However, even in collaborative studies where ethics are not the central focus of inquiry, questions of ethical behavior abound. Allender and Taylor (2012) detailed incidents within a group of collaborators conducting a self-study focused on exploring the teacher education literature. Because the contributions and responsibilities of each author in the study were not clearly defined from the onset, there was an escalating conflict about what counted as participation in the study and what data could be used without the attribution of the researchers/participants. As a result of this conflict, some of the researcher/participants were bullied, felt hurt, and became disillusioned with the academic enterprise. The authors concluded that the inconsistent perceptions of ethical behavior among this group of academic collaborators fostered not only a breach of academic ethics but also interpersonal ethics. Ultimately then, this study raised important questions for collaborations in self-study regarding the ethical application of academic publishing principles to self-study research, what counts as a substantive contribution within a collaboration, and the ethical response to perceptions of injustice.

To mitigate the ethical challenges in future self-study collaborations, Allender and Taylor suggested following the example of McGinn et al. (2005), who co-created a statement of principles, which helped establish authorship, roles, responsibilities, and mechanisms for group accountability in a practitioner research study. The co-creation of guiding principles led McGuinn and colleagues to enact a "living ethics" that guided their contributions, participation, discussions, and relationships during the study. As such, the living ethics captured in the enactment of the principles led to a healthy, respectful, and ethical collaboration among researcher/practitioners.

Each of the studies in this section recognizes that conducting self-study research influences friendships, collegial relationships, and/or professional responsibilities. Thus, for self-study researchers, the personal and professional transparency that this methodological tradition demands means that interpersonal ethics requires constant monitoring. These studies illustrate what ethical monitoring looks like within a study – raising subjective ethical questions about human relationships. For the researchers highlighted in this section, the ethical questions they raised were not initially anticipated. Russell was unaware of the differential perception by Schuck; Cuenca and McAnulty or Butler and Diacopoulos realized the starkness of their power in the midst of their collaborations; and the collaborative efforts of Allender and Taylor began with the best ethical intentions before unethical behavior began to erode professional and personal relationships. As Brandenburg and Gervasoni (2012) suggested, the ethical implications in self-study research are not always obvious in advance, since "much of what occurs in self-study research is in response to unfolding insights" (p. 164). Yet, the studies in this section provide the self-study community with some important markers for ethical dilemmas.

In essence, relationships where power differentials exist must always be interrogated for possible ethical tensions (Cuenca and Park Rogers 2019). Clift provided an example of this kind of questioning by raising her own struggles with the ethics of confidentiality as a rising administrator in a teacher education program. Similarly, the "shield of literature" that Chryst, Lassonde, and McKay brought to their collaboration helps illuminate the difficulty in negotiating ethical differences among colleagues. Although the context was somewhat different, the deployment of a defensive approach to problematically justify stances and positions was also used by the collaborators in the Allender and Taylor study. Taken together, the studies in this section teach us about the unique ethical complications that emerge during self-study research and the necessity to anticipate how these complications influence not just the empirical product but, perhaps more importantly, our professional and personal relationships.

Ethics and Public Vulnerability

By collapsing the post-positivist divide between the researcher and the researched, self-study research publicly exposes the thoughts, ideas, questions, wonderings, and noticings of practitioner/researchers. This kind of exposure is generally considered a net positive by self-study researchers because implicit practices and processes are made visible. As Hamilton and Pinnegar (2015) noted, self-study research is intimate and vulnerable "because we claim ownership and accept responsibility for our knowing and acting as teacher educators" (p. 121). However, the vulnerability created by researching in proximity to practice often raises ethical questions. Reflecting on her turn toward self-inquiry, Cochran-Smith (2003) recognized that self-study led her to "uncover the underside of my own ethics: both the ethics of practice and the ethics of research and writing about practice..." (pp. 11–12). In

other words, what makes self-study unique is the personal recognition across a study of the vulnerability of studying oneself.

Indeed, self-study scholars often grapple with the discomfort of presenting a vulnerable self to the public. Knowles (2014) offered a forthright assessment of the discomforting nature of self-study research. Investigating her work as a social justice teacher educator, she noted, "the methodology of using my own practice and of choosing which aspects to emphasize for which ends makes me potentially vulnerable to both the scrutiny of my peers and my own self-protection and bias…" (p. 92). The self-initiated scrutiny of practice in public leads to unique ethical questions. What kinds of faults are shared about practice, pedagogy, and beliefs? What are the professional and personal risks associated with disclosure? When (if ever) do methodological ethics supersede personal interest in self-study work? For Knowles, the benefits of conducting a self-study outweighed the risks associated with personal vulnerability:

> One way to ensure that I and my students continue to learn from each other is by opening up my practice…this is a risky process that cannot only destabilize how I know myself, but also disrupt the balance of power inherent in how teaching and learning are framed, and how I relate to other teachers and my students. This vulnerability, I argue, is a powerful possibility for transformation and re-imagining a just pedagogy – not only to the teacher engaged in self-study but also for teachers and students as they navigate the knowledge project of the university. (p. 93)

What Knowles ultimately recognized was that despite the scrutiny or discomfort that might result from disclosing her transformation of thought and practice, the ethical use of the tools of self-study research yielded powerful outcomes for present and future students.

In a similar study on vulnerability, Cutri and Whiting (2015) explored the emotions associated with the discomfort raised by the work of self-study. Drawing on the notion of an "ethic of discomfort" (Zembylas 2010), Cutri and Whiting shared three particular kinds of emotional work that self-study into teacher education practices demands: (1) the management of personal emotional reactions; (2) facing your past in your present practice; and (3) remaining vulnerable and emotionally available for students. Each of these forms of emotional work raises distinct ethical questions for self-study researchers. Naturally, as self-study researchers begin to interrogate their practices, intimate questions about personal beliefs, assumptions, and sensibilities emerge. What emotions get surfaced and the depth of the personal interrogation are ethical decisions left to the practitioner/researcher. As the study by Bair et al. (2010) noted earlier, it is reasonable to experience frustration when students engage in hurtful acts such as erasing personal identities. However, they leveraged self-study research to openly disclose those frustrations and allowed their responses to those emotions to serve as empirical *and* formative knowledge for the teacher education community.

Self-study also provides practitioner/researchers opportunities to revisit and reconsider stances and positions. Quite possibly, the stances or beliefs of teacher educators are troubling when viewed through the lens of a systematic inquiry such as

self-study. Cuenca (2010b), for example, described how he lamented his initial efforts as a novice university supervisor to mentor student teachers. The retrospective stance offered by the tools of self-study research could have easily (and unethically) been muffled. Yet, the ethical boundaries of the methodical tools of the self-study tradition sustained the public disclosure of inward critique. Public-facing admissions of failure such as, "I was unable to make explicit to my student teachers the tacit knowledge that I had developed over time" (p. 39) emboldened the empirical trustworthiness of a study focused on critical reflections about the self in practice. Given the positionality of the self-study researcher as the researched, descriptions of failures and shortcomings are central to the empirical rigor and ethical parameters of the self-study inquiry tradition.

Finally, the vulnerability provoked by self-study also requires researchers to engage in the emotional work of remaining available to students. Because many self-studies originate from particular problems of practice (Vanassche and Kelchtermans 2015), unpacking the situated, relational, and emotional dimensions of practice is revelatory for the practitioner/researcher. It is therefore quite possible that the revelations of an inquiry would inhibit or interrupt exchanges with students. However, the ethical conduct of self-study research demands a balance between the responsibility of being a teacher educator *and* a researcher. Ohito (2016) in a self-study of a social justice-oriented teacher education program recalled the palpability of discomfort when a White student openly read a derogatory term in the classroom:

> The word nigger rolled off Peter's tongue with a smoothness that caused me to visualize it as a slick glob of freshly churned butter bent on oiling the space between two slices of bread…Hearing it fly unencumbered from a white man's mouth, however, stung. I instantly felt trapped among the mostly white bodies that filled the stuffy classroom. My Black skin, of which I was suddenly hyperaware, seemed to be searing from the downward glares of the university's white founders and funders, who were immortalized in large portraits hung high on the classroom walls. The absoluteness of the terror I felt rendered me speechless. (p. 459)

The awareness of conducting self-study research during that particular incident could have led Ohito to engage in a distinctly different pedagogical path or response. Moreover, the unpacking of that incident through self-study tools could have also led Ohito to exclude the offending student. Instead, she prioritized student learning, despite the emotional bruising she experienced in the moment. She responded to the incident later that night in an online class discussion thread and shared her thoughts on how silence sustains White supremacy. Ohito also worked with Peter to address his action and noted that he ultimately prompted the class to assess "how our routinized behaviors in the classroom – specifically silence and politeness – may have been both steeped in White supremacy and barriers to our acquisition of textured knowledge about racism and racial oppression" (p. 461). Certainly, without self-study, the incident with Peter would have been salient moment. However, Ohito's ethical stance to prioritize student learning illustrates the emotional nature of the public vulnerability created by self-study research.

The public-facing nature of self-study research inevitably leads to moments of discomfort. As the practitioner/researcher exposes the inner sanctum of beliefs,

emotions, and perspectives about experiences and practices, distress about disclosure is natural. However, as the empirical examples in this section illustrated, attending to the methodological guideposts of self-study research such as generating candid assessments of self through systematic interrogation helped sustain the ethical practices of both the practitioner and researcher. Arguably, the disposition of self-study researchers to be vulnerable to critique might make them more attuned to ethical adherence. In self-study research, the teacher educator and the researcher are on display and so are the ethical actions of both. Although every representation of practice is ultimately based on the integrity of the researcher, the fundamental epistemological stance of self-study research that dismisses the divide between the researcher and the researched seems to underscore ethical conduct and practices.

Present and Future Ethical Issues as a Legitimate Methodological Tradition

The growth of self-study research in the last few decades has exposed how researchers negotiated ethical dilemmas associated with a methodological tradition that is unapologetic about developing a deep understanding of the practices of teacher educators. Ostensibly, self-study researchers have developed an ethical praxis, which Brandenburg and Gervasoni (2012) defined as an "active, anticipated, and awaited researcher response to ethical issues arising as a result of self-study research" (p. 188). Across the three areas described in this chapter, identity, relationships, and public vulnerability, self-study researchers approached ethical knotty situations with care for others and fidelity to the rigors of the methodology. This consistency is a result of the maturity of self-study research as a legitimate methodological tradition. However, everything is not always perfect. Although the widespread resistance by ethics boards to self-study research has subsided, self-study researchers continue to grapple with the ways in which institutional review boards frame issues such as public vulnerability as a possible ethical breach.

As DeTardo-Bora (2004) argued, institutional review board was created with positivistic research designs in mind. Thus, the review process for practitioner-focused inquiry is typically unsuitable. According to DeTardo-Bora, in many situations institutional review boards are unfamiliar with practitioner-focused inquiry or the ethical guidelines that support practitioner research. Therefore, members of an institutional review board often perceive that objectivity is the trade-off when reviewing a self-study research proposal. Brown (2010), a member of an institutional review board, confirmed the perception of practitioner-focused inquiry as ethically unsuitable research. She recounted that:

> When undergoing my own internship period as a new IRB member several years ago, I questioned my IRB mentor as we reviewed together a teacher research proposal. My mentor wanted to reject the proposal as written, claiming it would be impossible for a researcher soliciting participation from his own students to avoid coercion. I countered, ultimately successfully, that the field of teacher research was well respected and that rejecting the

proposal for that reason would logically extend to all teacher research proposals, since by definition they involve teachers engaging in research in their own teaching settings. This stance by the IRB would stifle important voices and would be unacceptable.

Although there is no easy fix to the positivism inherent in the institutional review board process, Pinnegar and Hamilton (2010) suggested that in order to mitigate positivistic-based objections to self-study research, faculty ought to work with their institutional review boards in order to anticipate misperceptions of the self-study research. What I hope this chapter has provided the reader are some anchor points for conversations or responses to institutional review boards. The permanence and depth of self-study scholarship should serve as an important index to refute disagreements with review boards. The ethical parameters that govern the conduct of the practice alongside the decades of studies that addressed the unfolding ethical questions that emerged in the midst of research should generate trust in the methodology.

Additionally, my hope is that this chapter also demonstrates the ethical integrity of the methodological tradition of self-study for other purposes within the institution such as tenure and promotion. Butler (2016), for example, illustrated some of the challenges he faced as a pre-tenure self-study scholar. His evaluations leading toward tenure consistently questioned the empiricism of self-study research and framed self-study research as basic descriptions of instructional activity. At one point in his pre-tenure career, his department chair encouraged him to abandon self-study scholarship. Despite these challenges, Butler persisted as a self-study scholar but also had to educate his administration on the contours of self-study research.

What Butler's pre-tenure experience highlighted is how resistance to self-study research continues to operate within institutions. However, his story is also a reminder of the importance of educating those in power about self-study research. Butler effectively created space for the next junior self-study scholar at his institution. Within the self-study community, educating others about the methodology is a multi-generational action. The growth of the self-study school is a testament to scholars in the 1990s and 2000s who actively challenged the positivist conventions of academic research and educated others about the potential of systematically peering into the black box of teacher education practice. With a robust international community of self-study scholars, it might be easy to become methodologically dogmatic. However, as a methodological tradition grounded in vulnerability and openness, it is important for self-study scholars to expand the theoretical and methodological contours of the field, which will beget new ethical questions.

From critical theoretical or conceptual standpoints, different ethical perspectives will emerge. For example, de Freitas and Paton (2009) troubled the tacit assumption that the reflexive use of "I" in self-study research evokes unfettered access to an author's thoughts. Drawing on poststructural theory, they argued that the self in reality is a bundle of selves socially constituted and organized. Therefore, the tacit assumption of the use of "I" in self-study research suggests a unitary and stable self, when the self is a constellation of conflicting partial identities. When self-study is considered from a postmodern perspective, ethical considerations such as bias or value are not just assessed by reporting but by the transparency in which the bundle

of selves is acknowledge and how those biases conflict and respond to context and power.

Similarly, Sandretto (2009) explored the potential contradictions that existed when conducting a self-study research project within a poststructural framework. For example, poststructural theories challenge the humanist discourses that underpin self-study research and privilege the narrativization of stories as an accurate retelling of experience. According to Sandretto, poststructural theories trouble this foundational concept and enable us "to acknowledge that our knowledge is limited and partial" (p. 98). Indeed, much of the assumptions made about the ethical character of self-study research in this chapter are based on the belief in the humanist discourses that poststructuralism questions. Based on a different set of theoretical and methodological assumptions such as poststructuralism, the basis to assess ethics would most certainly change.

As a methodological community that has worked diligently to legitimize our place in the sunny fields of accepted research, self-study must continue to extend the vulnerability and humility that characterizes the tradition. Critical theories and methods will continue to challenge, question, and interrogate the concepts and principles that helped define self-study as a methodological tradition. In order for self-study to continue to evolve, the community must embrace how some of the presuppositions and assumptions that have guided the field such as representations of self through a humanistic lens that assumes consciousness, agency, and rationality might be problematic or limiting. The perspectives offered by critical theories and methods such as feminist research methods (Taylor and Coia 2014), visual media (Horwitz 2012), or poststructural theories (Strom and Martin 2013) must be openly and thoughtfully considered and incorporated into our methodological discourse. These new approaches are bound to help the self-study community produce different knowledge *and* produce knowledge differently (St. Pierre 1997). However, critical interrogation does not mean abandoning questions of ethics.

Self-study research will continue to be intersubjective. Even when viewed through a poststructural prism, it is necessary to ask ethical questions of identity, relationships, and public vulnerability. What is the ethical responsibility of self-study researchers to position themselves within relations of power, knowledge, authority, and truth? What ethical sensibilities exist as self-study researchers deconstruct identity or power relations in public? What ethical exigencies exist for those alongside us in self-study research? Ultimately, what ethical "first philosophy" must be applied to self-study research that extends beyond any theoretical, philosophical, or methodological approach? These ethical questions and many more which escape our contemporary imaginations must be put into dialogue and debate as the self-study school continues to explore new questions of self and practice.

As such, it is important for self-study scholars to make ethical dilemmas and issues more explicit in their methodological descriptions. Because self-study intertwines the researcher and the researched, the visibility of ethical considerations of issues such as identity, relationships, public vulnerability, and power not only advances the credibility of the self-study but also helps other scholars recognize the kinds of questions, tensions, and dilemmas that exist when researching oneself.

Ethical transparency will also serve to facilitate the growth of the self-study school. What new ethical considerations must be accounted for when self-study extends into other professional arenas? What fixed and fluid conceptions of the "self" must be considered in self-study research? How will new theoretical approaches challenge standard self-study methodological practices? What ethical guidelines of practice must be reconsidered in light of evolving methodological considerations? Openly discussing ethical issues in the reporting of self-study research will facilitate the legitimacy of self-study in the sunny fields of education research.

Conclusion

In this chapter I have tried to raise a few insights into the ethics of self-study research. Relative to 2004, the self-study methodological tradition is now firmly entrenched in the sunny fields of legitimized educational research. Self-study scholarship has proliferated outside of the initial incubators of the methodology such as self-study-specific books, journals, and conferences. This new reality transforms these venues into incubators for new debates about the form and function of the methodology. The relative legitimacy of the field is important, because the questions of the ethical conduct of researcher and practitioner in self-study research are relatively stable. For example, the seminal work of Bullough and Pinnegar (2001) in *Educational Researcher* was a critical link in establishing quality and ethical self-study practices. As a generation of self-study scholars appropriated and debated those ethical guidelines, self-study methodological modalities gained empirical momentum. Standard ethical practices within self-study became regulated as the community regulated and guarded its ethical and methodological boundaries. Looking forward, as the methodological tradition expands, new theoretical, methodological, and ethical questions will materialize. These new questions must be approached with the reflective stance that characterized the historical arc of the self-study community.

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Exploring Challenges to and from Self-Study Methodology

15

Novice and Expert Perspectives from a French Scholar

Cécile Bullock and Shawn Michael Bullock

Contents

Abstract

In this chapter, we will use our perspectives as insiders and outsiders to each other's research communities as a device for exploring challenges to self-study from sociolinguistic French scholarship and challenges from self-study to the same scholarship. Cécile is relatively new to self-study but an experienced

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researcher in sociolinguistics; Shawn is an experienced self-study researcher who is new to sociolinguistic framings originating in the Francophone academy. In this chapter, we consider our changing roles as novice and expert to analyze and interpret the ways in which the two research traditions might learn from each other and, in particular, the vulnerabilities and challenges Cécile faced engaging in collaborative self-study as an experienced researcher from other reflexive research traditions. The chapter is thus an analysis of an ongoing collaborative self-study and critical friendship that provides a critique of self-study methodology. We conclude by highlighting the role of language and power inherent in any consideration of self-study methodology and methods.

Introduction

In this chapter, we will use our perspectives as insiders and outsiders to each other's research communities as a device for exploring challenges to self-study from sociolinguistic French scholarship and challenges from self-study to the same scholarship. Cécile is an associate professor of French education at Simon Fraser University and was completely educated within a set of sociolinguistic frameworks in France before moving to Canada 15 years ago. Broadly speaking, her research has explored the teaching and learning of French as a second language (FSL) in minority language contexts in both France and Canada. Cécile has long used a reflexive stance in her work, but, more recently, she has turned to self-study methodology as a way to understand further her identities as a researcher and teacher educator. Shawn is a reader in the history and philosophy of science, technology, and education at the University of Cambridge. He has worked with self-study methodology since beginning doctoral studies with Tom Russell 15 years ago and has been particularly interested in the transition from teacher to teacher educator and the lenses that the history and philosophy of science and technology bring to understanding self-study methodology. Prior to his current position, he was an associate professor of science education at Simon Fraser University.

We began a critical friendship (Schuck and Russell 2005) a number of years ago, and one recurring theme in our work together has been to realize that we move freely between the roles of novice and expert throughout our conversations. For example, Cécile is new to self-study methodology, but she has a robust understanding of how to situate herself within ethnographic and sociological research, particularly within questions pertaining to language acquisition. Shawn is well-published in self-study methodology, but until conversations with Cécile, he has lacked a theoretical framework with which to consider questions in language education, despite having explored language education in a number of ways earlier in his career. A few

personal details are relevant in the interest of being transparent to the reader: we are recently married, and thus we draw attention to the fact that references citing Sabatier are referring to Cécile's work before 2019. We have written academically in both French and English, and we have both taught in both languages, although Cécile has taught more in French and Shawn has taught more in English. Our language of personal communication is French.

Setting the Scene: A Newcomer to Self-Study Methodology (Cécile)

In June 2017, I began my journey into self-study methodology to understand my own practice as teacher of French as a second language (FSL) and teacher educator. I was educated and trained as a FSL teacher in France; my educational background is in sociolinguistics and multilingual language acquisition. I use *la didactique du plurilinguisme* (e.g., Coste 2015), a sociological perspective on language teaching and learning to describe, interpret, and analyze all processes underlying language learning, teaching, and acquisition. I moved into the field of self-study through my involvement in Shawn's research program, ostensibly designed under the broad umbrella of critical friendship method that help him to describe, interpret, and analyze his pedagogy of teacher education using self-study methodology alongside colleagues in teacher education. Early on, I noted the following:

> I understand self-study as a scholarship that helps teachers and teacher educators to make sense of their practice and their assumptions about teaching and learning and to allow them to build strong(er) professional identities. I also understand it as a reflective stance about teaching and learning, supported by theory and an analysis of professional practice. (Cécile's Research Journal, June 2017)

My journey to and through self-study has neither been straightforward nor easy to understand. As someone who was formed in the French Academy, the implicit assumptions created via the largely anglophone scholarship in self-study have been difficult to navigate, although the results have been personally and professionally rewarding. In a chapter explicitly devoted to the history of self-study in the first edition of this handbook, Loughran (2004) was quick to situate the field along a long intellectual genealogy that, in part, reflected broader movements in the academy. Indeed, one might sum up the genesis of self-study methodology in the following way: teacher educators became interested in making explicit the very reflective practices they expected teacher candidates to engage with.

Something that is understandably absent from Loughran's (2004) history of self-study is a discussion of related, concurrent, interests in reflexive practices within French academic circles and traditions of thought. Of course, this is unsurprising given that the vast majority of published self-study work, particularly in the early stages of the methodology in the 1990s, was constructed and enacted in English within scholarly traditions most familiar to the American, Australian, British, and

Canadian academies. When approached to consider the broad theme of "challenges to and from self-study methodology," my immediate reaction was, as a relative newcomer, hesitation. I soon realized, though, that not only were my feelings of uncertainty around understanding self-study and its expectations documented by members of the community (notably by Mena and Russell 2017), but also I was perhaps positioned to ask questions of the methodology that others are not. Although new to this particular methodology, I am neither new to the academy nor to the ideas of reflexive practice, autoethnography, and practitioner-based forms of research. Additionally, as a plurilingual scholar, I recognize that how one approaches intellectual problems and discourses is, in part, a function of the languages one uses to communicate. Indeed, a key feature of my early work in this field has been the relevance of both language and initial academic formation in how one thinks about self-study methodology and practice (e.g., Sabatier and Bullock 2018).

The purpose of this chapter is to offer a provocation to the field of self-study grounded in a continuing self-study of my own transition to the field. In so doing, I hope to add to work begun by Bullock and Madigan Peercy (2018) that explored challenges from inside the self-study literature and outside the self-study literature:

> A review of literature from "inside" and "outside" the field is generative for thinking about the affordances and critiques self-study would do well to address as it moves forward as a methodology, a set of communities, and a vital contributor to research in teacher education. At the outset of this project, we expected to read very different sets of critiques from inside and outside the methodology of study—not only were we incorrect in our hypothesis, but it seems that there was a remarkable coherence to the field regardless of literature. It is clear from the literature, for example, that self-study methodology offers a valuable way to develop professional voice as a teacher educator in multiple contexts, within multiple kinds of pressures. The methodology provides a conduit for a variety of kinds of collaborative work and a way of engaging in the professional development of teacher educators. It is also clear from the literature that self-study is haunted by concerns of relevance within the broader discussion in teacher education; a claim that we find interesting given the number of people writing about self-study outside of the "internal" academic work. (p. 24)

They further posited that part of the confusion around critiques of self-study perhaps lay in nomenclature across traditions. It is this confusion, compounded by both language and academic cultures, that is my jumping off point for this chapter.

Thus I take a slightly different frame to think about challenges to and from the field. My provocation is grounded in my status as an insider-outsider to the field. I am an insider in the sense that I have attended a self-study ("Castle") conference and American Educational Research Association (AERA) sessions, as well as published in *Studying Teacher Education*. I am an outsider in the sense that I have spent the bulk of a 20-year career in research working with ideas from the French academy and, mostly, writing in French. My challenges to self-study come from a consideration of theoretical frameworks with which I am most familiar. The challenges I receive from self-study refer to the ways I have been challenged, indeed disrupted, as a result of engaging in this work. Throughout the chapter, I sometimes write in first person (a challenging task for any French scholar, I might add) when referring to my own experiences in both text and excerpts from the research journal

I have kept for 3 years. The rest of the chapter, with the exception of the following section, is co-constructed by Shawn and me and is written in more of a traditional style to analyze both excerpts of my self-study data and to introduce relevant literature. We hope that moving between first person and third person accounts in this way helps to highlight some of the boundary crossing that we both have had to do as we develop new understandings of self-study together.

Finally, I wish to highlight the role of language as a mediator in any academic work. My thinking is mostly done in French through French primary sources, and so a significant challenge from self-study to me has been to understand ideas framed in English, which are often both linguistically and conceptually unfamiliar. I am indeed grateful to my coauthor and critical friend for talking through these concepts in French and in English to help me mediate these challenges. We have provided all of the English versions of citations from French sources. Given the questions about inclusion and equity that have been raised via self-study methodology (e.g., Kitchen and Bellini 2012; Kitchen et al. 2016; Smith et al. 2016; Skerrett 2008), I hope that this chapter about challenges can be useful for those considering issues around linguistic inclusion, plurality, and self-study.

Setting the Scene: A Newcomer to *la didactique* (Shawn)

In Bullock (2018) I used the metaphor of an "accidental" language teacher educator to highlight my longtime, if tacit, engagement in language education, teaching, and learning. After a few years as a secondary school physics teacher, I took on a unique role in which I was a language and literacy teacher for a group of schools in a large Canadian school board. Doing so afforded me the opportunity to work with elementary and secondary colleagues across all subjects and provided 2 years of professional engagement with educational research under the broad umbrella of literacy education. I retained many of these ideas when I transitioned into full-time doctoral studies and an academic career, most clearly in a paper in which I explored what one might do with ideas around science literacy in teacher education (Fletcher and Bullock 2012).

With hindsight, I realize that I have never had a theoretical framework to interrogate my understanding of language education and in particular to separate discussions around "literacy" and discussions about language acquisition, teaching, and learning. Among other experiences, I took an extended amount of French growing up in Ontario, was required to pass a translation exam as a part of my MA in history, and routinely code-switched between languages and terminology while teaching various martial arts (Bullock 2014). Despite these experiences, it was not until conversations with Cécile that I realized that I was a language educator, despite my unwillingness to identify as such.

As a result our collaborative self-study and critical friendship, I have spent a considerable amount of time learning about *la didactique* from conversations with Cécile, from reading relevant literature, and from attending and presenting at conferences and academic events in France. Thus, our critical friendship, from

my perspective, offers opportunities for both of us to learn from and with each other's immersion in different academic worlds. My role in this chapter has been to a different kind of critical perspective to Cécile. Although Cécile has used *la didactique* as a starting off point from which to understand and interpret self-study literature, I have engaged in the opposite directions. These conversations, mediated between scholarship in two languages, have been enormously useful for me as a self-study "insider" and as a novice "outsider" to *la didactique*.

Distance, Professionalism, Vulnerability, and Self in Research

In this section of the chapter, we explore the challenges and tensions associated with the subjectivity of self-study research and, in particular, how these challenges and tensions manifest for someone who is both new to the methodology and familiar with other conceptualizations of reflexive research. Specifically, we explore three challenges from self-study methodology to those who engage in reflexively oriented research by using vignettes authored by Cécile, who is relatively new to self-study but who is also an experienced qualitative researcher formed by experiences in the French academy.

To begin, we argue that our personal and professional stories are never far from the postures that we deploy when conducting our research. Our experiences as teachers and teacher educators, as well as our life stories, nourish our professional identities (Bullock 2014; Bullock and Sabatier Bullock 2019; Sabatier and Bullock 2019). In self-study, researchers operate from and embrace the premise of their own subjectivity and "present evidence of meaning and relationships among phenomenon from the authority of their own experience" (Pinnegar 1998, p. 32). Yet, assuming the implication of their subjectivity in their research, their posture, and their practice, sometimes, offers resistance and tensions. One early source of tension for me emerged during my participation at the Castle Conference of 2018:

> I feel like a fish out of its aquarium. Shawn has been so reassuring and patient even when I resisted his suggestions for how we might present in a manner appropriate to this conference; yet, I'm so uncomfortable; I'm not sure I will be able to present our work the way he would like us to do. It's too personal. This is not "how" I'm used to talk about research in a conference. I don't want to expose my inner thoughts; I don't want to appear unprofessional... It reminds me of this first day at Simon Fraser University, with all the faculty associate teachers in our teacher education program. How uneasy I felt when I was asked to introduce myself. I spoke about my qualifications, about my work with teachers and what I would like to do with student teachers... they all listened and then somebody asked me: "Yes, but *who are you*, Cécile?!" (Cécile's Research Journal, August 2018)

The frustration I felt with both occasions at which I was asked to, in my view, be personally vulnerable highlights French scholars frequently discuss the difference between *le soi* (the self) and *le récit de soi* (the story of the self), often underlying the complexities of working with both simultaneously. For example, Altet, Desjardins, Etienne, Paquay, and Perrenoud (2013) draw attention to the fact that tensions

transpire when engaging in problematizing one's self into one's practice. Such tensions have to be taken seriously as they may hinder the benefits of conducting self-study in teacher education. To answer the question "Who am I?" is tantamount to being interested in the way we define ourselves and in the representations that we construct in our relationship with others. As Butler (2005) points out, it is in the relationship with others, in their injunction, that we are led to sketch the contours of our identity. Butler argues, in part, that one accounts for oneself when one is asked and that constructing an "I" is, in part, a reconstruction of past actions. Yet, self-study does not solely depend on the ability to reconstruct an experience. It has much in common with Schön's (1983) concept of the *action present* that time period in which one is able to affect one's actions. Put another way, self-study methodology constitutes the *prerequisite condition* as a means of assuming responsibility for one's actions and making sense of one's actions. LaBoskey (2004) framed this as the methodological requirement of being self-initiated and self-focused. Such a focus requires *le soi* (the self) and *le récit de soi* (the story of the self) to interact in ways that were initially uncomfortable for Cécile.

The tension Cécile experienced at the Castle Conference demonstrates that even though she had embraced self-study methodology in theory – mediated via reading relevant literature and writing her first self-study paper – she still had to enact it in her practice as scholar. As LaBoskey (2004) argued, she had to make the results of her self-study public. What is often not clear from self-study literature, however, is that the ways in which one is expected to make the results of practice public go beyond traditional mode of academic knowledge dissemination. A self-study presentation at a self-study conference is a singular experience, particularly if one is used to claiming a degree of distance from one's research, implicitly or explicitly.

Thus Cécile struggled with the idea of appearing inadequate and vulnerable as a researcher, publicly. The transition from the personal to the professional sphere was experienced with discomfort. Cécile was faced with a paradoxical situation: on the one hand, she adopted the multifaceted process of self-study in private; on the other hand, she resisted enacting this "singular experience of the self" (Martucelli 2002, cited in Bertucci 2009, p. 45) in public. For Cécile, the challenge was to reflect on her epistemological postures and to reconsider her role, not only as a researcher but as a witness of her own experience. This reconfiguration leads to engaging *with* her experience instead of thinking *about* it. In her exploration of the meaning that sociolinguists (Cécile's educational background) make of their relationship to their field of research and their research object, Bretegnier (2009) emphasizes that engaging with one's field of research "should not be reduced to an artificial, casual exercise that makes direct causal links between the thematic choices of research and socio-identities and experiential traits of researchers" (pp. 35–36). Put another way: Cécile felt as though she was being put in a position to present her self-study work in a way that precisely opposed the foundations of her academic training. She had to re-examine her ways of knowing by revisiting the epistemic, affective, and social dimensions that were at stake in her identity as a scholar. Fundamental to this process was the question of "distancing"; that is, the implication of researchers within their inquiry.

Distance: How Close Is the Researcher to Their Research?

At the outset of my self-study work, I sought to give meaning to my practice by problematizing my narrative of teacher educator and research. Doing so suggested that I articulate the tensions that arise in conducting self-study and that I use these tensions as jumping off points for as a place of meaningful expressions of self. By doing so, however, I found that professional habitus as a scholar, and some of their foundations, were called into question. One of these foundations finds its source in my scholarly background in sociolinguistics. The distancing or implication of the researcher from their research field is a quarrel that is still discussed in social sciences in general, in sociolinguistics in particular, and perhaps in Francophone sociolinguistics most particularly. It is not an exaggeration to suggest that questions of distance are those most likely to provoke distrust and tension in my journey as a self-study scholar – a fact made all the more relevant by the intensity with which self-study scholars examine the construction of self in relation to identity and practice.

The basic questions of the objective/subjective distance of the researcher from their research object and its subsequent question of the implication/neutrality for the research bear the mark of certain conceptualizations of positivism. For many decades, a particular view of being objective was prevalent, and it claimed that we can read reality from our observations in relatively unproblematic and disinterested ways. Labov (1972), considered one of the first sociolinguists, referred to the "observer's paradox" (p. 209) when discussing the effects of the researcher's involvement in their research design. As Bretegnier (2009) argued: "For the sake of asserting scientific rigor, the figure of the researcher still appeared as a neutral figure, which made it possible to conceal the question of their own representations on their so-called 'object' of research—at the time a delicate or even taboo question. It would have required researchers to think differently about the then untenable paradox of the articulations between 'objectivity' and 'subjectivity'" (p. 29).

We are all likely familiar with the development of the qualitative paradigm drawing from the phenomenological perspective. Researchers have reclaimed more and more their social individuality; yet the fact remains, as Castellotti (2009) points out, that research (and a researcher) which would reflect on its action, its effects, and the changes that it produces into practice is "sometimes still either little recognized, or even badly perceived or valued." As a result, "there is the permanence of an epistemology that considers researchers as being apart, free of psycho-social and emotional enrolment" (Castellotti 2009, p. 138).

It is clear that the sociolinguistic frameworks in which Cécile has operated during her career still carry a certain amount of baggage regarding the distance between the researcher and the research. Her primary framework, *la didactique du plurilinguisme*, sets up French didactics (that are very different from English or German conceptualizations of didactics) as a relational way of understanding how to apply educational theories to problems of practice understood from plurilingual perspectives. Through our self-study work, we have realized that the operating frameworks of *la didactique* still conceptualize the researcher as an actor on the

research, reflexive though they may be, and thus someone with a certain amount of distance. It is small wonder, then, that Cécile encountered some questions when she came to self-study, which blurs lines and concepts of distance even further. Self-study, we have come to realize, is more than reflexive practice. As Loughran (2005) stated, a clear definition and set of methods for self-study methodology have not emerged. But it is clear to us that one of the methodology's defining features is the challenges it poses to distance – and perhaps this is part of the underpinnings of some of the critiques it has received from the research literature.

Questioning Conceptualizations of Professional Ethos

In Sabatier and Bullock (2018), we shared a vignette of Cécile's early experiences as a teacher educator in Canada that has turned out to be a more significant challenge than originally anticipated:

> Early in her career at the university, [Cécile] was asked to introduce herself to a group of teacher candidates. She responded by introducing her professional qualifications and the frameworks in which she worked; as is customary in France. A seconded teacher working within the teacher education programme, somewhat dismissively, stated in response: "Yes ... but who are you?" Cécile was unused to being asked to define her identity to teacher candidates in this way ... there was clearly an accepted way to talk about who one is as a teacher and it did not match her initial expectations. To be asked a question of "Who are you?," in that fashion, implied that her response was somehow lacking in substance and that she had thus failed to cross the border from education professor "from abroad" to teacher educator at Simon Fraser University (SFU). (Sabatier and Bullock 2018, p. 263)

It is clear that there is a cultural dimension to how the concept of a *professional* is constructed; such dimensions are also at play in how we consider the concept of a teacher and a teacher educator. The French term for teacher educator, *formateur des enseignants*, implies a particular engagement with, and responsibilities for, how new teachers come to be. The excerpt above reveals that the culture of teacher education at Cécile's workplace found her way of presenting herself lacking. Perhaps Cécile was particularly attuned to the implications of these sorts of questions because, as a language educator, she recognizes that one of the first things one teaches students of a new language is how to present themselves: one's name, where they come from, and some other basic personal details are the early features of almost any course of instruction. With some further distance from this original incident, Cécile is also prepared to hypothesize that part of the reason she was questioned in this particular way was a result of a difference in the professional ethos of local schoolteachers and the French academy.

Guibert (2013) investigated the reasons for which secondary school French teachers tend to resist engaging in reflexive practice. He argues that French school-teachers tend to develop social representations of the teaching profession that are not very conducive to the construction of knowledge from situated and enacted practice. Instead, they tend to develop representations that are closely adapted to the concept

of *compétence*, a term that might best translate as an action one is able to take based on professional knowledge. Such representations result in the construction of professional identities, the relationship with oneself, and the way in which the relationship to knowledge develops over a career. For Guibert, these representations are culturally rooted in the professional ethos teachers (and researchers, we add) develop about their role as models for others. Such professional representations both draw upon and make a mark upon individual and collective dimensions of professional identity.

It is thus relatively clear both why Cécile had the reaction that she did and why her colleagues likely thought very little about the potential effects of the exchange. Returning to a previous example of Cécile's experiences of the Castle conference, which provoked a profound questioning of her research stance, we can see that self-study of teaching and teacher education practices offers methodological hope for the power of question conceptions about what it means to be a teacher and a teacher educator, including but not limited to the questioning of different professional ethos. Although Cécile already claimed subjective approach in her previous body of research, she would now argue that self-study methodology requires her to adopt an in situ professional stance of a researcher and a realization that she is *in* the research and not simply doing research *on* her practice (in French, we would say this is a difference between *être en recherche* and *faire de la recherche*). Pinnegar and Hamilton (2009) called attention to the ontological stance that self-study research requires, and we see the tension that Cécile articulated between differing conceptions of a professional ethos as crucial to fulfilling said ontological commitment. We also highlight, however, that these two stances, are not incompatible – and it is not just self-study researchers who articulate the compatibility between these stances. Wentzel (2012) considers that *being in research* leads to another way of thinking about practice, of questioning it, and also of understanding and interpreting it. Adopting such a research stance is not easy or simple. It uncovers a final tension that we refer to as *vulnerability as enaction*.

Vulnerability as Enaction

It is one thing to feel vulnerable as a researcher; we expect that most researchers have this feeling across disciplines. We naturally feel vulnerable when sharing new ideas, when arguing against established frameworks, or when venturing into a field for the first time. We would argue that this sense of vulnerability tends to be compounded for self-study researchers, as the object of our study is not particles, literature, or social systems: our research is on ourselves in relation to identity and to our practice. Self-study methodology requires and invites a public scrutiny on who we are in how we teach future teachers. In so doing, self-study requires us to be vulnerable through our own actions as researchers and as teacher educators.

Cécile struggled with accepting the required vulnerability as a researcher in self-study. In fact she resisted it in many ways, at times feeling she was in conflict with herself, with her relation to scientific knowledge, with her practice as scholar, and

with her relation to others, researchers, and systems of thought. Cécile's malaise and feelings of resistance disappeared from the moment she situated herself in the process of "being in research." This unique stance promotes meeting with oneself in an availability of self which in turn allows a disposition of mind conducive to listening, to dialogue, and to what Allender and Allender (2008, p. 145) call "finding power in practice."

When Cécile agreed to turn her vulnerability into enaction, she realized that this vulnerability could be a rudder in the often-turbulent waters of navigating a new system of thinking and research. Schön (1983) spoke of the swampy lowlands of practice; and indeed, self-study owes a considerable intellectual debt to Schön's way of conceptualizing knowledge of practice. For example, he reconceptualized professional knowledge as *knowing-in-action*, and it is here that we suggest that a part of self-study methodology is *vulnerability-in-action*. It is difficult for us to imagine a sense of self-study that does include vulnerability – LaBoskey (2004), for example, argues that we make the results of our self-studies open to public scrutiny. Thus the vulnerability required by self-study methodology is no longer an impediment, but a mechanism for action. One can again find warrant for this approach in the extant literature as well as within the self-study literature.

Roger, Ruelland, and Clot (2007) insist on the importance of professional controversies, loosely defined as an argumentative, structured, and continuous discussion on a given subject. Crucially, one is also required to engage in these experiences with professionals, researchers, or teachers, as mechanisms for adapting and developing practices. Taken in this way, vulnerability is no longer the result of an inadequate relationship with knowledge, but, on the contrary, it is an internalization of an embodied research process which takes into account the fact that each scholar evolves in their own environment, with their own rules, in their own world. It is the premise of the researcher's "motivation to act" (i.e., enaction) in self-study. It is from the awareness of the problematic situation that a process of clarification of conflicting values begins (including during the dialogue with critical friends). Such a process allows a step back necessary to adopt a sufficient emotional distance to mobilize the theoretical and conceptual frameworks which will help us to understand our practice and to transform it. In other words, vulnerability as enaction paradoxically allows Cécile to enter into a process of questioning her practice and her research stance. Embracing her vulnerable self in self-study amounts for Cécile to having a singular experience *of* her "self," *with* her "self," and *by* her "self" (Samaras and Freese 2009).

Through discomfort and in search for equilibrium, Cécile's vulnerability neither halts nor restricts the meaning of her experience and the construction of knowledge that flows from it. In this sense, Cécile's vulnerability is an experience that is both individual and social. According to Molinié (2009), the self "never appears as a fixed point, eternally defined, but as the middle point of the never-ending gravitational pull of individual experience" (p. 121). A reflexive approach such as self-study methodology is also, in itself, a social experience because it calls for "an accounting of all the suffering and the difficulties that accompany the current process of de-composition and re-composition" of professional identities (Tardif 2012, p. 64).

Vulnerability as enaction, then, is a necessary part of self-study methodology that requires an understanding of the effects of individual experiences and collective experiences as teachers, teacher educators, and researchers. Such understanding allows for a process of construction and reconstruction of these professional identities through self-study methodology and a particular kind of openness that Cécile needed to realize in her journey. It is a process full of challenges to and from self-study and to and from the researchers, and it is to these challenges that we now turn.

Self-Study Challenged: *Une posture didactique, du dedans et impliquée*

So far, we have discussed challenges to and from self-study research by considering moments in Cécile's journey as a newcomer to the field, having been formed as a researcher and teacher educator in a language and country without a tradition of self-study as conceived within self-study of teaching and teacher education practices methodology. We labeled these challenges as the challenge of distance, professional ethos, and vulnerability as enaction and, in part, concluded that said challenges required a mindset of *being* in the research, a conclusion supported by Pinnegar and Hamilton's (2009) concern about privileging ontology over epistemology in self-study.

In this section of the chapter, we examine the additional challenges that come from French didactics toward self-study. In many ways, said challenges come from Cécile's initial mindset and the reflective turn required by self-study, even for an experienced researcher familiar with subjective approaches to research in education. Thus while the previous section articulated challenges *from* self-study to Cécile's framework as a researcher and teacher educator, this section explores the challenges *to* self-study that come from Cécile's previous experiences as a researcher within French didactics. Our key organizing framework comes from comments Cécile made in her research journal after about a year of working with the methodology:

> Isn't self-study *une didactique impliquée*, a didactic stance, whose posture is anchored "from within" (*une posture du dedans*) to access the significations of teaching and learning and explicitly give meaning to professional knowledge and problematize teachers' selves in their practice in order to reframe their beliefs in the act of teaching? (Cécile's Research Journal, July 2019)

Motivated in part by work from Bullock and Madigan Peercy (2018), we wish to add to conversations from within the self-study literature by using frameworks and literature not typically employed by self-study researchers. Here again, we aim to navigate challenges to .and from self-study by considering our roles as insiders and outsiders to various literatures and modes of thought. We note that self-study literature tends to argue for a certain coherence about self-study approaches, if not a "correct" way to do self-study. We also note that external critiques of self-study may see this assertion as problematic. We aim to further complicate the discussions

by challenging what it means to "be" in self-study research by using ideas from Cécile formational scholarship, *la didactique du plurilinguisme*. The three challenges to self-study that we explore here are *une posture didactique*, *une posture du dedans*, and *une posture impliquée* – roughly translated as a didactic stance, from within one's self, that requires a self-conscious approach to reflexive research. Each challenge complicates further what we see as a fundamental challenge posed by self-study that of *being* in the research as a teacher educator and as a researcher.

A Didactic Stance/Une posture didactique

In a chapter discussing the ethical considerations of self-study (Bullock and Bullock 2019), we already underlined the necessity of adopting a didactic stance, as understood by the Francophone conceptualization of *la didactique*, rather than a pedagogic one, to engage in self-study methodology. By "didactic stance," we mean the creation of a meaningful learning space which takes interest in acquiring knowledge. In doing so, the didactic perspective cannot be reduced to a simple matter of pedagogy. We also acknowledged the epistemological baggage around the word "didactic" in English, particularly given that the word looks quite similar to the French *didactique* and the German *Didaktik*, despite the fact that the three concepts are conceptualized quite differently in each of the three languages and associated scholarly traditions. Given that the vast majority of scholarship in self-study of teaching and teaching practices methodology has been written in English, we acknowledge that the idea of a "didactic stance" might seem initially uncomfortable for certain readers. We also direct readers to Loughran's (2006) critique of the often casual use of the term *pedagogy* as a synonym for teaching strategy, without reference to the different philosophies and conceptual underpinnings of the term.

Vergnaud (1999) argues that *la didactique* is not to be set in opposition to pedagogy. It tends to concern itself more with the challenges of analyzing the content of the activities involved in learning, particularly from a social and cognitive perspectives. For Coste (2015, p. 18), "*la didactique* operates at a meta-level in relation to pedagogy and what happens in class, or more generally, in activities aimed at learning." It is thus a way of thinking about teaching and learning, grounded in reflexive approaches, situated in practice, and aimed at improving learning. We see immediate parallels with LaBoskey's (2004) requirements that self-study of teaching and teacher education methodology be self-initiated and focused, improvement-aimed, and interactive while using multiple, primarily qualitative methods and seeking exemplar-based validation (pp. 842–852).

The term "didactic" (*la didactique*) directly refers to the theoretical and conceptual framework that is adopted by Cécile when she documents, questions, analyzes, and interprets her teaching and learning practice. *La didactique du plurilinguisme* (plurilingualism) is a conceptual offspring of *la didactique des langues et de cultures* (languages and cultures), itself an offspring of a larger discipline – *la didactique générale* (general) – that aims to articulate theories of teaching and learning within situated professional practice and the social contexts they are embedded in. For

scholars in *la didactique du plurilinguisme*, teaching and learning are complex matters that are situated in multiple social contexts. Like self-study methodology, *la didactique* makes explicit the knowledge inherent to teaching and what Munby and Russell (1994) referred to as the *authority of experience*, which arose from a concern articulated in the following way:

> If Schön is correct that there is a knowledge-in-action that cannot be fully expressed in propositions and that learning from experience has its own epistemology, then our concern is that learning from experience is never clearly contrasted with learning that can be expressed and conveyed in propositions. (p. 92)

Multiple self-study scholars have referred to the authority of experience as a foundational element of knowledge gained from the self-study of teaching and teacher education. Similarly, *la didactique* and its various conceptual progenies arose from concerns about the nature of knowledge gained from the experiences of language educators gained in the crucibles of changes to immigration patterns in France in the late 1960s. *La didactique du plurilinguisme* indeed arose from the interrogations of researchers in *la didactique des langues et des cultures* in the 1990s about the relationships between the teaching of mother tongue and foreign languages and foreign languages between them. *La didactique du plurilinguisme* appears as an attempt which aims "to constitute a body of possible responses to the needs of an educational actions and approaches to teaching aimed at a majority or partially multilingual public" (Dabène 1994, p. 166). Similarly, Coste (2014) argued that researchers and teacher educators need to risk asking themselves and others how *la didactique* is meant to aid in the "development of capacities to act in and with several languages" (p. 455). Like self-study, *la didactique* requires a certain practical orientation to improving practice.

The transition from French didactics focused on languages and cultures to Cécile's particular areas of expertise, those focused on plurilingualism (Dabène 1994; Billiez 1998), or of linguistic plurality (Coste 2015) was characterized by a close and comprehensive examination of the role of the researcher in didactics. More specifically, researchers began to question how individual journeys, professional progress, and the construction of scholarship as social action (in the sense given by Webber (1978) and Touraine (1992)) are intertwined. Moreover, French didacticians began considering how between reflections on and interrogations of their scholarship might be operationalized in order to attain educational changes in pluralistic societies. Thus, like self-study, French didactics are anchored in a socio-constructivist perspective, in which "research is always a work of interpretation and scholars are always in the thick of the research process rather than distanced from it" (Cousin 2013, p. 3).

A Stance from Within/Une posture du dedans

The second challenge we pose to self-study is what we refer to as "a stance from within." While the first challenge, a didactic stance, might be a relatively

straightforward transition to and from self-study, adopting a "stance within" has a certain degree of unfamiliarity for newcomers to self-study methodology. The expression calls attention to the very notions at the core of self-study methodology: reflexivity and reflective practice. It is not difficult to find any number of references to either term in English language scholarship; it is far more challenging to find coherent approaches to either term. Like many popular ideas in educational research, one risks a shallow consensus in which it is far too easy to assume that we are using words in particular ways. As Cousin (2013) notes, for example: "Sometimes reflexivity is treated as a synonym for 'reflective practice' with the result that its distinctive attention to positionality and knowledge construction is neglected or simplified" (p. 4). Cousin's affirmation immediately questions the language used to discuss how to qualify our inquiry stance: is it about reflective (reflect) practice or reflexive (analyze) inquiry? And how are those terms understood, particularly across theoretical frameworks, languages, and context? One person's idea of reflexivity could be another person's concept of reflection, which in turn might be what yet another person calls critical reflection. Such confusion, we argue, seems particularly likely when one conducts self-study across multiple languages.

This set of challenges helps to address explicitly the idea of positionality in self-study and how positionality (or "distance") may generate understandings and insights on our practice in contexts. Engaging in self-study should not be limited to or reduced to a mere confessional account of the limitations of one's perspective on teaching and learning in practice. If the first steps require stopping and thinking about one's practice to problematize it, what Schön (1983) called *problem framing*, the second steps require researcher to adopt an analytical approach that considers "the genesis, the procedures and the consequences of our actions" (Bertucci 2009, p. 44). In so doing, the researcher operating from perspectives offered by French didactics and self-study takes on a stance from within, "demanding a reflexivity of the actor who analyses their actions from the inside" and thus problematizes that assumptions that make their "professional knowledge possible" (Bertucci, p. 44). From this perspective, a "posture from within" allows a reflexive practice with external aim. But *la didactique* offers caution as well: Perrenoud (2013) argued that all forms of reflection are not reflexive. Furthermore, even if we are all capable of reflection, we are not always in a reflexive disposition. Such a disposition is a necessary condition for change; it is a form of lucidity whose components are intellectual, emotional, relational, institutional, and in relation with identities. As Perrenoud (2013) notes:

> The reflexive posture is only relevant for those who live a certain *tension* between their ambitions and what they manage to do. It takes a certain amount of disappointment, frustration and therefore failure for thought to take hold of the problem. (p. 83)

Berry (2007) offered tensions as a framework for analyzing her practices as a science teacher educator. Although there is considerable merit in using her seven tensions as tools for understanding one's own practice, we would argue that the heuristic of tensions itself is of potentially far more value. The challenge of

developing a stance from within to self-study, offered by *la didactique*, offers another set of tensions in addition to those articulated within the self-study literature. This challenge reminds us that the turn-to-self advocated by self-study is not self-evident.

A Self-Conscious Stance/Une posture impliquée

The final challenge to self-study comes from the "meta" level that Coste (2014) argued was essential to adopting a framework of *la didactique*. Doing so implies that one must adopt a "self-conscious stance," which we define as an explicit acknowledgement and definition of just what it means to be in the research and to examine one's own practice. Writing from outside of self-study methodology but within broader anglophone traditions of reflexive practice, Cousin (2013) provided a helpful articulation:

> The methodological debate in practitioner research has shifted from how to minimise subjectivity to that of thinking more about how to bring oneself into the research process self-consciously. This involves an acknowledgement that the self is the research tool in the inquiry rather than a threat to its objectivity. (pp. 4–5)

Writing several decades before, Touraine (1992) warned that "it is difficult to separate the individual from their social situation … the actor is a reflexive mode of construction of social experience and a founding principle of the analysis of the manifestations of individual and collective life" (cited in Bertucci 2009, p. 47). Taking the implications of this claim seriously calls for what Francophone scholar Tardif (2012) referred to as *the return of the actor* (p. 55) in his examination of the research paradigm that has emerged since Schön's work. Within the setting of self-study, meaning making is a social activity even when we are doing it on our own. The scholarly communities associated with self-study call to mobilize the notion of social actor "understood as a principle of intelligibility of the social" (Tardif 2012, p. 55).

The challenges faced by Cécile led her to assert and mobilize the dispositions, motivations, meanings, and ways of thinking that allow her to act in her given situation. She was, in other words, forced to re-examine her role as a social actor. Cécile appears in her self-study researcher thus as a social actor who seeks to understand her social activity (teaching and learning for example). This social activity implies room for maneuver, choices, and decisions on the part of the actor involved in contingent social situations (Castellotti 2009; Tardif 2012). Cécile's choices and positionings are co-constructed in an articulation between the different fragments of her history and all that have contributed to it. They allow her to assert, drawing on her theoretical background (*la didactique du plurilinguisme* and sociolinguistics), a dialectical link between pre-constructed material (her knowledge base derived from her educational background) and elements under construction (her reflection on her action) which are subject to questioning when conducting self-study. Her self-conscious stance is characterized by an adaptation and a constant negotiation of the forms of intervention of the researcher according to what is sought to be understood.

Lastly, Cécile's involved positionality results in a critique of established categories and ideologies that imprisoned her ways of thinking and her social practice (Apple 1995; Tardif 2012; Zeichner 1996), as an individual, as a teacher, as a teacher educator, and as a self-study scholar. Her self-conscious turn requires her to consider the ways in which research in self-study is a force of contestation in the face of established power. For Touraine (1992), "the subject constitutes a social and political actor who moves in a social space to be understood as a field of conflicts, negotiations and mediation between rationalization and subjectivation, which constitute the two aspects that are both opposite and complementary to modernity" (p. 457). Self-study scholars such as Berry and Forgaz (2018) call for a new relationship with knowledge, identities, and power. One way of responding to that call is to consider how self-study methodology demands a self-conscious stance.

Power and Language in Self-Study

In this chapter, we have interrogated Cécile's experiences as an experienced Francophone scholar who has recently begun engaging in self-study methodologies. We have also used Shawn's experiences within self-study as a way to analyze Cécile's transition into the field while simultaneously considering his relative newcomer status to *la didactique*, Cécile's field of expertise. In so doing, we have articulated three challenges from self-study methodology to Cécile's work as a scholar: the challenges of distance, professionalism, and vulnerability each caused moments of tension and opportunities for reframing. We have also articulated three challenges to self-study methodology offered by Cécile's background in French didactics and sociolinguistics: a didactic stance, a stance from within, and a self-conscious research stance. In articulating the latter, we might reasonably ask self-study researchers for clarifications around what it means to adopt stances familiar to both self-study and French didactics, particularly when warrants come from different traditions.

We wish to conclude our chapter with an exploration of two perspectives that arise from the six aforementioned challenges to and from self-study. The first new perspective explores what Cuenca and Park Rogers (2019, p. 45) name "the recognition of power" in self-study research. The second perspective explores the role of language(s) in conducting self-study as Cousin (2013) declares that "we have to use the social tool of language to make knowledge claims and this requires us to think about the implications of this process" (p. 6).

Power and Self-Study

In Cécile's research journal, we find some evidence of her early explorations of power within self-study, largely due to the choices she makes as a teacher educator and as a researcher:

> Self-study is in other words a political inquiry stance. As such, power is at stake between myself, the students I'm interacting with in my classes, my colleagues, but also with any institution that imposes on me what I need to teach and sometimes how I need to teach. Yet, as a self-study scholar, I have to be critical of the social ideologies that are circulating. Which means I also need to be critical of how I represent reality. Which words? Which languages? Languages are far from being neutral. When I use French, it is generative of a way of seeing and talking about something that may be different from when I use my other language, English. Thinking about the words I use, about when I code-switch from one language to the other, is also part of being reflexive, isn't it? (Cécile's Research Journal, July 2019)

Language plays a significant role, here, because Cécile has had the experience of being in the dominant majority culture in France doing research with minority language populations in French urban environments and also being in a minority Francophone context conducting research with minority language populations in mostly English-speaking urban environments. Self-study is a useful way of uncovering Cécile's logics of actions and motivations while reflecting on her struggles in teaching and learning contexts when doing self-study leads to "the potential to critique the rather narrow and instrumentalist view of teacher education practice and scholarship furthered by policies in many countries" (Vanassche 2018, cited in White and Jarvis 2018). In doing so, this critical approach, as soon as it starts, uncovers the inextricable relations that link Cécile's own knowledge and ways of thinking and the social ideologies about learning and teaching, about identities, and about the social relations of domination. The need to better explore these ideologies and reflect on the connection between the reflective practitioner (be it a teacher, a teacher educator, and/or a scholar) and the sociopolitical issues related to education is conducive of power structures that crisscross self-study, whether we like it or not. Cuenca and Park Rogers' account to attending to the (in)visibility of power in self-study resulted in the call for "more attention to be given to the ways in which power shades the ethics of engaging in collaborative self-study research" (p. 55).

Languages in Self-Study Research

As a "basis for knowing" (Bullock 2009) and a space for developing professional knowledge about teaching teachers, self-study methodology uses language as a heuristics for meaning making and interpretation. When Cécile writes about her experiences in one of the two languages that are part of her linguistic repertoire, or when she mixes the two idioms, she sets in motion a series of linguistic and cultural mediations that give meaning to her subjectivity and that deserve to be interpreted. In order to identify her logics of actions as teacher, teacher educator, and researcher, and to highlight the identity foundations that underlie her activity, it is thus necessary to align her subjective dimension with a methodological device (a sociolinguistic, cultural, and critical discourse analysis) that allows to study the words that give meaning to her subjectivity, her history, and her experiences. Cousin (2013, p. 6) mentioned that "Once we name something, we have created a cultural layer to it; we have assigned to it a signifier."

The question of languages in research and scientific writing brings out a resolutely new sociolinguistic perspective in doing self-study. It focuses on the notion of mediation that Aden (2012) defines as being "at the foundation of our shared understanding." Mediation underlies all the situations and processes of linguistic and cultural contacts facilitating (or not) the circulation of information, interpersonal relationships, and social integration (Huver and Lorilleux 2018). It refers to any intervention that aims to reduce the distance between two (or even more than two) poles that are in tension with each other. When conducting self-study research in two languages, Cécile engages in a concatenation of linguistic, cultural, and cognitive mediations that make content and contexts intelligible.

Alternating between the use of French and English or otherwise interacting in multi- or plurilingual mode within the same turn of phrase highlights that linguistic plurality needs to be more investigated in conducting self-study research. The circulation of ideas, concepts, and notions, from one framework to another, from one language to others, lies in the ways in which these ideas, concepts, and notions are transformed by the different linguistic and intellectual traditions (Zarate and Liddicoat 2009). Exploring the ways in which they shape our understandings and insights of our practice will help us to gain a deeper understanding of changing research contexts and take into account other norms and modes of thinking. McDonough and Brandenburg (2019) address this issue by urging self-study researchers to "engaging with ethical issues in and across cultures" (p. 175).

Perplexing Politics: Framing Challenges to and from Self-Study

Self-study methodology is challenging as a research approach because it examines the extent to which one is living out one's values. It requires one to discuss and re-examine them in a way that values can evolve in response to examined practice (Russell 2007). By nature, self-study calls for a variety of theories and multiple qualitative methods. As Samaras and Freese (2009, p. 9) note, "self-study scholars come from various theoretical orientations and conceptually frame their studies accordingly." By doing so, "there is no one way, or correct way, of doing self-study. Rather, how a self-study might be done depends on what is sought to be better understood" (Loughran 2007, p. 15). Throughout both our work together and in the writing of this chapter, in which we have deliberately crossed boarders of language and academic cultures, we have explored perspectives offered by both power and language in an effort to better understand the perplexing politics of self-study methodology.

We recognize that there are any number of ways in which one might frame challenges to and from self-study. Bullock and Madigan Peercy (2018) examined challenges raised from within self-study literature and those raised in the extant literature, concluding in part that there was perhaps not as great a difference in concerns as one might originally think. In examining challenges to and from the self-study, we argue that one must always begin with an acknowledgment of what Segall (2002) called the *reading positions* associated with the endeavor. For example, we might examine questions such as: What categories of research and associated

assumptions are we adopting and discussing in our work as self-study scholars? What frameworks, paradigms, and discourses shape our foundational ideas as teacher educators and as researchers? What are the intellectual and social histories of these ideas? How do our assumptions frame our understanding and insight about teaching, learning, and our identities?

These questions bring to mind Bullough and Pinnegar (2004) discussion of the "four perplexing clusters of problems for self-study," which are the problems of definition, ontology, form, and scholarship (p. 340). We have touched on each of these throughout this chapter via an examination of a research tradition, *la didactique*, that has not been widely explored within most anglophone scholarship although it shares many of the goals of self-study methodology.

In this chapter, we have taken the perspectives of a researcher at once new and experienced to highlight the perplexing politics of challenging self-study. We, as a research community, naturally expect self-study of teaching and teacher education to challenge newcomers, but to what extent do new ideas from other research traditions continue to permeate the corpus of self-study literature? In the years that come, we hope that both novice researchers and experienced researchers from other methodological traditions continue to contribute to self-study methodology. In particular, we challenge both newcomers and the existing community to explore, from first principles, the epistemological, ontological, and axiological assumptions they have both about self-study methodology and about other methods and methodologies they seek to combine within a self-study framework. If self-study methodology is a hybrid methodology, as Bullough and Pinnegar (2001) suggested, then how do researchers from other methodological traditions navigate this hybridity in their own work. Additionally, we strongly encourage researchers who conduct self-study research in languages other than English to make explicit the particular challenges and opportunities that multiple languages offer to self-study. We hope to read more cross-cultural and crosslinguistic self-study research, written in multiple languages and for multiple academies. For those familiar with existing traditions of self-study in English, this will require a willingness to work through the history of the development of the field over the past 30 years with fresh pairs of eyes. For those new to self-study, this will require a willingness to help self-study researchers understand the ways in which other research traditions have grappled with similar ideas, particularly in other languages. In both cases, it is important to resist the temptation to automatically assume that we are either talking about the same issues using different words or approaching ideas in diametrically opposed ways. We hope that this chapter has provided one illuminating possibility: a consideration of the ways in which self-study both challenges and can be challenged.

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Part III

Self-Study and Teaching and Teacher Education for Social Justice

The third part of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* encourages the self-study community to increase its explicit commitment to social justice, embrace a more political stance, and, ultimately, engage in self-studies that result in social action and change. The part begins with chapters that lay the theoretical foundation for research in self-study and teaching and teacher education for social justice. In the second segment of the part, chapters move from analysis of theoretical frameworks and review of the self-studies conducted in the past to illustrations of current self-study research focused on application, social action, and ultimately change. The chapters in this part invite teacher educators to examine how to combat blatant and implicit violations of power and privilege across the globe and focus on the teaching and teacher education of those who are marginalized, invisible, and voiceless.

The Role of Self-Study in Teaching and Teacher Education for Social Justice

16

Monica Taylor and Michael Diamond

Contents

Abstract

Some concerns for inequity and injustice have always been present in self-study, but the blatant violations of power and privilege abound today globally. There is a constant threat to those who are not part of the dominant culture. We continue to grow more and more concerned for the rights of all who are othered: children,

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those of color, women, non-binary people, the LGBTQ community, poor, second language learners, immigrants, non-Christians, and people with disabilities. We recognize that examining oppression through an intersectional lens can magnify the impact of these injustices. We worry about all those who are marginalized, invisible, and voiceless: children and young people in our schools, the teachers who work with them, our school families and communities, our preservice teachers, and ourselves as teacher educators in schools, community colleges, and university settings.

In this overview chapter, we begin by reflecting on how the S-STEP community has examined issues of equity and social justice in teacher education. We describe the ways in which this focus has emerged from the early Castle Conferences, several edited collections, to an extensive volume of articles published in the *Studying Teacher Education* journal. We then discuss the themes that have arisen around issues of social justice within S-STEP with illustrating examples from over 30 years of research. Finally we conclude with a preview of the chapters in the social justice section and the possibilities of self-study research for the future. Our intention for this chapter is to encourage the S-STEP community to increase their explicit commitment to social justice, embrace a more political stance, and ultimately engage in self-studies that result in social action and change.

Keywords

Social justice · Self-study · Equity · Teacher education · Race · Class · Gender · Sexuality · Ability · Language

Introduction

This is one of anger's most important roles; it is a mode of connection, a way for women to find each other and realize their struggles and their frustrations are shared, they are not alone, not crazy. If they are quiet, they will remain isolated. But if they howl with rage, someone else who shares their fury might hear them, might start howling along. (Traister 2018, p. 230)

These movements aren't about anger. We're not angrily saying "Black Lives Matter." We're declaring it. It's a declaration. We want to be seen as robust, full human beings that have anger and have joy. We want to be able to just freely have that joy. Like everybody else does. (Cullors and Burke 2018)

At the time this chapter was written, we were acutely aware of the troubled times in which we were living. Never in our wildest nightmares would we have predicted that in 2019 we would be worrying about the rights of so many marginalized people. Inequity and injustice have always been present in our work in self-study, but the blatant violations of power and privilege abound today globally. There is a constant threat to those who are not part of the dominant culture, to those who are not white, male, heterosexual, middle/upper class, dominant language speaking, Christian, and able-bodied. We continue to grow more and more concerned for the rights of all who

are othered: children, those of color, women, non-binary people, the LGBTQ community, poor, second language learners, immigrants, non-Christians, and people with disabilities. We recognize that an intersectional lens can compound this oppression too. We worry about all those who are marginalized, invisible, and voiceless: children and young people in our schools, the teachers who work with them, our school families and communities, our preservice teachers, and ourselves as teacher educators in schools, community colleges, and university settings.

We react to these times as "robust, full human beings" (Cullors and Burke 2018) with a mixture of emotion, anger, joy, sadness, frustration, and love. Our emotions unite us as they help us to cross the boundaries and borders and move into collective action. As Traister (2018) reminds us, being quiet limits our capacity to transform, and so we need to "howl with rage" (p. 230) to find others who are howling and together devise ways to fight for justice. We want all humans to have the freedom to "have that joy" (Cullors and Burke 2018) and so in our self-study community, we too can come together to fight for social justice.

How can we advocate for, and empower those whose human rights are under attack? How can we ensure that our self-study work of examining how to prepare and develop teachers demonstrates an explicit and transparent commitment to social justice and equity for all? How do we help to push ourselves as self-study researchers to move from talking about these commitments theoretically to taking them up and enacting them in our teacher education practices and research? How do we extend our self-study scholarship in ways that invite agency and activism? How can we impact and transform pedagogy, curriculum, and school structures to be more equitable, to open spaces for and elicit the voices of those who are so often invisible and voiceless, and to use our scholarly platform as a means of partnering with those who are othered and collaboratively working toward change and transformation?

Although not all self-studies revolve around questions of social justice, they potentially could because as Griffith et al. (2004) wrote in their chapter in the last handbook, "A self-study does not require asking questions about social justice, but moral and political issues are swimming just below the surface if one cares, or dares, to look" (p. 656). Picking up on these moral and political issues, from its inception, some members of the Self-Study of Teacher Education Practices (S-STEP) community have used the self-study platform as a means for analyzing and understanding how we address equity and justice in teacher education. Griffiths et al. (2004) explained: "Self-study provides a useful and organic way to address issues of equity and justice. We can use self-study to uncover the ways in which an unjust society is mirrored in our assumptions, teaching practices, and beliefs about the world" (p. 656). With a focus on how we prepare teachers to combat inequity and address the needs of the marginalized and others, we could conduct self-studies in order to become "conscious of our as yet unconscious responses in order to reflect on and reconstruct them" (pp. 656–657). The self-study process provides "a pathway to change" (p. 657) moving away from notions of difference and diversity as "problems" (p. 659).

We recognize that in order for our research to continually strive for social justice, the S-STEP community has to acknowledge that as Griffiths (2003) wrote, "Social justice is a dynamic state of affairs that is good for the common interest where that is

taken to include both the good of each and the good of all, in an acknowledgement that one depends on the other. The good depends on mutual recognition and respect and also on a right distribution of benefits and responsibilities" (p. 54). Working toward social justice requires that individuals are willing and committed to research that serves their own needs as well as the needs of the greater good. This stance involves a reciprocal interdependence that relies on collaboration and a shared sense of purpose, two distinct qualities of the S-STEP community.

Social justice work is challenging, emotionally taxing, and at times risky. There are no easy answers when we open ourselves to examine diversity, difference, equity, and discrimination and more often than not what we discover can "implicate us personally, at least partially, in the injustices we uncover" (Griffiths et al. 2004, p. 656). The riskiness and discomfort of exploring social justice issues may explain why some self-study researchers shy away from this focus and yet, as we demonstrate below, some members of this community have been concerned with inequity since its inception. We only hope that this chapter will provide the impetus for others to join in our fight for justice.

Besides the necessary mutuality of social justice work, conducting self-studies focused on social justice is an ongoing and never fully attainable process. "It is," wrote Griffiths (2003), "dynamic in that it is never–could never–be achieved once and for all. So getting it is a matter of resolving possible tensions about the well being of individuals, of whole societies, of social political groups" (p. 54). Researching for social justice is a utopian endeavor, one that is always under construction and never fully actualized. This is a daunting challenge to face – how do we continue to find the strength and hope to do this work when it is never achieved and never ending? Perhaps it is in communities like S-STEP that we have the collective support to cultivate the courage and commitment to keep working through these issues.

In this chapter, we begin by reflecting on how the S-STEP community has examined issues of equity and social justice in teacher education. We describe the ways in which this focus has emerged from the early Castle Conferences, several edited collections, to an extensive volume of articles published in the *Studying Teacher Education* journal. We then discuss the themes that have arisen around issues of social justice within S-STEP with illustrating examples from over 30 years of research. Finally we conclude with a preview of the chapters in the social justice section and the possibilities of self-study research for the future. Our intention for this chapter is to encourage the S-STEP community to increase their explicit commitment to social justice, embrace a political stance, and ultimately engage in self-studies that result in social action and change.

Part One: The S-STEP Community and Social Justice – Our History

From its inception, there existed a small number of S-STEP members who were committed to examining issues of social justice. Their concerns were not those of the majority nor were their self-studies necessarily positioned as addressing issues of

inequity or social justice. As Griffiths et al. (2006) reflected, "It is possible to say *both* that self-study research is replete with studies related to social justice *and* there is very little self-study of social justice issues" (p. 229). At the first Castle Conference in 1996, there were three self-studies that centered on topics that implicitly fall under the umbrella of social justice. These included one self-study that examined the identity of an Asian teacher educator (Oda 1996), a second that explored the "multicultural" perspectives of teacher educators (Johnson and Allen 1996), and a third that investigated how teacher educators support "special education" teachers (Lomax et al. 1996). These themes were perhaps more diluted than the ways in which we currently think about injustice, and yet they were consistent with those that emerged during the 1990s. In particular we saw interest in singular identity characteristics of teachers and teacher educators and anti-racist and equity-oriented paradigms that fell under the umbrella of "multicultural education" (Banks 1997; Gay 2000; Ladson-Billings and Tate 1995; Sleeter and Grant 1987) and increased concern about the implications of the Individuals with Disabilities Education Act (IDEA 2004) and the ways to support special education teachers (Yell and Shriner 1997). These three self-studies represent an initial and relatively safe exploration of those who are marginalized or othered. There was one additional self-study however that did use the term "social justice" in its title that focused on how bicultural factors influence teacher educators as agents of social justice (Garcia and Litton 1996). This was the first mention of "social justice" in the S-STEP community.

Two years later, in 1998, at the S-STEP Castle Conference, the number of self-studies addressing even the faintest aspects of social justice doubled and their lenses expanded to include issues of gender, feminism, sexuality, immigration, and diversity (Butler et al. 1998; Hamilton 1998; Hamilton and Guilfoyle 1998; Perselli 1998) and teacher education practices supporting "social justice" (Vavrus and Archibald 1998). These self-studies provided teacher educators with opportunities to explore their own experiences of injustice through the tenure process (Hamilton and Guilfoyle 1998), their own immigrant identities as a resource for their teacher education practices around diversity (Butler et al. 1998), sex and gender as personal/political terrains in a junior high school (Perselli 1998), and teacher education practices for diversity and social justice (Hamilton 1998; Vavrus and Archibald 1998).

Taking a look through the proceedings of the S-STEP 2000 Castle Conference, it is apparent that not only did the number of self-studies focused on social justice issues continue to increase, but the studies themselves seemed to narrow and deepen in terms of critical reflection and explicitness. Of the eight self-studies in 2000, Anderson (2000) examined how to incorporate "aboriginal" or what might currently be called indigenous perspectives in teacher education practices, while Brown (2000) confronted the myth of racelessness, and Johnston (2000) considered how students could act as "cultural consultants." Griffiths (2000) and Hamilton (2000) both problematized the challenges of working for social justice and the often uncomfortable and subversive hats that we take on as advocates and change agents. Guidry and Corbett-Whittier (2000) looked at how their teacher education practices could challenge stereotypes and Teemant et al. (2000) investigated how their

teaching could nurture cultural, linguistic, and learning diversity. Finally, Manke (2000) analyzed power dynamics and the ways to understand them.

In response to this heightened examination of social justice within the community, in 2001, a conversation about focusing more explicitly on social justice issues emerged on the S-STEP listserve (Kitchen et al. 2016b). Teacher educators discussed their concerns about inequities and their commitment to teacher education as a means of rebalancing. Opening these conversations was a risky endeavor, and the reception was mixed, with some feeling as if they were being personally attacked and others responding with enthusiasm to the idea of facilitating conversations about "diversity from members living in the borderlands of identity" (p. 2). As so often is the case, many continued to discuss these tensions that had arisen within the community at the 2002 Castle Conference.

Interestingly, even though several self-study researchers emphasized the need to devote more time and attention to social justice issues in 2001, the 2002 Castle Conference only included four papers that revolved around this focus. All of these papers, however, critically investigated issues of power and privilege. Bass (2002) developed a self-study that examined privilege and race. Cockrell et al. (2002) explored the use of theater of the oppressed as a reflective tool for self-study. Johnston expanded her initial self-study on students as cultural consultants (Johnston 2000), collaborating with Johnston et al. (2002). Finally, resilience and resistance in urban teacher education were the focal points for Peterman and Marquez-Zenkov (2002).

The conversations about the centrality of social justice in teacher education and more specifically the S-STEP community continued during the 2002 Castle Conference. As Griffiths et al. (2004) described in their handbook chapter, this conference discussion led to a proposal of a diversity theme for the following conference. "The proposed theme" however "obviously touched an edge" (p. 693) as several in the community questioned how conference themes were decided. Similar to what we have written above, Griffiths et al. (2004) noted how little social justice work was included in the self-study field prior to 2004. Regardless of the limited attention to this in the past, they argued that the very nature of self-study invites reflection of the tenets of social justice. They wrote "the process of self-study contains the respect for humanity that is in accord with social justice" and "the work of social justice involves knowing the self" (p. 655). They wondered why others didn't see these connections and surmised that more than anything else researchers were fearful of critically examining their power and privilege. They asked "How much defensiveness is there protecting new identities and privileged social positions? Are we airing dirty laundry?" (p. 655). They recognized that "We don't always want to look. These are hard questions. Issues related to diversity, difference, equity, discrimination, and injustice have no easy answers and often implicate us personally, at least partially, in the injustice we uncover" (p. 656). But ultimately they wondered, "Can we afford, in teacher education, to be safe?" (p. 656). They saw it as imperative for self-study scholars to reflect on the lack of commitment to social justice of the community and the need for all of us to push out of our comfort zones and probe issues of power and privilege.

Despite some of the dissention and not having an explicit diversity theme, as many as 12 of the papers at the 2004 Castle Conference focused on social justice issues (Fitzgerald et al. 2004). Notions of social justice ranged from focusing on multicultural perspectives (Canning 2004) and teacher identity in a multicultural world (Vavrus 2004) to examining oneself and one's discourse from the lens of racism (Fitzgerald 2004; Spraggins 2004), feminism (Coia and Taylor 2004), gender equity (Seaton 2004), and Marxism (Perselli 2004). Teacher educators studied their own practices within the contexts of urban school reform (Craig 2004) and diverse classroom communities (Heston and East 2004; Tudball 2004). Fitzgerald et al. (2004), in particular, intentionally crafted her self-study to explicitly investigate her own biases in response to the tensions that emerged in the listserv conversations. She came to the realization that as she evaded "facing white privilege" (p. 111) she gave her students permission to do the same. Finally, Griffiths and Poursanidou (2004) and LaBoskey (2004b) both looked very specifically at how they taught about social justice to beginning teachers and how their students in turn took up these stances.

Self-Study and Diversity: Volume 1

Some of the 2004 Castle papers were later developed and published in the first volume of *Self-Study and diversity* (2006), a collection "grounded in the acknowledgement that educators have responsibility to address equity and access issues inherent in teaching" (Tidwell and Fitzgerald 2006, p. xiii). Chapters ranged from addressing diversity in terms of race, ethnicity, gender, disability, and power, as well as broader issues of social justice, multiculturalism, and ways of knowing. As a whole, these self-studies revolved around change in relation to equity, access, and social justice. Many of the authors, however, were still of dominant cultures. They used self-study to examine their positionalities and their approaches to teacher education pedagogy for social justice.

More specifically, this 2006 edited collection was organized into five sections according to self-study methodologies used. Section one focused on the use of the autobiographical method as a means of examining how to address difference. Through an exchange of life narratives and musical histories, Pritchard and Mountain (2006) demonstrated the power of sharing stories as a means of finding connection and affirming diversity. In his self-study of raced and gendered discourse in a classroom of African-American students, Spraggins (2006), an African-American teacher, was able to uncover his own prejudices. In section two, authors used explicit theory to guide their autobiographical process. Taylor and Coia (2006) problematized their authority in their teacher education classes using a feminist lens. As they unpacked their co/autoethnographic process, they begin to notice the authority they share in their collaboration mirrors how authority is reciprocally constructed in their classes. Using Marxism as a theoretical agitation, Perselli (2006) probed her teaching stance, committing to unearthing assumptions and sitting within the unknown. Finally Vavrus (2006) and his preservice teachers engaged in multicultural critical autobiography as a means of disrupting the status quo. Teacher

educators examined how they teach preservice teachers to develop a social justice stance (Freidus 2006; East 2006; Kroll 2006) in section three. The next section included collaborative self-studies of teacher educators problematizing their commitments to social justice (Fitzgerald et al. 2006), their professional development of mathematics teachers who work with students with learning disabilities (Guðjónsdóttir and Kristinsdóttir 2006), and the conflicts and tensions that arise between the objective and subjective nature of teaching when examined through a lens of race, gender, power, and class (Good and Pereira 2006).

Finally in the last section, authors used artifacts and visual representations to explore their self-studies. Using photographs, Griffiths et al. (2006) examined the power dynamics in their research partnership in a university setting. Manke and Allender (2006) explored how artifacts facilitate understandings of diversity. Tidwell et al. (2006), similarly, wrote about how teaching practices and contexts can be unpacked for cultural differences through the creation of nodal moments. Throughout this first edited volume, the complexities of walking one's talk as socially just educators who are negotiating power and privilege came up again and again. Several authors noted how important it was to make themselves vulnerable to inquire about these issues honestly and thoughtfully. Much like the initial stages of any body of work, the collection was the first step or tiptoe for the S-STEP community to begin to explore issues of diversity and inequity. Many of the authors, writing from dominant racial positioning, began by examining their own identities as teacher educators through a singular lens of identity. Others focused on the challenges of preparing teachers for diversity and teaching for social justice while a third group experimented with alternative and creative methodologies. Most of the chapters remained relatively neutral or even apolitical.

Self-Study and Diversity: Volume II

Ten years later, in the 2016 volume, a larger number of international teacher educators addressing diverse populations and issues within education were included. Attention was paid to inviting teacher educators from much more varied contexts beyond the United States such as South Africa, Thailand, India, United Arab Emirates, and Canada. In this volume, there was an increase in inclusion of non-dominant voices from diverse cultures. With this shift, the volume editors also noted a shift "in the diversity discourse from the margins of self-study, and teacher education more broadly, to being one of the important issues of concern to teacher educators" (Kitchen et al. 2016b, p. 1).

This volume included five critical autobiographical self-studies in which marginalized teacher educators explored their own stories of "coming to know themselves and their cultural contexts in order to become effective teacher educators and agents of change" (Kitchen et al. 2016b, p. 5). In particular, Kitchen described his experiences as a queer teacher educator and reflected on how his journey has been inside out (Kitchen 2016). As an indigenous teacher educator, Hodson (2016) recounted his experiences of powwow and time among the Maori as a "powerful process of

decolonization for Aboriginal men" but also an essential lens for preservice teachers (p. 29). Cortez-Castro (2016) narrated the complexities of trying to succeed in the dominant culture as feminist Chicana. Using her vivencias, or lived experiences as testimonio, she provided a model of resilience and courage for socially just teacher educators. Similarly, through participatory action research, Mazurett-Boyle (2016) and Latin@ teachers with whom she worked provided counterstories to disrupt the dominant narratives about English Language Learners. Finally Sowa (2016) explored the complexities of educating preservice teachers in the United Arab Emirates about teaching for social justice within a context that has traditions and customs that restrict equity for all.

Additionally, there are chapters within this volume that examine the challenges of teacher education in and across diverse settings and contexts. Ratnam (2016) described the process of mentoring an Indian colleague to move from a teacher educator to a researcher. Within this complex mentorship, cultural norms and positioning had to be mediated and negotiated. Through what they call aesthetic memory-work, Pillay and Pithouse-Morgan (2016) created a space to problematize their personal and professional connection and separateness. Their collaboration provided them with a new way to frame their work with university educators in the South African context. Nyamupangedengu (2016) constructed a self-study that chronicled her transition from teaching high school genetics for 14 years in Zimbabwe to developing culturally responsive curriculum and pedagogy in the science of genetics course for preservice teachers in multiracial South Africa. Faikhamta (2016), another science teacher educator, focused on his pedagogical content knowledge in the Buddhist context of Thailand. He drew connections between the reflective process of Buddhism and self-study and sees the way each can support one another.

Finally, two chapters in the 2016 collection addressed the complexities of promoting socially just teacher education when the teacher educators and the preservice teachers themselves are part of the dominant culture. In his chapter, Brubaker (2016) illustrated the process of developing a critical thinking course where preservice teachers were invited to investigate their assumptions about classroom discourse, civil rights teaching, and the larger concept of freedom through dialogic inquiry. Meacham and Meacham (2016), two teacher educators, drew from their own othered experiences as an African-American and a Korean, to design and teach disruptive literacy practices for multicultural literature to their mostly white preservice teachers. These practices push their students to move away from dichotomies and extremes and move toward a more nuanced and complicated framework.

Gender, Feminism, and Queer Theory in the Self-Study of Teacher Education Practices

Prior to the release of the above edited collection, with the hopes of a more narrow examination of gender and sexuality, Taylor and Coia (2014a) curated a collection of self-studies. The volume began with a literature review, providing an overview of the emergent themes within the fields of gender, feminism, and queer theory in

the S-STEP research from its beginnings until 2013 (Taylor and Coia 2014b). Some highlights from the literature review included the consideration of gender with an intersectional lens (Brown 2000; Conrad et al. 2010; Khau and Pithouse 2008; Mulholland and Longman 2009; Schulte 2005, 2009; Tamdgidi 2009); gender stereotyping in schools, with preservice teachers, or in university contexts for teacher educators (Brown et al. 2008; Perselli 1998; Weber and Mitchell 2000; Wilcox et al. 2004); and the relationship of gender, power, and agency (Cole and Knowles 2004; Khan 2012; Perselli 2004; Thomas and Beauchamp 2010). A number of the self-studies used a feminist framework to analyze practices and problematize authority in the classroom (Arizona Group 1996, 2000; Coia and Taylor 2004, 2013; Hamilton and Guilfoyle 1998; Kuzmic 2002; Manke 2000; Masinga 2013; McNeil 2011; Sandretto 2009; Taylor and Coia 2006, 2009, 2010; Skerrett 2006). Finally Taylor and Coia (2014b) pointed out that the focus on sexuality and the use of queer theory in teacher education in general has only become more common in the last 15 years. In the S-STEP community, the first self-studies focusing on sexuality began in 1999. For the most part, there were several self-studies that discussed addressing the sexuality of K-12 students and teachers. For example, in their self-study, Mulhern and Martinez (1999) examined confronting homophobia, Heston (2008) reflected on the challenges of addressing sexuality in teacher education, and Brown et al. (2008) described the potential constraints that religion poses on preservice teachers and their acceptance of LGBTQ students. Moving to a focus on teacher educators and their sexuality, Weber and Mitchell (2000) analyzed how dress could conform or oppose gender and sexuality expectations, while Biddulph (2005) used mural making as a means of problematizing his identity as an out gay teacher educator. Additionally several self-study researchers used queer theory as a critical lens for their examination of their teaching practices (Manke 2005; Perselli 2002; Thompson 2006).

Within the volume, several of the chapters focused on "thinking with theory" (Mazzei and Jackson 2012), in particular feminist and queer theories. Strom et al. (2014) explored their process of becoming using rhizomatics through a poststructural feminist lens. In doing so, they were able to disrupt the binaries that often constrain in academia, and they began to examine themselves as more of a collective which opened new ways of thinking about their identities. Continuing to think with theory, Hamilton and Pinnegar (2014) argued that self-study always exists in a zone of inconclusivity. To illustrate this concept, they analyzed their previous self-studies through feminist, positioning, and queer theories. Two chapters, using gendered and feminist lenses, addressed an important but often overlooked issue: the role of emotions in teaching and learning. Using a feminist epistemology of emotions, Forgasz and Clemans (2014) analyzed their teaching practices to demonstrate how important feeling is as a legitimate way of knowing when becoming a teacher. Using a masculine researcher lens, Kuzmic (2014) also explored the epistemological significance of emotions as part of his researcher subjectivity and self-study methodology. He very honestly problematized how his male privilege continued to favor his rationality, dismiss his emotions, and perpetuate the patriarchy. Moving from the patriarchy to the matriarchy, Tidwell et al. (2014) explored how growing up in a matriarchy influenced her notions

of gender in her teaching practice. Incorporating family stories, narratives of early teaching experiences, and her current work as a teacher educator, she presented complex scenarios through a matriarchal lens. Brubaker (2014) also examined his gendered assumptions when he taught a preservice teacher education course on diversity. Acknowledging that most of his students were female and identified as religiously conservative, he described the challenges of democratic practice and maintaining his commitment to diversity. Kitchen (2014) described the usefulness of queer theory as a means of exploring his teacher educator identity anew. Re-examining past self-studies, he was able to illustrate the potential of queer theory as a means of disrupting masculinity and heteronormativity. Applying queer theory, Martin (2014) then deconstructed mythological stories alongside his own elementary teaching narratives to reveal gender norm conformity. He demonstrated how ingrained gender norms are in our schools and society and how difficult it is to combat these norms. Finally, Coia and Taylor (2014) used what they called a "nomadic jamming" to examine the teaching of a course on gender and education. They reflected on how their poststructural feminist beliefs enabled them to embrace the unpredictable and take a stand on fighting for social justice.

Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices

Beyond edited volumes, we realized how important it would be to examine the S-STEP community's journal, *Studying Teacher Education* (*STE*), and articulate how issues of social justice have been taken up there from 2005 to the present. Analyzing journal articles across time helped us to further identify key voices, notice patterns and trends, and set the stage for the salient features that we highlight in the section below.

It is not surprising to note that the first *STE* articles to address issues of diversity and social justice were written by Griffiths and Poursanidou (2005) and Schulte (2005), as their voices were prominent in the first handbook as well. Building upon previous work, Griffiths and Poursanidou (2005) narrated their collaborative self-study on teaching social justice issues to preservice teachers. They argued that social action can only be taken in collaboration with others, even if working together across differences can prove to be challenging. Recognizing her own identity markers in her students, Schulte (2005), in her courageous self-study, found that examining her own white privilege helped her to scaffold these sorts of explorations for her preservice teachers. She realized that to prepare teachers for diversity and multiculturalism they first have to examine their own identities and power. As the first *STE* articles on social action and diversity, these articles laid a critical foundation for the work.

Interestingly, in 2006, an entire issue was focused on "culture as a frame for studying teacher education" (Russell and Loughran 2006) in general terms, but two articles in particular focused on teaching sociocultural perspectives in education (Skerrett 2006) and engaging in cross-cultural dialogic inquiry (Sakamoto and Chan 2006). Intending to improve their teacher education practices, these researchers

approached their self-studies in very different ways. Skerrett (2006) used an intersectional lens to examine how her own gender, race, ethnicity, and class influenced her relationships with her preservice teachers and their interactions together. Her power and authority were questioned by her students because of the intersections of her identity. Sakamoto and Chan (2006) instead offered insight into the potential of cross-cultural dialogue as a means of professional development. As they wrote, "The experience of interacting with foreign cultures shaped perceptions of our childhood experiences as well as our view of our work as teachers" (p. 226). These articles began to demonstrate a more complex view of identity and the challenges of working across cultures.

Continuing to think seriously about how to prepare preservice teachers for diverse populations and to teach critically and for social justice, several important self-studies emerged in the journal with this in mind. Both Johnston-Parsons et al. (2007) and Prado-Olmos et al. (2007) problematized what they could learn alongside their students of color. Focused on preparation for urban classrooms, Ketter and Stoffel (2008) documented a yearlong study within an urban writing classroom with a prospective teacher and identified what was learned in teacher education that proved beneficial. Skerrett (2008), on the other hand, examined her own biography to help her consider experiences that would have better prepared her for urban teaching. She suggested expanding coursework in the historical, political, and sociocultural influences on urban education and in designing culturally responsive curricula. She also recommended restructuring field experiences to offer richer classroom-based learning opportunities for preservice teachers and extending fieldwork into urban communities. Acknowledging as others have that preservice teachers do not represent the same diversity that they see in the classroom, White (2009) investigated the use of her preservice teachers' emotions as a means of critically engaging with diversity. Bates and Rosaen (2010) faced a different dilemma in the field. They examined how their preservice teachers learned about diversity within suburban classrooms. Lee (2011) too focused on his clinical supervision of student teachers and the extent to which he addressed social justice during observations. Aware of the importance of studying graduates teaching in high-needs urban classrooms and the impact of teaching them about socially just practices, LaBoskey (2012) sought to transform her teaching practices based on what she discovered. Most insightful was her analysis that, "Most transformative were revelations that my unconscious uncertainties about working with extreme challenges had placed limitations on these teachers' abilities in this area and that I had been giving mixed messages about the role of joy in the elementary curriculum" (p. 227). Finally, Capitelli (2015) conducted a self-study exploring her facilitation of a teacher inquiry group for novice teachers of English Language Learners (ELLs). She recognized the value of an inquiry group as a space for teachers to collaboratively examine and improve teaching practices for ELLs and recommended facilitating similar types of groups for teachers in diverse contexts. As we looked through these articles, we were struck with how S-STEP researchers expanded their contexts of social justice work to include their teacher education courses, preservice teachers' clinical experiences, supervision, and observation of student teachers, graduates' teaching, as well as teacher inquiry groups.

Another important theme that emerged in the journal around addressing issues of social justice was the use of self-study and especially collaborative self-study to examine the identities and practices of teacher educators through a variety of different lenses. Bair et al. (2010), for example, used a self-study methodology to explore their own emotions and how these emotions came into play when differences existed between faculty and students in terms of race, gender, and sexuality. Conrad et al. (2010) examined how their intersectional identities as Black professors impacted their educational philosophy and student-centered teaching in a white rural community. Moving from racial and ethnic identities to socioeconomic status, Cutri et al. (2011) narrated a thoughtful self-study that identified their funds of knowledge from experiences of poverty and how these funds of knowledge were useful as they moved into academic positions. Two collaborative self-studies were focused on cross-cultural reflective dialogue and the insights gained when teacher educators shared how their different cultural perspectives influenced their pedagogy (Hu and Smith 2011; Makaiau and Freese 2013). Philip (2013) used a method of self-interviewing to understand the nuances, complexities, and tensions in the purposes of teaching social foundations to preservice teachers. Aware of the intercultural misunderstandings that can arise, Hu et al. (2016) shared the challenges a Chinese doctoral student and a Dutch supervisor faced working together. Finally, several researchers conducted collaborative self-studies focused on their own teaching dispositions (Pennington et al. 2012), their culturally responsive pedagogy (Han et al. 2014), and also the ways in which teacher/researchers could deterritorialize neoliberal thought and practice using rhizomatics (Strom and Martin 2013).

More recently in 2015, LaBoskey guest edited an entire issue focused on self-study for and by novice elementary classroom teachers with social justice aims and the implications for teacher education. The issue was unique in that all six articles described research situated within the context of the elementary credentialed and Master's degree program at Mills College, providing a multilayered lens of perspectives from diverse researchers "with varying intentions, time frames, and levels of focus" (p. 97). Reading this issue as a collection offered valuable insights into the ways that socially just reflective practice and self-study were taken up by classroom teachers. Additionally, the issue was special in that four out of the six pieces were written by classroom teachers who explored authentic burning questions around challenges to which many teachers could relate and from which they could benefit and gain new insights. For example, framed as a social justice issue, Miller (2015) examined how to increase and transform her third grade students' attitudes about reading through the use of choice and differentiated reading groups. Similarly, Byrd (2015) explored how what his second graders' attitudes and orientations were about reading. Jones (2015), concerned that she was perpetuating a pedagogy of poverty, investigated the use of a new pedagogical structure called Academic Choice, which invited her kindergarten students to take more ownership of their mathematics work. Offering an analytical response to these self-studies, Hamilton and Pinnegar (2015) identified the challenges of this methodology as well as how self-study supports the work of teachers and teacher educators in urban settings. Adding a third layer to the issue, LaBoskey and Richert (2015) shared a self-study that demonstrated how

studying program graduates can help to transform socially just teacher education practices for urban schools and also how non-teacher educators can offer insights into the preparation of candidates and the nurturing of their own inquiry stance. As the last article, Bauman (2015), a classroom teacher and Mills College graduate, explored gun play in her suburban kindergarten classroom. This issue was significant in that it placed both socially just teacher education and teaching for social justice front and center and by including a variety of perspectives about the work, it offered many access points and insights for teacher educators and teachers alike. LaBoskey (2015) curated an issue that illustrated how committing to social justice teaching must be taken up by teacher educators and classroom teachers together in a reciprocal effort that resulted in support and also insights for transformation.

Exploring the most recent issues published between 2015 and 2018, we are excited to note an increase in self-studies published in the journal that address social justice issues through critical theoretically rich lenses. In particular, the articles described here all center around race, power, and privilege. Ragoonaden (2015) combined critical pedagogy and self-study in order to examine praxis-oriented teacher education in an urban school. Through investigating her personal experiences and her professional practice, she found herself confronting tensions that emerged through her own power and privilege and the realization of otherness and oppression. Smith with her critical friends, Smith et al. (2016), composed an autoethnographic self-study that centered around how her background as a Black immigrant educator and multilingual communicator affected her multicultural teacher education practice with predominantly white monolingual preservice teachers. Approaching the concern of having predominantly white preservice teachers who are being prepared to teach diverse populations, Barnes (2015) used critical whiteness studies as an analytical lens for the data she collected in a community inquiry project. The conclusions from her self-study cautioned teacher educators "not to create community-based projects that reify deficit or stereotypical beliefs about others" (p. 13). Soslau and Bell (2018) developed a collaborative self-study which explored how they, as white teacher educators, addressed the challenges that emerged for their white teacher candidates in the field. Finally, McCarthy (2018) designed a self-study which provided a vehicle to model critical self-inquiry for his preservice teachers. His conclusion was rather than having a goal of transforming students' beliefs, instead he should focus on inviting students to engage in critical inquiry alongside him. These self-studies represented a more transparent, explicit, and honest examination of power and privilege in teacher education and the potential of this criticality leading to transformation.

Part Two: What Do We Know Already About Self-Study and Social Justice?

As we examined a sampling of the historical trajectory of social justice within the S-STEP community, we were encouraged to see the momentum that it has gained. In this next section, we highlight some of the salient features that we believe are

important to emphasize and consider as we move forward in adopting a more transparent and explicit to social justice within the S-STEP community. These criteria have the potential to move us from a neutral and more simplistic and even privileged stance, to one that is critical, honest, and more nuanced. We are encouraged by the fact that these features emerged when we examined a variety of self-studies from 1996 to the present focused on issues of inequity and social justice drawn from conference proceedings, the first handbook, the volumes described above, and the STE journal. Although the S-STEP community has much room for growth, we believe that the seeds for social justice activism are present and can provide a foundation for this difficult and important work. In particular, to promote social justice through self-study, we need to embrace intersectional identities, construct counter-narratives to expand ways of knowing, recognize that neutrality is complicity, and, finally, encourage self-studies that lead to action. As we continue to expand the social justice scholarship of S-STEP, we ask the community to consider these characteristics and interpret and apply them to research in individual and unique ways.

Embracing Intersectional Identities

> Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects. It's not simply that there's a race problem here, a gender problem here, and a class or LBGTQ problem there. Many times that framework erases what happens to people who are subject to all of these things. (Crenshaw 2017)

Crenshaw (1989) defines intersectionality as a lens that acknowledges the overlap of various social identities such as race, gender, sexuality, and class and the ways in which power emerges and intersects from these social identities to produce systemic oppression. Although the term "intersectional" was not explicitly used within the S-STEP community, from as early as 1998, some self-study researchers have presented their identities through an intersectional lens (Hamilton 1998; Perselli 1998; Vavrus and Archibald 1998). At the 2000 Castle Conference, Johnston examined the process of inviting preservice teachers to act as "cultural consultants" in her initial teacher education courses. Later in 2004 in a co-authored chapter, in her own voice, she described her students "as different in many ways. Most were African American but also we had Asian American and Hispanic students. They varied in age (21-45), background, family structures, religion, gender (although only two were men)..." (Griffiths et al., p. 665).

For many self-study researchers, there was interest in exploring the influence of their own intersectional identities on their teaching. For example, in the self-study that she described in a co-authored handbook chapter, Bass (Griffiths et al. 2004) examined the challenges of a white middle-class, Jewish woman teaching primarily African-American and Latino working-class students. She problematized that many of the injustices her students faced stemmed from their diversity of "color, culture, religion, gender and poverty...." (p. 688). She worried about the ways to both honor

and promote her students' voices as well as provide them with the necessary academic knowledge and skills to be successful in the academy. In her second self-study, she constructed a critical autoethnography where she reflected on her short memory pieces using "filters of race, class, gender, privilege, religion, sexual orientation, and differing ability" (p. 691).

Taking up some of these calls to action, Skerrett (2006) used her self-study to explicitly address how her own intersectional identity of race, ethnicity, gender, age, and social class, and the personal and professional experiences she had because of this complex identity influenced her relationships with her students. She concluded that some of her initial concerns about her race, gender, and social class negatively influenced some students' perceptions of her teaching competence and position of authority in the classroom. Vavrus (2006), in his study of teacher identity formation in a multicultural world, concluded that requiring preservice teachers to explore their ethnic and racial identity formations was not enough. Reflecting on his findings, he decided to add several additional identity topics in order to provide more space for students to consider their intersectional identities. These new assignments asked preservice teachers to explore their language, cultural identity, gender and sexuality identification, religious and spiritual identity, and socioeconomic class status. McNeil (2011), combining critical race theory and poststructural feminism, developed an intersectional theoretical lens to examine how her presence as an African-Canadian teacher educator disrupted the white space of the academy and created tensions for her white preservice teachers. For her, theory was counter-discursive and could be used in "charting a more productive, harmonious, equitable, responsive and interactive learning context in university classrooms" (p. 141). She argued that faculty play a particularly important role in breaking down institutional, racial, and cultural barriers between students and faculty of color. More recently, Cortez-Castro (2016) explicitly described her researcher perspective: "As a feminist Chicana, I understand my world through the intersectionality of race, gender, sex, place, and class, which occur simultaneously in my life and have shaped my identity/ies" (p. 40).

The intersectional lens offers a much more nuanced way of thinking about our teacher identity, the identities of our preservice teachers, and the interplay of identities on our pedagogy and practices. An intersectional framework allows researchers to acknowledge the complexities of identities, where we may feel oppressed, for example, as a person a color but may benefit from our male privilege. Adopting intersectionality helps the self-study researcher to recognize how power and privilege collide and intersect to produce systemic oppression and to potentially discover vehicles to transform or change the dominant discourse or narratives.

Constructing Counter-Narratives to Expand Ways of Knowing

> Together, in our cramped apartment on the South Side of Chicago, they helped me see the value in our story, in my story, in the larger story of our country. Even when it's not pretty or perfect. Even when it's more real than you want it to be. Your story is what you have, what you will always have. It is something to own. (Obama 2018, p. x)

Throughout the self-study research on social justice, we found examples of counter-narratives or what Griffiths (2000) calls "little stories" which talk back to the narratives that perpetuate the status quo and reinforce the dominant discourse about education. Counter-narratives or little stories that address race, ethnicity, social class, language, ability, gender, and sexuality can provide alternative truths that show how "the grand narratives of social justice can be disrupted, queered, deepened, given a fine grain and reshaped" (Griffiths et al. 2004, p. 685). These stories help to highlight the tensions of power, the awareness of multiple perspective and ideas, and the possibility of voice. Counter-narratives or little stories can be told through a variety of ways of knowing and do not need to adhere to the conventions of the academy. As Vavrus (2006) wrote, "personal narratives explain social phenomena" (p. 92). This can be particularly beneficial when there are a variety of different narratives that include multiple points of view or perspectives. But just telling our stories is not enough – we need to make sense of our identities, assumptions, and dispositions (Schulte 2004, p. 720). As we read through the self-studies focused on social justice, we were moved by the many diverse and unique narratives that they included; our own personal stories and life histories; the narratives of our students, preservice and in-service teachers, and the families and communities in which they work; and especially those whose voices are so often silenced or invisible.

Counter-narratives and/or little stories narrated by those who are marginalized often invite and necessitate alternative ways of knowing. In their chapter, Pritchard and Mountain (2006) presented their self-study through a script that documented their performance. The script combined personal stories, hip-hop lyrics, folk songs, and poetry. For them, "a performance event, one where art, humanity, diversity, and identity were the frame, was a more appropriate medium than a traditional paper" (p. 1). They wanted their chapter "to be about the personal and situational intersecting with the professional so that a multitude of possibilities for effective and transformative teaching result" (p. 1). Their alternative format allowed them to tell their stories "in the truest ways" and provided them with the confidence "to approach teaching in ways that are counter to the prevailing pedagogical fundamentalism" (p. 17).

Similarly, Cortez-Castro (2016) as a woman of color, a Mexicana, incorporated testimonios or "first person accounts . . . of simple everyday moments in life" into her self-study as a means of sharing her vivencias, or lived experiences and disrupting her "way of knowing" (p. 39). She crafted a testimonio to, as she wrote, "share snapshots of my story straddling between multiple worlds as a Mexican-American woman, a mother of four, wife, teacher educator, daughter, and sister" (pp. 39–40). She reflected, "Although we each have a different story to share, my intention is to make my counter-story public to both disrupt silence and to provide an avenue to learn from each other's life stories" (p. 39). By inviting others to read her testimonios and witness her vulnerabilities and struggles, Cortez-Castro hoped to encourage other women of color to find their own means and reflective process to strengthen their voices.

Using several alternative ways of knowing, in their chapter, Pillay and Pithouse-Morgan (2016) shared "a poetic re-presentation of workshop participants' memory stories" and then reflected on their emerging understandings through aesthetic memory-work. They described aesthetic memory-work as an arts-based research approach that invites an analysis of memories of artifacts from the past about aesthetic experiences. Moving into another way of knowing, sharing these artifact memories led them to construct found research poems. Having this collective aesthetic experience led them to conclude that "connecting to our selves and to each other through aesthetic memory-work has created spaces for problematising established forms of separateness and for moments of acknowledging entangled connectedness" (p. 134). This was particularly important in the context of South Africa, "which carries a destructive legacy of omnipresent disconnection and fragmentation" (p. 121).

The self-study methodology naturally invites researchers to explore counter-narratives and alternative ways of knowing, for it centers around blending the personal and the professional. Within the context of addressing social justice issues, opening up and expanding spaces to include diverse voices, perspectives, and narratives that disrupt and challenge the status quo is paramount. Inviting multiple truths more honestly represents the ways in which one's story is partial, dynamic, and always under construction and also highlights the possibilities of change and transformation.

Neutrality Is Complicity in Teacher Education

> Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral. (Freire 1995, p. 122)

Too often the narratives in schools and universities are that educators need to remain neutral that they should not be political with their students and preservice teachers. As Vavrus (2006) wrote, "I find that teachers generally presume a politically neutral identity that is underscored by the belief that they treat all students equally" (p. 89). Yet this recommendation naively disregards the ways in which injustice and inequity are normalized in schools and even teacher education programs. More often than not teachers and even preservice teachers have little idea about the ways in which they themselves perpetuate these inequities. Brown (2004) furthered, "It is apparent that the normalization of inequity renders the dynamics of race and social class invisible to those who are privileged and not faced on a daily basis with the injustices of inequity, or not provided with an education that fosters an understanding of our collective history" (p. 564). We would extend this statement to include the intersectional dynamics of race, class, gender, sexuality, language, and ability.

Our responsibilities as teacher educators are political in that a substantial amount of work needs to be done to expose preservice teachers, and especially those who are privileged, so that they can resist the normalized unjust teaching practices that

operate on individual and institutional levels. In fact one ongoing challenge for this work is that most teacher educators are white and privileged (Kroll 2006) and the majority of teacher candidates are as well (Ladson-Billings 2001; Perry et al. 2013). With this in mind, we must very consciously guide preservice teachers to see that being neutral is complicity with an oppressive system that continues to reproduce the status quo. We hope instead to heighten the consciousness of our students regarding the complex realities they will face in their quest "to make a difference" (Freidus 2006, p. 115). What does liberatory teacher education look like? How do we explore and strengthen the political stance of our teacher education practices? Within S-STEP, there are already numerous examples of self-studies that seek to improve pedagogy focused on consciousness raising. We provide a few exemplars below to illustrate why this salient feature is important within teaching for social justice.

In Iceland, Guðjónsdóttir and Kristinsdóttir (2006) designed a self-study to explore how to best prepare special educators to teach mathematics to children with learning disabilities. They initiated the study well aware that "students with learning disabilities (LD) in mathematics are highly likely to experience narrowly defined learning opportunities" and "while teachers accept that able students can find their own way of solving problems, they believe that this is too difficult for slower learners" (p. 199). Concerned that there is often a divide between special education and mathematics education, they sought to find ways that they could scaffold teaching that were liberatory and not deficit focused. Using cognitively guided instruction as a framework, teachers were asked to find two or three students, develop problems for them, and then analyze their way of thinking as they solved the problems. More often than not, the teachers struggled to ask children clarifying questions to understand their thinking. Instead they were more comfortable explaining how to solve the problem. The challenge became how to support teachers in what Freire (1995) would call "problem posing pedagogy" where they actively listen to and appreciate the ways in which children are thinking about mathematics. Although they did not explicitly call their self-study political, Guðjónsdóttir and Kristinsdóttir (2006) were asking their teachers to develop counter-hegemonic practices that disrupted the ways in which children with learning disabilities are positioned in mathematics.

Another example of teacher education content that challenges the hegemony is Kitchen and Bellini's self-study on a LGBT workshop they facilitated. Recognizing that LGBT students continue to experience high levels of homophobia and bullying in schools and there is limited LGBT inclusive curriculum in teacher education (Macgillivray and Jennings 2008), Kitchen and Bellini (2012) conducted a self-study to better understand how the workshop they developed and facilitated helped their preservice teachers become aware of the significant challenges faced by LGBT students in schools. Their own collaborative letter writing provided a means of reflection on the process of teaching the workshop as well as a consideration for the personal experiences that led them to teach about LGBT issues. As they wrote, "We realized that our personal experiences led us to engage in the political act of addressing an important social issue" (p. 215). Interestingly their approach to this work, however, was not overtly confrontational or ideological. Instead they focused

on professional ethics and potential strategies to implement in the preservice teachers' practice. Kitchen, in the journal entry that he shared, reflected: "So are we political? We do not impose our ideology on teacher candidates. We do not force feed them unpalatable theory, even though it has informed our understandings. At the same time, politics (like teaching) is the art of the possible" (p. 217). Insightly Kitchen and Bellini demonstrated that imposing our political beliefs on our students does not in fact empower them. Our job is to offer them new ways of knowing and thinking that open potential avenues for change.

Similarly, Arce (2013), as an educator of social studies education, described her self-study where she examined how she inspired, developed, and raised the social consciousness of her Spanish-speaking bilingual teacher education students without proselytizing. She specifically asked, "To what degree could this one course, offered bilingually, provide ample guidance for students to apply teaching approaches that counter the traditional Euro-centered social studies curriculum used in California?" (p. 237). To do this, she integrated a number of student-empowering activities that allowed her and her students to contest hegemonic ideology within schools. Constructing a collective learning community with her bilingual students provided the necessary safe space for all involved, including her as the teacher educator. By modeling and experiencing liberatory teaching, Arce's students were able to imagine the possibilities of challenging "multiple layers of hegemony in educational settings that perpetuate social, cultural, and linguistic inequities" (p. 249).

Teaching for social justice requires that we acknowledge the political nature of our work. Neutrality is simply not acceptable as it reinforces the status quo and the kinds of oppressive systems that are in place institutionally. The examples above demonstrate the complexities of developing teacher education practices that raise consciousness but do not necessarily preach or impose beliefs on our preservice and in-service teachers. Liberatory practices necessitate co-construction and classroom environments and activities that open dialogue and invite new strategies and ways of knowing to emerge. As LaBoskey (2009) wrote, "...there is great compatibility between self-study methodology and social justice teacher education, but the connection is not automatic. . . .. For the methodology of self-study to truly serve as a social justice education, we must 'name it to claim it'" (p. 81).

Encouraging Self-Studies That Lead to Action

> ...this is research which is underpinned by a concern for social justice. So it was important in all the studies to respect and value individual selves, to seek out diversity through partnership and consultation, and to aim to make a difference through individual and collective actions (Griffiths 2003). (Griffiths et al. 2009)

As we read through the self-studies on teaching for social justice, we felt inspired at the commitment and care our S-STEP colleagues have for their preservice and in-service teachers and the students, families, and communities to which they teach. So many of the ways in which social justice was conceptualized centered around

significant social issues. How do we ensure that the work we are doing does not take place in a vacuum, tucked away in the ivory tower of the academy? How do we position our work so that there is influence, impact, or even transformation? What does it mean to be agents of change or participate in collective agency? As these questions emerged for us, we were heartened to find that some of the self-studies explicitly centered around social action. We believe that this focus on social action is very much a means of being what LaBoskey (2004b) called "improvement-aimed." Teacher educators committed to teaching for social justice ultimately hope to prepare and nurture teachers who are equipped to critically examine the world, problematize the institutions that maintain social inequities, and eventually transform them. Below we share two exemplars of self-studies that very deliberately lead to social action and transformation. We hope that these exemplars, along with many of the chapters in this section, will inspire others to engage in self-studies that lead to social action.

Mitchell et al. (2009) described in detail their self-study exploring the use of photography albums with South African teachers as a means of creating social action texts about the impact of HIV and AIDS. They noted that although the general consensus is that education is the key to sustainably fighting the spread of HIV and effects of AIDs, little to no attention had been paid to preparing teachers to do this work with youth. They believed that using photography would bring "things to light in both personal and public ways and to offer multiple theoretical and practical perspectives to social import" (p. 119). Once the photo albums were composed, they asked the teachers to share them as a performance. This was a crucial move from acknowledging a social issue to beginning to think about ways to make change. Mitchell et al. (2009) reflected, "Presenting the album is a crucial step in articulating problems and imagining change. Indeed, our contention is that the very act of looking at the performance produces change" (p. 129). They pointed out that real change on the ground cannot stem from top-down initiatives, but rather teachers and students themselves need opportunities to grapple with injustices in their local contexts and generate their own possibilities for action.

Within a university context, De Los Rios and Souto-Manning (2015) co-constructed and documented their experiences as Chicana/Latina teacher educators in predominantly white institutions of teacher education. They explained that they used testimonio "to dialogically explore together how the teachings of Freire have influenced our lives as Latinas from adolescence to graduate school, as former school teachers in urban and rural contexts, and presently as engaged scholars and teacher educators" (p. 273). They developed "testimonios co-creado" as a way of blending their stories and voices. In particular, they looked at how their use of Freirean-inspired culture circles enabled them to find literacies of power within the contexts of the grassroots communities with which they work and the preservice and in-service teacher communities with which they nurture. "If we are to change the current landscape that (over)privileges Whiteness in teacher education," De Los Rios and Souto-Manning (2015) wrote, "Teacher educators must stop resisting change or engaging in what we call 'pretense pedagogy'" (p. 272).

We conclude this section with the strong call to arms with which De Los Rios and Souto-Manning (2015) ended their article, one that we think is a call to arms for all

those committed to teaching for social justice in the S-STEP community as well. They urged, "Let us work together to envision possibilities for engaging in problematization and critical transformation in teacher education and, most importantly, in teacher educating. Let us envision possibilities for a critical pedagogy of teacher education. Freire's work offers us a powerful example of the possibilities that lie ahead" (p. 289). Many of the authors in this social justice section have taken this call seriously and have focused their self-studies on urgent injustices that need immediate and sometimes risky attention. Next we will explain the order of the chapters in the section and introduce their authors.

Part Three: Self-Study and Teaching and Teacher Education for Social Justice

The chapters in this section have been organized into two parts. We begin the section with four chapters that lay the theoretical foundation for the research in self-study and teaching and teacher education for social justice. ▸ Chap. 17, "Preparing Teachers to Teach for Social Justice," written by Sowa and Schmidt, provides a rich and detailed literature review of the self-studies that have been conducted focused on teaching and teacher education for social justice. For the chapter, they analyzed self-study articles from 2000 to 2017 that examine social justice education in teacher education coursework and preparatory programs. They describe two key themes that emerged from their analysis: mirrors and windows. Self-studies that act as mirrors examine the researchers' identities, their work as teachers and researchers, and their use of self-study to examine and improve their social justice teaching. Self-studies as windows, on the other hand, focus on systemic change in teacher education programs and the diverse contextual variables that influence their work as teacher educators. They conclude the chapter by offering future recommendations for self-study research on teaching for social justice.

Taylor and Coia, in ▸ Chap. 18, "Co/autoethnography as a Feminist Methodology," provide a retrospective analysis on their co/autoethnography research over the past 17 years. In particular, they highlight how their self-study methodology has taken up and enacted feminist principles through the illustration of salient features of co/autoethnography. Their chapter begins with some history of how co/autoethnography emerged for them within the context of self-study and then offers a methodological definition with descriptions of key tenets and illustrative examples from their extensive work. These feminist tenets include making meaning when identities are fluid, dynamic, and under construction; identities are dialogical; a focus on the everydayness; co/autoethnography invites our whole selves; and drawing on aesthetic experiences. Finally, they too note the increased interest in social justice in the S-STEP community, but as others have written they do not think it is enough. They offer a call to action, encouraging more self-study research that goes beyond improving teaching to preparing teachers to take collective action and insist on change.

In ► Chap. 19, "LGBTQ Themes in the Self-Study of Teacher Educators," Martin and Kitchen recognize the continued homophobia and transphobia that are deeply embedded in society and the dire need for teacher educators to alter the conceptualizations of gender and sexuality that currently exist in schools. Using queer theory as a theoretical framework, this chapter richly reviews the literature of self-study of teaching and teacher education and how it has addressed LGBTQ themes. They discuss the following themes present in the S-STEP literature: queering teacher educator identities, queering pedagogical practice, and queering classrooms and curriculum. With a relatively limited amount of attention paid to LGBTQ themes in self-study, this important chapter offers teacher educators insights into how anti-homophobic and anti-transphobic practices can be incorporated into their future curriculum and research.

Óskarsdóttir, Guðjónsdóttir, and Tidwell address the challenge of meeting the growing needs of students with inclusive settings in ► Chap. 20, "Inclusive Teacher Education Pedagogy," an important and often overlooked theme in S-STEP. Inclusion rests upon the principle that every learner should have equitable access to education in schools that are organized in the spirit of universal design. These are difficult entities to negotiate and most of the work of designing inclusive practices in schools falls to teachers. Specifically, they define inclusion and offer an analysis of how teacher educators have used self-study to prepare preservice teachers to work in inclusive educational settings. A recent example of self-study research on inclusive practices is shared as a means of demonstrating new understandings of inclusion and inviting other self-study researchers to take up these new conceptualizations of inclusion for future research.

In the second part of the section on self-study and teaching and teacher education for social justice, the chapters move from an analysis of theoretical frameworks and a review of the self-studies conducted in the past to illustrations of current self-study research that are focused on application, social action, and ultimately change. The second part begins with ► Chap. 21, "A Rhizomatic Self-Study: Aiming at Social Justice in a Conflictual Environment," where Barak, Tuval, and Turniansky examine the use of rhizomatic self-study in the context of the conflictual and contradictory environment of Israel. What does teacher education that promotes a social conscience look like in a context that so often is positioned as a binary? How do teacher educators pay attention to minor and unheard voices and open windows to understand multidimensional and unpredictable environments? This chapter demonstrates how a rhizomatic self-study invites a more egalitarian discourse between diverse cultures, moving beyond cultural diversity toward fairness and a socially just environment.

Allison and Ramirez, in ► Chap. 22, "Employing Self-Study Research to Confront Childhood Sexual Abuse and Its Consequences for Self, Others, and Communities," discuss the difficult and much neglected theme of how self-study research can be used to demystify the taboo of childhood sexual abuse (CSA), as well as other forms of exploitation and abuse. They describe their own experiences of teaching about CSA in their teacher preparation programs and their reflections about the process. A strong feature of their chapter is the skillful ways in which they

demonstrate the tenets of social justice and advocacy that inform their teaching about CSA. They point out how CSA has historically been silenced despite the destructive repercussions of CSA for individuals, families, and communities across all socio-economic backgrounds, religions, races, and cultures. Their chapter reminds teacher educators of the urgency of preparing teachers to advocate for students who have experienced CSA or other trauma.

Continuing the theme of urgent social action, in ▶ Chap. 23, "Participatory Visual Methodologies in Self-Study for Social Justice Teaching," Mitchell, Moletsane, MacEntee, and de Lange describe the work of teachers in rural areas of sub-Saharan Africa who are using participatory visual methodologies like participatory video, cellphilming, and photovoice to examine and address a lack of social services in schools and communities. They note so profoundly, "some of the least resourced communities in terms of teacher support in South Africa are the places where teachers (and the school itself) are in the best position to make a difference in the community." These participatory visual methodologies help teachers and teacher educators to see and make visible key issues and also offer platforms for reflection and engagement. In this chapter, they share four case studies of work with preservice and in-service teachers and illustrate how the visual can be used to initiate a "starting with ourselves" approach for future socially just self-study.

▶ Chap. 24, "Theater of the Oppressed for Social Justice Teacher Education," written by Bhukhanwala with Dean, investigates the challenges of designing preservice teacher education practices based on Boal's Theatre of the Oppressed (TO). They begin with a literature review of self-studies that are focused on socially just teacher education as well as those exploring the use of arts-based approaches for social justice. They continue by presenting several examples of their own self-studies on using TO practices in student teaching seminars and how the experience of TO led to insights about diversity, power dynamics, and cultural frames of reference. Finally they share the challenges of incorporating TO in teacher education and the potential future self-study research that could be conducted on TO.

Finally, in ▶ Chap. 25, "Engaging My Whole Self in Learning to Teach for Social Justice," Hannon crafts a self-study using an intersectional approach that investigates how being a black, middle-class, female educator and parent of a child with a disability impacts her personal and professional learning as a teacher educator. Providing a multi-textual narrative, she intersperses vignettes of teaching moments that show how her experiences as a parent influenced her work as teacher and teacher educator. Working with students with disabilities and being a mother of a child with autism led her to acknowledge the foundational teaching dispositions that undergird her. These are being person-centered, strength-based, flexible, and reflexive. Her chapter helps teacher educators to consider how traditional teaching often marginalizes and disregards the cultural capital of students and families of color, especially those with disabilities.

These are troubled time in which we are living, where the human rights of so many are being questioned and potentially put at risk. In S-STEP, since its inception, there has always been some concern about inequity and injustice in

schools, communities, society, and even the global world but now more than ever it is imperative that our work as teacher educators deliberately and explicitly prepare teachers to listen to those who are marginalized, advocate for their rights and needs, and disrupt the oppressive systems that maintain the status quo. Our self-study methodology naturally lends itself to the work of examining and dismantling injustice and yet for the most past this community as a whole has shied away from committing to this endeavor. These troubled times should serve as the catalyst for S-STEP to move from tentatively and implicitly addressing issues of social justice to collectively recognizing and acknowledging the potential of what can be done as a community. We need to let go of the more naïve, simplistic, and even privileged lens of neutrality and instead take on a stance that is highly critical, honest, nuanced, and above all action oriented. We recognize that this social justice work is complex, difficult, risky, and daunting but together we can overcome our apprehension and fight for change. The chapters in this section have a variety of purposes for the S-STEP community: to provide a mirror to examine how we have addressed social justice in the past, to offer action-oriented examples of self-studies that could inspire future research and advocacy, and finally to invite the community to radically imagine, enact the possible, and use self-study to dismantle the systems that perpetuate injustice. We need to start howling with rage collectively in solidarity with those whose howl may not be heard.

Cross-References

▶ A Rhizomatic Self-Study: Aiming at Social Justice in a Conflictual Environment
▶ Co/autoethnography as a Feminist Methodology
▶ Employing Self-study Research to Confront Childhood Sexual Abuse and Its Consequences for Self, Others, and Communities
▶ Engaging My Whole Self in Learning to Teach for Social Justice
▶ Inclusive Teacher Education Pedagogy
▶ LGBTQ Themes in the Self-Study of Teacher Educators
▶ Participatory Visual Methodologies in Self-Study for Social Justice Teaching
▶ Preparing Teachers to Teach for Social Justice
▶ Theater of the Oppressed for Social Justice Teacher Education

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Preparing Teachers to Teach for Social Justice

Mirrors and Windows

17

Patience A. Sowa and Cynthia Schmidt

Contents

Abstract

This chapter focuses solely on self-study research that intentionally examines teaching and teacher education through the lens of social justice. Our research questions center on approaches self-study researchers use to implement a social justice education in their courses and teacher education programs. We define social justice teacher education and describe the criteria used for selecting research articles from 2002 to 2017 that met the criteria. We describe our methodology and identify two broad themes that resulted from our analysis of the research articles, i.e., mirrors and windows. The mirror represents self-studies which focus on the identities of the authors, their work as teachers, their roles as

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researchers, and their use of self-study to reflect upon and improve their teaching. The window denotes self-studies which describe the process of implementing systemic change in teacher education programs and the contextual factors which affect the work of teacher educators. Research articles are further described as they relate to the two themes. We conclude with recommendations for future self-study research in teacher education for social justice.

Introduction

Teacher educators and educational researchers have long emphasized the need for teacher education programs to ground themselves in principles of social justice to facilitate teacher candidates' acquisition of skills and dispositions needed to teach diverse and marginalized children, communities, families, and social groups. These advocates call for programs which do more than simply mention or celebrate diversity among people. Principles of social justice, they stress, should permeate teacher education programs both in policy and in practice (Cochran-Smith 2004, 2010; Zeichner 2011). Researchers emphasize the need for teacher preparation courses to confront issues of race, class, sexuality, ability, gender, transgender, ethnicity, and language, so preservice teachers learn to recognize the structural inequities in society and address principles of social justice in their teaching (McDonald 2005; McDonald and Zeichner 2009). Social justice is frequently discussed as a tenet of the self-study of teacher education practice, because self-studies lead teacher educators to examine their own practices and unpack their values, beliefs, biases, and tacit assumptions to better prepare themselves and their students to teach for social justice. (Loughran 2004; LaBoskey 2004). Similarly, Griffiths et al. (2004) state:

> ... self-study provides a useful way to address issues of equity and justice. We can use self-study to uncover the ways in which an unjust society is mirrored in our assumptions, teaching practices and beliefs about the world. ... Through self-study we can explore, with our current and future teachers, the complex moral issues inherent in the pedagogies they choose and the curriculum they are required to teach as well as in the relations they will have with diverse students, who live in a globalised, interconnected world (p. 650).

The purpose of this chapter is to review self-study research on social justice from 2002 to 2017. We asked the following questions:

- How do teacher educators who practice self-study teach through a social justice lens?
- How do teacher educators who practice self-study foster the enactment of social justice pedagogical practices with their preservice and in-service teachers?

This review of the research on self-studies and social justice will define social justice teacher education, describe the methods used to select the literature, explore the themes which emerge from the studies, discuss the implications of our findings, and make recommendations for future self-studies.

Teaching for and About Social Justice

We define social justice teacher education as teaching that aims to address and change inequities and injustice in the world. Theories and pedagogical frameworks such as multicultural education, culturally relevant and culturally responsive pedagogy, critical literacy, critical race theory, gender studies, and queer theory all incorporate aspects of Fraser's economic, cultural, and political dimensions of social justice (Fraser 2005, 2009) and embody what it means to teach for social justice. Multicultural education has the goal of providing an equitable education for all children. The National Association of Multicultural Education (NAME) defines multicultural education as a process of education infused in all aspects of schools, school systems, and education with the goal of academic achievement and social justice. Additionally, multicultural education:

> ... helps students develop a positive self-concept by providing knowledge about the histories, cultures, and contributions of diverse groups. It prepares all students to work actively toward structural equality in organizations and institutions by providing the knowledge, dispositions, and skills for the redistribution of power and income among diverse groups. Thus, school curriculum must directly address issues of racism, sexism, classism, linguicism, ableism, ageism, heterosexism, religious intolerance, and xenophobia (NAME n.d.).

Similarly, culturally relevant and culturally responsive pedagogy addresses how and why teachers can and should focus on social, cultural, political, and economic aspects of teaching diverse students for social change and academic achievement (Gay 2010; Ladson-Billings 1995a, b; Villegas and Lucas 2002). As with most theories of social justice education, critical literacy has a foundation in Freire and Macedo's (2005) work on literacy as reading the word and the world. Critical literacy consists of learning how to analyze and interrogate texts to reveal the ways in which texts are socially constructed, how relations of power and injustice can be seen through these texts and in the world, and the various roles of readers in deconstructing texts. (Comber 2015; Freebody and Luke 1990; Marsh et al. 2015). Similarly, scholarship on gender, queer, and transgender theories explore the issues of power and identity in these marginalized groups and the need to disrupt social and cultural beliefs, such as heteronormativity (Stryker 2013; Wilchins 2011). Critical race theory examines race, racism and the beliefs, laws, economics, and sociocultural practices which allow institutional and systemic racism to exist and persist. In the sphere of education, critical race theory can serve as a tool to analyze inequity (Ladson-Billings 1998; Ladson-Billings and Tate 2017). Teaching for social justice in teacher education or socially just teacher education means teacher educators are

tasked with developing the knowledge, skills, and dispositions of preservice and in-service teachers, so they recognize the diversity of their students, develop equitable ways of teaching, provide children with the tools and strategies to understand systems of inequity that exist in societies, and facilitate understandings of how texts children read and view support and reinforce systems of inequity and oppression. Accordingly, teacher educators must equip themselves with understandings, dispositions, and skills to implement social justice teacher education. Teaching for social justice also involves using these understandings, dispositions and skills as a springboard to work for social change (Duncan-Andrade 2005; Hackman 2005; Lipman 2004). All the actors or stakeholders in education, teacher educators, preservice teachers, families, and school communities must become "conscious actors in the world" (Gutstein 2003, p. 40). Gutstein suggests "helping young people develop a sense of personal and social agency" (p. 40) is essential in working toward achieving equity. The terms teacher candidates and preservice teachers will be used interchangeably in this chapter.

The next section of this chapter describes the methodology we used to review the research literature on self-studies of teacher education practices and social justice.

Methodology

Stance of the Researchers

We come to this review of self-study research and social justice as friends, self-study researchers, former colleagues, and teacher educators. Our friendship, careers, and experiences have taken us through various paths. We met as colleagues, bonded as friends, and grew together in our understandings of and commitment to social justice teacher education. Patience was born in Ghana, while Cynthia is a white middle-class Midwesterner. We turned to self-study to critically reflect on and make improvements in our teaching. Patience's background is in teaching English learners and Cynthia's in literacy. The school of education where Cynthia taught has, as its mission, the preparation of preservice teachers to teach in urban settings. In the United Arab Emirates (UAE) where Patience taught in a college of education, the mission of hte college of education and the university is to prepare leaders who are globally aware and culturally responsive. As teacher educators we infused our courses with methods to prepare our teacher candidates to understand and appreciate the diversity of children they would encounter in their classrooms (Sowa 2016; Sowa and Schmidt 2017). We scaffolded teaching for social justice by developing a critical literacy stance ourselves and engaging our preservice teachers in critical literacy practices to promote social justice (Lewison et al. 2008; Luke and Freebody 1999). We both experienced the tensions inherent in fulfilling our ascribed roles as university faculty and the sheer amount of work it takes to thoughtfully support preservice teachers as they learned to teach for social justice.

Parameters for the Review of Literature

To conduct this study, we performed a systematic review of the literature on self-study in teacher education practices and social justice. We developed explicit criteria for selecting studies to be included in the review. We then searched for the studies using the said criteria and screened the studies to ensure they included the criteria (EPPI Center 2007). Many self-study scholars state most self-study research has an inherent social justice orientation because self-study researchers tend to explore issues of equity, diversity, advocacy for marginalized groups, multicultural education, culturally relevant pedagogy, and educational transformation (Berry and Hamilton 2013; LaBoskey 2004, p. 832). However, self-studies selected for this chapter specifically focus on teaching and teacher preparation through a social justice lens. The articles selected explicitly highlight the terms *social justice*, *socially just*, *teacher education/preparation*, and *in-service* and *preservice teachers* as keywords or descriptors. Also selected are studies which used the term social justice in titles and in abstracts. It should be noted that although self-studies may be completed in other professional areas, this chapter will focus solely on self-studies about teacher education. The next section describes our data collection and analysis process.

Data Collection and Analysis

We searched for the self-studies in research databases such as ERIC, Scopus, EBSCOhost, Education Full Text, and Academic Search Complete. We also explored the journal *Studying Teacher Education*, the Springer *Self-Study of Teacher Education Practices* book series, the *International Handbook of the Self-Study of Teacher Education* (2004), and the self-study group's biennial Herstmonceux Castle conference proceedings for research studies which met our criteria. The articles and chapters were limited to peer-reviewed empirical research studies published in English within the last 15 years – the years 2002–2017. From the review and screening, we selected 51 self-studies which met our criteria.

To examine the self-studies, we grouped them into three categories: individual self-studies, collaborative self-studies, and administrative self-studies. We then explored each category separately and coded the studies for emerging themes and patterns. We define individual self-studies as research by and about the teaching of the researcher or author. Loughran (2004) describes self-study as inherently collaborative in that researchers collaborate with each other to study their teaching and learning. He posits "there is an ongoing need to be able to view the teaching and learning process from different perspectives. Thus, the value of collaboration and the notion that self-study is advanced when it is a shared adventure" (p. 33). Self-study researchers may collaborate with colleagues, teacher candidates, and in-service teachers. They may also collaborate with a critical friend. We define collaborative self-studies as studies conducted and co-authored by more than one person. Administrative self-studies are studies which may be individual or collaborative but focus on the reform and/or administration of teacher education programs. We are cognizant of the fact that these categories can and do overlap.

Self-Study Methods

The self-studies selected for this chapter use different forms of qualitative research to explore learning and teaching. The methods researchers used include auto-ethnographies (Pennington et al. 2012; Prado-Olmos et al. 2007); case studies (Griffiths et al. 2004); focus groups (Galman et al. 2010); multi-case analysis (Schoorman and Bogotch 2010); dialogue or conversations (Fitzgerald et al. 2006; Griffiths et al. 2004; Ketter and Stoffel 2008); rhizomatics (Strom and Martin 2013); and narrative self-study (Sowa 2016) to analyze their teaching practices. Table 1 identifies the number of articles which met our criteria from different geographic locations. The next section of this chapter discusses the themes which emerged from our review of the literature on self-study and social justice.

Findings

This section describes the themes which emerged from the review of literature.

Themes: Mirrors and Windows

The themes which emerged from our analysis of data are the themes of self-studies as mirrors and windows. We borrow and adapt the metaphor of mirrors and windows from the Arizona Group (1996), Mitchell and Weber (2004), and Batchelor and Sander (2017) to describe these themes. Batchelor and Sander (2017) described the phenomenon of the integrated form of self-study research education "as a mirror (looking at ourselves) and a window (looking at teacher education)" (p. 69). In our study the mirror denotes the identities of the authors, their work as teachers, their roles as researchers, and their use of self-study to reflect upon and improve their teaching. The window represents the process of implementing systemic change in teacher education programs. It also represents the need for self-study researchers to use their research to look outwardly, that is, "look out of their windows" at the injustices in the world, take social action, and work toward a commitment to the principles of social justice in communities beyond the university and K-12 class-rooms. This category describes the work of teacher education program

Table 1 Geographic locations

Geographic location	Number of articles
Australia	1
New Zealand	1
South Africa	2
United Arab Emirates	1
United Kingdom	5
United States of America	41
Total	51

administrators or faculty administrators who practice self-study to improve their programs and their work as administrators (Manke 2004), teacher educators whose work is affected by external issues, and those who make connections beyond the university and K-12 classrooms. The next section explores the theme of self-studies as mirrors.

Self-Study as a Mirror

Analysis of self-studies in this chapter reveals teacher educators frequently examined their personal identities and explored their roles as teachers and researchers. In self-study, the roles of teacher and researcher are inextricably linked with personal identity. Schulte (2004) further explained this phenomenon by stating "All practitioner knowledge is integrated with problems of practice. Self-study demonstrates that these problems of practice are also indelibly connected to the educator, and that recognizing these connections can serve to bridge one's beliefs and actions to improve one's knowledge about one's practice" (p. 710).

The theme of self-studies as mirrors emphasizes the reflective nature of self-studies regarding implementation of social justice education. Griffiths et al. (2004) note that "the work of social justice involves knowing self" (p. 655). Teacher educators look inward at themselves and their personal identities and consider how their race, gender, and socioeconomic status, as well as their experiences and contexts, influence their interactions with preservice teachers (Kelly-Jackson 2015; Lee 2011; Ohito 2016; Perselli 2006; Schulte 2004; Sevier 2005; Skerrett 2006, 2010). These researchers also explored the ways their identities privileged or disadvantaged them in their work as teacher educators.

Skerrett (2006) noted how her status, as an immigrant, faculty of color, and former teacher in urban schools, was a double-edged sword because it gave her the confidence and expertise to teach for social justice but also resulted in tensions with her mainly middle-class white preservice teachers who questioned her experience and authority. Ohito (2016) positioned herself as a black educator teaching primarily white middle-class preservice teachers and described how she used the "pedagogy of discomfort" to provoke her students into deeper reflection about "race, racism and white supremacy" (p. 454).

In her self-study about preservice teacher clinical supervision, Lee (2011) described her initial discomfort as a Korean immigrant when relating to American teachers and mostly white preservice teachers. She was vividly aware of "cultural differences in language and the need to negotiate meanings between people" (p. 4). Implementing her supervisory role through a social justice lens and conducting self-study research led her to learn how to negotiate the different cultures and to a "rediscovery of her cultural identity" (p. 3). "Initially, I tried to assimilate into American culture," she stated, . . . "What I learned was to value my Korean ways of being and to use them in productive ways in a different culture" (p. 16).

Galman et al. (2010), white teacher educators, emphasized that teacher educators can more effectively implement an antiracist pedagogy if they explore their own practices and beliefs and interrogate whiteness in teacher education. They discovered

through their self-study data and focus group interviews with current and former students of color that they inadvertently catered to white comfort by silencing or marginalizing conversations about race in their courses. Therefore, they highlighted the need for faculty and teacher education programs to "interrupt white racial knowledge" and to do so "aggressively, yet tenderly" (p. 234). Trout (2017) described how she introduced the ethic of caring in her courses to address the tensions that had risen between her, a white teacher educator, and her students of color. Trout's self-study helped her realize the importance of paying attention to the needs of her preservice teachers and ends by stating "in racially and culturally diverse classrooms, caring habits can help teacher educators from dominant groups gain critical self-awareness" (p. 39). Calling herself a pākehā, that is, a white New Zealander, Warren (2014) explored how self-study helped her become more critically aware of her role as a "bicultural teacher educator" and her personal and professional responsibility to resist colonial discourses which position teachers and students in ways that perpetuate social injustice for Maori. Similarly, White (2009) a "white, female, middle-class teacher educator" (p. 5), discovered that for teacher education to become truly transformational, teacher educators must teach on emotional and intellectual levels to address the challenges of helping preservice teachers examine issues of diversity and equity. In Henderson and Hyun's (2017) self-study of Henderson's mixed-method course, Henderson initially questioned her ability to effectively address issues of race and racism as a white middle-class teacher educator. Henderson's experiences caused her to explore her identity and improve her pedagogical practices by facilitating more discussions and assigning more readings on social justice, equity, race, and racism. Both researchers concluded that implementing social justice education depends less on *who* that is, the race of the teacher educator, and more on *how* the conversation is facilitated. In contrast to the above studies, Prado-Olmos et al. (2007) addressed tensions which emerged as they taught their preservice teachers of color in a multicultural education course. They found they were uniquely positioned as faculty of color to emphasize the importance of learning about diversity and equity in the face of resistance from preservice teachers of color who questioned "what they could learn about diversity" (p. 93).

Studies on social justice and teacher education research stress the importance of teacher educators participating in professional development which helps them address their own prejudices and biases as well as strengthen their understandings of what it means to teach for social justice (Cochran-Smith et al. 2009; Cochran-Smith 2010; Galman et al. 2010). Consequently, in their collaborative self-study, Pennington et al. (2012) critically examined their own dispositions to better cultivate the dispositions of their preservice teachers. These researchers noted how collaborative self-study among teacher educators from various disciplines led to the unpacking of their own problematic dispositions toward their preservice teachers. This process facilitated critical awareness leading to their growth as teacher educators. The next section in this review explores the strategies teacher educators use to prepare themselves and/or their preservice teachers to teach for social justice.

Self-Study as Reframing

One of the purposes of self-study is the study of one's teaching practices with the goal of improvement (Hamilton and Pinnegar, 1998; Loughran et al. 2004). Self-study is reframing, that is, the systematic reflection of teacher educators to "open themselves to new interpretations and to create different strategies for educating students" (Hamilton and Pinnegar 1998, p. 2). Consequently, most of the studies reviewed in this chapter describe a variety of strategies teacher educators use in their university coursework to prepare preservice and in-service teachers to teach for social justice. In this research, faculty examine the impact of their teaching on themselves and the students they teach. In terms of the former, teacher educators have found that by interrogating their teaching practices, they become more aware of their strengths, challenges, vulnerabilities, and the actions needed to improve their teaching. Courses described by self-study practitioners in this review of the literature include civic education and social studies (Lowenstein 2010; Sevier 2005); social justice education (Boyd and Noblit 2015; Freidus 2006); multicultural education and diversity (Prado-Olmos et al. 2007); primary design and technology (Aston 2009), critical literacy (Skerrett 2010; Sowa 2016), physical education (Flory and Walton-Fisette 2015); integrated arts, social studies, and literacy (Bartlett 2009); field supervision (Lee 2011; Perselli 2006); mathematics (Harrison 2015; de Freitas 2008; Van Laren 2011); and elementary education (LaBoskey 2012; LaBoskey and Richert 2015; Regenspan 2002).

Improving Teaching

Studying one's teaching practices calls for looking inward and then opening up and becoming vulnerable. Although this can be challenging, self-study researchers value this reflective process in their efforts to improve their teaching. Schulte (2005) noted "one needs to stand in one's own vulnerability in order for it to become a strength" (p. 41). Knowles (2014) made herself vulnerable by asking peers and students to give her feedback on her teaching. In her discussion about of her role as a supervisor of preservice teachers, Lee (2011) learned that vulnerability is valuable and crucial to building trusting relationships.

Student assignments, classroom observations, interviews, questionnaires, course surveys, and focus groups provided insight into how researchers might strengthen their teaching and preservice teacher learning. Teaching in challenging contexts was the overarching goal of LaBoskey's (2012) course in elementary education and the university teacher education program. While she observed her students' considerable strengths, she also discovered she had inadvertently "placed limitations" on their abilities to work in these situations because of her own uncertainties about working in challenging schools. Additionally, LaBoskey discovered she had been "giving mixed messages about the role of joy in the elementary curriculum" (p. 244). To improve her teaching, LaBoskey (2012) committed to finding more resources to support her current students, and continuing to observe her former students in their classrooms every year. Preservice teacher feedback through a survey taught Bartlett (2009) that she "could have done more to emphasize social justice issues over

technical aspects of teaching" (p. 37). Similarly, Knowles (2014) discovered student and peer feedback on her teaching led to "powerful new knowledge" (p. 89). Lee's (2011) self-study led to improved supervision practices. In her self-study of her preparation of Emirati preservice teachers, Tensions of teaching through a social justice lens led Sowa (2016) to be more intentional and purposeful in planning lessons and discussions with her Emirati pre-service teachers.

Some of the studies explore the changes and improvements in self-study researchers' teaching over time (Henderson and Hyun 2017; Flory and Walton-Fisette 2015; Ketter and Stoffel 2008; LaBoskey 2009; Lee 2011; Sevier 2005; Sowa 2016). Sevier (2005) described the changes he made while teaching his social studies methods course, while Sowa (2016) discussed how she reframed her teaching over a period of 8 years to move teacher candidates toward teaching for social justice. Flory and Walton-Fisette (2015) conducted their study for a year and Griffiths and Poursanidou (2005) for 2 years.

Resistance is a theme featured in many self-studies explored for this chapter (Boyd and Noblit 2015; Faulkner and Crowhurst 2014; Freidus 2006; Galman et al. 2010; Johnston-Parsons et al. 2007; Ohito 2016; Prado-Olmos et al. 2007). Teacher educators recognized this resistance on the part of their mostly white preservice teachers and used various means to move them toward teaching for social justice. Consequently, hese self-studies explore a variety of pedagogical strategies used to scaffold preservice and in-service teachers in enacting teaching for social justice. Teacher educators modeled teaching for social justice to influence how their students think about and practice teaching (Loughran 2004). These strategies included modeling dialogue and think - alouds where faculty explicitly unpacked the reasoning behind their pedagogical decisions (Lee 2011; Ritter 2012; Torres and Mercado 2004). Burke (2016) used her own illustrated storybook to involve preservice teachers in reflecting about and critically analyzing the everyday common metaphors used in school rhetoric. Others focused on the impact of one or two pedagogical strategies on student beliefs, attitudes, dispositions (Fitzgerald et al. 2006; Aston 2009; Sevier 2005; Skerrett 2010; Faulkner and Crowhurst 2014) and practical knowledge (Bartlett 2009; Kavanagh 2017). Fitzgerald et al. (2006) described how they collaborated to develop preservice teachers' dispositions related to teaching for social justice. However, for some self-study researchers, having the dispositions to teach for social justice is not enough. These researchers posit dispositions must also be accompanied by pedagogical skills and developing professional judgment through practice. To achieve these goals, Bartlett (2009) tasked her preservice teachers with designing eight-lesson social justice units in their integrated arts, social studies, and literacy course, which teacher candidates then taught in their field placements. Kavanagh (2017) argued that "specifying practice allows teacher educators to engage preservice teachers in representations . . . of teaching that intentionally bring social justice issues to the fore" (p. 161). Coursework assignments which teacher educators used to scaffold teaching through a social justice lens included reading, discussing and responding to articles, developing portfolios, targeted field placements, focus groups, illustrated story books, autobiographies, inquiry projects, service learning projects, teacher research, reflective journals, and self-studies.

Field placements are a frequent topic of self-studies in general because they are a key component of teacher preparation. Self-studies about field placements explored this chapter include studies describing assignments to compare between well-resourced and under-resourced schools (Sevier 2005) supervision (Lee 2011; Perselli 2006) and teaching in classrooms. Included in this category are self-studies which examined collaboration with in-service teachers in K-12 schools (Ketter and Stoffel 2008; LaBoskey 2009, 2012; LaBoskey and Richert 2015). Collaborating with K-12 schools enables teacher educators to help teacher candidates and in-service teachers make theory to practice connections, develop their practical knowledge, and provide them with experiences in different contexts. Teacher education programs which prepare students to teach for social justice very often place them in urban, highly challenging contexts and/or schools with culturally and linguistically diverse learners to help them develop the skills needed to teach in these settings (Ketter and Stoffel 2008; Kroll 2012; LaBoskey 2009, 2012; LaBoskey and Richert 2015). The goal here, as LaBoskey (2009) stated, is to scaffold teacher candidates in creating "positive, educative learning environments for all children, especially those in high-need urban contexts" (p. 73). Ketter and Stoffel (2008) collaborated to conduct a year-long self-study in Stoffel's middle school writing class in an urban charter school. For Ketter, this experience proved to be invaluable as it gave her insights into the realities of inner city classrooms and helped her become more aware of theory to practice connections she could use in her preparation of teacher candidates. Such experiences, Ketter suggested, also give teacher education faculty credibility among their preservice teachers and test their beliefs about how to prepare teachers to teach for social justice, especially regarding issues of behaviour management. Most of all, Ketter stated her experiences led her to believe her preservice teachers "need to be learning the discourses of power, but . . . also need to learn about the cultural and political contexts of these discourses" (p. 141). Kroll (2012) concluded that teaching in-service teachers' inquiry and self-study was a powerful way of developing habits of mind, critical questioning, and transforming teaching and learning for social justice. Similarly, LaBoskey and Richert (2015) taught their graduate students to conduct self-studies "to research and improve their teaching in urban elementary schools" (p. 164). Like the self-study assignment LaBoskey and Richert (2015) developed for their graduate students, tasks designed by self-study researchers were developed to engage students in interrogating the status quo and to reflect more deeply about their values and issues of equity and diversity, thereby raising their critical consciousness (Aston 2009; Boyd and Noblit 2015; Burke 2016; Lowenstein 2010; Regenspan 2002; Sevier 2005; Sowa 2016; Torres and Mercado 2004; Van Laren 2011). The next section of this chapter examines how teacher educators navigate their roles as faculty while implementing social justice teacher education.

Exploring and Navigating Faculty Roles

Moule (2005) explored her teaching, service, and research roles as a faculty of color, while her college implemented a social justice-themed teacher education program. An analysis of her work over 5 years revealed she was "carrying an inequitable

proportion of the needed changes" compared to her colleagues (p. 39). Moule realized that her passion and belief in implementing social justice teacher education, and making it succeed led to work overload, and that difficulties in managing her faculty roles could jeopardize her quest for tenure. In their collaborative self-studies, Schoorman and Bogotch (2010) and Gemmell et al. (2010) reflected on their roles as researchers. Gemmell et al. (2010) described their journey of discovery as they examined their research identities in a university which emphasized excellence in research. These self-study researchers discussed their achievements, frustrations, and difficulties as they tried to balance their agendas of social justice, their research, and their role as teacher educators. Similarly, Schoorman and Bogotch (2010) critically reflected on their roles as social justice researchers and the challenges they faced in their institutions. Their objective was to ensure that principles of social justice permeated their work as teacher educators and researchers. Their work needed to:

> exemplify emancipatory practice, which includes how we think about the purpose of research, and who it serves, how we re-conceputalize re-conceptualize the relationship between the researchers and the researched and being critically aware of the power structures being perpetuated or challenged by the research process and the product (p. 261).

Schoorman and Bogotch (2010) also described the characteristics of a multicultural/social justice researcher. These are "the commitment to a common good, the redefinition of the researcher-researched relationship and the interrogation of the traditional roles, norms and power dynamics of academic research and researchers" (p. 249). The second theme, self-studies as windows, is discussed in the section below.

Self-Study as a Window

As stated above, the second theme that emerged from our analysis of self-studies was self-studies as windows. These self-studies are characterized as windows looking outward at contextual factors and issues which affect the work of teacher educators. This theme also includes the approaches they use to research and collaborate within their own institutions, in schools, and in communities. Studies by van Laren (2011) and An (2016) explored outside forces which influence the work they do. An (2016) focused on high-stakes state testing requirements for teacher candidates. She described the challenges she faced teaching social studies with a social justice lens after the introduction of the EdTPA, a subject-specific performance-based assessment that teacher candidates were required to take for teacher certification. According to van Laren (2011), in 1999 the South African government mandated that HIV/AIDS education be infused into all areas of education. To address this issue, van Laren integrated HIV/AIDS topics into her mathematics courses. She found HIV/AIDS integration in the teaching and learning of mathematics education "provides opportunities to take action for social justice" (p. 333).

Administrative self studies. In 2004, Manke wrote about the need for and importance of self-studies by administrators which critically consider how

stakeholders in teacher education build community, address issues of power, and collaborate to work for social justice and teacher education reform. Consequently, administrative self-studies "have considerable potential for revealing the impact of today's educational changes in the world of practice" (p. 1367). Administrative self-studies in teacher education are necessary because the preparation of teachers involves institutions of higher education, schools, and school districts, all of which require management. When Manke wrote her self-study, she noted there were only three self-studies of administrative practices. For this review, we only found two studies about administrative self-studies which focus on social justice: Manke's study (2004) and Hamilton's (2002) narrative about leading an initiative to introduce social justice as a major theme of the college of education where she worked. Hamilton's reform efforts were unsuccessful. The college curriculum committee decided to table the consideration of social justice as a theme for the college. This experience led Hamilton (2002) to think more critically about her position of privilege and status as a white woman faculty member of a university college of education.

Conclusion

In our analysis of self-studies with a focus on social justice education, themes which emerged are self-studies as mirrors and windows. All self-studies are reflective, but self-studies which are mirrors are particularly self-reflective as they demonstrate how the personal identities, teaching, and research of teacher educators are inextricably intertwined. In these research studies, teacher educators looked inward and reflected on their race, personal experiences, socioeconomic status, dispositions, their privileged positions as teacher or supervisor, and how these factors influenced the way they prepared preservice and in-service teachers to teach for social justice. Conducting self-studies helped these teacher educators to raise their own critical consciousness (Aston 2009; Boyd and Noblit 2015; Burke 2016; Lowenstein 2010; Regenspan 2002; Sevier 2005; Sowa 2016; Torres and Mercado 2004; Van Laren 2011).

The mirror as self-reflection also includes self-studies which served as learning tools to help teacher educators improve their teaching. Through the analysis of teacher candidate coursework, conducting interviews, surveys, and discussions with critical friends and teacher candidates, teacher educators' systematic research revealed their strengths, vulnerabilities, biases, and values thereby helping them to reframe their teaching in ways that were more consistent with social justice education. This in turn helped them grow as teacher educators (Bartlett 2009; Flory and Walton-Fisette 2015; Knowles 2014; LaBoskey 2012).

Pedagogical strategies teacher educators used to scaffold and foster preservice and in-service teaching with a social justice lens include autobiographies, developing unit plans, artwork, responding to research publications, field experiences, and reflective journals. Some self-studies focused on changing attitudes and dispositions, while others focused on fostering the learning and enactment of pedagogical

strategies designed to promote social justice. Only a few self-studies emphasized research in K-12 classrooms with in-service teachers; clearly, more of these self-studies are needed. Regardless of the topic explored, and methodology or pedagogical strategies used, all the self-studies as mirrors explicitly or implicitly unpack the tensions of implementing a social justice curriculum among the competing factors of meeting accreditation standards and ensuring teacher candidates pass assessments like the EdTPA. Teacher educators also navigated the tensions arising from university expectations for research and tenure and implementing a social justice education.

Self-studies as windows are research studies which help teacher educators and administrators of colleges or schools of teacher education look outwardly and away from university classrooms to explore institutional and external factors which can affect their teaching for social justice. Included in this theme are research studies that focus on programmatic and institutional change led by university faculty and/or administrators. There is more research needed in this area, especially studies like Cochran-Smith et al. (1999), which explore how faculty members with different philosophies and ideologies collaborated to develop a teacher education program which emphasized teaching for social justice. McDonald and Zeichner (2009) emphasize the need to ensure that teacher education programs have a social justice focus in content, structure, and quality. More self-studies are needed regarding teacher educators' use of self-study methodology to study these types of institutional reforms and programs. The theme self-studies as windows also includes research that connects teacher preparation with external communities and factors which influence teachers work in schools, such as high-stake testing and national curriculum mandates. Needed in self-study research on social justice, are studies which describe teacher education programs linked to social movements that "prepare teachers to take both individual and collective action toward mitigating oppression" (McDonald and Zeichner 2009, p. 597). McDonald and Zeichner also state "social justice teacher education programs might benefit from connecting their work with other social movements, locally, nationally, or globally and provide some historical and international examples of such efforts" (p. 596). Additionally, the canon of self-study research needs more international studies from teacher educators working in the Global South or low- and middle-income countries (LMICs). As Table 1 indicates, most self-studies examined in this chapter are from the Global North. Of the 51 studies, 41 are based in the United States, 2 are based in South Africa, and 1 is based in the United Arab Emirates. Self-study practitioners, through the American Educational Research Association (AERA), the self-study special interest group, and the Herstmonceux Castle conference, should continue to reach out to international scholars from the Global South. Through the self-study of teacher education practices, teacher education worldwide can only be made stronger with the addition of voices of scholars from these countries. Encouraging and fostering the inclusion of more studies from the Global South in research and collaboration are essential in this era of globalization. "Why is there so little self-study on social justice issues?" is the question Griffiths et al. (2004) asked in their research on knowledge, social justice, and self-study. Since these researchers wrote their case

studies, and as this chapter demonstrates, there has been an increase in the number of self-studies on issues of social justice. However, we still need more. As asserted above, we need more self-studies which concentrate on researching in-service teachers in K-12 rural and urban schools, more from LMIC countries, and we need more self-studies connected to social movements. Additionally, we strongly advocate for more self-studies which explore LGBTQ issues, language learning, inclusion, and disability. As the research reviewed in this chapter demonstrates, self-studies can and should be used to prepare teacher candidates and in-service teachers to teach for social justice.

Cross-References

▶ Challenges in Engaging in Self-Study within Teacher Education Contexts
▶ Continuous Collaborative Self-Study in a Multicultural Teacher Education Program
▶ Engaging My Whole Self in Learning to Teach for Social Justice
▶ LGBTQ Themes in the Self-Study of Teacher Educators
▶ Reflexive Ubuntu, Co-learning, and Transforming Higher Education at a Rural University in South Africa
▶ Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers
▶ Role of Self-Study in Navigating Teacher Educator Administrators' Responsibilities
▶ Self-Study Methodology: An Emerging Approach for Practitioner Research in Europe
▶ S-STTEP: Standing on a Threshold of Opportunity
▶ Teacher Educator Knowledge, Practice, and S-STTEP Research
▶ Theater of the Oppressed for Social Justice Teacher Education
▶ The Role of Self-Study in Teaching and Teacher Education for Social Justice

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Co/autoethnography as a Feminist Methodology

18

A Retrospective

Monica Taylor and Lesley Coia

Contents

Abstract

In this chapter, we show how co/autoethnography, a self-study methodology, has enabled us to put into action feminist principles through concrete examples from a series of self-studies we have conducted over the past 17 years. Using salient features of co/autoethnography, we hope our readers will see the possibilities of advancing their understanding of their practice through feminist self-study methods and approaches. By providing a retrospective look at how

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co/autoethnography is a feminist self-study methodology, we examine the past and offer a glimpse into how self-study could expand to include more of a focus on examining teacher education practices through the intersectional lens of social justice. We begin the chapter with some history and background of how our methodology of co/autoethnography emerged within the context of self-study. After providing a definition, we illustrate its key tenets using narrative examples from past co/autoethnographies. In doing so we make connections to self-study literature that explicitly draw on feminism while looking to the future. We hope through this work to show how our aims as socially just self-study researchers are enriched by a feminist perspective.

Introduction

As far back as 20 years ago at the first Castle conference, Barnes (1998) noted that the self-study group was a caring and supportive community that offered educators an environment based on openness, a commitment to collaboration, and a willingness to see topics anew through reframing. Within this community, the possibilities of what is studied and how questions are studied are endless. In self-study, there is no recipe, no single truth (Loughran 2004). This is why we were drawn to self-study and we are sure this is why many others also find their home in this academic community.

At the very heart of self-study is the radical idea that those who practice have something important to say about that practice. As an academic and professional community, self-study works to ensure that all who come to it see it as a home, a place where we have a voice: one that has epistemological and ethical weight. All voices have merit in our community. We take care to be open to shifting our attitudes as our community moves and grows as we engage together in constructing an environment that can accommodate and support us all. In many regards, this is why Zeichner (1999) called self-study "the single most significant development ever in the field of teacher education research" (p. 8).

In the self-study community, we do not pretend omniscience but claim knowledge based on our experience. What we, as practitioners, have to say about our practice is important not just for us as particular practitioners in our own particular context but for others similarly situated. Thus we understand ourselves as a community who can speak to each other of what we know and can share that knowledge with others in a wider community that share similar fields of practice.

Within this context of openness, voice, and ownership of meaning making resides a deep-seated commitment to concerns about equity, diversity, and social justice. Often self-study researchers choose to examine their practices

personally, collaboratively, and programmatically around social justice change in terms of race, ethnicity, gender, disability, and power or more all encompassing lenses like multiculturalism and alternative ways of knowing (Tidwell and Fitzgerald 2006). For this chapter, we focus on our self-study research through the lens of gender and feminism. The self-study approach, as laid out above, enriches, affirms, and provides a way of researching our practice, but it importantly also dovetails with many of our feminist beliefs and practices.

In this chapter, we show how co/autoethnography, a self-study methodology, has enabled us to put into action feminist principles through concrete examples from a series of self-studies we have conducted over the past 17 years. Using salient features of co/autoethnography, we hope our readers will see the possibilities of advancing their understanding of their practice through feminist self-study methods and approaches. By providing a retrospective look at how co/autoethnography is a feminist self-study methodology, we examine the past and offer a glimpse into how self-study could expand to include more of a focus on examining teacher education practices through the intersectional lens of social justice. We begin the chapter with some history and background of how our methodology of co/autoethnography emerged within the context of self-study. After providing a definition, we illustrate its key tenets using narrative examples from past co/autoethnographies. In doing so we make connections to self-study literature that explicitly draw on feminism while looking to the future. We hope through this work to show how our aims as socially just self-study researchers are enriched by a feminist perspective.

Part I: Our Feminisms

> Feminism goes wherever we go. If not, we are not. (Ahmed 2017, p. 15)

Throughout our careers we have been moved by a sense of injustice and by a sense that something is in fact not right. These feelings, senses of wrong, motivate us to examine our teacher education practices to ask ourselves what we could do as teachers and teacher educators to address this. We wonder how we are complicit in these wrongs, the limits of our complicity, and how we can help to redress them. We have always seen ourselves as feminist teachers. We have been drawn to feminism as a lens for understanding the injustices we experience and witness in our personal and professional lives. Feminism provides a central perspective on our identities as women such that for us being feminist teachers is intellectual, embodied, and emotional. Our feminist perspective on our necessarily gendered community seeps into the language we use in our everyday lives as well as our teaching practices and research. We bring it into our classrooms, conferences, and reading of texts. Sometimes, of course, words alone cannot capture our feminism, as feminism is manifest in our bodies, in the ways we move in the world, are positioned and perceived by others, are used to communicate, and are guarded and how we use our bodies to interpret our students and their interactions with their students.

Just like our talk, we use our bodies to perform our teaching as well as a vehicle for learning. Our feminism exists in our minds and bodies.

We are moved by a sense of injustice in our minds and bodies, and therefore in response we must take action and make real change. This work is built from individual struggle but requires that it be done collectively. We cannot do this work alone as individuals or isolated in the collaboration that we have created by ourselves. As Ahmed (2017) writes: "Feminism as a collective movement is made out of how we are moved to become feminists in dialogue with others" (p. 5). We need to work with others – in order to feel buoyed and supported, in order to make change in ripples rather than linearly, and in order to have a shelter and a space to re-energize. hooks (2000) defines feminism as "the movement to end sexism, sexual exploitation, and sexual oppression" (p. 33). But this does not mean it is separate from race, class, sexuality, language, or ability. Feminism is a movement that needs to be both still and in motion; it needs to be taken up – by ourselves, our students, our academic colleagues, our teacher partners in schools, and the greater community. It needs to be everywhere – transcending and disrupting race, class, sexuality, language, and ability. For as Dzodan (2011) reminds us, feminism will be intersectional or "it will be bullshit."

Coming to Co/autoethnography Through Autobiography

> A feminist is any woman who tells the truth about her life. (Woolf 1929)

Although not always explicit, it is not surprising that our methodology of co/autoethnography is built upon feminist principles. Self-identifying as feminists was in fact the very reason we were drawn to each other 20 years ago. Monica was interviewing for her first professorial position at a small liberal arts college where Lesley was working. Intending to conduct a more informal interview, Lesley invited Monica into her office. Monica noticed a copy of *The Education Feminist Reader* (Stone 1994), and we immediately shared our enthusiasm for Maxine Greene, Nel Noddings, and Elizabeth Ellsworth. Although we came from different educational fields, it was in that moment that we realized our shared deep-seated commitment to feminism:

> The longing to tell one's story and the process of telling is symbolically a gesture of longing to recover the past in such a way that one experiences both a sense of reunion and a sense of release. (hooks 1998, p. 431)

From the beginning of our collaboration, we were interested in exploring the use of autobiographical reflection with our preservice teachers. We had both, individually, come to understand that our purpose as teacher educators was less about equipping our students with the tools and more about helping them to understand who they were becoming as teachers (Britzman 1986). We recognized the ways in which autobiography had the potential to provide women a space to share their

narratives, which were often either dismissed, overlooked, or presented through a patriarchal lens (Heilbrun 1988; Smith and Watson 1998). As feminist educators, we saw validity in personal narratives, expanding the kinds of ways of knowing accepted in academic settings to those that are personal, subjective, communal, relational, and even embodied. We understood that there wasn't a single story and we wanted to discover how we could invite multiple voices into our classroom, particularly those voices that are rarely heard or noticed. Drawing from Witherell and Noddings (1991), we encouraged our students to write personal narratives as a way of making meaning of who they were as students and who they were becoming as teachers embedded in particular cultures, languages, genders, belief systems, and histories. We hoped that the use of personal narrative would invite students to present their stories in complex ways, where their identities could legitimately be seen as fragmented, fluid, and dynamic. We believed writing autobiographical reflections would be a valuable tool in helping our students find their voices as beginning teachers. We introduced this assignment in our middle school methods course and provided students with a series of prompts to consider as they wrote their stories, also asking them to reflect on the writing process (Taylor and Coia 2001). Collecting their narratives and reflections, and our field notes, we created a relatively traditional research relationship. We, the teacher educators, were the researchers, and our preservice students were the participants, and we used the constant comparative method inductively (Glaser and Straus 1967) to derive our findings.

For many of our students, writing autobiographical narratives felt very much like thinking as a teacher. We reflected: "Writing autobiographically encouraged students to unearth, clarify, and make concrete the beliefs and concepts that they already held about teaching rather than focus on new information. Our preservice teachers were able to connect their past, present, and future selves and strengthen their perspectives on teaching" (Coia and Taylor 2006, p. 21). We were excited by these findings as we believed this was a process for students that had the potential to help them realize how they could make meaning for themselves. This realization very much paralleled our feminist beliefs about teaching. We understood that our students needed opportunities to come to know for themselves, where they started with their own past experiences and constructed understandings from their histories (Brownlee and Berthelsen 2008). Also for many of the students, sharing and discussing personal narratives in class helped build a safe and trusting community. Although several of our findings felt positive, we still realized that there were limits to using autobiography in a class. We questioned whether requiring students to write these narratives would influence the authenticity and reflexivity of their pieces. Like Ropers-Huilman (2001), we understood that just because we "invited" them to reflect this did not mean their reasons for doing so were authentic or purposeful. And as she points out, at no time did our students feel that they could say: "I've already been reflecting, teacher, so I don't need to do this assignment, but thanks for the opportunity" (p. 54). There was some discomfort too on our part in reading our students' personal narratives as outsiders examining their lives through the lens of some authority. We were reminded of the feminist critiques of autobiographical writing and its lack of criticality. We worried that our students would simply

reproduce the narratives of the master without problematizing issues of power and authority (Smith 1998). How could we continue to reflect through autobiography but in more authentic and critical ways?

Our first move was quite simple. We decided to put together a group of teachers to reflect alongside of us using autobiography. Aware that teachers often feel either isolated or without agency, we hoped that writing together as a group would provide a space to explore freely, potentially strengthen our beliefs and convictions, and inspire us to grow as teachers. Writing and analyzing alongside the teachers also shifted how we conceptualized our research methodology to a more participatory method. The group could also avoid the slippery slope of navel gazing: we were exploring our individual narratives within a community, so although these were private stories, they were shared publicly. From the start, we understood that this work had to be done in an organic way so that each individual in the group had the opportunity to explore coming to know in different ways. What we shared in common was the experience of writing reflective narratives, sharing them as a group, and participating in a discussion.

Our community created a space where we could safely share a wide range of our experiences and feelings – we were not restricted to only presenting our successes. We were able to be vulnerable and to share our personal and professional selves, validating the importance of questioning, of recognizing uncertainty, and even of being emotional. Additionally, several of us noted that our group meetings were a time to analyze and theorize about our teaching, something we rarely had opportunities for in our daily teaching lives. Doing this together strengthened our community and at the same time blurred the boundaries between individuals (Taylor et al. 2002).

> Our way was messy. (Coia and Taylor 2006, p. 24)

We began to question whether the autobiographical method served our needs or limited us. Our collaborative work no longer focused on a singular "I." We needed a different sort of methodology that could help represent the more complex understanding of self. Autoethnography intrigued us, especially Reed-Danahay's work in anthropology and Lionnett's work in postcolonial literary theory. As Reed-Danahay (1997) explains, "Autoethnography is a fluid concept, synthesizing both a postmodern ethnography, in which the realist conventions and objective observer position of standard ethnography has been called into question, and a postmodern autobiography, in which the notion of the coherent, individual self has been similarly called into question" (p. 2). Our work with the teacher group required that we begin to shift our research methodology to find a means to use ethnographic methods to analyze our autobiographical writing. Our narrative analysis was no longer just for our private selves – we were sharing our stories with one another, and the meaning making was occurring through our interactions and discussions.

Looking back at the evolution of our co/autoethnographic methodology, we wonder if our move to a more collaborative analysis process was driven by our

feminist principles and the commitment to examine ourselves together within the larger social contexts. Were we trying to create a space where we could be more critical and also more prone to take action? Were we looking for a methodology that would ignite political action as Zeichner (1993) called for or a means of doing what Griffiths (1994) describes as "critical autobiography"? Were we seeking a community to develop our feminist subjectivity? Were we, like Griffiths (1994), hoping for a methodology that would draw from both Haraway and Harding's epistemologies which "depend on taking individual perspectives and combining them, politically, into group perspectives" (p. 74)?

We soon came to realize that despite its obvious attraction and applicability, autoethnography was limiting as it did not seem able to reflect or capture how we were analyzing our narratives together in collaboration. Our self-study methodology required us to embrace the idea that we could "research ourselves only within the context of others" (Coia and Taylor 2009, p. 7) because our meaning making was relational and emerged in dialogue and conversation. Our relational epistemology had emerged organically as we grappled with our teaching in the context of our relationship. As Lysaker and Furuness (2011) write:

> . . . a relational view of knowing and knowledge is grounded in the idea that we come into being in and through relationship (Belenky et al. 1986). All knowing and learning come from our human need for connection with others and with the world. Given this epistemic stance, it follows that our knowledge of the world is mediated by our relationships with those around us . . . (p. 187)

With this stance in hand, we searched for a methodology that would capture this lived experience and one that would mirror the interpersonal nature of teaching.

Tending to relationships and caring for our students intellectually and interpersonally undergirded our teaching (Noddings 1984, 1992). We understood that our students "come to us not as problems to be solved, but as people becoming" (Taylor and Coia 2009, p. 171). We strove to build caring relationships with our students in order to model and guide them to develop as caring teachers. We recognized that these relational tenets of teaching and learning emerged from our feminist ideology for as Noddings (1992) writes, "only if education is organized around centers of care are we likely to avoid the domination of groups in power" (p. 169). With the complexities of the relationships, with each other and our students, firmly in mind we developed what we came to call co/autoethnography: a methodology that captured the power and importance of our relationships.

Almost immediately we also realized that co/autoethnography was a better fit for the self-study community than autobiography or even autoethnography because it explicitly values relationships and collaboration. Change can occur individually but there is greater change when this work is done with others. In the self-study group, great emphasis is placed on interaction and the potential of what can emerge within a community of learners (LaBoskey 2004; Pinnegar and Hamilton 2009). The context for co/autoethnography includes the wider community: our relationships with

ourselves, our past, our connections through literature, art, and music, as well as our connections to our self and others, including our professional communities.

Part 2: How Do We Define Co/autoethnography?

> But for every real word spoken, for every attempt I had ever made to speak those truths for which I am still seeking, I had made contact with other women while we examined the words to fit a world in which we all believed, bridging our differences. And it was the concern and caring of all those women which gave me strength. (Lorde 1984 p. 41)

Co/autoethnography is a self-study feminist research methodology that takes autoethnography, "a form of self-representation that complicates cultural norms by seeing autobiography as implicated in larger cultural processes" (Taylor and Coia 2006a, p. 278), and moves it beyond the singular to the plural. This methodology focuses on the ways we construct knowledge and in particular how we do so together, for as we have argued, "Knowledge is social and individual. It has to do with who we are. The knower is important" (Taylor and Coia 2006a, pp. 280–281). We come to know through the interweaving of our stories through dialogue so that validity, insight, and analysis all emerge as we write together exploring issues of concern. We investigate our own selves within the social context of our relationship as well as the larger culture of teaching. Creating a co/autoethnography and reflecting about our teaching in this particular way are rich endeavors: it is not conducted in a vacuum.

Our experiences, research, and knowledge of the literature are vital and explicit components of our methodology such that, as we have noted, "[o]ur analysis is derived from the theoretical, practical, and personal knowledge we bring to conversation" (Coia and Taylor 2006, p. 26). There is a reciprocity between these knowledges that both inform and are informed by one another. The back and forth of this process allows a means of "coming to know that does not privilege either the subjective or the objective" (Coia and Taylor 2006, p. 26).

> We write into each others' lives. (Coia and Taylor 2006, p. 26)

Co/autoethnography heightens our awareness and increases our understanding of our blurred identities as teachers, friends, and women, but this is only something that we can do in collaboration with one another. We rely on the caring and strength of our relationship, as Lorde writes above, to push us to be critical, and honest, and to embrace the partial, complex, and multifaceted nature of our relationships. As we note, "We are not interpreting each other by rewriting our stories according to some preconceived format of what needs to be included, whether narrative or theoretical; but then again, the process demands we reject some posited innocence or the primacy of raw experience" (Coia and Taylor 2006, p. 26).

Our methodology is critical, approaching critique in a feminist way, through relationship. In co/autoethnography, "[t]he narrowing of space between writers

encourages the retelling of stories, so we encounter our autobiographies not as fixed entities but rather as texts that encourage a re-examination, re-living, dialogue, and inquiry. Through this re-telling and re-writing we are forced to examine our beliefs from different perspectives and initiate change" (Coia and Taylor 2002, p. 149). It is in the listening and recounting of stories, rather than the acting or telling, that leads to critical analysis. We read through our stories, looking for insights and making meaning. Sometimes the meaning of stories changes as we dialogue together. Our words and memories are not static – they shape shift and evolve as we consider them together.

> We are not inserting ourselves in a story where we have no business, or trying to make ourselves invisible as traditional researchers did. We are insiders and outsiders. We are talking about our own experiences but they are analyzed from a number of perspectives and vantage points, including our own... (Coia and Taylor 2006, p. 26)

The purpose of self-study is to improve our practice by systematic research by us as practitioners. Thus, the core idea undergirding and motivating self-study is the idea that the practitioner, the teacher, can know. At the heart of both co/auto-ethnography and self-study is the insight that the practitioner's knowledge is expert knowledge. To hold this position involves reducing or eliminating the traditional power imbalance between the research and the subject of that research. Early on in the course of our self-studies, we came to understand that our collaboration itself produced knowledge (Coia and Taylor 2004, p. 72) in our acknowledgment of the teacher's subjectivity, of being the subject and the object of the research, and being the person who can both practice and improve one's practice. "The private voice, the subjective voice" as we have shown in our previous writings (Taylor and Coia 2006a) "is necessary if the distancing and objectification of education is really to be rejected" (p. 281). The knowledge we construct through our co/autoethnographies makes real the idea that the boundaries between ourselves are permeable and that together are responsive to the language and conditions that create our identities. The knowledge we produce is ours, but it resonates.

What does co/autoethnography look like in practice? Building upon the feminist notions of relational knowing, all co/autoethnographies involve at least two researchers. It is *in relationship* that data are generated through a nomadic writing process that includes writing, rewriting, and sharing stories, discussion of pre- and post-writing, reflective writing and response, analysis of theory and research, and the collaborative generation of new texts. There is no particular order to this process. To some extent, it resembles improvisation, boundary crossing, or even what we have called "nomadic jamming" (Coia and Taylor 2014). As we explain, [o]ur process is nomadic, inviting a mixture of improvisation as well as knowledge from experiences in our past, present, and future. Co/autoethnography allows us to 'move about' (Minh-ha 1986/1987) because teaching practice has no clear or set bounds, and "if we stay in one place, thought, or framework for too long, we could become stuck" (Coia and Taylor 2017, p. 59). What constitutes a narrative can be flexible too. We have mostly written stories, reflections, and dialogues, but the texts we produce

could be poetry or visual or audio texts. Similar to the fluidity of the text, our method of communicating is also fluid and can be either electronic or face to face.

Essential parts of the co/autoethnography process are conversation and dialogue, through which our themes and patterns emerge. These interactions include our responses, questions, and even our own stories to one another's narratives but also connections we make to literature, other research, art, music, and our daily interactions both inside and outside of the classroom. Much like the Arizona Group (2006), our dialogue becomes a process of knowing. We have explored how the dialogic process itself leads to insight, suggesting that "[i]nsight comes in telling our stories to one another. We do not tell the stories because we have insight: they are not complete in that way, with their lessons neatly attached" (Coia and Taylor 2013, p. 10). Consistent dialogue and discussion are key for co/autoethnography, so that we have opportunities to make meaning together.

Once we have identified our themes, we turn to the crafting of the co/auto-ethnography. Together we write and rewrite our narratives, bringing our multiple perspectives as feminist teachers, women, and writers to the piece. Our drafts resemble a work of Middleton's (1995) that has influenced us. In this article, Middleton breaks with the traditions of academic writing and blurs the lines between the personal and the professional. She integrates "everyday experiences which are usually rendered invisible in academic writing" (p. 87) to show how our "lived reality" can generate our feminist educational theory. As feminist researchers, we craft our co/autoethnography by blending personal and professional stories, pushing the conventional boundaries of academic writing. We pay close attention to the imagery of our language and the ways in which it may impact the reader.

At this juncture it is important to note that co/autoethnography is trustworthy. It demonstrates its trustworthiness by adhering to the criteria Richardson (2000) outlines for writing as a means of inquiry. Thus, a co/autoethnography is trustworthy if our writing contributes to the field of teacher education in a substantial way, speaks to and moves the readers, has esthetic merit, expresses a reality, demonstrates reflexivity both in terms of how "the producers and the products" are presented, and finally leads to the generation of other ideas or writing. The criteria speak to our methodology because they allow for fluidity and change – the kind of fluidity and change that are valued when we believe as feminist meaning makers that our identities are fluid, dynamic, and always under construction.

It might be tempting to present co/autoethnography as a series of clear easy steps or a recipe to follow faithfully, especially with the pressures we feel in the teacher education context around standards, criteria, and rubrics. Yet we know from our own research experience, as well as those of others in self-study, that what we learn cannot always be described in concrete, definitive, and generalizable ways. Our learning is complex and messy and is not readily or usefully translated into propositional knowl-edge (Coia and Taylor 2014). With that in mind, we are not naïvely encouraging the taking up of this feminist methodology over another. We are not privileging our messy complicated process over a more traditional positivist, technical methodology. For if we did, we would be acting in a hypocritical manner. This would not invite disruption, rather it would just offer substitution (Coia and Taylor 2017).

Making Meaning When Identities Are Fluid, Dynamic, and Under Construction

> Women, I believe, search for fellow beings who have faced similar struggles, conveyed them in ways a reader can transform into her own life, confirmed desires the reader had hardly acknowledged—desires that now seem possible. Women catch courage from the women whose lives and writings they read, and women call the bearer of that courage friend. (Heilbrun 1997, p. 138)

> We are teacher educators, but no matter how it may feel at times, this is not all we are. None of us is solely defined by our identities as teachers, and our identity as teachers is not solely defined by us. The conceptualizations of identity as complex and culturally informed motivates our development and use of co/autoethnography. A corollary, central to our methodology, is that identity is dialogical. We maintain our identity in relation to others. (Coia and Taylor 2009, p. 3)

We start from the assumption that our identities are in flux, dynamic, and always under construction. While we may, in any particular context, privilege one aspect of our identity, that moment and that identity is not forever. As a consequence we do not worry over much with beginnings or origins, or with producing a clean finished product. As we have previously noted, "the stories we tell are not finished;" rather they create spaces for a purpose: to open and continue a conversation (Taylor and Coia 2006a, p. 274). For our self-studies, although we are interested in how our past informs our present, we are always in the middle, in the midst of our stories. In our co/autoethnography exploring issues of power and authority, for example (Coia and Taylor 2004), we consciously acknowledge that there is no point, nothing fixed from which we can begin. Just as we always begin somewhere in the middle, we also recognize that "[t]here is an important sense in which no co/autoethnography is ever complete, although the findings of each co/autoethnography can be valid" (Coia and Taylor 2009, p. 15).

Our identities are socially constructed and produced. We define ourselves but we are also defined by others within a particular culture. Being teacher educators now at this time and in this cultural space involves being constructed in a specific way using a shared discourse. There are multiple interpretations of who we are, and there is room for this identity to be malleable, shifting and moving in response to the needs within the culture. It is in this complex space that our co/autoethnographies are constructed as we explore how we are defined by our relationships, conversations, and interactions with others.

Identity Is Dialogical (Coia and Taylor 2009)

> Are you talking Monica?
> No. I am listening. (Skype conversation, February, 2012) (Coia and Taylor 2013)

> We make ourselves in part out of our stories about ourselves and our world, separately and together. The great feminist experiment of remaking the world by remaking our ideas of

gender and challenging who has the right to break the silence has been wildly successful and remains extremely incomplete. Undoing the social frameworks of millennia is not the work of a generation or a few decades but a process of creation and destruction that is epic in scope and often embattled in execution. (Solnit 2017)

We are looking at ourselves from the inside and outside. (Coia and Taylor 2006, p. 27)

Our process begins with our relationship and the ways in which meaning is constructed through a collaborative analysis. When we write our teaching lives, we bring together and create aspects of ourselves. Relying on the trust that we have built with one another as well as with our students over time, we identify what is happening in our classes through the collaborative self-study experience. In doing so, we strive for reciprocal and bilateral relationships (Coia and Taylor 2004).

We draw from the poststructural feminist work of Ellsworth (1989), Britzman (1993), Lather (2001), and St. Pierre (2000). As Britzman (1993) writes: "All categories are unstable, all experiences are constructed, all reality is imagined, all identities are produced, and all knowledge provokes uncertainties, mis-recognitions, ignorances, and silences" (p. 22). Our feminist methodology does not look for *the* answer or *exactly* what is going on. It cannot become "routinized, stable, and predictable" and instead needs to "shake" things up (Lather 2006, p. 1). As feminist teachers, we embrace uncertainty, unpredictability, and unknowing (Britzman 1993; Coia and Taylor 2013, 2014; Ellsworth 1989; Taylor and Coia 2012). We are always searching, questioning, examining, and investigating. We are careful not to be stuck or to latch onto one idea or concept too wholeheartedly. This work never lets up because we hope never to become complacent.

Co/autoethnography is about being open rather than fixed in the ways we interpret our teaching, experiences and the world. In this we agree with Weedon (1987) who reminds us that "meaning can never be finally fixed. Every act of reading is a new production of meaning" (p. 134). This is equally true for co/autoethnography: every act of writing and rewriting brings new meaning. All aspects of our identity are, on some level, available for inquiry providing a richness to the self-study, recognizing the importance of the self as a source of insight without fixing that self in one place with one story for all time. In co/autoethnography we see this feminist stance manifested in our teaching and writing about our teaching in the ways we welcome uncertainty into our classrooms. Allowing for uncertainty and unpredictability opens up space for others to be heard, and for us this is central to our work as teachers using self-study to improve our practice, where we are provided with never-ending room for "moving about" (Minh-ha 1986/1987, p. 7). As liberating as this can be, it can also make us feel uncomfortable and unsettled. The discomfort is, however, important for it forces us to continually question our teaching practices. These evolving and often evocative questions "are constantly moving," and "one cannot define, finish or close" (Lather 2001, p. 184) the process or the questioning. We believe this is one reason we were initially drawn to the self-study of teacher education practices: the way it aligned with our feminist beliefs on the importance of focusing on *our* authentic and often dynamic questions as they shift and change to the rhythm and beats of the teaching dance, a dance that is never a solo performance (Coia and Taylor 2013).

A Focus on the Everydayness

> Feminism is wherever feminism needs to be. Feminism needs to be everywhere. Feminism needs to be everywhere because feminism is not everywhere. (Ahmed 2017, p. 4)

> The stories we have told are everyday events. There is nothing extraordinary about a student sharing a personal experience or a presentation in class by a visitor. These are ordinary small moments in a teaching life, part of our on-going story of learning to teach. They talk of the ways in which the pedagogy and content of our teaching are in continuous negotiation with our lived experience and ideas about teaching. (Coia and Taylor 2014, p. 164)

As a feminist methodology, co/autoethnography often addresses the prosaic moments of our classes rather than critical incidents or dramatic episodes. This is because we focus on what Bateson (1997) calls the "everydayness" of experience. For it is in the day to day of our lives that the real learning takes place. In many ways this too is a feminist stance as it acknowledges the blurring of personal and the professional and gives value to our daily interactions as women. The everyday for women is not simple or mundane. It is the landscape where power and constraint are manifest as we have seen in our work where we "honor the everyday as sites for reflection on issues of power and authority" (Coia and Taylor 2017, p. 59). We like to study "the planned unpredictable moments in the classroom. . . Our interest is in the unpredictable, spontaneous, small moments that are out of control, as we suspect this is where the learning occurs" (Coia and Taylor 2014, p. 160). In short, teaching occurs in the "continuous negotiation with our lived experience and ideas about teaching" (p. 164).

We are grounded in our everyday lives as women – we cannot remove our gender from our research. Examining our teaching through a gendered lens has happened organically as we have crafted our methodology of co/autoethnography. This may be due in part to our commitment to feminist principles in our teaching and research. We recognize the importance of focusing research on "women's diverse lives" (Bloom 1998, p. 144) and "listening to women tell us about their lives and experiences" (Harding 1991, pp. 123–124). We acknowledge how compelling the writings of Anzaldua, Lorde, and hooks are and echo Ahmed's (2017) sentiments about them when she writes, "here was writing in which embodied experience of power provides the basis for knowledge. Here was writing animated by the everyday: the detail of an encounter, an incident, a happening, flashing like insight. . .. I began to appreciate that theory can do more the closer it gets to the skin" (p. 10). When we construct our co/autoethnographies, we attempt to emulate our feminist foremothers, bringing theory into the everyday and the everyday into theory.

This orientation towards the everyday is very much evident in our work. For example, in one of our earlier pieces, when examining our feminist authority, Lesley told the story of one of her students, Annie, who was struggling to figure out how to respond to her students who were wearing T-shirts with confederate flags. In our second round of reflective dialogue, Monica shared a snippet of conversation that she had with a friend about parenting. She wrote:

You know I have been thinking about Annie. Her story really reminds me so much of motherhood. I was talking to a friend the other day. She told me her six year old attended a birthday party when she was the only one wearing a dress and was so upset about being different from everyone. We talked about how much harder it is for us as parents to watch our children go through the conflicts, insecurities, and challenges of childhood. It is more painful for us to witness our children in pain then for us to be in pain ourselves. I think it is the same experience for our students. (Taylor and Coia 2006b, p. 57)

This anecdote as well as a return to the feminist literature helped us to think through our co/autoethnographic findings on authority in the classroom. As we continued working through the chapter, we began to realize the parallels that were present between the ways in which Monica parents and her teaching stance around issues of authority. We wrote, "Unconditional nurturing does not work in any part of Monica's life, whether working with Lesley, her students, or bringing up her sons. In all cases there are moments of being cared for and of caring. For Monica, this project has meant a realization that caring and authority are not only complimentary but also need to be seen, as Applebaum (2000) argues, in relation with each other" (Taylor and Coia 2006b, p. 65). Here, as so often in our work, we have discovered that in order for us to examine how we engage with our students, we have to consider the ways in which our self is constructed in relation to others outside of the classroom (Taylor and Coia 2009).

Co/autoethnography Invites Our Whole Selves

Who we are, to whom we are related, how we are situated all matter in what we learn, what we value, and how we approach intellectual and moral life. (Noddings 1992, p. xiii)

Recently, Griffin (Monica's youngest child) saw his teacher in the supermarket. He could not believe it. He laughed and laughed. He could not believe that she shops or eats. We are all aware of this construction of the teacher as one who lives and breathes school, a person who is barely a person, someone with few personal attributes or emotions. Although we find this understanding of the teacher frustrating and baffling, we also play into it with our own lack of acknowledgement that we, too, bring our whole selves to the classroom. (Coia and Taylor 2009, p. 4)

We share this story as it is one to which many can relate, and it is not just restricted to K-12 teachers – our own students often forget that our lives are rich and full and involve more than just answering emails and providing feedback on papers. We recognize and value that we are teacher educators. But that is never all that we are. Being educators and researchers requires us to bring our whole selves into our work. We draw from the personal, professional, and political to inform our teaching and our research. When we think about or reflect on our teaching, we are not able to separate who we are as people from who we are as teachers. Who we are is important (Hamilton and Pinnegar 1998; Korthagen and Russell 1995; LaBoskey 2004) and includes all facets of our identities, how we identify ourselves, our relationships with others, our past experiences, as well as what we care about. Early on in our work,

Monica reflected: "I think that was the first time I realized that so much of who I am as a teacher is who I am as a person" (Coia and Taylor 2002, p. 50). We understand that teaching is "an intentional personal activity" and that therefore "it is people who teach" (Taylor and Coia 2009, pp. 170–171). We come to our teaching and research as persisting beings whose identities are complex and who have a history. As we wrote, "There is no such thing as a discussion of the disembodied or impersonal practices of teaching. All discussions of practice involve the personal whether or not this is explicitly acknowledged" (Coia and Taylor 2009, p. 4). For example, when teaching, Monica brings multiple identities to the classroom including herself as a teacher, mother, daughter, sister, dancer, and music lover. Her identity as teacher takes the lead but she cannot shake off the other identities that are present.

There is value to this holistic stance; by bringing our bodies, hearts, and minds to our research, we are able to unearth our values, beliefs, and motivations underlying our teaching. When we began our co/autoethnographic work, and wrote with former students and teachers, we saw the group as "an outlet for our feelings and a mechanism to explore our teaching experience... In our sessions there is freedom to express doubts, fears, concerns, plans, goals, etc." (Taylor et al. 2002, p. 11). This was a space unlike any other: it was the only space where we could share our "innermost feelings and thoughts about our lives as teachers" (Taylor et al. 2002, p. 11).

By challenging the dominant hegemonic and patriarchal notions of research with a capital R that center around objectivity, rationality, and separation from the self, co/autoethnography, situated within a feminist framework, offers an alternative, a means of blurring of the boundaries between the mind and the body, between the personal and professional, and between the political and the nonpolitical. Including our whole selves and examining everyday experiences become a way to challenge the "dominant discourses which can construct other individuals and groups in relation to many aspects of gender and education" (Cole 2009, p. 563).

For us this has meant allowing the personal into our teaching and interweaving the everyday narratives of friendship, of feminist friendship in particular, into our professional conversations. We share our personal feelings because they are a part of our whole selves and because they are another way of knowing (Jaggar 1989). We cannot remove or separate our feelings from who we are and how we engage in our work in institutional contexts that restrict and constrain. We understand Ahmed (2014) when she reflects in her blog that "talking about personal feelings is not necessarily about deflecting attention from structures. If anything, I would argue the opposite: not addressing certain histories that hurt, histories that get to the bone, how we are affected by what we come up against, is one way of deflecting attention from structures (as if our concern with our own pain or suffering is what stops certain things from just "going away")" (Ahmed 2014, para).

Even after working together now for 17 years, the constant demands of our professional lives and the need to produce often interfere with the tending of our personal relationship. We set the intention of caring for our relationship each week, but the outside pressures often distract us from what is most important to us – our long-term friendship, the history we have together, and the unconditional support we

have for each other. Co/autoethnography has been our way to "exist in relation" to each other: how we "can be in relation to others" (Ahmed 2017, p. 14). Conducting self-study alongside one another is about "gaining critical self understanding," and through our connections, we are able to find "intellectual and personal knowledge" (Bloom 1998, p. 151).

We know that our conversation cannot be neatly parceled into "work" and "personal." We remind ourselves to update each other on news about our families, share our feelings about a particular challenge at our college or university, or draw from our lived experiences to help provide insights into our teaching. We take time to engage with one another on a personal level, knowing our personal relationship plays an integral role in our collaboration. When we are rushed or on deadline and our conversations are all business, the loss of the personal is not mentioned, but there are emails afterwards that catch each other up on what is important, what is going on in our lives. The personal and the professional live together in our relationship and our work.

Bringing of our whole selves into our work is not unproblematic. We do not want to over-romanticize our relationship and how we work together. We are still two individuals working together. We do not always agree on what we are trying to say. We do not always understand where the other person is going with an idea. We try to capture our honest dialogue, and sometimes, because of our close relationship, we make assumptions, or take ideas for granted, or disagree. We want our research to be critical which requires a certain vulnerability that occurs when we share of ourselves. When we think about these issues, we are reminded that it is the strength of our friendship and our long-term collaboration that helps us welcome and navigate these tensions.

Drawing on Aesthetic Experiences

Other times, as we craft our co/autoethnography, our personal lives are evident in our writing as we draw on the aesthetic experiences we love and that serve to inspire us. It is not unusual for readers to discover references in our writing to musical bands, literature, poetry, theatrical performances, podcasts, or even pop culture. Reading the word and reading the world are ways of knowing that we embrace and use to make sense of our practice (Freire and Macedo 1987). Our lives in the world inform who we are becoming as teachers, so bringing the world into our writing provides a way for us to connect to our readers. As we carefully select which aesthetic texts to include, we consider how these pieces will resonate or ring true for the reader (Coia and Taylor 2013). In an article where we try to uncover our feminist pedagogy, for instance, we frequently quote one of our favorite authors, A. S. Byatt, as a way to illustrate and engage the reader but also as a way to share of ourselves – our love of Byatt, our fascination with her evocative language from which imagery and emotions emerge, and the memory of the awe and wonder of seeing a beautiful butterfly. We chose the following quote from Byatt because we knew it would set the stage for our narrative about realizing that making a checklist of characteristics of feminist pedagogy would not help us to understand our teaching:

Morpho Eugenia. Remarkable. A remarkable creation. How beautiful, how delicately designed, how wonderful that something so fragile should have come here, through such dangers, from the other end of the earth. And very rare. I have never seen one. I have never heard tell of anyone who has seen one. (Byatt 1992, p. 21)

We used the metaphor of capturing and cataloguing moths and butterflies to provide insight into our teaching:

The gardens where we work, where the butterflies live, look messy. Classrooms are rich complex environments where experiences are not lined up in neat rows that can be dealt with separately. We are not dealing with a mono-culture but a rich ecology. Nonetheless, in an effort to isolate and capture our particular experience as feminist pedagogues, we brought out our butterfly nets. We turned to the literature with a large butterfly net and set about capturing the characteristics of feminist pedagogy as if they were butterflies to be pinned in place in a display case. We captured the attractive red admiral (building community), along with the massive moon moth (voice). We even snared the elusive small brown echo moth (listening). Now we had a set of principles: all out of context. They provided a function, but were limited. We had performed the collectors' task. We had isolated our specimens and placed them individually in a protected place to preserve them. We found it all too easy to run through lists of characteristics and say 'Yes, did that'. But somehow we seemed to have missed the point. We were at an impasse. (Coia and Taylor 2013, pp. 6–7)

We could have chosen to describe our realization of focusing on the wrong aspects of our teaching in a more traditional and straightforward manner, but this would have omitted parts of ourselves and ignored the value of using literature and other creative arts as part of our research.

Part 3: Co/autoethnography: Moving Forward for Social Justice

I was going to die, if not sooner then later, whether or not I had ever spoken myself. My silences have not protected me. Your silence will not protect you. (Lorde 1984, p. 41)

. . . a feminist perspective on reflective practice can open the door of the classroom to the world and invite political actions that expand her sphere of influence locally, regionally, or even nationally. Our poststructural feminist lens transforms or reimagines reflective practice as a political endeavor with an explicit focus on recognizing power both when it is unequal and needs to be challenged and when it can be used for action to promote social justice practices. (Coia and Taylor 2017, p. 60)

Our co/autoethnographic methodology found a home in the self-study community. Besides a general openness, our work built upon those self-study researchers who adopted a feminist stance before us (Arizona Group 2000, 2004; Galman et al. 2010; Griffiths 1998; Hamilton and Guilfoyle 1998; Manke 2000; Samaras et al. 2004). Their feminisms are manifested in the ways they approached knowing as partial and socially constructed (Arizona Group 2004; Ellsworth 1997), how they conceptualized their epistemology of collaboration (Griffiths 1998), as well as in a commitment to examining power and authority through self-study (Arizona Group

1996; MacGillivray 1997; LaBoskey 2004; Skerrett 2007). Several self-study researchers have also adopted a poststructural feminist approach to their research on teaching (McNeil 2011); race and language in the classroom (Johnston 2000; Johnston et al. 2002); intersectional testimonio (Cortez-Castro 2016); problematizing text, voice, and representation (Ham and Kane 2004), interpretation (Hamilton and Pinnegar 2014); what it means to be a teacher educator (Abrams et al. 2012; Strom et al. 2014; Strom and Martin 2013); self-study methodology (Sandretto 2009); reflexivity (Kirk 2005); the paradoxes of praxis (Perselli 2006); transgressing academia (Gamelin 2005); and emotions and teacher education (Forgasz and Clemans 2014; Kelchtermans and Hamilton 2004; Kuzmic 2014). More recently there have been a number of self-studies that use feminism as a tool for social action. Some of these include Masinga (2013) who used positioning theory (Davies and Harré 1990) to examine her work with women teaching sexuality education in South Africa and Wood (2009) who problematized the influence of the patriarchy on normative beliefs about gender and sexuality in HIV prevention education.

As we reflect on the work we have done over the past 17 years, we acknowledge that although we use co/autoethnography for social justice, not all our self-studies are explicitly motivated by social justice concerns (Taylor and Coia 2014), but even if a particular self-study does not address feminism directly, our feminism is always present in our use of co/autoethnography. This is because for us, first and foremost, feminism is opposed to inequalities and injustice particularly around issues of gender and sexuality. Our feminist stance is a commitment to social justice. It starts by recognizing the reality and injustice of sexism and seeks through various methods and practice to address this.

Co/autoethnography is continually focused on criticality and most importantly action. Co/autoethnography as a self-study methodology and reflective practice provides an anti-oppressive vehicle that centers on a teacher educator's power to address various levels of injustice, that is, ideological, structural, and operational. It allows for a complex process based on the multiple dimensions of power and resistance and the importance of navigating the in-betweens. When we engage in this methodology, there is opportunity for change through action. Indeed, rooted in experience understood from sociocultural perspectives with insight gleaned from each other and the world, co/autoethnography has the potential to be transformative.

What does this look like in the everyday moments of teaching and in our research on our own practice? Co/autoethnography "allows us to make our assumptions problematic while at the same time incites us to take a stand: to place as central our convictions around issues of feminism and more generally social justice. It invites us to reflect-in-action, recognizing that to be feminist teachers means to be engaged in action on an ongoing basis" (Coia and Taylor 2017, p. 59). As Burns and Walker (2005) reflect, "What feminist methodologies have in common is a shared commitment to drawing attention to the deep and irreducible connections between knowledge and power (privilege), and to making problematic gender in society and social institutions in order to develop theories that advance practices of gender justice" (p. 66). We hope we have shown that our development and use of co/autoethnography in the self-study movement are examples of just such a stance.

How can we encourage more feminist self-studies focused on social justice and on social action? Where are the openings and possibilities for this work? How can we put into action LaBoskey's (2004) call to the self-study community "to find ways to maintain the complexity, include more vices, detect bias, and disrupt our ways of knowing" (p. 824)? How can we increase the use of self-study as a means for social action and change? We realize, echoing LaBoskey (2009), that this involves asking the "hard questions about equity of ourselves, our programs, and our students" (p. 81). But it is also about taking risks and being willing to take a stand publically and use co/autoethnography as a platform to expose injustice, organize community action with our students and teachers, and examine critically the ways in which we enact justice in our teacher education classrooms and schools. In Sowa's (2016) self-study on developing preservice teachers' notions of social justice, she echoes our commitment, emphasizing the need to strengthen "the social action phase of social justice" (p. 22). We appreciate that there has been an increase of interest in diversity, intersectional stances, and even social justice topics in self-study, but we do not think it is enough.

We are living in contentious and troubled times where the toxicities of patriarchy infect our classrooms, schools, and communities. Our research cannot just be for the improvement of our teaching practices. It has to address how we can better prepare socially just teachers who are willing and equipped to take collective action and insist on change.

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LGBTQ Themes in the Self-Study of Teacher Educators

19

A Queer Review of the Literature

Adrian D. Martin and Julian Kitchen

Contents

Abstract

In spite of the increased social acceptance and legal advances for LGBTQ people globally, homophobia and transphobia are deeply embedded in the fabric of society. These status quo conceptualizations of gender and sexuality will continue in classrooms and schools unless teacher educators offer affirmative LGBTQ perspectives to dispel phobias and promote inclusive practices that advocate for and ally with LGBTQ youth. Therefore, the purpose of this chapter is to investigate how the literature of teacher education, particularly the self-study of teacher educator practices, has attended to LGBTQ themes. Queer theory is employed as a theoretical framework to guide the analysis of the reviewed literature. The

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results of the review reveal three major themes, which are analyzed in the context of SSTEP: (1) queering teacher educator identities, (2) queering pedagogical practice, and (3) queering classrooms and curriculum. The chapter identifies how insights from this body of work can inform the research and practice of teacher educators in the interest of promoting teacher education that advance anti-homophobia and anti-transphobia in educational contexts at large. The chapter concludes with a discussion on the findings and recommendations for future research on LGBTQ themes, particularly in SSTEP.

Keywords

Self-study · Teacher education · Professional development · LGBTQ · Queer theory

Introduction

The self-study of teacher education practice (SSTEP) community has always been a welcoming place for teacher educators. Over the past 20 years, it has expanded its scope to examine issues of cultural diversity and welcome a diverse range of practitioners. This is evident in the 11 chapters in the social justice section of this handbook, compared to 3 chapters in the first handbook (Loughran et al. 2004). Similarly, *Self-Study and Diversity II* (Kitchen et al. 2016) features predominantly minoritized authors, whereas most of the authors in *Self-Study and Diversity* (Tidwell and Fitzgerald 2006) were mainstream teacher educators attending to diversity issues.

As teacher educators who identify as queer, we feel welcome in the SSTEP community. At the same time, we are aware that lesbian, gay, bisexual, transgender, and queer (LGBTQ) people are largely absent from the discourse in our community. Many of our colleagues have given limited thought to heterosexual and cisgender privilege, let alone explored how queer theory might serve as a useful lens through which straight and queer educators might view identity, experience, and practice. LGBTQ themes and experiences, while no doubt included in many courses, are largely invisible in the SSTEP literature. In this chapter, we draw attention to queer perspectives and how they might inform teacher education practice and research on practice by queer and non-queer teacher educators.

Issues relevant to diversity and teacher preparation have garnered increased attention over the past quarter century. Scholars, advocacy groups, and activists have contributed toward the development of frameworks for teaching that proactively and affirmatively acknowledge diversity in the classroom, positioning it as a resource for learning (e.g., Gay 2000; Ladson-Billings 2009). Many teacher preparation programs seek to promote such a pedagogical orientation among teacher candidates with a stand-alone course focused on multicultural education or by embedding existent coursework with connections to the relationship between diversity and the educative experiences of students in schools (Zeichner 2009). For teacher educators investigating their own practice, such a focus provides insight on attending to issues of diversity in their work

with teacher candidates (e.g., Tidwell and Fitzgerald 2006; Kitchen et al. 2016). Self-study has focused on examining culturally responsive teaching in higher education (Han et al. 2014), promoting students' awareness of how cultural similarities and differences can influence educative experiences in schools (White 2009) and investigating how one's cultural identity mitigates the trajectory of one's academic and professional career (Cortez-Castro 2016).

While such inquiry has substantially contributed to the literature on diversity and teacher education, providing a scholarly foundation from which teacher educators can draw to incorporate diversity issues in their own professional practice, it is limited by the primary focus on diversity in relation to culture and language. Despite calls to attend to diversity more broadly, issues relevant to gender, gender identity, and sexual orientation remain peripheral in teacher education and educational research (Gorski et al. 2013; Murray 2015; Taylor and Coia 2014). Normative conceptualizations of gender and sexuality that serve to perpetuate heteronormativity – the dominant social discourse that individuals are either biological male or female with a corresponding gender identity who are sexually attracted to members of the opposite sex (Sullivan 2003) – are emotionally and psychologically deleterious to both *straight* (*straightjacketed* into narrow roles) and queer (marginalized as deviant) individuals. As teacher educators are instrumental to how teacher candidates construct professional identities, interpret the aims of professional practice, and attend to difference in classrooms and schools, it is imperative that they explicitly attend to LGBTQ issues through pedagogy and curriculum.

For LGBTQ people, invisibility further marginalizes their presence in institutions of education (Martin 2014b). Insights from teacher educators who engage LGBTQ themes in the classroom are critical to heightening the visibility of queer students and educators. This is especially important given the all too often reported instances of bullying, harassment, violence, and attacks experienced by LGBTQ youth in schools (Blackburn and Pascoe 2015; Espelage 2015), which is abetted by teachers who turn a blind eye or choose not to intervene (Human Rights Campaign 2016). Evidently, such unsafe settings contribute to LGBTQ youth being almost five times more likely to attempt suicide than heterosexual peers (Center for Disease Control and Prevention 2016), at a greater likelihood for absenteeism because of feeling unsafe or uncomfortable at school, and more likely to drop out than other students due to peer victimization or discriminatory actions on the part of school authorities (GLSEN 2016). In spite of the increased social acceptance and legal advances for LGBTQ people globally, homophobia and transphobia are deeply embedded in the fabric of society. Such status quo conceptualizations of gender and sexuality will continue in classrooms and schools unless teacher educators offer affirmative LGBTQ perspectives to dispel phobias and promote inclusive practices that advocate for and ally with LGBTQ youth.

Organization of the Chapter

The purpose of this chapter is to investigate how the self-study of teacher educator practices literature has attended to LGTBQ themes and how insights from this body

of work can inform the work of other teacher educators and researchers to inform future self-study in the interest of promoting teacher education practices that advance anti-homophobia and anti-transphobia in educational contexts at large. We begin with a discussion on queer theory both as a useful lens through which to view sexual and gender issues and as a framework to guide our review of the literature. This is followed by a review of literature relevant to LGTBQ themes in the study of teacher education practices. As there are few LGTBQ-themed SSTEP publications, the search was widened to include other studies of practice by teacher educators. The results of the literature review reveal three major themes, which are analyzed in the context of SSTEP. Finally, we conclude with a discussion on the findings and recommendations for future research on LGBTQ themes, particularly in SSTEP.

It is our hope that increased awareness will help teacher educators foster the development of educational contexts in which all students and teachers can safely, affirmatively, and equitably participate as their authentic selves, free from fear, intimidation, or harassment based on sexism and heteronormativity. As advocates for queer students and teachers, and as gay men ourselves, this work is both professionally relevant and personally meaningful.

Part I: Queer Theory

Queer theory is a critical discourse that offers deep insights into personal identity, social relationships, and social hierarchies. It emerged in the 1990s as a series of critiques leveled against normative gender and sexual identity categories (Wilchins 2014). Drawing from the work of the poststructuralists in the second half of the twentieth century, scholars such as Eve Sedgwick (1990), Judith Butler (1990), and others (e.g., Muñoz 1999; Warner 1999) articulated emergent understandings of gender and sexuality as discursive social constructions. Sedgwick (1990) writes:

> That's one of the things that "queer" can refer to: the open mesh of possibilities, gaps, overlaps, dissonances and resonances, lapses and excesses of meaning when the constituent elements of anyone's gender, of anyone's sexuality aren't made (or can't be made) to signify monolithically. (p. 8)

This quotation conveys that queer theory is a critical theory that seeks to understand gendered identity and critique orthodox conceptions of gender and sexual orientation that privilege heterosexuality (Alexander 2008). With roots in feminism, gay and lesbian studies, identity politics, and postcolonial theory, "queer theory seeks to disrupt and to assert voice and power" (Tierney and Dilley 1998, p. 59) and "offers methods of critiques" (Britzman 1995, p. 154) against white, male discourse that normalize identity and shield power and privilege. Also, it challenges the binaries of sexual orientation and gender identity by disrupting heteronormativity and questioning static categorizations such as male and female or gay and straight. By aligning with feminist and other critical perspectives, queer

theory helps in "remapping the terrain of gender, identity, and cultural studies" (Alexander 2008, p. 108).

Queer theory posits that dominant social perspectives on gender and sexuality are natural consequences of biological sex. For example, a biological female will identify and recognize herself and be recognized as a woman and be sexually attracted to the opposite sex (i.e., be heterosexual). This lens perpetuates the idea of the gender binary (men and women) and heterosexuality as normal, natural, and desirable (Mayo 2007). Simultaneously, this heteronormative paradigm marginalizes and pathologizes identities and individuals that fail to align with it (Carpenter and Lee 2010). This ideological framework undergirds both structural and interpersonal instantiations of homophobia and transphobia (Pascoe 2012).

In contrast, queer theory suggests that gender and sexuality are discursive social constructions that are reproduced across time and space through sociocultural interactions (Butler 1990; Wilchins 2014). Consequently, biological sex in and of itself is not a predictor of gender or sexual identity, and normative gender and sexual binaries (male/female, heterosexual/homosexual) are rendered fallacious. From a queer theory perspective, this enables the possibility for a continuum of gender and sexual identities that the individual performs as an enactment of the self, open to interpretation and reinterpretation. Thus, the term *queer* signifies gender and sexual subjectivities that resist the heteronormative paradigm; queer is an emancipatory and performative ontological position, mercurial in nature, not an essentialist identity category. In short, gender and sexual identities do not emerge via a developmental process, but instead as a performative construction and reconstruction, both as synchronistic and diachronic phenomena.

In this way, queer theory decenters heteronormativity as the dominant lens through which to understand gender and sexuality. Adopting a queer theory lens enables a nuanced interpretation of social practices and beliefs that uphold or work against heteronormative ideals. Education researchers have adopted queer theory in various ways, such as investigating the role of schooling practices and structures to reify or disrupt normative gender and sexual identity categories (e.g., Pinar 2009). Others have contributed theorizations of queer pedagogies in the interest of dismantling heteronormative discourses, policies, and practices (Britzman 1995; Shlasko 2005), to identify means of promoting equitable schooling experiences for LGBTQ students (Helmer 2015), or to question the need for LGBTQ educators to *come out* to students and colleagues (Brueggemann and Moddelmog 2002).

Shlasko (2005) asserts that mainstream education is complicit in perpetuating dominant gender and sexual norms. Given that these diminish the capacity for LGBTQ members of the school community to fully partake in systems of education, it is vital for educators and other school personnel to actively problematize, challenge, and disrupt heteronormativity. We concur with Zacko-Smith and Smith (2010) that LGBTQ educators must be accompanied by equally visible and active allies in the process of *queering* education and teacher education (Goldstein et al. 2007) through personal reflection, pedagogy, and curriculum that attends to LGBTQ issues. Studies by teacher educators engaged in such work are critical as a base on which to build more queer-positive teaching practices, educational policies, and scholarly teacher education research.

We employ queer theory as a guiding lens in our analysis of SSTEP and other teacher education literature relevant to LGBTQ themes in teacher education. We consider how the studies have sought to include individuals and/or representations of individuals outside of normative gender or sexual identity categories and how the work engaged in by the teacher educators sought to deconstruct these normative conceptions. In the following section, after a brief description of our search procedures, we analyze the literature for themes relevant to the practice of teacher education.

Our review of queer theory, in the context of our educational experiences, highlights the need for "dialogue on gender and sexuality in education [to become] an integral part of all teacher education programs" (Martin 2014a, p. 155). As Kitchen (2014) writes:

> While queer theory is only one lens through which to view education, it does illuminate areas of self and practice that are often overlooked as we go about our daily lives... Enhanced perception can lead to more educative experiences for our students and contribute to social justice for all. (p. 139)

Part 2: Literature Review

A preliminary review of the SSTEP literature found that, aside from our own contributions (Kitchen 2014, 2016, 2017; Kitchen and Bellini 2012; Martin 2014a, b), there were no readily available self-studies on LGBTQ themes. Thus, we widened our review to include empirical studies by teacher educators on LGBTQ themes published in peer-reviewed journals and academic publications. While conceptual literature on queer theory and LGBTQ issues in education and teacher education informed our thinking, we narrowed our inclusion criteria to (1) studies by teacher educators investigating their professional practice and/or teacher education program that (2) focused on LGBTQ themes relevant to teacher education. We sought to include international work and limited ourselves to studies published in English but placed no limits on the publication period in order to capture the full scope of the literature. Electronic databases were searched for key terms: *teacher education*, *teacher educator*, *teacher preparation*, *self-study*, *LGBTQ*, *gay and lesbian*, and *queer*. Our search was supplemented by a hand search of mainstream journals in teacher education and education, SSTEP Castle Conference proceedings, and edited academic volumes on LGBTQ issues in education. This preliminary search resulted in 215 records, which were narrowed to 44 studies after a review of abstracts and summaries, of which 32 satisfied our criteria for inclusion. For each of these 32, we recorded the purpose, theoretical framework, methods and analysis, major findings, and implications/recommendations. Additionally, a series of prompts helped to guide analysis: e.g., contribution to the work of teacher educators on LGBTQ issues, affirmative inclusion of LGBTQ individuals, possible contributions to self-study, and relevance to future research.

Overwhelmingly, the literature focused on teacher educators investigating their own teaching practice in a university-based teacher education program. The earliest

publication was from 1998 with most (22) published from 2010 to 2017, confirming this as an area of emergent scholarly interest. The studies were primarily from the English-speaking world – the United States (15), Canada (7), Australia (3), and South Africa (2) – while the other four did not specify national context. Two employed mixed methods, with the remainder being qualitative. Journal entries, interviews with teacher candidates, reflection on practice, narratives, and observations were the primary data sources. While we are careful to avoid generalizations based on this modest data set, this review offers insight into efforts, initiatives, practices, and policies that can be taken up by teacher educators and teacher educations program to address heteronormativity, reduce homophobia and transphobia, and build queer inclusive communities in schools and universities.

We now turn to the results and discuss the major findings of the studies. An iterative process of reading and rereading the research tables and notes led to the identification of themes across the literature. The results illustrate the myriad ways that teacher educators explore LGBTQ issues in relation to their practice and to the field of teacher education. Most of the studies reflected elements of more than one of the themes, suggesting that the self, pedagogy, curriculum, teacher education programs, and LGBTQ themes are often intertwined.

We identified three main areas of focus: (1) queering teacher educator identities, (2) queering pedagogical practice, and (3) queering classrooms and curriculum. Further analysis led to the identification of subcategories. Lastly, the information generated in each category was then reexamined through the lens of queer theory's deconstruction of dominant gender and sexuality identity norms. We employ the term *queering* in the spirit intended by Britzman (1995): "thinking differently about what discourses of difference, choice, and visibility mean in classrooms, and on our own education" (p. 152).

Queering Teacher Educator Identities

A prominent theme in the literature is the importance of teacher educators reflecting and critically examining how sexuality and gender inform their approaches to LGBTQ issues. This approach is evident in the work of practitioners who identify as queer (Cosier and Sanders 2007; DeJean 2010; Grace 2006; Grace and Benson 2000; Hermann-Wilmarth and Bills 2010; Kissen 2004; Kitchen 2014, 2016, 2017; Kumashiro 1999; Martin 2014a, b; Sapp 2001a, b; Sarmiento and Vasquez 2010; Turner 2010; Whitlock 2010) and individuals/teams who do not (Benson et al. 2014; Kearns et al. 2014). All these studies involved an examination of one's gender or sexuality to better understand one's practice and support teacher candidates. Queer teacher educators paid particular attention to the implications of being out in schools and universities and how to persevere in academia.

Queering Oneself to Understand Teaching Practice
Nine studies reported on teacher educators attending to queerness as an aspect of their own professional identities. With the exception of Kissen's (2004) work that

reported on her inquiry as a teacher educator and mother of a lesbian daughter, the remainder of the studies offered narratives of LGBTQ teacher educators through studies that shed light on how queerness is related to one's professional practices (Kitchen 2016, 2017; Martin 2014a, b; Kumashiro 1999; Sapp 2001a, b; Whitlock 2010). How being queer shaped, informed, and constructed learning experiences and pedagogy in teacher education courses was a main focus with the researchers concluding that as with other aspects of self (e.g., cultural background, socioeconomic status, nationality), being queer informed their teacher educator identities. Sapp (2001a, b), for example, studied his longitudinal journaling that chronicled his professional experiences as a gay man. Similar to Kumashiro (1999), Sapp critically analyzed the intersection of his identities, for him as a gay man who was raised Baptist in the Southern United States. Self-disclosure about his gay identity to his students was important to promote an LGBTQ-inclusive learning context and to work against the marginalization of queer identities in classrooms. Other studies examined similar work, emphasizing how normative constructions of gender influence practice (Kissen 2004; Kitchen 2017; Martin 2014a; Whitlock 2010) and the efficacy of narratives on the self to better understand how gender and sexual identity norms are being upheld (or dismantled) in one's classroom.

Teacher Educators and Teacher Candidates Mutually Investigating the Queer Self

Whereas the researchers in the previous section examined queerness and self to better understand their own practice, others engaged in such work with students. Autobiographical, auto-ethnographic, and shared writing with students were productive sources for study (DeJean 2010; Grace 2006; Hermann-Wilmarth and Bills 2010; Sarmiento and Vasquez 2010). These emphasized the relevance of linking one's queer self to professional practice as a teacher educator, facilitating the inclusion of LGBTQ students in the classroom, and recognizing the particular supports they need for entry into the teaching profession. Disclosing one's positionality in relation to gender and sexuality and engaging in sustained conversation with teacher candidates on LGBTQ issues are ways to "...interrogate anti-queer stances and actions as they consider the parameters and possibilities of an ethical and just educational practice for queer persons" (Grace 2006, p. 829). Although such work may not fully eradicate some preservice teachers' hesitation to LGBTQ inclusiveness (Kearns et al. 2014), it may enable LGBTQ teacher candidates to feel less isolated and more prepared to engage in their future practice (Benson et al. 2014).

DeJean's (2010) inquiry on his experiences as a gay male teacher educator working with Jeannie, a lesbian teacher candidate in Australia, showcases the affordances for LGBTQ teacher candidates to learn from LGBTQ teacher educators. DeJean and Jeannie collaborated on a series of questions, journaled, and interviewed each other about experiences as a teacher/future teacher and as a queer person. For Jeannie, learning from DeJean's professional and personal experiences assisted her sense of ability to persevere in the teacher education program and work through her fears and concerns about being a lesbian who would likely work in rural

Australia. DeJean served as a role model for Jeannie, providing professional and emotional support from an insider perspective, something his non-LGBTQ colleagues would have been unable to do. This kind of collaboration supports the recognition that "different communities in education need different kinds of support for equity to occur" (DeJean 2010, p. 240).

Teacher Educators Mutually Investigating the Queer Self

While the previous studies emphasized supporting teacher candidates by collaboratively exploring the self with teacher educators, two studies investigated professional practice and identity among queer teacher educators themselves (Cosier and Sanders 2007; Grace and Benson 2000). Drawing largely from narratives of professional and personal experiences, these authors provide nuanced accounts of the challenges experienced as queer individuals in the academy and in teacher education. Both works suggest that investigations among queer teacher educators can shed light on myriad forms of LGBTQ oppression and homophobia in higher education. The authors reported instances of homophobic comments made by students during classroom instruction, complaints made to department chairs and deans that they were pushing a "gay agenda," and lack of support among faculty colleagues. Such work demonstrates a need for "…rewriting [higher education] culture to refuse a culture of oppression and violence, which is all too often cast as the lot of the queer person" (Grace and Benson 2000, p. 90).

Self-Studies Queering Teacher Educator Identity

We are the authors of the only published self-studies on queering teacher and teacher educator identities. Adrian Martin (2014a), in "From Adam and Eve to Dick and Jane," examines how heteronormativity constrained him as a queer teacher working alongside elementary school students; this study, along with a companion piece (Martin 2014b), is considered later in this literature review.

Julian Kitchen has written three self-study chapters in which he reflects on his personal identity as a gay man and professional identity as a queer teacher educator. In "Inqueeries into Self-Study," after introducing queer theory to educators in self-study, Kitchen (2014) suggests that "[q]ueer theory can be employed by self-study practitioners as a means of critically and playfully examining tensions related to sexuality, gender and heteronormativity in their own practice" (p. 134). Applying a queer theory critique to a graduate course paper he wrote in 1995, Kitchen demonstrates how queer theory and autobiography might be applied together in self-study. After critiquing his writings through a queer theory lens, he concludes, "As the opening story illustrates and subsequent examples reinforce, reflection on and analysis of heteronormativity and heterosexual privilege can sharpen our perceptions of ourselves and our contexts" (p. 139).

In "Inside Out: My Identity as a Queer Teacher Educator," Kitchen (2016) writes, "I recount my experiences as a queer teacher educator in order to examine the importance of teacher educators' cultural identities and, particularly, how being gay informs my identity as a teacher educator" (p. 13). In this narrative self-study, Kitchen explores his journey from confusion to acceptance as a gay man, his

transition from closeted teacher to out teacher educator, and the decision to engage in queer issues as a researcher and activist. He ends by inviting queer teacher educators to be more visible, urging straight educators to take a stand by "modelling comfort" (p. 24) and incorporating LGBTQ themes in the curriculum, and reminding all that "[s]imple actions can make a world of difference to queer teachers [and] students" (p. 24).

The importance of all teacher educators reflecting on their sexuality and gender identities is developed in Kitchen's (2017) chapter "Critically Reflecting on Masculinity in Teacher Education through Self-Study." In order to illustrate the need for reflection on the importance of examining male hegemony, Kitchen juxtaposes professional stories with scholarly understandings of masculinity. In a story about an opening lesson, Kitchen in suit and tie lists his credentials as an education law instructor, as well as his leadership roles and areas of funded research, before mentioning his identity as queer teacher educator. Reflecting on the story, he writes:

> Revisiting the incident through storytelling also helps me see other ways in which masculinity informs my presentation of self. I offset potential subordination by emphasizing markers of hegemonic masculinity through my business suit, sense of authority, and emotional restraint. Thus, I am partly complicit in hegemonic masculinity—benefitting from the positive stereotypes of white males—even as I disrupt conventional notions. Also, I evidently experience a degree of gender strain as I evidenced by my adoption, in embodied (clothing, physique and body language) and disembodied (authority manifest in academic achievement) ways, of masculine ideals. (p. 91)

Through this incident, Kitchen invites all teacher educators to consider how they consciously and unconsciously live out their sexual and gender identities. He also draws attention to how Kuzmic (2014) overcomes unconscious sexism in his personal and professional lives by unpacking male privilege. In this chapter, Kitchen is particularly concerned with encouraging all teacher educators to examine their gender presentation in order to dispel stereotypes and "treat all students—regardless of gender presentation or sexuality—with care" (p. 98).

Queering Pedagogical Practice

Pedagogical practice undertaken in teacher education classrooms was a primary area of investigation in 19 of the studies reviewed (Asher 2007; Benson et al. 2014; Cosier and Sanders 2007; Francis and Msibi 2011; Goldstein et al. 2007; Kearns et al. 2014; Kitchen and Bellini 2012; Macintosh 2007; Martin 2014a; Mcconaghy 2004; North 2010; Richardson 2008; Robinson and Ferfolja 2001; Sapp 2001a, b; Sarmiento and Vasquez 2010; Turner 2010; Vavrus 2009; Whitlock 2010). Overwhelmingly, the teacher educators reported inquiries on how to present LGBTQ issues to their teacher candidates and whether or not these learning experiences facilitated a willingness on the part of the students to better attend to such issues in their own future professional practice. For some, promoting LGBTQ awareness began with reflective experiences and activities that required teacher

candidates to recognize and consider their own positionalities and how these mitigate their lived experiences (e.g., Robinson and Ferfolja 2001; Vavrus 2009). Others emphasized games or lessons centered on this same aim (Cosier and Sanders 2007; Kearns et al. 2014). Some investigated instances of student resistance to engage in lessons that focused on LGBTQ topics (e.g., Richardson 2008; Mcconaghy 2004). We take up each of these foci in the subsequent sections.

Games, Exercises, and Activities

Eleven studies in the review provided examples of games, exercises, and learning activities that teacher educators employed to introduce and discuss LGBTQ themes with their students. In general, these were aimed toward promoting the awareness that the affirmative inclusion of LGBTQ individuals should be part of the professional responsibilities and duties of teacher candidates. Learning activities that involved engagement with LGBTQ-related media were a featured approach among some of the teacher educators (Benson et al. 2014; Francis and Msibi 2011; North 2010; Richardson 2008; Vavrus 2009). Novels and films about LGBTQ individuals provided an opportunity for teacher candidates to reflect on the life experiences of LGBTQ individuals and how they, as future teachers, could affirm or marginalize these identities. Other teacher educators sought to support similar insight by providing their students with role-playing scenarios, such as LGBTQ students in critical situations or the implementation of LGBTQ-related curriculum (Benson et al. 2014; Francis and Misibi 2011; Kearns et al. 2014).

Such experiences promoted teacher candidates to reflect on themselves as future educators of LGBTQ students and what actions they might take in their future classrooms to facilitate an inclusive classroom environment. Still, some of the teacher educators sought to promote student awareness and insight on LGBTQ themes through an examination on how nonheterosexual and non-cisgender individuals are socially marginalized. These teacher educators described learning activities and games designed to actively provoke student thinking about gender and sexuality as socially created constructs (Cosier and Sanders 2007; Goldstein et al. 2007; Macintosh 2007). Cosier and Sanders (2007), for example, created "queer bingo"; this variation on the game provided art education teacher candidates insight on artists and other historical figures whose queerness has overwhelmingly been ignored. The authors articulate the challenges and opportunities present in crafting queer-affirming art curricula and learning experiences conducive toward queer literacy. While this activity was productive for some of the students, Cosier and Sanders report that others mistook this as an effort to promote a "gay agenda." Clearly, such an attitude is indicative of prevalent social discourses sympathetic to homophobia and transphobia. Potentially, a starting point for teacher candidates to engage with LGBTQ themes may simply be to develop a shared understanding on what terms such as "gay and lesbian," "sexual identity," and "transgender" mean. Kitchen and Bellini (2012) report on the use of lectures, group discussion, and case study analyses as supports in an effort for teacher candidates to define such terms and contribute to the development of ethical knowledge on LGBTQ issues (such as bullying) and the role of teachers as advocates for all students. Their self-study

suggests that teacher educators need to create safe and comfortable spaces for all of their students to discuss these issues. Such an environment might potentially diminish teacher candidates' assumption that coursework and learning experiences relevant to LGBTQ issues are part of a "gay agenda" enacted on the part of the teacher educator.

Autobiographical Writing Practices

The use of autobiographic, auto-ethnographic, or reflective writing was a prominent theme in nine of the studies reviewed. These researchers employed writing as a critical pedagogical strategy to help teacher candidates better teach LGBTQ youth. Most of the researchers also wrote about themselves as a means to improve their own professional practice in this area. Overwhelmingly, these studies highlight the efficacy of self-examination in helping to create safe spaces for LGBTQ students in schools (e.g., Kearns et al. 2014), identifying the relevance of LGBTQ issues on one's professional practice (e.g., Robinson and Ferfolja 2001), and the intersectionality of one's identities and educative experiences at school (e.g., Asher 2007; Sarmiento and Vasquez 2010; Vavrus 2009).

The central purpose of three studies was an examination of the self on the part of teacher educators (Kearns et al. 2014; Martin 2014b; Whitlock 2010). Martin (2014b) and Whitlock (2010) each conducted a critical analysis of their teaching practices as queer individuals. Each suggests that there is no single approach to engaging students on LGBTQ issues; rather, such an aim should be tailored and contextualized to the needs of a given community. All teacher educators, including those who identify as LGBTQ, should reflect upon their own assumptions and interpretations of gender and sexual identity and the implications of these for the educative experiences of their students. For example, Kearns et al. (2014) focused on assessing the impact of an integrated training program on teacher candidates' abilities to identify and address the need for safe spaces in schools. They contend, after examining their own positionalities, that heterosexual teacher educators should explicitly acknowledge their privilege when engaging in ally work and ongoing learning about LGBTQ issues. Such a stance may in turn encourage non-LGBTQ teacher candidates to as identify as allies with the LGBTQ community.

Robinson and Ferfolja (2001) and Vavrus (2009) both attended to reflective self-examinations among their teacher candidates. The studies suggest that autobiographical/reflective work with their students reflects the hegemony of traditional, stereotypical gender, and sexual identity stereotypes. Vavrus (2009), for example, discussed how graduate teacher candidates completed an 18 hour module on gender and sexuality. Analysis of the auto-ethnographic narrative writing assignments gathered from 38 participants indicated that, with few exceptions, their former educative experiences reflected heteronormative norms through overt actions (on behalf of their own teachers) or by their silences relevant to LGBTQ issues. Some narratives provided by LGBTQ teacher candidates indicated a sense of internalized homophobia, whereas all of the participants reported having heard unchallenged homophobic slurs during their schooling years. Vavrus suggests the need to provide teacher candidates with deep, critical, and sustained reflection on one's positionality

to support teacher identities that are sensitive to how LGBTQ subjectivities are marginalized in schools.

The authors of four studies dealt with joint examinations of the self among teacher educators and teacher candidates. Sapp's work (2001a, b) explores journaling as transformative and writing about his experiences as a gay man in education as a way "…to model that my journey to my Real Self had drastically changed who I was, and thus, how I taught" (Sapp 2001a, p. 20). Life narratives were a pedagogical template for his teacher candidates, who learned that becoming a student of oneself is a necessary, vital, and integral aspect of being an educator. Asher's (2007) study on teaching a multicultural education course for elementary preservice teachers employed autobiographical writing to raise awareness of race and class as always implicated in discussions of gender and sexuality. Sarmiento and Vasquez (2010) interrogated the intersectionality of their own identities as a Latina teacher educator and a gay male Latino preservice teacher via shared narratives that supported his coming out process with his family. A sense of safety and affirmation surfaced from the interpersonal and cultural parallel between the teacher educator and student. These studies highlight that sharing narratives of self about LGBTQ issues, identities, and experiences between teacher educator and students was productive, affirming, and educative.

Resistance to LGBTQ Inclusion

Despite the productiveness of the previously discussed pedagogical practices and the use of reflective writing to engage teacher candidates on LGBTQ issues, the literature highlights how teacher educators were met with resistance by some students. While referenced in multiple works, six studies focused on instances of such resistance. Overwhelmingly, this reflected homophobic and/or transphobic ideologies that diminished the likelihood of teacher candidates' willingness to affirm LGBTQ students in their future classroom.

Some teacher candidates were reluctant to be allies or resistant to engaging with LGBTQ themes (Francis and Msibi 2011; Kitchen and Bellini 2012; Vavrus 2009). The authors of these inquiries (from South Africa, Canada, and the United States, respectively) examined their experiences conducting workshops, modules, or seminars devoted to LGBTQ topics. Despite proactively cultivating a comfortable classroom environment (Kitchen and Bellini 2012), promoting self-reflection and drawing from varied texts (Vavrus 2009), and explicitly discussing heterosexism and homophobia (Francis and Msibi 2011), many participants expressed tension as they grappled with the topics. Some were passively or actively resistant to enacting LGBTQ-inclusive practices in their future classrooms. Such tension and resistance may be attributed to cultural knowledge, beliefs, assumptions, and dominant conceptions of LGBTQ individuals the students may possess. Richardson (2008) and Francis and Msibi's (2011) inquiries into their practices in South Africa suggest that the teacher candidates were challenged by the prospect that parents would accept their adolescent as LGBTQ potentially because of prevalent misconceptions about LGBTQ identities. Similarly, Mcconaghy's (2004) and Robinson and Ferfolja's (2001) studies observed that students frequently regarded sexual and gender

minorities as deviant and LGBTQ-related lessons as an affront to their culture. Some even went so far as to accuse the teacher educators as possibly being deviant themselves.

Strongly held beliefs are often resistant to change, especially for those of a religious or spiritual nature. Awareness of students' cultural beliefs and perspectives students possess can aid teacher educators in incorporating LGBTQ themes into their courses. Kitchen and Bellini (2012), in their self-study, were able to frame such issues in a relational and respectful manner. Only 6 of their 134 respondents in Canada indicated any level of discomfort with the topic: a self-identified devout Christian appreciated the information but was "not too comfortable," an immigrant was "a little uncomfortable to hear that Professor Kitchen is gay" due to norms back home, and a third student was uncomfortable with gay-straight alliances (GSA) (p. 218). Kitchen and Bellini also helped prospective Catholic educators frame their practice in terms of anti-homophobia and anti-bullying. Nonetheless, the literature highlights how efforts to engage teacher candidates on LGBTQ topics were frequently met with resistance based on religious beliefs (Francis and Msibi 2011; Mcconaghy 2004; Richardson 2008; Robinson and Ferfolja 2001; Vavrus 2009). This reflects a larger social discourse that equates LGBTQ acceptance with religious persecution (Mcconaghy 2004) and the "undermin[ing] [of] dominant heterosexual family values" (Robinson and Ferfolja 2001, p. 125). In jurisdictions with LGBTQ human rights protections, it may be productive to emphasize the legal obligations of teachers for all of their students (including LGBTQ youth) as legitimate, moral, and ethical imperatives in one's professional practice (Kitchen and Bellini 2012).

Queering Classrooms and Curriculum

The third theme, which overlaps with pedagogy, is the need to make classrooms and curriculum more queer-friendly. The 11 studies in this section report on efforts by teacher educators to modify teacher education programs or curricula as LGBTQ-inclusive (Benson et al. 2014; Francis and Msibi 2011; Goodrich et al. 2016; Kearns et al. 2014; Kitchen and Bellini 2012; lisahunter 2015; Mathison 1998; Martin 2014b; Mcconaghy 2004; Robinson and Ferfolja 2001; Vavrus 2009). Most of these focused on the processes of initiating and implementing LGBTQ-focused workshops and how to support teacher candidates to enable inclusive classroom settings (Benson et al. 2014; Francis and Msibi 2011; Goodrich et al. 2016; Kearns et al. 2014; Kitchen and Bellini 2012; Vavrus 2009). Others report on K-12 teachers and LGBTQ youth to identify how to better determine what teacher education programs should do relevant to LGBTQ issues (Martin 2014b; Mathison 1998; lisahunter 2015). Similarly, Mcconaghy (2004) and Robinson and Ferfolja (2001) aimed to expand the foci of required coursework to attend to issues of difference, diversity, discrimination, and social justice for LGBTQ individuals. Collectively, these studies suggest that, for many teacher candidates, engaging in this kind of work is filled with fears and concerns about themselves and their livelihood; for many of the teacher educators, engagement in this kind of inquiry and initiatives in their

teacher education programs is a form of activism. Each of these foci is taken up in the subsequent sections.

Fear About Enacting LGBTQ-Inclusive Practices

While teacher candidates' ambivalence and resistance are significant issues, as discussed under pedagogy, another challenge is their concern that LGBTQ-inclusive practices will be met with hostility by students and the community. Several studies (Benson et al. 2014; Francis and Msibi 2011; Kearns et al. 2014; Kitchen and Bellini 2012; Vavrus 2009) noted that, despite affirmative LGBTQ programs, workshops, and experiences in their programs, teacher candidates lacked a sense of efficacy and indicated fearfulness about engaging in such work in their classrooms. Teacher educators reported that the workshops, modules, and trainings described in these studies were largely successful in that they provided a conceptual and empirical basis for teacher candidates to consider LGBTQ issues in education and themselves as teachers of LGBTQ students. Despite the affirmative responses and deemed success of these initiatives, many teacher candidate participants were fearful of loss of employment by administration or upsetting parents if they engaged in such discourse or practice in their future professional practice. Although the teacher educators expressed that the workshops, modules, and integration of LGBTQ content supported teacher candidates to realize the importance of engaging in advocacy, anti-homophobia initiatives, and implementing LGBTQ-inclusive curricula, it did not suffice to counter fears the candidates possessed.

Such fears were expressed among LGBTQ and non-LGBTQ teacher candidates. The work by Benson et al. (2014) is unique in that it explores the efforts of the authors (a queer woman, man, and straight ally) who developed workshops intended to support queer preservice teachers by providing a safe space that would explicitly attend to challenges relevant to homophobia and heteronormativity that they would confront in K-12 settings. The authors' study detailed how they engaged in interviews with the queer preservice teachers and utilized questionnaires on their responses to the workshops and their own meaning making of the workshops. These teacher educators reported that while their efforts enabled queer preservice teachers to feel less isolated and better prepared to engage in their student teaching placement and future practice, they nonetheless had anxiety about negotiating their relationship with their field supervisors and cooperating teacher and fears similar to those recounted by Martin (2014b) in his prior experiences as a teacher and those discussed in his self-study on teacher educators (Martin 2014a). Even within the context of facilitating GSA programs, many LGBTQ educators are reluctant to do so in fear of disclosing their identities to their colleagues and students (Kitchen and Bellani 2012). Despite the productiveness of workshops like Benson and colleagues', "safe spaces cannot be made safe enough for some queer students. . ." (Benson et al. 2014, p. 391).

Queering Classrooms and Curriculum as Activism

Modifying or including LGBTQ-relevant courses, modules, curricula, or workshops was constructed as activist work in seven studies (Goodrich et al. 2016; lisahunter

2015; Martin 2014a, b; Mathison 1998; Mcconaghy 2004; Robinson and Ferfolja 2001). The teacher educators discussed efforts and approaches not only to support teacher candidates in their future work with LGBTQ students but also as a form of political activism. Forms of determining what teacher educators could do in their classrooms and teacher education programs were by working alongside with K-12 teacher activists themselves (lisahunter 2015; Martin 2014a) or reaching out to LGBTQ youth to learn more about their schooling experiences (Mathison 1998). Martin (2014b) discusses how his critical investigation on his professional identity as an educator is influenced by his queer identity and disposition to advocate for his students:

> The positioning of my identity as a gay man, a queer, in relation to the dominant cultural conceptualization of manhood, has facilitated the development of a psychogenic empathy towards others deemed *other*. My queerness serves a lens toward an elevated awareness of difference in myself and in those around me. (p. 173)

His critically queer examination of more than a decade of teaching practice suggests that daily, mundane actions and discourses in classrooms can serve as a form of activism.

Other studies emphasized efforts in teaching from an anti-homophobia stance by incorporating LGBTQ themes in courses traditionally devoted to diversity and social justice (Robinson and Ferfolja 2001) and as a means of countering negative discourses about LGBTQ individuals (Martin 2014b; Mcconaghy 2004). The study by Goodrich et al. (2016) shed light on how a diverse group of teacher educator activists (gay White male, straight bicultural female, gay Latino, and straight White male) explored their professional work in a service learning project to raise awareness of K-12 LGBTQ issues and include queer curriculum in an undergraduate teacher preparation program. The researchers indicate that "Throughout the process of our work we encountered institutional resistance-pushbacks-from the entire structure of public education, including school district personnel, individual schools, and individual classrooms" (Goodrich et al. 2016, p. 221). Teacher candidates participated in role-play scenarios and group conversations and viewed LGBTQ-relevant media/ videos; however, the authors conclude that future activist work to "queer" classrooms must involve not only preservice educators but practicing classrooms teachers and school leaders as well. Ultimately, these studies indicate that LGBTQ work for LGBTQ students and teachers may better take root should coalitions be built among various education stakeholders.

Part 4: Queering Self-Study: Moving Forward in Practice and Research

The self-study of teacher education practices community reads self-studies with a view to improving our own practices. The literature review in this chapter offers theoretical and practical approaches we might employ in our teacher

education classes. Through the lens of queer theory, a commonality among the studies was a focus on understanding the professional and educative experiences of individuals whose identities do not align with heteronormativity in academic and schooling contexts. The studies in the literature review contribute to an emerging knowledge base on the role of teacher educators and teacher education programs (particularly for teacher candidates) to address the affirmative inclusion of LGBTQ individuals in classrooms and curriculum. While many studies are by queer teacher educators, allies also offered useful approaches to advancing safe, inclusive, and affirmative educational settings in schools and universities through the collective efforts of diverse stakeholders. At the same time, the findings illustrate the challenges that confront teacher educators in this important work.

The paucity of studies – particularly self-studies – is a good reason for SSTEP practitioners, queer and allies, to inquire into LGBTQ themes. One of the challenges in academia is finding a fresh topic and perspectives to explore and share with colleagues through articles and chapters. The few full-fledged self-studies in this review hopefully demonstrate that ours is a productive and generative methodological approach to gain insight on LGBTQ issues in teacher education and the ways teacher educators attend to these in their professional practice. Kitchen and Bellini's (2012) manuscript, we suspect, was positively reviewed and quickly published because *Studying Teacher Education* recognized that it filled a gap in the field. As LGBTQ themes remain under-researched in SSTEP, queer and non-queer practitioner-researchers would do well to explore such themes when studying our practice.

One generative approach is to apply a queer lens in theorizing about education. The language and perspectives offered in queer theory help identify and deconstruct how normative constructions of masculinity, femininity, and gender roles influence the professional practice of teachers and teacher educators, as well as the experiences of students and teacher candidates. Hamilton and Pinnegar (2014) suggest that queer theory, as an interpretive lens alongside feminist theory, calls us to reconsider "what gendered notions of our actions as teachers and teacher educators contributed to our interpretation of ourselves in relation to our practice" (p. 47). Any self-study could be enriched with the inclusion of such a lens, as it might disrupt tacit sexual and gender assumptions, as Martin (2014a) and Kitchen (2016, 2017) illustrate.

Teacher educator identity is an important theme in the self-study literature. As much has already been published, queering the gaze offers a fresh perspective on a familiar theme. As there are already self-studies by gay men (Martin 2014a; Kitchen 2016), there is a need for more exploration of bisexual, transgender, and other queer teacher and teacher educator identities. While gender and sexual identities beyond the binaries of heteronormativity merit exploration, queer-themed inquiries by non-queer teacher educators storying their experiences are equally important. Self-studies of masculinity by Kuzmic (2014) and Kitchen (2017) serve as models of how any teacher educator might apply theory in exploring our identities as we work alongside teacher candidates.

The studies in this literature review also offer methodological templates for conducting self-studies about LGBTQ themes in teacher education. These findings highlight the productiveness of such inquiry and the ways in which queer or ally positionality might inform engagement and practice with teacher candidates on such topics. Martin's (2014a) self-study suggests the utility of reflection on social discourses and norms as an entry point for such work. He argues for the need to support:

> classroom environment[s] where they [students] are not pinned down by a particular identity or gender. Students (and teachers) can bask in smooth space wherein they approach learning as an inquiry into the unknown rather than a journey towards the predetermined end point of womanhood for girls and manhood for boys. (p. 151)

Such learning environments would queer normative teacher education and enable a scholarly context for SSTEP to explore LGBTQ issues.

Kitchen and Bellini's (2012) self-study of an LGBTQ workshop illustrates that a single lesson or problem (e.g., employing trans-inclusive language) might be the basis for a rich inquiry. At the same time, as most studies attended to phenomena over a duration no longer than an academic year, multi-year longitudinal self-studies would enable more nuanced and in-depth insights on how changing social discourses and attitudes toward LGBTQ individuals and issues are attended to in teacher education. This kind of work could inform in what areas advances are being made by teacher educators in their classrooms as well as theoretical, pedagogical, and programmatic modifications that could be made for persistent challenges raised against the inclusion of LGBTQ individuals or themes not only in teacher education, but in the field of education at large.

There is also a need for more self-studies by classroom teachers and educators working in the community and higher education. Martin's (2014b) inquiry on the intersectionality of his identities as a gay man and elementary educator calls attention to the complex professional landscape that queer educators must navigate and how queerness can function as a productive fount for pedagogical activity. Teacher educators should take up similar explorations via a queer theory approach, potentially exploring not only gender/sexual identities in relation to the professional self but also in relation to the intersections of race, culture, and class. Such work would provide insight on these themes and would be of value for those confronting challenges (from administration, colleagues, or students) in community colleges and universities. This work would also be of benefit for those outside English-speaking context and non-Western/industrialized nations.

In conclusion, the literature in the LGBTQ themes in teacher education sheds light on ways SSTEP inquirers can facilitate inclusive professional identities, pedagogical practices, and educational communities through practice and inquiry into practice. When teacher educators explicitly take up these themes, they will create more inclusive teacher education classrooms and contribute to the emergence of schools in which LGBTQ people are no longer on the margins of education.

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Inclusive Teacher Education Pedagogy

20

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Contents

Abstract

One of the major challenges for teachers and teacher educators in modern times is the continuous search for pedagogy and approaches to meet the growing diversity within inclusive schools. Ideas of inclusion assume that every learner has equitable access to education and that schools organize learning spaces that accommodate everyone in the spirit of universal design. Facing these challenges, school systems and teachers have to consider how they can respond. We argue, like

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others have before us (Ainscow 2008; Meijer 2003), that teachers are the key to developing inclusive practices and pedagogies in schools.

In this chapter we examine and discuss the ways in which teacher educators have employed self-study in order to research how they are preparing teacher students (preservice teachers) for working in inclusive education settings. We will explain the ideology of inclusion and provide a review of the available self-study research that focuses on inclusive education. We then provide a recent example of self-study research on inclusive practices and discuss how such self-study research has supported new understandings of inclusion, has resulted in the reconstruction of support services in one school, and has informed our thinking about further research.

Introduction

Globally the issue of teacher education is high on the policy agenda where the role of teachers, and therefore of teacher education, is recognized as paramount in moving toward a more inclusive education system. Ideas of inclusion assume that every learner has equitable access to education and that schools organize learning spaces that accommodate everyone in the spirit of universal design (Hall et al. 2012). Facing these requirements, school systems and teachers have to consider how they can respond. Teachers are the key to developing inclusive practices and pedagogies in schools as they are the ones who, based on their beliefs and knowledge, decide and choose the learning environment where learners are meant to study and work within the structures of the school system. It is expected that teachers create inclusive classrooms and differentiate their teaching for diverse group of students, including learners with disabilities (Hutchinson and Martin 2012). Inclusion is an ongoing process, a never-ending quest, aiming for increased participation in education for everyone involved.

However, people define inclusion in different ways; some describe it as representing the participation and education of disabled learners and special needs learners in mainstream or general education (Rogers 1993; Salend 2010). This view focuses on special needs as the prerequisite for inclusion, meaning that it is a part of special needs education. Those who adhere to this definition hold the worldview that the difficulties learners experience in school are a consequence of their impairments or shortages. Thereby, they exclude the possibility that learners' difficulties can be attributed to failure in relationships, to the fact that curricula and approaches to teaching and learning are not responsive to diversity, or that difficulties can arise from the social pressures homes and communities bring into schools (Booth 2010; Slee 2011).

For others, the development in defining inclusion comes from the notion of diversity, rather than disability, and how schools respond to and value a diverse group of students. Diversity is a natural characteristic of a school community, mirroring the wider community, and it can be explained as the range of characteristics that result in a perception of difference among people. This perception of difference can elicit responses in others that can either be favorable or unfavorable to the individual in question (Lumby and Coleman 2007).

In this chapter, we aim to examine and discuss the ways in which teacher educators have employed self-study in order to research how they are preparing preservice teachers for working in inclusive education settings. The term preservice teacher is used in this chapter to refer to teacher learners, student teachers, and teacher candidates. The chapter has five sections. The first section explains inclusive education and how that has developed, linking it to research on teacher education for inclusion. The second section examines how teacher educators are emphasizing inclusion as a social justice issue of equitable practice. The third section focuses on inclusive pedagogy employed in teacher education. The fourth section addresses reflection in practice through a critical perspective on transforming practice toward inclusion. The fifth section provides a recent example of self-study research on inclusive practices and discusses how such self-study research has supported new understandings of inclusion, has resulted in the reconstruction of support services in one school, and has informed our thinking about further research.

Inclusive Education

The appropriate preparation of mainstream teachers is crucial if they are to be confident and competent in teaching children with diverse needs. The principles of inclusion should be built into teacher preparation programs, which should be about attitudes and values, not just knowledge and skills (World Health Organisation 2011).

Currently, there is an ongoing debate about what components are needed for a successful approach to addressing inclusive education in teacher education courses (Symeonidou 2017). At the same time, teacher educators are constantly looking for more effective ways of incorporating inclusive education as an integral part of the teacher education. Guðjónsdóttir (2006) point out that although the idea of inclusion regulates the curricula and education systems in many countries, the meaning is interpreted differently in different countries and even between professionals in the same country. Many associate inclusion with disabled students or students with special needs (Department of Education and Science 2007; Rogers 1993; Salend 2010), while others believe it is about reducing barriers to learning and participation for all students (Ainscow and Kaplan 2005; Corbett 2001; Florian 2008). Guðjónsdóttir (2006) argues that medical and remedial models of education for special populations should be replaced with reconstructionist, sociocultural, and pedagogical approaches that focus on issues of equity, entitlement, community, participation, and respect for diversity. Her perspective is that inclusive practices

serve all students and respond to their needs through reflective practice, collaborative problem solving, creative teaching, and authentic assessment.

Research on teacher education for inclusive education (European Agency 2011a) has identified four core values that are essential for all teachers who are developing and sustaining inclusive practice and as the base competences for preservice teachers preparing to work in inclusive education systems:

1. Valuing learner diversity: Learners' differences are viewed as a resource and an asset to education.
2. Supporting all learners: Teachers have high expectations for all learners' achievements.
3. Working with others: Collaboration and teamwork are essential approaches for all teachers.
4. Continuing personal professional development: Teaching is a learning activity and teachers must accept responsibility for their own lifelong learning. (p. 9)

Embedding these values in teacher education programs serves to empower teachers and support them in developing a wider range of responses to learners who experience difficulties in their learning. Being explicit about these values helps to establish the potential of teacher education as an important factor in bringing about change. The next four subsections discuss these important values further.

Valuing Learner Diversity

Inclusion is aimed at diverting attention toward inequalities presented in exclusion and discrimination against diversities. Diversity in this chapter is defined as race, ethnicity, gender, gender identity, sexual orientation, age, social class, cognitive ability, physical ability or attributes, religious or ethical values system, national origin, and political beliefs. Thus, inclusive education is a movement against exclusion of any kind and a reaction to political segregation and social inequality (Petrou et al. 2009). As the goal of inclusion is to work against inequality and nurture people's sense of belonging in school and society, inclusive schools aim to find ways to educate all their learners successfully and work against discrimination, which can lead to a more inclusive, just society that allows everyone to be a valid participant (Booth 2010; Slee 2011; UNESCO 1994, 2001).

Inclusion is fundamentally grounded in the ideologies of social justice, democracy, human rights, and full participation of all (Ainscow and Kaplan 2005; Florian 2008; Guðjónsdóttir and Karlsdóttir 2009; Jónsson 2011). These ideologies are connected and dependent on each other in various ways. A critical social justice perspective emphasizes that people with their different abilities, characteristics, and backgrounds should be "celebrated and valued, not quashed, ignored or assimilated" (Ryan and Rottmann 2007, p. 15). Critical social justice does not advocate treating everyone the same because that would simply prolong inequalities that are already in place. Rather, through this perspective, individuals and groups should be treated

according to their abilities, interests, and experience; that is, they should be treated equitably. Treating individuals equitably rather than equally provides the potential to counteract existing inequalities (Ryan and Rottmann 2007). Those advocating for critical social justice seek a world that is fair and equitable for everyone, where everyone has the chance to reach their own goals.

Developing inclusive practice demands a welcoming disposition toward a diverse learner population, an understanding of learning as a creation of meaning, and an assumption that all learners are inherently competent. Inclusive practice requires flexibility in structures and processes (such as classroom schedules and resource allocation) and works within a social justice framework to respond to diversity. Thus, diversity implies that the "myth of the normal child" (Baglieri et al. 2011, p. 2124) needs to be dismantled. This means unraveling the ideologies of difference such as whiteness (Leonardo 2009) and ableism that position some learners as normal while others are marginalized. It is this very marginalization that produced a need for students who were different to be integrated into the traditional educational model, which was created without them in mind in the first place (Florian and Spratt 2013; Waitoller and Artiles 2013). Dismantling the ideologies of difference requires taking a critical and reflective stance toward the myth of the normal child. Creating a learning environment encompasses different cultural and linguistic practices where a variety of abilities and ways of knowing informs participation and the medium for learning. In so doing, an understanding of the term "diversity" must be expanded beyond disability or ethnic difference to focus on the value of differences in gender, socioeconomic status, cultural groups, abilities, learning styles, and interests (Ainscow et al. 2004). This requires a shift from emphasizing the source of learning difficulties or difficulties in school from within the learner or stemming from his/her social circumstances to viewing as problematic for the learner the influence of the system of education or the learning environment (UNESCO 2009). From this perspective, educators must be active in identifying these systemic hindrances and use available resources to remove them (UNESCO 2001).

Supporting All Learners

The development of inclusive education has moved from emphasizing teaching to emphasizing learning, away from the teacher-directed classroom that has been the dominant trend in education and toward classrooms where individuals' learning is stressed. While the placement, access, and presence of diverse learners in classrooms are important factors for achieving inclusive education, they are not enough; the critical issue is the teaching and learning that takes place inside classrooms (Ferguson 2008; Guðjónsdóttir 2003). Inclusion requires teachers to take on the responsibility of developing schools where all children can learn and where all children enjoy the sense of belonging. In this effort, teachers are central because of the important role they play in creating spaces for participation and learning, especially for marginalized children or those who might experience difficulties in school (Rouse 2008). This, in turn, requires that the education of teachers adequately prepares them for taking on this challenging task.

The principles for inclusive pedagogy are based on the fundamental premise of rejecting ability labeling as a deterministic notion of fixed ability that has historically underpinned the structure of education (Florian and Spratt 2013). Inclusive pedagogy is particularly aimed at contesting practices that represent provisions for most with additional or different experiences for some (ibid.). This very act of focusing on difference intensifies the isolation and marginalization of children and adds to the social construction of disability (Grenier 2010). Every learner brings valuable resources and experiences into the classroom that teachers should notice and make use of. Rodriguez (2007) characterizes resources as personal strengths and qualities which emerge from and shape life experiences. Wertsch (1998) considers cultural resources as mediational tools for people to make meaning and to act in the world. In that sense, culture is seen as funds of knowledge (Gonzalez et al. 2005) which are resources to draw upon in the process of learning and in empowering learners.

Teachers who understand their learners' resources and develop a deep personal knowledge of each learner are in a better position to differentiate teaching and learning in their classrooms. The key idea here is that while learners can be different across many dimensions, the most significant difference for education resides in the way they approach and respond to learning tasks and situations, rather than in their pathological or cultural categorizations (Florian 2008). This idea presents a challenge to teachers, where they are asked to let go of being reactive to those differences and, instead, employ responsive practice (Guðjónsdóttir 2000).

Working with Others

Collaboration between classroom teachers and support services is considered to be a crucial foundation for enhancing inclusive practices (Ainscow and Miles 2008; European Agency 2011b; O'Gorman and Drudy 2010; Skrtic 2005). The challenge is for teachers and others with different skills and expertise to work together and problem solve in order to respond more effectively to learners (European Agency 2017; Ferguson 2008). Collaboration is, therefore, an essential ingredient and condition of inclusive practice. Research suggests that it is most likely to be beneficial when collaborators each have something to contribute, share mutual goals, work together voluntarily, contribute equally, and share responsibility for making decisions and achieving learner outcomes (Friend et al. 2010; Guðjónsdóttir 2003).

The term collaboration refers to how practitioners and others interact and work cooperatively to accomplish a task or series of tasks in and for various situations, such as in meetings, in teams, for addressing learning and overall well-being (Friend et al. 2010). Through collaboration, the parties should be able to reach mutual understanding about how to solve problems and settle complex practical and ethical dilemmas (Devecchi and Rouse 2010). Essential prerequisites to effective collaboration include developing partnerships, keeping the learners' needs central, creating trust, establishing a common understanding, and committing to the time needed to successfully collaborate. If these aspects of building collaboration are not developed

thoughtfully, the lack of these elements can become barriers to the effectiveness of collaboration (Soan 2012). Furthermore, flexibility and joint responsibility are factors that are important for effective collaboration (Hodge and Runswick-Cole 2008; Hunt et al. 2003). Flexibility is needed in moving away from ineffective teaching practices and being prepared to start over in brainstorming new ideas. The collaborating team then collectively shoulders the responsibility of working for the interest of the learners' success and creates clearly defined roles among the team members in the pursuit of that work (Hunt et al. 2003; Kugelmass and Ainscow 2004).

Working collaboratively within schools can facilitate professional learning by affecting the way people think about teaching and learning (Ainscow et al. 2006; Guðjónsdóttir 2000; Ryan 2006). Collaboration between teachers, support staff, and parents creates the potential to build sustainable inclusive practice where participants interact on equal footing, reflect on practice, and search for an atmosphere of critical inquiry and trust.

Continuing Professional Development

Central to educators' professional learning is reflecting on how to do better for the learners for whom they are responsible. Thus, the commitment teachers display for their professional practice can be understood by conceptualizing the links across care, reflection, and improved practice (Day et al. 2005). Reflection in practice is important to bring issues out into the open in order for teachers to reframe their understanding of known situations. The concepts of reflection and reflexivity have been used interchangeably in the literature (Berger 2015; Finlay 2002). Finlay (2002), however, argues that these two concepts can be viewed as representing a spectrum where both are important elements of the research process. On one hand, reflection is described as retrospective as the practitioner thinks about or makes sense of his or her practice and is the critical foundation of learning and growth. On the other hand, reflexivity is a process of subjective self-awareness that is continuous and dynamic, and it is characterized by being introspective in reflecting and correcting one's thoughts, values, and actions (Steen-Olsen and Eikseth 2009). Reflection and reflexivity can be critical, as well, as they provide the tools for problematizing one's own assumptions and practices.

Sandelowski and Barroso (2002) explain reflexivity as "the ability to reflect inward toward oneself as an inquirer; outward to the cultural, historical, linguistic, political, and other forces that shape everything about inquiry; and, in between researcher and participant to the social interaction they share" (p. 222). Thus, reflexivity is employed by turning the researcher lens back onto oneself in order to recognize and take responsibility for one's actions and subjectivity in the context of the research (Berger 2015). As Bass et al. (2002) explain, "reflexivity can push reflection past defensiveness into transformative learning" (p. 67).

By reflecting on self in practice, the teacher is able to associate her beliefs with how she expresses those beliefs through actions (Tidwell and Heston 1998). Thus,

reflection offers to make sense of the dynamics within practice, revealing the fundamental assumptions represented within and "inspires coming to know not only what I do, but why I may act in particular ways" (Wilcox et al. 2004, p. 280).

Social Justice as Inclusive Practice

There is a need to explore, unpack, and discuss what an inclusive school looks like, how disability is viewed, and how to respond to diversity by establishing a discourse and conversation based on shared understandings (Fauske 2011). Thus, this dispels the myth that all teachers or teacher educators share an understanding of inclusive education and of what inclusive practice involves. Without a deep and ideological conversation about inclusive practice and pedagogy among those who have the power to shape schools, there is a risk that schooling will continue to be unfair, inequitable, humiliating, and painful for some learners (Brantlinger 2005).

Social Justice

A critical aspect of inclusive practice is the concept of social justice. Within an educational setting, social justice is realized through the focused attention on providing education for all. The inclusive school exemplifies meaningful educational and social experiences for every member of the learning community.

Griffiths and Poursanidou (2004) reported on their self-study where they conducted an investigation into the teaching of inclusion, equality, and social justice to fourth-year preservice teachers during their final half year at university. They pointed out that issues related to diversity, difference, equity, discrimination, and injustice have no easy answers and often implicate us personally in the injustices we uncover. These issues are often deeply felt, uncomfortable, and unsettling to confront. Learning about them requires a confrontation. Thus, the effects of learning about inclusion and injustice are hard to ascertain. According to the experience of Griffiths and Poursanidou, collaboration and self-study related to social justice are difficult. From their collaborative self-study, they learned that the conversation about their teaching was inspiring and cheering. They found it worthwhile to conduct an inquiry into changing an aspect of their practice in order to know why things were going as they did. At the same time, they found self-study methodology got in their way of collaborating, because participants were not ready to collect data and were unwilling to allow any observations in their classrooms. Griffiths and Poursanidou found that issues of social justice can be uncomfortable subjects for self-study researchers, which may be the reason there are few self-studies focusing on social justice (Griffiths et al. 2004). Griffiths and Poursanidou concluded that their collaboration helped them to improve their teaching module, and apart from the questions about self-study, the conversation was cooperative and open. The critical conclusion was that they were unable to help each other investigate their own collusions and resistances with respect to injustice, or to ask the hard questions about the reasons

why injustice flourishes in the school. Their study indicates how difficult it can be to conduct a self-study on social justice, even with respected colleagues. In the end, they ask if social justice has a chance without examining practice and asking these hard questions about social injustice occurring in schools (Griffiths and Poursanidou 2004).

Fitzgerald (2004) refers to Griffiths (2002) and her self-study colleagues at the 2000 and 2002 castle conferences when she decided to look into how she addresses and/or avoids addressing diversity as she taught a course to preservice teachers. Fitzgerald used inclusive philosophy to guide her university teaching, with the goal to prepare future teachers to accept any child who walks into their classroom and to forge a full partnership based on two-way communication with any and all adults attached to each child. Through the self-study of her practice, she realizes her lack of knowledge and skill in preventing color-evasion and power-evasion (Frankenberg 1993). This discovery led her to make a conscious effort to tell her "I am a racist" story (2004) in her effort to explore her teaching identity.

When teachers lack an identity that incorporates a transformative multicultural perspective, they are likely to use mainstream teaching and learning approaches. Such an absence of a multicultural identity can perpetuate an academic achievement gap that results in higher average standardized test scores for white students than for students of color (Vavrus 2002). Vavrus (2004, 2006) conducted a self-study focusing on his work with preservice teachers. He felt that the term social justice is used indeterminately because the concept of social justice is quite complex within its myriad interpretations and historical usage. He wanted to learn how critical reflection on multicultural learning and teacher identity formation can deepen an understanding of multicultural education and help the development of an antiracist teacher identity. In his teaching and through autobiographical research, Vavrus extended the ethnic identity formation from a historical, family-based legacy to racial identity formation. He found that these changes proved to be a critical turning point for himself and his students and that the racial identity formation allowed them to look critically at their unquestioned racialized identities. Nevertheless, he felt that the responses from students were relatively flat and did not differ much from former tasks. Through his self-study inquiry he realized that he needs to provide a pedagogy that is more explicit about theories of social justice. He found it even more important to explore what social justice might look like in practice. His conclusion was that these findings encourage him to further study his own assumptions and practices (Vavrus 2004, 2006).

Trust is central in any course on diversity and education. Coia (2016), in her self-study of her university teaching, looked at the interplay of self and others in developing trust. Teaching a course on diversity, she found it important to create conditions of trust. To Coia, the focus must always be on student learning where her responsibility was to create a learning space where students share assumptions and beliefs about identity, fairness, and how the world works. She believed that in a trusting atmosphere, students can work toward creating their own knowledge and gain necessary confidence in what they know. Coia reports that as the practice of reciprocal trust was planted in her class, there was evidence in her data that for some

students trust in their own judgments and beliefs grew stronger. Furthermore, some students were more open to change due to the trust they experienced in her classroom. The main outcome of the study was Coia's (2016) deeper understanding of the value of vulnerability in all teaching, but particularly in teaching about diversity. Analysis of the data showed a growing acceptance by her students of Coia's own vulnerability displayed in her teaching. Students' class reflections used in this self-study revealed that they perceived her expression of vulnerability as a moment to build trust. Her findings suggest that trust can be strengthened by re-examining the role of others.

Theory into Practice

There is a challenge to find ways to open a professional dialogue with teachers and preservice teachers that recognizes, analyzes, and deepens the mutual understanding of the meaning of the living theory implicit in teachers' practice (Cochran-Smith and Fries 2005). Whitehead's (1989) use of living theory refers to one's practice which exemplifies an understanding of teaching and learning within the context of specific experiences.

Gassman and Tyler-Merrick (2006), although coming from two distant countries (the United States and New Zealand), collaborated around their self-study of special education. Their intention was to investigate how they met the needs of their university students, asking themselves if the types of experiences, opportunities, and instruction they offer in their educational practices provided what their preservice teachers needed. The core of special education is meeting the needs of each individual, and they were interested in examining their university teaching to see how it was mirroring that core value. In their conclusion, they state that they had managed to meet the needs of their students in many ways. They found that through modeling, open discourse, and intentional linkage between coursework and practical applications, they created learning spaces for their students to learn and to be ready to meet the needs of exceptional learners. They reported that the use of self-study research methodology gave them the insights they needed to improve their practice. Tyler-Merrick found that she needed to draw her teaching from a more holistic model so that the theory the preservice teachers learn can be applied in the real world of their classrooms. She also learnt that interactions with her students were useful for her to be able to meet the needs of the individual. This included reviewing course content and instructional approaches, but most importantly listening and responding appropriately to the voices of the preservice teachers. Through self-study, Gassmann learned that she needed to validate the instructional approaches and the course content, while determining how she was connecting theory to practice. Gassman and Tyler-Merrick (2006) reported that their main learning about their practice came from reflecting on what and how they teach, and actually listening to the students and responding to their needs. They also realized there is a difference between the theoretical world and the real world – making the links between these two different worlds is the key. In the end, they recognized that self-study has become an important addition to their repertoire of research methods.

Thompson (2006) explored the tense spaces that unfold daily in his university teaching within special education teacher preparation. He points out the tension he finds in "inclusive/special education" (p. 252), where theorists with more of a special education background often advocate for individualized student curricula and specialized teacher training. On the other hand, inclusive/special education, developed through the lens of true inclusion, focuses on anti-oppressive education, tackling issues of gender, race, and sexuality. In his self-study work on his teaching practice, Thompson's analysis of his data focused on three emerging issues: identity closures, paradigmatic extremes, and breaking through extremes. He found these three foci led to a new theoretical perspective for him, as well as a new practical terrain for inclusive/special education. This theoretical shift began with what Thompson (2006) described as a theoretical crisis, where he engaged in much reflection about his practice that led to him recognizing and finally embracing his positivist self. While he felt that positivist understandings of special education were limited for his students, he also recognized that such tools (a toolbox of strategies to use with students) were most helpful to them. He learned that the more practical his courses were (the more he relied on the positivistic view of special education), the more his teaching evaluations improved. This experience led to a period of what he termed a theoretical complexity. He remained committed to understanding how oppression operates for students with disabilities and found great promise and merit in critical social justice and postmodern queer approaches. Yet, the complexity emerged when he found that he easily yoked the positivist paradigm with the practical and yoked the critical (through queer and anti-oppressive foci) with the theoretical. This experience led Thompson to question how he could account for his intellectual identity and the pedagogy he desired. He wanted to be both a real teacher educator within special education and an inclusive educational theorist. Self-study methodology helped him better understand his practice through asking those questions for which he felt he needed answers, such as:

> Does teacher education identification necessitate an/Other? Can identity only be defined against Others, so that no matter how often, or how layered, or how comfortable identification is "with" our like educational communities that at least one Other is required to render a sense of identification completeness—indeed a sense of identity. And, if we all need an Other, can the Other be so seemingly temporary, extemporaneous, and so readily situated? (Thompson 2006, pp. 254–255)

Marks (2010) conducted a self-study as she taught a course, Students with Special Needs, that focused on issues in relation to disabilities in neighborhood schools. The course aim was to have students challenge the hidden assumptions and received wisdom of traditional special education and to develop a critical understanding of disablism, ableism, and their relevance to the classroom teacher. The students were encouraged to frame their understanding and practice within a social justice perspective. Marks (2010) finds special education and disability studies often conservative subjects. Coming out of a variety of models of service provision (such as the medical, deficit, and expert models), there has been, more often than not, an

emphasis on cure, of compensating for deficits, and on the inherent "specialness" of those who work in the field. This sort of focus has led to a preponderance of "nurturing" and "expert" metaphors that are common in education, as well as metaphors that relate more strongly to charity and religion.

In her teaching, Marks's intention was to model the pedagogy and the philosophy she wanted her students to adopt when they became teachers. She used children's literature, media, and popular culture in her course, hoping that it would make enough variation to demonstrate different ways of teaching and an understanding of inclusion and social justice. She felt that her students responded well to her approach. However, the students focused more on the deficit perspectives and called for more practical components and more focus on different types of disabilities and intervention. Marks's analyses were that her students called for practical tools to inform their teaching rather than developing a critically informed praxis. Her conclusion was that in the future her challenge is to find ways to make links between theory and practice that are both clear and practical.

Dalmau and Guðjónsdóttir (2017) conducted collaborative self-study of their teacher education practice for almost two decades. Their longitudinal study suggests that the attainment of an inclusive community in teacher education programs is situated in the public/personal dialectic between the transformation of individual values, worldviews, ethics, and practice, and the sociocultural and structural factors that mediate equity, access, and opportunity in educational systems. They found that a critical element of their practice through the years was providing the opportunity for preservice teachers to engage in reflection and inquiry of learning/teaching, inclusion and the sociocultural context of education. By opening up a space to use the methodology of self-study of teacher education practices the practitioners not only used inquiry methods to understand their practice but also to understand how their transformation developed.

Guðjónsdóttir, on her sabbatical leave, team taught alongside her colleagues in Australia for one semester about inclusion. The team decided to conduct a self-study of their educational practice. The intention in their teaching was to use cases from the students´ practicum for reflections. The team soon learned that for the preservice teachers it was not easy to write a case that was without quick (non-reflective) judgments, personal views, and solutions. Moreover, they also learned through their self-study that the team collaboration helped them to look at the students' cases from varying perspectives (Guðjónsdóttir et al. 2007).

One of the study methods the team applied to support the preservice teachers was the Praxis Inquiry Protocol (PI). The PI is intended to frame a reflective and action-oriented commentary (Guðjónsdóttir et al. 2007; Kruger 2006). The preservice teachers used the protocol to write cases from their experience related to inclusion or exclusion of students. Dalmau and Guðjónsdóttir (2017) explain that as students use this protocol, they use their professional cases and go through four steps of the PI Protocol, that is, they describe, question, explain, and theorize their case. In the end, they propose changes to their practice. Guðjónsdóttir et al. (2007) discuss how the principles and practices of collaborative self-study were particularly complementary

to the developing of the PI Protocol. Through their self-study the participants listen to each other's experiences, questions, and analysis.

Although the preservice teachers struggled with the four dimensions in the beginning and wanted to conclude without relating to theory or support their understanding and action with arguments, little by little, working through the process they began to recognize how helpful it is to look at the practice from these critical and active dimensions. The team commented that although teachers often feel they think as researchers when they look at their practice and respond to their findings, they do not often do that systematically by recording, analyzing, relating to theory or making arguments by connecting theory and practice (Guðjónsdóttir et al. 2007). In parallel ways, as teachers of teachers, the team found the transition from teacher to facilitator and participant in the learning inquiry was challenging. Even though they had espoused inquiry based approaches to teaching and learning for many years, they found that the systematic use of the praxis inquiry protocol revealed to them how much they had to learn, how much they needed to change. Finally, this approach to teaching and learning became a powerful way of supporting educators to break free from the deficit model (Guðjónsdóttir et al. 2007).

Other groups of teacher educators have also used the PI Protocol in their teaching. Kelly (2017) conducted a self-study of teacher education practice along with one Indigenous and two non-Indigenous colleagues at Victoria University. The team worked with preservice teachers (PSTs). Implementing the PI Protocol with her colleagues, she decided to use it in her teaching. The team focused on the inclusion of Indigenous perspectives in their teaching. The idea that educators should start with students' questions in their teaching became their pedagogical commitment (Guðjónsdóttir et al. 2007). Kelly (2017) reports that the connections between the dimensions of the PI Protocol and an awareness of technical, epistemological, and ontological factors provided a rich opportunity for PSTs to recognize and evaluate complex interactions across the learning and life outcomes of students, educational policies, sociopolitical and cultural factors, ethical considerations, and the ongoing discourse of education. The team was able to develop research opportunities for their preservice teachers which were connected to the big questions they brought with them to the course, and thus developing an appreciation of epistemological perspectives. Kelly (2017) points out that through these teaching methods the preservice teachers began to reframe and reconstruct their worldviews, and together with that they managed to deepen their commitment to collaborative and transformative action (Dalmau and Guðjónsdóttir 2002).

It is interesting to see how the findings from the collaborative self-study between the Indigenous and non-Indigenous educators working with the PSTs were used in the teaching. Their aim was to support reconciliation, social justice, empowerment, professionalism, creativity, and moral purpose. They built their lectures and seminars on the collection of their ongoing data. Through their analysis and interpretation, the team found that the PSTs were listening, talking, questioning, and then coming to appreciate the common elements people have when they want to live together and become activists and socially just. The teacher educators and the preservice teachers started with experience, dialogue, and learning together. In the end Kelly (2017)

comments that although she had worked with Indigenous educators over the previous two decades, this was the first time she had worked in a team-teaching situation in the same lecture theatre with an Indigenous lecturer and the combined seminar groups. Through self-study the team learned that the collaboration highlighted the effectiveness of working together and with the PSTs to reject the colonial discourse whereby Indigenous knowledge and experience is seen as peripheral to their understanding of the purpose of education and to themselves as educators and as twenty-first century citizens.

Inclusive Pedagogy

According to Florian (2014), inclusive pedagogy is an "approach to teaching and learning that supports teachers to respond to individual differences between learners, but avoids the marginalization that can occur when some learners are treated differently" (p. 289). The term pedagogy appears in the educational literature to explain the disparate and complex issues of the teaching profession. Three consistent uses of the term "pedagogy" can be found in the literature: (a) to cover teaching methods, instructional programs, and curricula; (b) as an all-embracing term for education in poststructuralist thought; and (c) to express and address moral education and discourse about teaching and learning (Bruner 1996; Freire 2005; Van Manen 1991, 1999). Thus, pedagogy is composed of the act of teaching and the ideas, values, and beliefs informing, sustaining, and justifying that act (Alexander 2013).

The practice of teaching diverse groups of learners is grounded in a pedagogy that includes more than skill in using prescribed instructional practices. Rather, this practice integrates professional knowledge about teaching, learning, and child development and involves an ethical and social commitment to children. Pedagogical qualities of responsive professional teachers are witnessed in those who understand child development and individual differences, are committed to the education of all learners, and have a knowledge base which enables them to differentiate between learners and the subject as they develop a curriculum that includes all (Guðjónsdóttir 2000).

As Dalmau and Guðjónsdóttir (2017) developed their teaching on inclusion through their self-study of their teaching education practices, new understandings of the impact of inclusion/exclusion on learning emerged. These findings affected their search and development of responsive pedagogy in inclusive practices. They report that through the years, they have learned from teachers and preservice teachers that if the goal is to transform education into a responsive inclusive practice it is essential that teachers are prepared to understand and use responsive pedagogical approaches for the education of all. It is also important that teachers become articulated contributors to professional discourse, research, and knowledge creation. According to their self-study, many of the teachers in their studies have identified a lack of pedagogical preparation as a major obstacle in their efforts to create curricula that includes all students in their classrooms. Through their self-study Dalmau and

Guðjónsdóttir realized the importance of continuing education through lifelong learning and opportunities to participate in educational courses along with their teaching.

Another pedagogy-related issue identified by the teachers in their study is the conflict they experience between general and special education pedagogical approaches. The teachers identified differences in ethics, developmental understanding, and approaches to curriculum development. This is in accordance with Thompson (2006), who also experienced conflicts between the positive special education approach and inclusive education.

Guðjónsdóttir and her colleagues (Guðjónsdóttir and Jónsdóttir 2012; Guðjónsdóttir et al. 2016) conducted self-study research as they developed and reconstructed a course that was to prepare teachers to work in inclusive practices. They explored how they developed an understanding of what it means to respond to diverse learners, and if their teaching approaches were appropriate for meeting different needs and situations of their students. As they developed the course, their intention became more and more focused on diversity in all respects. This was seen in how they offered different options of tasks, readings, and presentations. In their findings, they reported that their goal was to offer a versatile buffet of courses from which students could sample. They combined the inclusive theory that builds on responsive practices and differentiated instruction for all learners with innovation education that builds on the notion of creativity and knowledge to meet needs or solve problems that learners identified. Through their self-study inquiry, they realized that the affordances of both theories integrated naturally. They learned that these approaches worked well together because they build on participation and achievement as learners dealing with real-life issues develop a capacity of action and critical and creative thinking. Guðjónsdóttir's and her colleagues' intention was to practice what they preach and to respond to the diverse needs and experiences of their students by offering different tasks, various readings, and multiform projects. Thus, they made sure that both the course content and their teaching reflected inclusive and innovative practices. They wanted their instruction with their preservice teachers to be open to diversity and to offer them a lived experience (Whitehead 1989). As they began to transform their teaching on inclusion, they decided to build their teaching methods on innovation and entrepreneurial education (IEE), to get their preservice and in-service teachers to use IEE approach to create inclusive school practices (Guðjónsdóttir and Jónsdóttir 2016). The IEE approach focuses on looking for needs and finding solutions and applying creativity and knowledge to solve the problems. The aims of IEE are to help people develop capacity for action as well as critical and creative thinking through dealing with real-life issues (Jónsdóttir and Macdonald 2013).

The first student assignment Guðjónsdóttir and her colleagues developed for the updated course was participating in a discussion thread on inclusive ideology and policy. Analyzing the discussion in the beginning of the term, the team found that many of their students expressed doubts about the inclusive policy and practice. However, as the course progressed over the semester, students' discourse toward

inclusive education changed in a positive direction. Little by little through the course, the students realized the pedagogy behind IEE and began to use the approaches to expand their thinking about their practice and to tackle the challenges they encountered in inclusive schools.

Around the world teachers are expected to create inclusive classrooms and to differentiate teaching for diverse students, including learners with disabilities (Hutchinson 2014). Through self-study of educational practices, over the past 25 years, Hutchinson studied the preservice courses she teaches that focus on inclusive teaching for students with disabilities. In these courses she expects preservice teachers to engage in varied collaborative learning and tiered activities, to discuss dilemma cases, and to challenge their assumptions. Initially she focused on modeling, but gradually the candidates taught her that it was not enough; she also had to help them to "unpack" inclusive teaching. Then her goal became to add to the common understanding of teacher educators' and candidates' the complex perceptions of the connections between the teaching methods experienced in teacher education and teaching methods candidates implement during their practica, with the focus on inclusive teaching specifically. In addition, she deliberately sought to understand how the candidates and she, together, could unpack rather than overlook or hide the complexity that is inclusive teaching with the goal of improving her practice.

Martin and Hutchinson (2016) taught preservice courses on inclusive education for more than 20 years using cases in their teaching. At the same time, they have conducted a self-study of their practice where their role has both been a teacher educator and a critical friend. In their teaching they expect their preservice teachers to engage in collaborative learning and tiered activities – much like they would use in their inclusive practice – while discussing dilemma cases and challenging their assumptions. Martin and Hutchinson found that their main task was related to the process in the class, how to create an open-ended learning space and to create sufficient trust and that encourages students to challenge one another's perspectives. The goal in their teaching was that when their preservice teachers become teachers they will open up about their experiences with exceptional learners. They hoped that they will be ready to step in when the children are at a loss and do not know what to do or how to proceed. But this was not easy. Martin and Hutchinson had to learn how to scaffold the uncertainty. They said that to be flexible and responsive to the classroom dynamic meant that they had to listen to what the students were saying in very different ways. However, their critical friendship was helpful, and as Audrey said "Nancy's ever patient, ever incisive, ever non-judgmental, and ever empathic responses that showed me how to listen flexibly and responsively, how to model for my students, and how to begin to come to terms with the discomfort, anxiety, and vulnerability that were constant companions" (p. 368) supported her to achieve her goals. They agree that teaching with dilemma cases has kept them fresh and invigorated while they searched for ways to help their preservice teachers assume a critical stance and teach for inclusion of students with disabilities (Martin and Hutchinson 2016).

Self-Study of Inclusive Practice: An Example

Through self-study, Óskarsdóttir (2017) gained a unique insight into her practice as a coordinator of support in an elementary school and an understanding of the complexities involved in improving practice toward inclusion. She searched for ways to improve herself as a leader as well as transforming the practice of support through questioning the practice of support and inclusion and the politics and policies behind such practice. What follows is her first-person account of her research.

The compulsory school act in Iceland states that schools should be inclusive (Compulsory School Act 91/2008). This means that schools need to provide every learner with quality education according to their needs and ability, and to remove barriers to participation in learning and social situations to enable learners and their parents to belong in the school community. Given the fact that the policy calls for significant restructuring of school organization, it is important to consider how and whether the organization of special needs education and the support structures operate according to the ideology of inclusive education.

This research focused on how I, a coordinator for support services at the Waterfront school (pseudonym), a compulsory school in Iceland, worked on developing the organization of support toward inclusive practice. Inclusive practice is grounded in the ideologies of social justice, democracy, human rights, and full participation of all. In using the term inclusive practice, I sought to demonstrate that there are many factors that impact the processes of inclusion in a school setting and to emphasize the fact that inclusion is a process that can never be completed. The research was framed in the concepts of collaboration (across classroom teachers and support services), leadership for inclusion, and reflective practice, as these three concepts are considered crucial for reconceptualizing education practice to become inclusive.

The self-study methodology was employed in this research to allow for understanding my role in transforming practice. The purpose was to examine the support service in Waterfront School through the lens of inclusive practices and my role in improving leadership and collaboration for inclusion. Traditionally, self-study has been connected mostly with teacher education practices at the higher education level (LaBoskey 2004; Tidwell et al. 2009). However, I found that elements of this research methodology suited my research purposes where "self-study is a personal (ly) situated inquiry" (Samaras 2010, p. 72). Significant factors for my study were elements such as focusing on my experience in practice and not aiming for placing judgment on others through the research process. The personal in self-study meant that my voice would be an important valued source of knowledge in my professional setting as the goal was to increase understanding of practice and my role as a practitioner and bring about essential improvements or even transformation of practice (Guðjónsdóttir 2011; Guðjónsson 2011).

The second focus of the self-study methodology is that it is a "critical collaborative inquiry" (Samaras 2010, p. 72). Hence, self-study is both personal and interpersonal and through communication and dialogue with colleagues (as well as a critical friend), I could confirm or challenge the understandings that developed in my

study and extend my conception of practice and how it affected pupils, teachers, parents, and other stakeholders (Guðjónsson 2011; LaBoskey 2004).

From the outset, by keeping a critical stance toward my practices and the study with the assistance of a critical friend, I adapted, changed, and negotiated the questions, purpose, and importance (Tidwell et al. 2009). Thus, my practice as a coordinator for support services evolved along with the study, sometimes without me being consciously aware of it. I was able to recognize these transformations through discussions with my critical friend and through reflecting on practice as it presented itself in my data (Tidwell et al. 2009). My research added to my personal and professional knowledge but did also contribute to knowledge of the school, inclusive practice and school development.

This self-study in and of my practice was divided into three distinct phases: the reconnaissance phase, enactment phase, and reflective phase. In the reconnaissance phase I interviewed administrators, teachers, and support staff working at the school in order to achieve insight into how the people I work with understand inclusion and into their views on the support system and collaboration. Analysis of this phase illustrates the voices of staff working with pupils in the school by highlighting their perception of inclusion and their ideas about how the support system could be improved. Based on this analysis, I created an action plan that I implemented in the next cycle of the research, the enactment phase.

In the enactment phase, the organization of the support service was transformed according to analysis of the data from the reconnaissance phase and the process was recorded in a self-reflective research journal. Furthermore, the viewpoints of parents, pupils, and learning support assistants were gathered on inclusive practices in the school. The analysis of this phase gave insights into how the coordination of the support system was developed, what the main challenges were, and how collaboration between general educators and the support staff in the school was transformed.

In the reflective phase, I reflected on my learning through the self-study, alone and with others, as I analyzed the data and gained understanding of my development in thinking and practice. Through reflection and with the assistance of critical friends, I transformed the findings into a story from which others might relate and perhaps learn from.

Findings from this study cast a light on the factors constraining or facilitating the restructuring of the support service as inclusive practice in a school. The findings show that even though I was committed to improving the practices of support, there were influences and barriers to those improvements that made the whole process complex. Breaking away from the discourses of disability, charity, and pathology that dictate the practice of support, thereby changing my own and others' mind-set, proved to be the greatest challenge.

My contribution to knowledge is the provision of a firsthand account of a middle manager endeavoring to change practice toward inclusion. Furthermore, I used the understanding gained from the research to form a model of an inclusive education system, which can be employed to inform school change across system levels, to explore inclusive practices, and to support teacher education and professional development. Through the research process, I have gained an understanding that

creating an inclusive support system is a complex venture. It is bigger than improving collaboration and leadership of the coordinator for support. I have learned that the position of a coordinator for support needs to be reconceptualized. While the teachers are responsible for meeting the daily needs of their pupils, the coordinator for support services has a role to provide the support and advice required to assist each teacher in fulfilling their statutory duties.

Concluding Remarks

In this chapter, we have seen the connections across special education, inclusive practice, social justice, and education within a diverse society. The complexity imbedded within effective inclusive practice reveals the importance of understanding the *what* and *how* of practice and how that knowledge informs our understanding of teaching and teacher preparation. What we learned reviewing the self-study research on social justice was that self-study researchers early on found it very difficult to study social justice within their practice (Griffiths 2002; Griffiths et al. 2004). They struggled with collecting data on their own practice or effectively enabling others to collect data on how they are addressing social justice in the classroom. Researchers asked if it was even possible to study social justice within classroom practice; it was too personal and too risky. Coia (2016), in her research on her own vulnerability as an educator, demonstrated she was ready to bring that personal forward and to be visible, willing to be vulnerable with her students. This enabled her students to do the same, creating a community of educators ready to study social justice and to examine how that can be seen in their own practice.

Because inclusive practice builds on social justice, it is necessary for educators to research what is reflected in practice to know what and how we are practicing thus far. Social justice and inclusive education are so interconnected, we realized through these studies that it is not possible to research inclusive education without examining the social justice aspect of such practice. Social justice in education is about addressing diversity, and opening up education for all, that education is for all learners.

Teacher education needs to be further developed if it is to effectively prepare teachers to meet the needs of diverse learners in the classroom. Findings from the teacher education for inclusion project (European Agency 2011a) reinforce this concern in preparing teachers for a diverse society. Specifically, they suggested developing more effective recruitment and selection processes, improving teacher education systems including initial teacher education, induction, mentoring, and continuing professional development, and, improving school leadership. Self-studies on inclusive practice in teacher education concur. Self-study researchers in teacher education have come to realize the critical value of preparing preservice teachers for the diversity within classrooms. It brings to the fore the importance of teachers (both teacher educators and teachers in the field) understanding how effective learning happens, where students' resources are embedded within the planning and instruction to create meaningful experiences for each learner.

We also learned, through examining the research in self-study on inclusion and special education practice, about the conflict that arose between traditional positivistic approaches to teaching students who are different and the inclusive model of teaching all students. Specifically, the seductive nature of positivistic teaching enables a more prescriptive approach (a tool box of strategies) to be used when addressing students with special needs. As Thompson (2006) describes, this creates a sense of false security to his preservice teachers but is void of any real understanding of how to be effectively inclusive in teaching. It undermines the teacher in attempting to create that collaborative learning environment where students' resources inform practice in the classroom. It also creates a theoretical conflict for the teacher educator.

By studying our practice through self-study, our efforts to create more effective pedagogy are informed through our better understanding of how practice connects to theoretical values. By collecting data on our practice, we can see how students are making sense of inclusive education over time. As teacher educators, we are better able to meet the individual needs of preservice students through changing our practice as we respond to our self-study data.

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A Rhizomatic Self-Study: Aiming at Social Justice in a Conflictual Environment

21

Judith Barak, Smadar Tuval, and Bobbie Turniansky

Contents

Abstract

In this chapter, we discuss the meaning of rhizomatic self-study and explore its potential in promoting social conscience and coping with challenges of social justice. Adopting the Deleuzo-Guattarian rhizomatic conceptualization, we inquire into the dynamics of conflictual and contradictory environment. Through these lenses we view the multiplicity of rhizomatic connections beyond the major binary oppositions such as Jews and Arabs and become attuned to the minor voices that are not part of our daily discourse but influence the ways we experience our reality. The study is based on personal stories, stemming from our experience as Israeli teacher educators teaching in an environment rife with overt and covert conflicts. It brings up our unheard/heard voices and opens a window for understanding this multidimensional and unpredictable environment.

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Through this study, we expose the effect of minor voices in revealing the hidden facets of the conflict and the rhizomatic interactions connecting its different layers. Thus rhizomatic self-study becomes a process that allows for more egalitarian discourse between diverse cultures, moving beyond cultural diversity toward fairness and a socially just environment.

Introduction

Some of the major challenges of teacher education today relate to the need to educate teachers toward an environment in which we cannot foresee the spectrum of changes that will occur and the opportunities and the difficulties our graduates will face are unpredictable. What we do know is that technological, social, and demographic changes bring issues of social conscience and challenges of social justice to the forefront (Cochran-Smith 2009; Han et al. 2014; Zeichner 2009). These matters require flexibility and creativity in developing professional and relational capabilities and the ability to learn and improve our practice in an environment rife with overt and covert conflicts.

Israel, like many countries, faces daily challenges of cultural and social class diversity posed by groups with diverse needs and groups in conflict living side by side. The local context of our study in Israel adds the dimension of both our students and ourselves belonging to groups with a long history of "intractable conflict" (Bar-Tal 2007; Salomon 2002) that increases tension and mistrustful relations between groups. The Israeli-Arab conflict is national, cultural, religious, political, and military. The conflict, rooted in Israel's early days as a nation-state of the Jewish people, has a history of violent confrontations with neighboring Arab states and a tension that is also reflected in the attitude and status of the Arab minority living in Israel. This conflict has strongly influenced the collective identities of both Jews and Arabs (Maoz et al. 2002), and the potential of overcoming it is questionable (Bar-Tal et al. 2014; Bekerman and Zembylas 2010). Taken together, these challenges call for rethinking the questions of how to promote learning in a socially just environment that attends to the inequalities and hierarchies shaping our lives and educate teachers to do the same and become agents of change.

The intersection of social justice, self-study, and teacher education has been studied in the context of groups in conflict, and some researchers have explored these relations through self-study. Galman et al. (2010), studying their beliefs and practices about race, found their "beliefs and practices perpetuated and reinforced white racial knowledge" (p. 229) and discovered they missed opportunities to discuss race and racism in the classroom. Focusing on teacher education in the United States, Juárez and Hayes (2010), a white female and a black male, used the critical race theory methodology of counter-storytelling to examine their teacher

education experiences and bring a strong indictment against "how the racial power of Whiteness sabotages social justice in education" (p. 245). An important outcome of Lee's (2011) self-study of his supervision of teacher candidates to prepare them to teach for social justice highlights the issue of identity in relation to social justice practices. Lee realized that through building relationships with his students, he became more comfortable with his own Korean cultural identity and stopped trying to totally assimilate into American culture. Confronted with the existing gaps in status and power in the United States, Conklin and Hughes (2016) explored their practice of justice-oriented teacher education and offer a pedagogical framework to educate white teachers to teach equitably in socially heterogeneous classrooms.

Part 1: Challenges of Multicultural Teacher Education Program

Our Context

We are teacher educators (past and present) in ACE (Active Collaborative Education), a 1–2-year, post-graduate teacher education program that educates K-12 and special education teachers in Israel. Our students represent the multicultural faces of Israeli society: immigrants and Israeli-born, secular and religious, and Jews and Arabs. The program includes about 160 students and 15 staff members. We, the teacher educators, are also a heterogeneous group in terms of disciplinary backgrounds, gender, religion, and practical experiences. We meet every other week to discuss and inquire into various issues, arguing and voicing our different opinions along the way. The rationale of the ACE curriculum is based on the understanding that the wisdom of practice is developed through the intertwining relations of personal experiences and negotiations of meanings within the context of a collaborative learning community (Turniansky et al. 2010). Collaborative learning is deeply embedded in our daily being, our teaching, and our research. The ACE curriculum is based on a set of intertwined workshops, not an aggregate of courses. Most of these workshops are co-taught by the program's team of teacher educators, many times a team of both Arab and Jewish tutors. The program aims at educating open-minded teachers able to develop versatile ways to cope with the complexities of the society they are going to face.

Our many years of working and studying our practice in a multicultural team with a multicultural student body has led to our understanding that questions of social justice within the multicultural context are essentially questions of identity (Boylan and Woolsey 2015). Confronting these questions forces us to move away from familiar zones of comfort and into a nomadic journey of becoming: a transformative process that influences new and previously unthought-of emergences (St. Pierre 2011).

In our chapter, we discuss the role of self-study in promoting the exploration of possibilities toward meeting the above challenges. Adopting the boundary-crossing theoretical lenses of Deleuze and Guattari (1987), we suggest rhizomatic self-study as a significant tool for learning and becoming within multifaceted environments.

The chapter begins with a theoretical background relating briefly to the Deleuzo-Guattarian rhizomatic conceptualization as a framework that accentuates the dynamics of connected and interrelational flows and the meaning of educational edge (Gorodetsky and Barak 2008, 2016b) as the processual context for understanding multidimensional and unpredictable environments. The chapter then explores the meaning of rhizomatic self-study and examines its significance by interpreting our experience of being teacher educators within such an environment. In conclusion, we inquire into the potential of rhizomatic self-study for coping with contradictory and conflictual situations.

Part 2: Rhizomatic Conceptualization: A Theoretical Background

Rhizomes on the Edge

Borrowing from the field of biology, the rhizomatic framework offered by Deleuze and Guattari (1987) is an invitation to a divergent, non-dichotomous, and non-hierarchical observation of processes and phenomena. A rhizome is a type of plant stem that runs either on or under the surface, spreading itself horizontally by growing additional roots and stems as it goes. Many rhizomatic plants are considered invasive and very difficult to get rid of since a new plant can grow from any piece left in the soil. Moving this idea into a social and educational context, the rhizomatic conceptualization evokes the temporality of experiences and their multiple unforeseen possibilities. Its broader social implications address non-hierarchical social structure of interactions and facilitate the discourse of social justice that exposes otherness voices (Cole 2008; Massumi 2002; Roy 2003; St. Pierre 2011; Strom and Martin 2013).

The Deleuzo-Guattarian theorization opens a different framework to understand learning processes – a nonbinary way that addresses possibilities and connections (Roy 2003). It is a subversive conceptualization presenting an alternative to our habitual linear, rational understanding of the world which is more like the way a tree grows (an arboreal conceptualization). Rhizomes are expansive and ephemeral by their nature and pertain to an infinitely modifiable net with many entrances and exits. Rhizomic growth highlights the dynamic, chaotic, and open nature of the meshwork of connections which cannot be predicted in advance. A rhizomatic system is characterized by connectivity that is in constant flow, far from stability, always transforming and regenerating (Larsson and Dahlin 2012; Semetsky 2008; Yu 2006). These systems are free of rigid boundaries and dichotomies and can create simultaneous connections and interactions along different dimensions (Deleuze and Guattari 1987; Gale 2007). The rhizomatic conceptualization provides an insightful framework for the conceptualization of unthought within the thought (St. Pierre 1997). It offers openness that disrupts hierarchical categorization and allows grasping the power of nonlinear relations and sociocultural interactions.

Conceptualized as outside of the established order, the Deleuzo-Guattarian theorization resonates also with educational edge environments which are boundary

spaces, far from equilibrium conditions. These are shaky environments where learning is embedded within a continuous search for new and yet unavailable educational potentials (Gorodetsky and Barak 2008, 2009, 2016a, b). An educational edge is a deterritorialized or nomadic space wherein participants need to leave the known and the familiar while moving toward the exploration of new and unknown territories. These unaccustomed spaces demand the redefining of ways of being and acting. An educational edge resembles an ecological edge, comprised of the variability of its participants, the difference of their histories, personal and cultural, their explicit and implicit knowledge, and their emotional and moral commitments, which they bring to the collaborative learning setting. The audibility of different voices and the blend of diverse backgrounds challenge taken-for-granted routines and beliefs, thereby reopening, revaluating, and re-problematizing questions of societal divides and transformative possibilities (Baker et al. 2017; Knowles 2014). The unpredictability of the edges also imposes vulnerability, ambiguity, and risk taking on the participants and continuous processes of negotiations to enable their existence within. The potential of an educational edge to become fertile ground for innovation and change depends upon the blend of personal experience and knowledge of individuals that are intertwined within the fabric of the various voices, thus becoming the knowledge of the community (Tuval et al. 2011). Through this perspective that resonates with the unique features of Deleuzo-Guattarian thinking, we take our rhizomatic self-study into a conflictual educational environment in teacher education.

Rhizomatic Self-Study

Self-study came into being as a boundary-crossing approach that reached beyond the mainstream of educational research (Loughran and Russell 2002). It began as a challenge to common traditions of research that did not match teachers' and teacher educators' ways of living and learning which are characterized by constant change. Self-study makes room for heterogeneity and the inner tensions and living contradictions of teachers and teacher educators (Berry 2007; Elijah 2004; Whitehead 1993). Moreover self-study, in many cases, is not confined within conservative methodological borders; it embodies both a research approach and a way of life: "Self-study as praxis ... is where epistemology and ontology meet, unfold and inform each other" (Knowles 2014, p. 100). The relations creating the manifold-layered complexity of self-study break down the traditional theory-practice gap and offer insights regarding the weaving of epistemological and ontological worlds of teacher educators (Bullough Jr. and Pinnegar 2001; Loughran and Russell 2002; Taylor and Coia 2009).

Reenvisioning self-study through the concept of the rhizome is inspired by the notion of self-study research as representing "... a potentially unending, and at the same time deepening, pool for research" (Pinnegar and Hamilton 2009, p. 32). It resonates with a rhizomatic configuration that has neither a beginning nor an end; rather, it always grows in the middle. The rhizomatic conceptualization diverges into

wide-ranging directions, forming multiple connections and assemblages, thereby allowing us to explore and read the trajectories of impossibilities, fluctuations, and interactions among the diverse participants. Rhizomatic research, like self-study, suggests a provocative framework that breaks through strict methodological regulations, offering an approach that is free of defined routes and routines (Clarke and Parsons 2013; Fullagar et al. 2017; Gale 2010; St. Pierre 1997). The added value of this approach is openness to the surprises and the serendipitous learning that occur along the process. It views research as a nomadic process aiming at exploring the complexity of the environment without committing to prescribed pathways (Grellier 2013; Guerin 2013). There is a hope in rhizomatic research that by creating a "... path toward breaking binaries (between researching and teaching), the conversational act of resurrecting pedagogical ideas becomes a powerful educational possibility" (Clarke and Parsons 2013, p. 42).

Linking rhizomatic thought to self-study highlights its fluidity and interconnectedness, an evolutionary study that cannot be designed and predicted in advance. It enables us to grasp various aspects of multifaceted situations. This is a methodological linkage that illuminates the ontological turn (St. Pierre 2011) of the research and addresses the value-laden complexity and the inherent contradictions of a subjective approach. Rhizomatic methodology is based on multiplicity and sensitivity to the different planes where relationships are formed and interconnected and cross over each other (Honan and Sellers 2006). Rhizomatic self-study within this framework is collaborative, reflecting the collective experiences and weaving together individuals' practice and research as a way of professional life of the community. A collaborative context is inherently multivocal and includes the histories, experiences, perceptions, and dreams of many meaning-makers (Gutiérrez et al. 1999; Taylor et al. 2014; Zeichner 2010). Collaborative self-study, by its nature, increases attention to the different voices and addresses issues of social justice, referring to the potential of change (Bodone et al. 2004; Griffiths et al. 2004). The discourse on collaboration in self-study provides a way to look at processes that are taking place, to expose their complexity, and to clarify their meanings. Addressing the complexity of collaborative self-study through the rhizomatic lens allows viewing the processes as nonlinear and socially branched, evolving in many different directions. It embodies the processual tools that enable us to sustain the dynamics and the vitality of the community along the way. Collaborative self-study thus becomes a "boundary-crossing" process (Akkerman and Bakker 2011), a journey into the experiences of newness and openness (Barak et al. 2010; Lee 2011; Monroe 2013; Williams and Berry 2016; Williams et al. 2012).

A rhizomatic self-study constitutes an invitation to a generative and challenging journey into undiscovered territories. It offers different angles of observation and new ways to understand situations. Rhizomatic self-study, as we propose to examine in this work, is a study in the interrelational space between all involved, a sphere where boundaries are blurred. The study is based upon creating a space for nonmediated encounters between different territories of personal, cultural, and professional life experiences – an edge environment. The shared space enables us to look at the full complexity of the learning environment and to study its dynamics in many

ways and in different directions. The potential of the rhizomatic lens to reveal the different facets and layers of educational processes and to be able to look beyond the familiar and the known is beginning to be heard in self-studies in recent years (Barak 2015; Martin and Strom 2017; Strom and Martin 2013). Strom and Martin (2015, 2017), in their insightful work, relate directly to power inequalities and offer the Deleuzo-Guattarian framework in self-study as a model for examining and clarifying questions of social justice. This approach offers a new look at questions relating to race and gender, as well as a reexamination of learning frameworks of recent years such as inclusive education and globalization in teacher education (Goodley 2007; Ledger 2016; Strom et al. 2014). The rhizomatic framework, as a platform that brings silenced voices to the forefront, is closely related to self-studies that inquire into social justice questions, as mentioned in the beginning of this chapter. We hope that these self-studies will open up new edges enabling transformation and change.

Part 3: Exposing the Minor Voices Through Rhizomatic Self-Study

Our chapter is an example of a collaborative self-study that illuminates the significance of the rhizomatic lens to read overt and covert processes occurring in a group of student teachers and teacher educators, representing the major Israeli ethnic groups of Jews and Arabs with their variety of voices and attitudes and the conflicts between them. We view our collaborative self-study as rhizomatic research relating to the spaces of our existence and the spaces of our transformation as teachers and researchers. As a rhizomatic system, the study is always in the making, and we present some of its actual and possible ramifications as an example of the complexity of the process and its significance in our professional life. The rhizomatic approach enables us to deal with the complexity of an entire, changing reality as a nexus of processes: flowing and essentially interactive.

Our rhizomatic self-study brought up personal narratives and the ways people make sense of their experiences, followed by collaborative processes that expand the interpretive perspectives. It is based on personal reflective vignettes and conversations regarding our experience of being teacher educators within a multicultural environment. The study evolved following our understanding that the context of Jews and Arabs learning together surfaced a sense of unease mainly brought about by Hebrew language difficulties and low discussion participation among Arab students and different interpretations of behavioral expectations. The difficulties we faced were not new to us, and they often arose in our meetings, yet we were walking in circles, not reaching new understandings or insights. Realizing that our perceptions regarding educating teachers from different cultures need to be reopened (Lee 2011; Monroe 2013), we decided to explore our own stories and those of two other team members, Adiba and Amnon (who we'd like to thank for their stories and their participation in the ensuing discussions), with the goal of enabling us to surface and make necessary changes. Together we represent the heterogeneity of our team members: four women and one man, four Jewish and one Arab, four Israeli born, and one born and raised in the United States. Each of us chooses one of her/his

previously unheard stories, leading to the subset of vignettes presented here. Each story was written at home and then sent to the other four story writers for personal reading. The five of us then met and discussed the stories together.

Adapting the rhizoanalysis approach (Strom and Martin 2013), the vignettes and the conversations' protocols were collaboratively read and discussed both as singular texts and as interconnected nodes, serving as varied layers of interpretation and exposing different voices, explicit and tacit, affecting our experiences. The rhizoanalysis approach is attuned to movement and linkages, inquiring into the relational and intersubjective assemblages of our *becomings*. This approach is more of a mindset than a procedure. It blurs distinctions between data and interpretation and sees data as being created in the process (data walking) (St. Pierre 1997; Strom and Martin 2013; Waterhouse 2011). The foundation of the study lies in its liberation from defined routes and procedures as it aims to expose the interconnectedness of a rhizomatic tapestry, thereby gaining insights into the different layers of our lived experiences.

The subset of vignettes presented here explored unheard voices and connections we were unaware of before. Discussing the vignettes together exposed another dimension of the intertwining rhizomatic connections which are revealed later. These are co-/autoethnographic journeys (Chang et al. 2013; Taylor and Coia 2009), in which the personal and professional stories are told and cocreated giving voice to sociocultural differences and enabling the emergence of new connections.

Telling our unheard stories gave us the opportunity to join together on a different journey which encouraged us to bring to light unsolved complex feelings and thoughts about our own experiences. These talks enabled us to talk more openly about our individual and mutual experiences as teacher educators (Barak et al. 2016). However, the current stories we told served as last but temporal frames in the long history of our collaboration as teacher educators in ACE (most of us are team members more than 15 years). The vignettes and the conversations studied in this work are only a fraction of the many stories we told and conversations we had.

In this chapter, we chose to present some of the vignettes that express the experience of teachers who have two unique characteristics: Adiba, an Arab woman; Bobbie, a Jewish woman who grew up in the United States; and Amnon, a Jewish man born in Israel.

Where Is Waldo? Exposing the Hidden Facets of the Conflict

Learning, conducted mainly in Hebrew, creates asymmetry between native Arabic speakers and native Hebrew speakers. When Arab students express themselves in Arabic to the Arab mentor, I don't fully understand what's being said but feel it's important to them.

We promote progressive educational concepts opposite to the student's familiar reality, but my experience is that the distance between the progressive approach and the known reality for Arab students is much greater than for Jewish students. Sometimes I feel it's impossible to completely bridge the gap and I'm not always sure it's ethically right to reduce it. There's a kind of statement that there is a better education and we know what it is. It may be perceived as condescending. (Amnon, Jewish mentor)

Over the years, we have been aware of the major visible gaps between the groups of Jews and Arabs participating in the program. The conflicts between the groups, as we describe above, are anchored in the broad contexts of history and the sociopolitical situation of the groups, and we are constantly examining ways to deal with them. Amnon's vignette above reflects the gap between our intentions to create an egalitarian environment and a program suitable for everyone and the reality in which not everyone experiences it in this way. The intercultural conflict exists behind his words relating to the condition in which the curriculum is constructed and attuned to the dominant culture, thus creating a clash with the needs of the minority group. The sense of asymmetry he is talking about points at the potential of the situation to develop into a deep conflict between the groups. Amnon's statement demonstrates the language differences present between Arabs and Jews because the Arab students often find it difficult to express themselves in Hebrew, which is a second language for them. He is also describing the cultural differences between students. Specifically, Arabs participate less in the group discussions because they are less accustomed to an open discourse that allows them to express feelings and emotions. Being aware of those gaps, we tried several ways to confront them. For example, we found that including personal and professional identity issues within the curriculum is one of the ways to raise and deal with the tensions described (Mansur 2016) such as the fact that the vast majority of participants in most of the discussions in class are Jewish students. Nevertheless, we felt there were layers beyond the visible insights we had described and we looked for ways to uncover them.

The Deleuzo-Guattarian conceptualization also provides us with lenses to view the multiplicity of rhizomatic connections beyond the major binary oppositions such as Jews and Arabs' ethnicity differences and to develop sensitivities to minor voices unheard/heard, often without being aware of them. They invite us to observe the inner and the cross diversity among the conventional categories, to see the richness and multidimensionality that exist within them, and to become attuned to their meanings. The concepts of major and minor voices come from the Deleuzo-Guattarian concepts of *major* and *minor literatures* (Bogue 1997; Deleuze and Guattari 1986; Deleuze et al. 1983). While the *major literature* represents the conformed or mainstream literature, which repeats and conserves the traditional norms and hierarchies, *minor literature* (e.g., the works of Lewis Carroll or Franz Kafka) does not transmit tradition, but rather is attentive to nuances and the emergence of the unexpected. *Minor literature* (e.g., Carroll's, *Alice in Wonderland*) connotes the notion of estrangement and liberation, shifting the discourse away from the center, and thus enables the emergence of a new center attuned to other voices – i. e., those that live and act within the same language and yet speak differently. This is a more concrete language which addresses specific and singular occurrences (Gorodetsky et al. 2017). In this sense, the major language operates through known rules, emphasizes the common denominator, and divides and defines clear categorical boundaries, while the minor language undermines boundaries, produces meaning in motion, and increases the value of subjectivity. The minor language forces us to be aware of the arbitrariness of the existing distinctions and to listen to "other" voices peripheral and outside of what we know and expect (Shoshana 2013).

Shoshana found in his study that gifted students of lower socioeconomic status who attended boarding school with teachers and students of higher-class status adopted a major language regrading social groups. They tended to abolish and even deny the unique identity of their countries of origin and related to the differences between groups only on the dimension of eastern versus western origin. Their siblings who stayed at home and studied in their own neighborhood were much more aware of their ethnic identity and reflected minor language that is attentive to the diversity of nuances and differences of each country.

The next vignette, Adiba's "embarrassing moments," provides us a glimpse into the minor voice she exposes, a voice previously unheard.

Embarrassing Moments

Often, during class discussions, a subject comes up similar to a topic I discussed with an Arab student earlier in the week.

I see the student is not participating, not stating her opinion like she did when we privately discussed the same subject, and it bothers me because I know she has something to say on this subject.

Sometimes I try to surreptitiously give her a hint, by gesture or quiet word unnoticed by other students or staff, to remind her of our conversation.

In some cases, the student "responds to my request" and participates.

Then, I have mixed emotions. One is joy she is participating, expressing her opinion and getting positive responses to what she said, and feeling good. But on the other hand, I feel she did it for me and that bothers me.

Once a Jewish student noticed me giving the 'hint' to an Arab student, and she looked at me . . . Then I felt uncomfortable . . .

Sometimes I feel I should not do it . . . Adiba (Arab mentor)

Adiba's vignette emphasizes the emotional complexity of the situation. She wondered whether she should approach the Jewish and Arab students differently and the significance of her being an Arab mentor in terms of the students' expectations. Adiba related to an identity conflict, professional and personal, and described the tension that accompanied her choices and modes of action (Gatzke et al. 2015; Kunnen 2006; Turniansky et al. 2009). Her decisions depended upon conflicting alternatives and the inevitable preferences she was making between the options she had. Adiba's questions highlight the invisible facets of our conflictual environment and call our attention to its different layers. Her internal conflicts affected not only her and her behaviors; they shaped the discourse and learning environment of her whole class. Discussing Amnon and Adiba's vignettes, it appears that while Amnon related mainly to the major language of the conflicts we live, Adiba brought up its minor voices. Looking at these voices as rhizomatic lines that spread through and across our collaborative environment allows us to see beyond the polar vectors of Jews versus Arabs or men versus women, to reveal the different shades of the conflict and the ways they meet and collide.

The following partial transcription of a conversation in which reflections on co-teaching experiences are discussed reveals that neither the major nor the minor

languages are comprehensive representations of the situation. Rather they exist together side by side. The undercurrent of assumptions and divergent routes that connect them are exposed in the conversation that developed during our collaborative process of interpreting the vignettes.

> Adiba: Maybe because I am an Arab and want to help Arab students . . . . So how come that I feel disturbed doing so? . . . . I ask myself, how am I perceived by others [my co-teachers] . . . . When Amnon [my Jewish co-teacher] sees me helping Aisha [Arab student], how does he look at me?
>
> Bobbie: Maybe inside, you're afraid your help to an Arab student is interpreted as favoritism, while helping a Jewish student is just seen as part of the job?
>
> Adiba: I didn't think about it, you're right . . .
>
> Amnon: For me it's more a problem that I do not speak Arabic. Adiba, you can help Jewish students and talk to them because of the language and because you're a woman and you have more practical experience than me. . . A man, and I do not know Arabic . . .
>
> Adiba: I might not want to be perceived as an Arab instructor . . . {for example} when Bobbie [the Jewish co-teacher] invites everyone in the group to speak up, she looks at the Bedouin girls and says, "I want to hear the others," and I'm sure that addresses the Bedouin, but the invitation is not directly given . . .
>
> Amnon: We [Jews] have another problem of not remembering the names of the Arabs well . . .
>
> Bobbie: I have difficulty with Bedouin girls' [names] due to lack of clues: their hair is covered, I'm missing information . . .
>
> Amnon: I feel it bothers them that I do not remember the names . . . and I also feel [co-teaching with Adiba] that I take over . . . it bothers me . . . sometimes I feel I talk about progressive and subversive ideas and ask myself what it means to them [the Bedouin]? The kind of world I'm talking about . . . .

It is interesting to follow the meshwork of interactions that are revealed during this conversation, the rhizomatic lines connecting the individual stories. Adiba expressed the question marks that affect not only her and her behaviors but also those who hear that they are accustomed to relating to the major aspects of tension. Her thoughts exposed the simultaneous scripts she runs regarding how she should act with Arab and Jew students and how her Jewish partners will interpret and understand her behavior. The discussion also revealed that the intercultural, gender, and personal conflicts are intertwined and cannot always be separated. Amnon became emotional and exposed the surprising story about him, a Jewish male, feeling inferior during several occasions of co-teaching with Adiba. In addition, Bobbie and Amnon [Jewish mentors] demonstrated the inherent asymmetries in their relationships to Jews and Arab students. They knew most of the Jewish students by name but had difficulties in remembering names of Arab students because of missing signifiers they are used to using. The tensions and conflicts described are both intercultural and interpersonal, touching upon our values and aspirations and expressing thoughts and wishes about the paths we should take. Each of us has experienced contradictory commitments between different desires, and the forces of reality and our professional practices are often an amalgam of these opposing forces. The conflict thickens this way as the different strata are in constant movement, folding and refolding toward each other. It complicates the situation, on the one hand, but allows many directions for understanding and developing, on the other.

Another expression of the minor voice in revealing the hidden layers of the conflict is expressed in Bobbie's three-part story below:

It's Not Fair

One day, a holiday when Muslim students were absent, some Jewish students complained: "It's not fair. Why do they get off both for our holidays and their holidays?"

The question got me so angry that I responded: "Perhaps you should ask why the college doesn't think Muslim holidays are important enough to close the College like they do for Jewish holidays." They didn't understand my point.

I added a childhood story about the "problem of going to school in the USA with a matzah sandwich." They still didn't understand. Again, my familiar feeling of helplessness. (Bobbie, Jewish mentor)

See Not, Hear Not

Group meetings are mainly discussions. Arab students usually participate little if I don't turn to them explicitly. And when they do participate, it's not clear if anyone besides me is listening. Other students' cellphones start "working overtime." There are few reactions to what they say. The word "transparent" describes the situation well.

There's a feedback loop – I talk, you don't respond. You don't respond, apparently you have nothing worthwhile to say. You talk, I don't listen. You don't listen, I won't talk . . .

A circle within a circle – insiders and outsiders. And apparently nobody seems interested in changing the situation. (Bobbie, Jewish mentor)

My Story

I tell the story as if there are "good guys" and "bad guys" but that's not the case. People are who they are, with their beliefs, values and culture. Perhaps after 20–30 years (or more), we can't change things in a short year or two.

This isn't good for me. I leave these situations feeling frustrated and helpless. Should I keep trying to change something outside or do I have to change my own expectations and desires? (Bobbie, Jewish mentor)

Bobbie's emotional response expressed above might have an effect opposite to the one she hopes for. The frustration and helplessness she expresses may serve as an unintended model of noncompassionate, inequitable teaching leading to more resistance (Conklin and Hughes 2016).

Bobbie's stories include her personal background and experiences of "being different" when she was young (a Jewish girl in a majority Christian society) with her current sociopolitical awareness and beliefs. Her stories, like all the vignettes above, expressed thoughts, associations, feelings, memories, and internal speech that took us to the reality of our collaborative and multicultural space. They told of uncomfortable situations, exploring the wish to change and reflecting different experiences within the collaborative space we shared and our multifaceted identities within it: pedagogical mentors, teachers, males and females, and Jews and Arabs. The encounters and the rhizomatic interactions between the personal stories and the common discourse made it possible to see the processual flow that occurs along the way. Thus, for example, relations between minority and majority groups, or relationships of power and abilities, changed when viewed from different angles, and a range of interpretations exists for each situation described. All the possibilities existed in various stories, and the tellers did not attempt to give clear answers; rather they

raised questions within their stories – reflective questions on practice, often with ethical undertones. These are questions we did not allow ourselves to ask before, those we try not to touch – perhaps because they were too sensitive.

- Should I treat them differently?
- Who and what must be changed?
- Should change be part of our program's agenda?

Part 4: Discussion

The conflictual reality reflected in this work is complex and includes diverse manifestations. Conflicting narratives and individual aspirations create a never-ending journey that demands navigating among desires and tensions which can lead to participants becoming entrenched in their own worlds and thereby becoming a barrier to dialogue and change (Dooner et al. 2008; Kemp 2013; Mansur et al. 2011; Taylor et al. 2014). This work explores the potential of rhizomatic self-study to expose the various spheres of our lived conflicts. The expression and deliberation of the conflictual questions brought up in the study opened for us more meaningful choices that create a sense of belonging, responsibility, and mutual commitment. The short stories told in this study are stratified and meaningful and give us several perspectives for interpretation and understanding. The main effect of the study is the exposure of the minor voices of the conflict and the threads connecting its different layers. Bringing up our unheard/heard voices enables us to open a window to the dynamic interplay of the various spheres and the potential of rhizomatic self-study to create connections in our contradictory and conflictual environment.

This study reveals a range of rhizomatic connections carrying challenging consequences that are exposed throughout the process. The different voices uncovered in the study are not always easily held together cognitively or emotionally. They portray different interpretations of the same situations, perceptions of status and hierarchy within the team, and accompanying feelings. However, the exchange of stories, though personal and emotional and painful at times, is an essential element in such intercultural encounters (Chubbuck 2010). The conflictual situations that are revealed express who we are and the personal-social-cultural history that shape our experiences of being and teaching. The setting we created allows the coexistence of different narratives, and the characteristics of that setting must be taken into account when considering the processes we describe. The environment of an educational edge, as described in this chapter, being unencumbered by rigid and established norms and routines, is a turbulent, demanding environment but also a fertile ground for dialogue and change. The ambiguity and the unknowability of the landscape encompass vulnerability and risk taking while remaining open to the emergence of unforeseen possibilities (Gorodetsky and Barak 2008, 2016a). The potential of rhizomatic processes of self-study to outline ways of coping with conflicts relies upon the negotiations and dialogues conducted within the educational edge environment, a collaborative space where more adaptive forces and coping methods can be found.

Rhizomatic self-study is not an ultimate recommendation for solving or erasing the conflicts, but rather marks the possibility of bringing them to the surface in the shared space with room for the different voices. It offers conditions and tools for listening, understanding, and creating discourse in which diversity is a source of power and affinity areas are revealed. Awareness of the major and minor voices and the rhizomatic connections that create their spectrum of interactions enables deeper processual reflection on our students' and our own learning processes.

The discourse between the various voices created an environment in which we, as teacher educators, developed a new perspective on look at the relations between the majority and minority voices in the group. We believe this understanding has a social and educational value that influences the ways we discuss questions of social justice between ourselves and with our students, in relation to the contexts our students will encounter as educators. The rhizomatic self-study serves, in this regard, as an amplifier that allows us to listen to and hear more voices and their varied undertones. It facilitates an interweaving of rhizomatic formations, mapping the augmented reality in which we live where the multiplicities create the dynamics and affect the ability to change (Barak 2015). This is an augmented map where there are no real distinctions between the virtual and the real and the explicit and tacit voices. Rather, there is a continuum of mixed and juxtaposing worlds that embodies the difficulties and turbulence along with sagacity and resilience and offers an experience of renewal that embraces the multiplicity of different possible and unthought-of experiences (Wallin 2011). The study illuminates the potential of rhizomatic self-study to become a process that allows for more egalitarian discourse between different cultures, moving beyond cultural diversity toward fairness and a socially just environment.

We look at rhizomatic self-study not as an isolated research approach but rather as a way of life, a praxis that offers an ongoing possibility (Knowles 2014) to become more sensitive and responsive to the complex rhizomatic systems through which we understand and interpret our actions and pave their paths. The rhizomatic self-study creates the conditions for the exposure of beliefs and flows of desires letting the rainbow of different voices become visible and developing effective connections. It is an opportunity to clarify attitudes and perceptions on conflictual issues as well as on social hierarchies and intersectional relations among hegemonic and minority groups, thereby promoting more equitable and egalitarian relations in the community itself and perhaps beyond.

Through this study, we have come to know each other better as individuals, benefited from mutual support, and built a stronger and more just community. Collaborative rhizomatic self-study is both an invitation to the participants to leave their original comfort spaces and to join together on a nomadic journey and a support to help them do so. This is a challenging journey with tensions and conflicts, as well as sprouting of new processes and promotion of more open and trustful relations.

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Employing Self-Study Research to Confront Childhood Sexual Abuse and Its Consequences for Self, Others, and Communities

22

Valerie A. Allison and Laurie A. Ramirez

Forever changed, not forever damaged.
(Souers and Hall 2016, p. 137)

Contents

Abstract

This chapter discusses the, as yet largely unrealized, potential of self-study research to demystify the taboo of childhood sexual abuse (CSA), as well as other forms of exploitation and abuse. We share how we each have endeavored to include instruction about CSA in our work with preservice teachers and to study

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the implications of our instruction for ourselves and students. Our work is situated within the tenets of social justice and advocacy that have long traditions in self-study. Across our careers as teacher educators, we have consciously worked to hold ourselves to ideals of social justice. We see our focus on CSA as an attempt to confront an injustice that has historically been silenced but has devastating consequences for individuals, families, and communities across all socioeconomic backgrounds, religions, races, and cultures. Likewise, we strive to prepare teachers who will advocate for students who have experienced CSA or other trauma. While this chapter focuses primarily on our efforts to teach about and study our practice surrounding CSA, it has the potential to inform teaching and scholarship in teacher education dedicated to many other difficult/taboo topics (i.e., mental health, homelessness, suicide).

Keywords

Childhood sexual abuse · Advocacy · Social justice · Caring · Preservice teacher education · Collaborative self-study · Trauma theory

Introduction

It is hard to think of a topic most people will avoid discussing more than childhood sexual abuse (CSA). In agreement with others (Al-Zboon and Ahmad 2016; Bolen 2001; Pohl and Hazzard 1990), we assert the widespread reticence is important to note because it has been a contributing factor to CSA's historic and ongoing insidious prevalence. Furthermore, the prevailing silence surrounding CSA in many cases serves to compound the devastating consequences CSA victims suffer across their lifetimes (Colarusso 2010; Levenkron 2007). As teacher educators, we believe prompting more open discussions about CSA among our peers and with the teacher candidates with whom we work is a matter of social justice. We position our practice and our self-study research focused on CSA within the traditions of social justice and advocacy that have long histories within the S-STEP community.

In this chapter, we begin by defining our conceptualization of *social justice* and *advocacy*, focusing specifically on how these ideals have been foundational to the teaching practices and scholarship of many self-study researchers. Next, we discuss the appropriateness of self-study as a methodology for addressing difficult and/or taboo topics, including CSA. Within the chapter, we discuss the risks and benefits we have experienced in our personal and professional lives through disclosing our CSA histories and using our experiences to inform our practice and research. We outline the self-study methodology we utilized in studying our practice and provide overviews of our individual approaches to teaching about CSA in our courses. Included are our retrospective reflections on how the work has impacted us and how we hope to refine our practices moving forward. In conclusion, we offer recommendations for those wishing to engage in an intentional study of CSA or other similarly difficult topics in their work with teacher candidates. While this chapter focuses on our efforts

to teach and conduct self-study research on CSA, we believe readers will come away with insight related to teaching and studying a range of other topics that have historically been considered taboo, including domestic/dating violence, substance abuse, incarceration, homelessness, mental health, depression, and suicide.

Part 1: Background

We, Laurie and Valerie, came to be research and writing partners, and to authoring this chapter, as a result of intersections in our academic preparation and our professional lives. We first met as doctoral students at a university in the Western USA, where we had courses, research interests, and academic mentors in common. Our friendship grew out of both commonalities and appreciation for differences across our professional, academic, and personal lives. When we completed our degrees, we made concerted efforts to maintain and strengthen our friendship despite moving to different regions of the USA and each facing the demands of new professional lives as teacher educators. We initially began conducting collaborative research, in part, so we could ensure we stayed in contact with one another. We have continued as collaborators because we have consistently found our co-research and authorship to be enjoyable, gratifying, and personally and professionally valuable.

Laurie is currently an associate professor of education at a state institution, Appalachian State University in North Carolina, USA. She teaches courses in the undergraduate and graduate middle grades programs including courses in diversity, culturally/linguistically responsive pedagogy, and young adolescent development. Valerie is an associate professor of education at a private liberal arts institution, Susquehanna University in Pennsylvania, USA. She teaches courses in both the elementary and secondary education programs including courses on literacy development and secondary education pedagogy, classroom management, and differentiation.

Traditions of Social Justice and Advocacy

Within the S-STEP community, there is a long-standing tradition of promoting advocacy and social justice through teaching and the self-study research of teaching practices (i.e., Knowles 2014; LaBoskey 2004). Teaching for social justice is a theoretic frame shared by those who describe themselves as social constructivists (i.e., Samaras 2002), humanists (i.e., Allender and Allender 2008), critical theorists (i.e., Schulte 2009), critical race theorists (i.e., de los Rios and Souto-Manning 2015; McNeil 2011), feminists (i.e., Taylor and Coia 2014), and queer theorists (i.e., Kitchen 2016; Kitchen and Belini 2012; Manke 2005). These teacher educator scholars and others (i.e., Kroll et al. 2005; LaBoskey and Richert 2015) have advocated for learners to be educated in a manner that does not require them to deny or hide some aspect of who they are or what their life experiences have been. A guiding aim, as articulated by Kroll et al. (2005), is to prepare teacher

candidates who enact practices that enhance the likelihood that their students will "live in a more equitable and just society" (p. 5). Schulte (2009) summarized the goal, "to prepare teachers to transform schooling into a just and equitable learning experience for all" (p. 24). To date, numerous teacher educators have engaged in self-study inquiries as an avenue of advocacy for historically underserved and/or marginalized learners. Representative works include improving the secondary school experiences of LGBT students (Kitchen and Belini 2012), confronting deficit thinking about economically disadvantaged students (Allison-Roan and Hayes 2012; Cutri et al. 2011), and combating cultural, racial, and linguistic biases (Han et al. 2014; Makaiau and Freese 2013; McNeil 2011; Poyas 2016; Smith et al. 2016).

Over the past two decades in particular, teacher education research, and self-study research more specifically, has embraced a definition of social justice that strives to "recognize, name, and combat" issues in schools and society, particularly those that marginalize students in some way (Spalding 2013, p. 284). CSA is a taboo topic that is rarely, if at all, addressed and therefore difficult to combat. It is our hope that our efforts to confront CSA will simultaneously empower our students and enhance their capacities to advocate for and support children in their future classrooms who have been victimized. Ultimately, we believe breaking the silence surrounding CSA has the potential to decrease the stigma felt by victims and increase the capacity of our society to protect others from being victimized. Like Pennington et al. (2012), our goals in teacher education have always included critical reflection, increased awareness, and social consciousness, for ourselves and our students. While many self-study scholars focus these goals on issues of race, culture, class, and sexuality (which we also value and address), our personal experiences with CSA and our belief that it should be named and confronted led us to engage in self-study focused on it, despite the potential risks and vulnerability we recognized.

We see our research as an avenue of advocacy aligned with adolescent educational philosophy, particularly because the majority of our preservice teachers will work with adolescents (an age group that has grown in recent years to include those students from approximately 9 through nearly 25 years old). Throughout our teaching and scholarship as teacher educators, we have made a professional commitment to uphold the tenets of advocacy from the seminal paper of the Association of Middle Level Education entitled *This We Believe* (AMLE, formerly NMSA 2010). In this theoretical and practical publication, AMLE purports being a student advocate is an essential responsibility of educators and that advocacy revolves around two aspects of commitment: advocating for individual students and advocating for the profession overall. In this case, we seek to disrupt the status quo of both teaching and teacher education so that topics such as CSA are no longer silenced or considered taboo, creating a paradigm shift that not only addresses the needs of individual students but restructures the landscape of schools and communities to "transform teachers, their students, and the knowledge with which they work" (Knowles 2014, p. 89), freeing them from limiting or oppressive norms that result in alienation or stigmatization. *This We Believe* (2010) posits that each student benefits greatly from having at least one adult advocate who is responsible for supporting them through their academic and personal development. Particularly with survivors of CSA, an adult advocate

who is willing to actively support the student, as well as work toward broader contextual change, is paramount.

CSA: Prevalence, Consequences, and the Ethical Imperative for Educators

CSA knows no bounds. It is pervasive across all demographics: race, culture, religion, and socioeconomic class worldwide (Al-Zboon and Ahmad 2016; Russell 1983). Admittedly, it is nearly impossible to know the full scope of the problem because CSA has historically been, and continues to be, vastly underreported (Bolen 2001; Pohl and Hazzard 1990). According to Pohl and Hazzard (1990), estimates from retrospective studies in the USA and around the world ranged from as low as 6% to as high as 62% of all children are sexually abused. The estimations that are most universally accepted indicate that as many as one in three girls and one in six boys will be victims of sexual abuse or assault before they reach adulthood (Bolen 2001). Nearly half of all cases of CSA involve children under the age of 12 (Pohl and Hazzard 1990). One source, *Darkness to Light* (www.d2l.org 2013), has reported incidents are down in recent years. We contend that regardless of whether the percentage of victims is closer to 6% than 62% and the actual incidences of CSA have decreased, CSA is an insidious and devastating trauma that has impacted the lives of too many children and adults.

Over 60% of CSA victims never tell anyone or wait until much later in life to disclose their abuse history (Darkness to Light 2013). In 90% of cases, victims know their abusers; it is most frequently someone trusted by the child or his/her family (Corwin 2002; Rossman 2005). Almost universally, victims blame themselves for the abuse and internalize the shame. Child victims who do not disclose the abuse, or are otherwise not discovered, do not receive the support needed to mitigate the long-term psychological and social harm of the abuse (Levenkron 2007). Adult survivors who maintain the secret of the abuse and do not receive support from their communities and/or qualified, compassionate mental health professionals are at significant risk of life-altering consequences. These consequences include, but are not limited to, suffering from depression, engaging in risky and self-harming behaviors, and developing unsupportive and abusive personal relationships (Colarusso 2010; Levenkron 2007). These psychological and social effects can be devastating, often worsening over time. Specifically, with school age survivors of CSA, consequences might include obesity, social isolation/withdrawal, substance abuse, dropping out, and/or criminal behavior (Darkness to Light 2013).

Once children are school age, teachers are usually the adults, aside from their parents, with whom children spend the largest percentage of their time. Further, teachers because of the nature of their roles and responsibilities are positioned to know the students in their classrooms better than other non-related adults in the students' lives. We, along with other educators (i.e., Schultz 2003), assert that effective teaching – that is, learner-centered teaching – is predicated upon teachers knowing each of their students as unique individuals, being observant of students'

variable behaviors and emotions, being committed to and adept at listening to students, and, ultimately, being seen by students as caring and trustworthy. In short, we agree wholeheartedly with Noddings (1992):

> The first job of the schools is to care for our children. We should educate all our children not only for competence but also for caring. Our aim should be to encourage the growth of competent, caring, loving, and lovable people. (p. xiv)

Students/children will only grow into competent, caring, and we would add emotionally and socially healthy, people if they are educated by teachers who have the capacity and the will to know them (and their histories, the good and the bad) and embrace and educate them without reservation.

Despite the worldwide prevalence of CSA, the well-documented lifelong, debilitating consequences for abuse survivors, and the uniquely consistent and extensive opportunity for teachers to identify and support students who are victims, the inclusion of instruction about CSA has been and still is conspicuously absent from nearly all teacher preparation programs and courses (Al-Zboon and Ahmad 2016; Goldman and Grimbeek 2008). Preservice teachers generally report understanding that they have a legal obligation as mandatory reporters, but they consistently indicate feeling insufficiently prepared (Al-Zboon and Ahmad 2016) because formal instruction about CSA is "insufficient and sporadic" (p. 15). Goldman and Grimbeek (2008) documented:

> Recent research in the USA, UK, and Australia suggests that teachers often feel inadequately prepared to deal with the issue of child abuse, and that many appear not to know how they are supposed to behave in response to a suspicion of child sexual abuse. (p. 294)

In Pennsylvania, where Valerie works, following the 2011 high-profile child molestation case against Jerry Sandusky, longtime assistant football coach at Pennsylvania State University (Penn State), additional background clearance requirement and an online mandatory reporter training certification were instituted by the state for all preservice and in-practice teachers. The background checks are designed to prevent individuals with criminal convictions for child abuse or neglect from being allowed access to children in schools and childcare facilities in the state. The online certification module is intended to ensure school personnel understand their legal responsibility to report all suspected child abuse and neglect. While these measures are important, they are far from comprehensive and foolproof. Most notable, because abuse is rarely reported, most abusers are not convicted offenders, so they are not discoverable through clearance reports. Additionally, the online module may result in teacher candidates and teachers having a greater understanding of their legal obligation, but it falls short of motivating teachers to be vigilant in their roles or to consider ethical dimensions of their work with children who have a history of CSA or other forms of abuse and neglect.

In North Carolina, where Laurie works, the Penn State case also had an impact, resulting in more stringent policies for educators. However, North

Carolina's reporting policies are less than clear and leave much up to interpretation (Mason 2013). At the preservice level, background checks are required every 6 months. These are intended to ascertain any potential risk the candidate might pose to students. Once candidates are employed, however, they are required only to have one check prior to employment. If they continue in that position/school, there is no further inquiry. There is no mandatory training or professional development specifically addressing CSA, reporting procedures, or intervention practices. That does not mean, however, that educators are exempt from reporting. In fact, while the law previously stated that the reporter must have "actual knowledge" that a child was abused, an updated version of the law in 2013 now states that every person or institution who *suspects* abuse must report the situation to the county department of social services. Failure to do so, knowingly or willfully, constitutes a Class 1 misdemeanor and can result in criminal penalty. An important note is that the law is inherently problematic because educators feel the tension between mandatory reporting and maintaining relationships of trust and caring that are at the heart of teaching and student advocacy. With the law requiring reporting, there are many children who can receive the help that they need. However, the strict nature of the law might also require a report that will do more harm than good. This is a "long-standing and ongoing" tension that will continue until the North Carolina law is clarified (Mason 2013, p. 63). Likewise, it would be beneficial for the law to require preservice teachers to be trained in not only the legality of CSA but the ways in which they might advocate for victims, provide resources, and help mitigate potentially harmful effects of speaking out and coming forward.

Goldman and Grimbeek (2008) and Al-Zboon and Ahmad (2016) advocate for including more systematic and comprehensive instruction about CSA in preservice teacher preparation programs. We agree that more needs to be done to ensure preservice teacher candidates are prepared and have the confidence to see and report suspected CSA. Reporting is a legal imperative that will hopefully result in ongoing abuse being stopped and victim(s) being provided with competent physical and mental health care.

As importantly, we believe it is vital that preservice teachers be prompted to consider the ethical dimensions of their work with CSA survivors. As teachers, they will undoubtedly work with students who have been directly or indirectly impacted by CSA, and they need to develop the dispositions and skills that will enable them to embrace and support these students. All teachers, we assert, need to have the capacity to know a child as a survivor and not attempt to silence or discount the influence of the trauma on the child. Our position resonates with Dutro and Bien (2014) who stated:

> The loss of loved ones, family members in prison, physical or sexual abuse, transiency, homelessness, illness, and removal from a parent's care are not unusual events for children and youth to experience in the schools in which we work, but they are always extraordinary events and their entrance into classrooms does matter (such experiences cannot but matter to the child experiencing them) and, we argue, must then count in the everyday epistemologies and emotional life of teaching and learning. (p. 13)

We hope that teachers wholeheartedly embrace, nurture, and educate children in their classrooms who have experienced the trauma of a loved one's death or a serious illness or injury. Yet, specifically in cases of CSA, we hope teachers can set aside their own revulsion for the abuse or judgment of the situational circumstances to see the child as a valued member of the learning community. In all instances, regardless of the sources of traumas, teachers should foster a nurturing and supportive educational environment and provide learning opportunities that do not require children to hide their pain, pretend they have not been traumatized, or otherwise self-censor their lived experiences and the corresponding emotions.

Given the prevalence of CSA, the misconceptions common among practicing and preservice teachers, and the potentially long-term devastating consequences for survivors, we felt the imperative to use our collective backgrounds in self-study and our roles within teacher education to imagine different responses and to proactively work to educate and empower our students, who will likely encounter student (s) in their future classrooms who have experienced CSA, either personally or indirectly. We believe it is the responsibility of all who work with youth to know, understand, and advocate for CSA survivors. Often, students disclose to an adult outside their family; frequently this is a teacher with whom they have a trusting relationship (i.e., Danza 2012).

Why Self-Study of Teacher Education Practices?

Coia and Taylor (2014) concluded that greater attention is being given to matters of social justice in teacher educator practice and research. Teacher educators' practices and the articulated missions of teacher education programs often focus on issues of equity, with the aim of ensuring the pedagogy, content, and curriculum teacher candidates enact is relevant, respectful, and empowering to learners from diverse communities and with diverse identities (i.e., Kroll et al. 2005). Often, responsive teaching is positioned as being attuned to the background experiences and needs of students based on their affiliations with particular communities and/or identities (i. e., linguistic, socioeconomic, cultural, racial, religious, gender/sexuality). These initiatives are worthwhile, but they are framed with a wide-angle view of what teaching entails and who learners are. We contend that such a view may risk masking the fundamental relational nature of teaching and the interpersonal ethical dimensions of interactions between students and teachers. We do not seek to discount the necessity of teacher candidates possessing strong pedagogical and content knowledge. Beyond that we recognize the value of teacher candidates having a deep understanding of their students' communities and identities, as well as an appreciation for the discursive role students' communities and identities play in shaping and being shaped by students' school experiences. Notwithstanding, aligning with Coia and Taylor (2014), we have prioritized in our teaching, and related research, advocacy for teachers having the dispositions and preparation to see, hear, and nurture each student, and act thoughtfully and ethically within their "everyday lives" (p. 166) with students. Self-study provides the tools for interrogating the

relational and ethical nuances in our own efforts for continual professional growth and our "everyday lives" as teacher educators endeavoring to prepare teacher candidates to fully and wholeheartedly know, care for, and teach the individuals in their classrooms.

Self-study methodology is well suited to inquiries intersecting schooling and its consequences, social issues, and the unique attributes, identities, and experiences of particular learners and educators. Whereas other methodologies often attempt to insulate or control for researchers' influences, perspectives, and/or histories, self-study research acknowledges, critically explores, and utilizes the dependencies between researchers'/educators', as well as learners', private/emotional and public/cognitive spheres. Dutro and Bien (2014) noted, "Teachers and students are too often asked to live and teach within myths of schools and classrooms as spaces in which the emotional and personal can be bracketed from the cognitive" (p. 11). Rather than continue that forced disconnect, we embrace self-study in all its paradoxical complexity (Samaras and Freese 2006), appreciating that it is both individual and collective, personal and interpersonal, private and public, and emotional and cognitive.

Developing the dispositions and capacities to know and care for one's students must begin with coming to know one's self and interrogating the influence of one's lived experiences, one's identities, and one's taken for granted assumptions on relationships and interactions in the present and future (Bullough and Gitlin 2001). Self-study has been a means for us to do this in our own personal and professional lives, and we strive to foster similar mind-sets and motivations with our preservice teachers. As Spraggins (2006) asserted, who we are and how we perceive ourselves and respond to our contexts are in considerable measure shaped by voices from childhood "that continue to whisper to us throughout our adulthood. Unless we take conscious measures to counter these voices, they inform all areas of our lives, including our work" (p. 45). For all who teach, this means it is paramount to systematically and critically reflect on one's memories as a child and student, questioning how past experiences and the emotions associated with them inform views of learners; what is valued as good, familial, and important; and what is perceived as negative, "other," and trivial. If we hope to prepare teachers who are willing and equipped to work against the status quo of inequity and injustice, we must guide them in the process of critically examining their lived experiences and how those experiences were shaped and defined within a broader historical and sociopolitical context. In agreement with Vavrus (2006), we "can help fill a gaping hole in critical pedagogy by providing students opportunities to pursue issues at an emotional level where memories are recalled and consolidated and then related to their formation of teacher identities" (p. 93). It is important to note that our students, like their own future students, may have histories that include episodes of trauma and violation. We must be prepared to hear and assist all our students in interrogating their histories, both those who had relatively idyllic childhoods and those who, like us, have memories that are painful to recall and come to terms with.

Within the self-study community, many teacher educator/scholars have pursued inquiries that spring from, are informed by, utilize, and/or interrogate the educator's

life stories. There is consensus in the S-STEP community that who we are and how we teach are undeniably aligned (Coia and Taylor 2014; LaBoskey 2004). Stated most succinctly by LaBoskey (2004), "We teach who we are" (p. 829). If we hope to refine our teaching practices, we must begin with seeking to know ourselves better. For the two of us, that meant reflecting on and talking about a dimension of our pasts we had previously sought to keep hidden from ourselves and others. As we began this inquiry into our own practice, we realized that our unwillingness to share our own experiences was only further reinforcing the victimization we felt and maintaining the taboo and silence surrounding CSA.

Part 2: Breaking Our Personal Silence

We, Valerie and Laurie, first broached the topic of CSA professional and academically at the S-STEP 2014 Castle Conference, along with two other co-authors/presenters (Allison-Roan et al. 2014; Ramirez and Allison 2018). For both of us, that presentation marked the first time we had disclosed in a professional or academic context and in an open manner that our investment in the topic was intensely personal. In our paper presentation session, we spoke candidly, but not without fear and trepidation, about our identities as CSA survivors.

The 2014 Castle Conference presentation and our collaborative reflection afterward could be defined as a "nodal moment" (Tidwell 2006) for the two of us. Consistent with Tidwell's definition, it was a specific moment, experience, or event we identified as significant because it carried consequences for informing or influencing our future beliefs and actions. During and following our presentation, we experienced considerable disequilibrium and vulnerability (Ramirez and Allison 2018). Rather than retreat from those feelings, we chose to envision them as an opportunity for our own learning and growth and potentially a means to contribute to teacher education research and the self-study community (Guilfoyle 1995).

The presentation left us feeling emotionally spent as a result of our personal disclosure and subsequent vulnerability. But more so, we were disturbed as a consequence of witnessing and attempting to manage, ostensibly unsuccessfully, the disclosure and vulnerability of others in the room who had been directly or indirectly impacted by CSA in their personal or professional lives. Following the presentation, in an effort to debrief, we met with two critical friends and longtime self-study educators, Donna and Jerry Allender, to engage in reflective dialogue focused on collectively exploring what had transpired, examining our individual and shared emotional responses, and interrogating our efforts to respond in a manner that was ethical and promoted understanding and growth. Each of us thought aloud about how we had experienced the session, what we had observed in our participants, and what we felt were the consequences of the session for ourselves and those in attendance, whether or not they vocalized an experience with CSA. Collectively and individually, we were uncomfortable with what we perceived to be our inadequacies to be of assistance to our academic colleagues who were emotionally triggered by the presentation's topic and discussion. Our purpose was not to

come to definitive conclusions, but instead to pause the moment and intentionally, collaboratively reflect on our perceptions.

Despite the uneasiness we experienced following the presentation, we committed ourselves to incorporating CSA as a topic in courses we taught in our respective preservice programs and to studying the impact on ourselves and our students. We recognized our decision to include CSA in our courses, to engage in and publish self-study research focused on our efforts, and to advocate for other teacher educators to do likewise positioned us in a complex moral/ethical landscape. Pinnegar and Hamilton (2009) posited self-study methodology "requires attention to ethical action," which they define as "taking actions in which we operate from a position of humility and love" (p. 106). However, self-study researchers' ethical obligations are not met by simply attesting to the goodness of one's intentions and the purity of one's heart. In concert with Pinnegar and Hamilton, we assert that the ethics of our decision-making and actions are "pragmatic, relational, and based on experience" (p. 106). In each moment, we must be attuned to the fluidity of our context, attend to consequences of our actions for others, and make wholehearted efforts to learn from our experiences. We need to continually seek to honestly understand our motivations and to reconcile the intended and unintended consequences of our actions.

Samaras (2011), in speaking to practitioner researchers stated, "You need to develop an awareness of your ethical responsibility about how to gain information with regard to human dignity, individuals' lives and their psychological and physical well-being" (p. 145). For us, the 2014 conference presentation, the conversations and other forms of communication that preceded and followed, and our subsequent research and teaching on CSA have been a journey of personal and professional self-discovery and growth. While we value our own growth, it must be balanced by our ethical obligation to others, including the teacher candidates we teach and our teacher educator colleagues. In the end, it will be these communities who assess our ethical integrity as educators and self-study scholars.

Methods

Though the topic of our paper at the 2014 Castle Conference was CSA, it was not until 2015 that we intentionally incorporated CSA as a topic in our respective methods courses (Ramirez and Allison 2018). Valerie incorporated the topic in a secondary education methods course she teaches in the fall of her students' senior year. Student data were collected for the 2015 cohort that included 14 students from a variety of academic majors. Laurie incorporated the topic in her middle grades methods course that she teaches in the fall of her students' senior year. Student data were collected from the 2015 cohort that included 27 students representing a variety of content areas.

Data sources for our collaborative self-study included assigned readings, teaching agendas and notes, researcher journals, students' questionnaire responses, coursework and feedback, and face-to-face and electronic discussions. In this chapter, we report on data collected and interrogated between August 2014 and

January 2016. During this time, because of geographic proximity, Valerie was able to have numerous face-to-face discussions with Donna and Jerry Allender, who continued to serve as our critical friends. Because of distance, discussions between Valerie and Laurie were generally via email with an occasional face-to-face meeting, and Laurie's engagement with Donna and Jerry was almost exclusively through email or via phone.

Prior to presenting the topic to students and assigning readings and assignments, we collaborated on the texts we would use, how we would introduce the topic and conduct discussions, and what activities and assignments our respective students would complete. We discussed our choices and the rationale behind them, but we did not, in the end, use all the same texts or assignments/activities, allowing for flexibility based on our different experiences and institutional contexts.

Included in our thinking about and planning for our instruction, we sought to prepare ourselves for the possibility that one or more of our students would be survivors or otherwise personally impacted by sexual abuse. To the extent possible, we discussed and contemplated how interactions with students, particularly abuse survivors, might unfold. Following our classes, we carefully recorded our memories of the teaching experiences and reflections on our efforts and their potential consequences. Within our reflections were our perspectives on how our histories as survivors were influencing our teaching and how our teaching enactments were informing our identities as survivors. We shared our journals electronically with one another and Donna and Jerry, providing opportunities for critical perspective taking (Samaras 2011). "We attended to issues of trustworthiness by using this collaborative methodology (Taylor and Coia 2009). Using multiple data sources and questioning, challenging, or validating each other's interpretations by serving as a community of critical friends strengthen this work" (Ramirez and Allison 2018, p. 451).

Students' responses to questionnaires, written work, and contributions to discussions and conversations were analyzed to discern students' understanding of the topic and the impact of our instructional efforts. We independently read and reread, coded, and analyzed them in an iterative process following a grounded theory approach (Glaser and Strauss 1967). We looked for similarities and differences across our data sets and sought to understand the influence our efforts had on students and us. While we recognize the importance of systematic data analysis, self-study methodology allows for flexibility in the research process, focusing more on the nature and topic of the study (Loughran and Brubaker 2015). As we stated in Ramirez and Allison (2018), "Using a grounded theory approach within a self-study allowed us to go where the data took us, rather than forcing adherence to a strict method of analysis. Exploring the themes that emerged, independently and collectively, gave us a broader view of the issue beyond specific contexts or individuals. Working with trusted friends/colleagues, particularly with a topic like CSA, allowed for a move beyond the personal to a deeper understanding of the issue and its potential for broader contributions to teacher education (Northfield 1996)" (p. 451).

Part 3: Demystification/Disrupting the Silencing of CSA

Below, we share summaries and reflections of our experiences preparing for and teaching our classes about CSA. This research, including data samples, was orignnally published in Ramirez and Allison (2018). Included are representative data excerpts from our journals and respective students. Prior to teaching our respective class sessions dedicated to CSA, we discussed with one another and with our critical friends possible instructional strategies and texts. While we chose some common elements, our approaches were distinct. Descriptions of our approaches and outcomes for self and students are included here in the hope they provide other teacher educators with suggestions for how they might structure their own instruction. It should be noted that what is described are our first attempts to teach about CSA, and we recognize we have much to refine in our future practice.

Valerie:

   Numerous face-to-face discussions and email exchanges with Laurie, Donna, and Jerry took place between summer 2014 and fall 2015, leading up to me introducing CSA as a topic in my course. Although I never articulated this to them, I think one of the purposes for me in all that verbal and written processing was so, first, I wouldn't back out of my commitment to the project and, second, so that I had ample opportunities to imagine myself being both brave and successful once it came time to carry out my instructional plans. I often felt very apprehensive about the prospects of including the topic in my course. A good portion of the fear was a result of knowing that in order for the instruction to be truly powerful for students, it would be essential to disclose my identity as a CSA survivor.

   I have included other "stories" from my difficult childhood in my courses as teaching tools and thus have practice in using them productively so that they illuminate or enlarge the discussion without overshadowing the learning objectives (Allison-Roan and Hayes 2012). That is what I hoped to do in bringing my survivorship into the discussion. "I wanted my experience to make the topic more than a theoretical discussion of the bad things that can happen to children, and instead, position CSA in the room with us. But I understood that doing it in a manner that was productive for students (in a way that caused them to confront and question their assumptions) would require pedagogical skill and thoughtfulness. Preparing my mental script for the teaching took me hours of discussion with Laurie and our critical friends and hours more of quiet contemplation before I felt confident" (Ramirez and Allison 2018, p. 452).

   In designing the course, I chose to schedule the topic midway between midterm and the end of the semester. I hoped that by that point in the semester, we would have a strong and open learning community. However, as the semester unfolded, I was concerned that this particular cohort of students was not as receptive to me and my teaching as I had hoped, and I had misgivings about being vulnerable with them:

Given how challenging this group of seniors has been so far for me, I'm more than a little nervous about introducing the topic and teaching about sexual abuse. (14 October 2015)

When it came time to introduce the topic, I followed Donna's advice and used a brief questionnaire to solicit students' beliefs and background knowledge about CSA. At the end of the preceding class meeting, students completed the questionnaire consisting of ten open-ended questions. Before the next class meeting, I compiled their responses. In the process, I was surprised to discover a significant number of my students believed CSA was not particularly prevalent and that children from background unlike their own were the typical victims. In response to the prompt "What children are most likely to be abused?" the majority of students responded similarly:

- *Children from low socioeconomic standing*
- *Parents who drink too much or parents who do drugs*
- *Most likely to happen to children growing up in nontraditional families*

Conversely, I was heartened to read some of their responses to the last prompt on the questionnaire, "What are your first thoughts/gut reactions to facing this topic as part of your teacher education program?"

- *Why haven't we talked about this before now?*
- *I think it is an important topic to face as part of the teacher ed program.*
- *Uncomfortable, yes, but necessary* (Ramirez and Allison 2018, pp. 452–453).

At the beginning of the next class, I passed out copies of the compiled responses and allowed students time to read them. Using texts (i.e., Bolen 2001) and the National Sex Offender Public Website (NSOPW n.d.), I provided direct instruction to correct the misconceptions students had about who is abused, how prevalent abuse is, and the rarity of the abuse being discovered. I provided a list of some common signs of abuse teachers might notice in children and adolescents and a brief description of the potential long-term consequences for abuse victims who do not receive support.

From there, I asked students to consider their legal versus moral obligations as teachers to CSA victims. I related the discussion to a reading on trauma theory (Dutro and Bien 2014) we had read and discussed earlier in the semester. I then had students listen to an audio recording of a short excerpt from Danza (2012). In the excerpt, Danza describes his response to learning one of his teenage female students had been sexually abused. Danza reflects that his response of reporting the suspected abuse to the authorities was legally appropriate and defensible, but in the aftermath of the situation, he had felt uneasy, worrying that perhaps he could have and should have done more to support her. I asked my students to contemplate the legal versus ethical dimensions of his response and consider if and how they might have responded differently if they were in similar circumstances.

Following their discussion of the Danza scenario, I provided students with copies of our Castle Conference paper (Allison-Roan et al. 2014) and asked them to silently read it. In brief, the paper presented a fictionalized account of a student disclosing to her professor she had previously been abused. In the paper, Laurie and I each claim the disclosure had been made to us, and we describe our (imagined) reactions and response to the disclosure. In doing so, we each shared that we felt our responses to the student were inadequate. We had not provided meaningful support, and the student likely felt marginalized or silenced as a result of our ineptitude. Within the paper, Laurie and I acknowledge that we are both CSA survivors.

Below is an excerpt from my journal that describes what occurred once my students had read the paper:

> *After they finished, I asked them to think and share what I had done by having them read the paper. It was one of those moments in teaching where I as the instructor got to watch the awareness wash over them. Not much was initially vocalized but the wheels turning in their heads was almost audible ... Someone pointed out that among other things in the text, I had disclosed to them that I was once the victim of CSA. This lead to me circling back in my discussion with them to something one of them had said earlier in the class about balancing the desire of acknowledging and supporting students with traumas in their lives with not allowing a trauma to become the student's identity. From there, I described for them (channeling discussions I had had with Donna, Jerry, and Laurie) how the harm of CSA is located more profoundly in keeping the secret and internalizing the shame over time than it is in the actual violation(s) the child was subject to. It is for that reason teachers, in particular, need to be prepared and receptive to seeing, hearing, and supporting CSA survivors; so students will share and, once they have, they will be helped to find their voices and be able to place the shame where it belongs – with the perpetrators ... I ended our discussion by emphasizing that their role as teachers is not to provide ongoing counseling to children but rather to be empathetic listeners and advocates, a safe, compassionate adult who sees and supports the whole child.* (22 November 2015, Ramirez and Allison, 2018, p. 453)

Following class, I made my way to my office, and within a few minutes, one of my students came in asking if I had time to talk. "Without sharing details, Jenny disclosed she had also been a victim of CSA and told me she appreciated the class discussion (Pseudonym. Data pertaining to this incident are used with the informed consent of the student and with the understanding of protected anonymity.). It had been "intense," but it had helped her" (p. 454). In the conversation that unfolded, I attempted to be a good listener and to offer my perspective or advice only when I was confident that was what she wanted.

> *I felt effective in hearing what she needed me to hear and to validating her experiences and feelings. At the same time, as someone 30 years her senior, I could give her some perspective on the importance of talking and finding support. I also emphasized that she will likely have points throughout her adult life where she will be influenced by her history and will need to come to terms (multiple times over time) with the consequences of surviving CSA. I think the conversation was productive and affirming, and I think I managed my role as her professor effectively – in other words, I think there is little risk she will expect me to be her "therapist."*
> (22 November 2015, Ramirez and Allison 2018, p. 454)

Both the class session and my visit with Jenny felt effective and empowering. "I came away knowing I could use my history as a survivor to be helpful to someone else and to educate my students – survivors and non-victims – without making the learning experience into a group therapy session and/or inappropriately about me and my story" (p. 454).

In my instruction and discussions of CSA with students (and others), I did not disclose details of the abuse I experienced. I did not wish to dwell on the details, and they would be of no service to students. Instead, I had four objectives I hoped students come to in learning I am a CSA survivor. First, I hoped to confound latent assumptions they might have about abuse survivors – who might be abused and what might their adult lives include. Second, I hoped they would see survivors are numerous but each is unique. Third, as someone who held the secret of my abuse well into adulthood, my life history is common. And finally, CSA does have lifelong consequences (more so when it is not disclosed/discovered early and/or victims do not receive competent support), but individuals who are survivors should not be defined by their histories of abuse.

Laurie:

After the 2014 conference presentation, I realized that for most of my adult life I have not fully faced my experience with CSA. "Unlike Valerie, my memories of it are fleeting and fuzzy, so it has always been easy for me to brush it off as not particularly influential in who I am today. The difficulty I saw, felt, and heard at our conference presentation helped me see that I had not given this topic the gravity it deserves. When approached by Valerie to continue with this project, I immediately saw the importance it could have in how I view my role as a teacher educator and how my preservice teachers might see themselves as influential in the lives of their young adolescent students. Despite some misgivings, I agreed to include it as a topic in my senior methods course" (Ramirez and Allison 2018, p. 454).

Because my course is sort of a "catch all" and not strictly tied to a particular content area, I have a lot of freedom to examine a wide range of topics. Like other teacher educators who espouse social justice and critical consciousness and reflection, my course focuses on diverse perspectives, particularly issues of race, class, sexuality, gender, religion, etc. as well as those that specifically affect young adolescents, such as suicide, violence, substance abuse, and others. My students did not seem particularly surprised, at least on the surface, to see that sexual abuse was a topic we would address. This initially assuaged my reservations some, and I began planning how I would approach the material with the guidance of my coauthor and critical friends. Unfortunately, because of the nature of my class and its shortened time (students have courses for 10 weeks followed by a 5-week full-time internship), we had a lot to cover, and, during preparation, I began to worry it might seem a superficial "add-on" to an already packed syllabus. This was reflected in my journal reflection:

Is one day going to be enough to really get to the heart of this matter? I imagine there are survivors in the class, simply given the statistics, and I don't want them to feel that we trivialized or minimized their experience. As a survivor myself, I tend to do that and I am going to really make an effort to give it the weight it deserves. (4 September 2015, Ramirez and Allison 2018, p. 454)

This topic, because of its personal nature, was scheduled a bit later in the semester. While I know my students well by their senior year, I wanted time to reconnect after the summer break and reestablish relationships of trust among our learning community. "We had already discussed a wide range of issues, including what constitutes a *text* and how we might read different texts given our diverse backgrounds and experiences. It was scheduled for early October (approximately week 7 of 10)" (Ramirez and Allison 2018, p. 454). I gave the students the Dutro and Bien (2014) reading about trauma studies with little preview of what was to come. At the time, I felt my goal was to not sway their thinking in any particular way, but I recognize now that perhaps this was a subconscious attempt to distance myself from the topic. The students read the article in preparation for class discussion and wrote a reading response. While I do these types of reading responses frequently, I intentionally chose this week for a response, concerned that without it, the discussion would stall, if it began at all. I read the responses prior to the next class and pulled the common themes to start the discussion, without names or any other identifying information attached. The goal of these responses is to foster discussion or debate or highlight experiences that relate to the theories or research; rather than me dictating the discussion, this allows students' voices to determine the direction. "Students were a bit put off by the "scholarliness" of the reading, but were able to find some points with which to connect" (p. 455). The key points of focus from reading responses were, in order of commonality:

- *Fear of overstepping their boundaries or saying/doing the wrong thing*
- *Otherness or marginalization of students (either that it was "wrong" or they did it themselves)*
- *Wounds carried into the classroom versus those inflicted by schools (and how any teacher who would do that should not be a teacher)*
- *Advocacy for all students (p. 455)*

We discussed these reading response themes as well as other points from the reading at the beginning of class. "Fear was, by far, the most common response, particularly when we began to talk about other issues beyond the reading, building to our discussion of CSA" (p. 455). Most of the males in the group expressed fear of saying something wrong to any student, male or female, who might approach them with this experience, but were particularly wary of addressing this with young female students. We discussed Dutro and Bien's (2014) notion of the witness of the trauma having to experience the pain in order to more fully understand it, and students overwhelmingly wanted to maintain some professional distance. "One student in particular vocalized her concerns in being the sole witness to a

student's 'testimony,' stating in our discussion: 'If a student came to me and told me he/she had been sexually abused, I wouldn't feel comfortable talking to them without an administrator or a counselor. Is that my job?'" (Ramirez and Allison 2018, p. 455). Her question led to quite a lengthy debate, with most agreeing that they were not "trained" to be counselors and that a student who disclosed CSA would need "help" they could not provide. They felt that it was their responsibility to listen and provide resources to the student, but not necessarily bear critical witness as Dutro and Bien (2014) suggest. Even as they espoused the belief in advocacy for all students, in cases of CSA, they seemed quick to evade and pass the responsibility to someone else, such as a counselor or administrator. "We discussed how, potentially, their resistance to that level of engagement might further marginalize the student and perpetuate the status quo of silence and taboo surrounding CSA" (Ramirez and Allison 2018, p. 455). Further, we circled back to tenets of middle level education that highly prioritize advocacy and relationships. From that lens, the students began to feel difficulty; one student said: "Well, of course we need to be there for every student, no matter what. We need to hear them, acknowledge what they have been through, and help however we can" (Class Discussion, 5 October 2015, p. 455).

Next, we looked at excerpts from two case studies which students read in small groups together during class (Colarusso 2010). "The case of Luis, a 15-year-old, summarized his sexual abuse by an older, trusted male; his issues centered on poor academic performance and his tendency toward aggression and bullying. Nadine, a 14-year-old girl, was sexually abused by a male teacher at her school. Her case focused on her reaction to the abuse, i.e., pulling her hair out, fear of males, and delay in building age-appropriate relationships. The preservice teachers' in-class responses to these cases were overwhelmingly shock and disgust" (Ramirez and Allison 2018, p. 455). One male student expressed frustration, remarking: "Well, I feel set up to fail based on Nadine's story. She would probably be afraid of me even though I have never and would never do anything like that! I know I'm a big guy, but I'm a teddy bear!" (Class Discussion, 5 October 2015).

While reading and discussing these cases, we connected back to the Dutro and Bien (2014) article and their concept of students' experiences as texts that teachers and other students can "read" and should fully "witness." The students responded much more strongly to these cases; one student in particular noted, "I honestly don't know what I would do if a student came to me with something like this! It makes me sad and angry and I wouldn't know what to say or do" (Class Discussion, 5 October 2015). As I facilitated the discussion, I strived purposefully to let the students do most of the talking. Hearing specifics in case study students' own voices, rather than about CSA in the abstract, seemed to heighten their awareness and sense of responsibility. Students were visibly and vocally appalled at the abuse the two students reported.

We returned to philosophy of middle level education and theories of adolescent development as we explored these cases. Of particular interest to students was a citation from Colarusso (2010): "the adolescent who is developmentally ready for

adolescent infatuation is extremely vulnerable to sexual predators" (p. 33). "Five of the preservice teachers, four of whom were women, admitted to having crushes or experiencing infatuation during childhood or adolescence" (Ramirez and Allison 2018, p. 456). As is typical, those crushes were on adults in positions of power who had frequent contact with students, such as coaches, teachers, preachers, neighbors, or family members. Interestingly, this point in the conversation was lighter, and students enjoyed sharing stories of their crushes, perhaps not fully making the connection of how easily those relationships can be manipulated by those with power and influence and become abusive. Still, quite surprisingly, no single student shared their personal experience of abuse. "Perhaps, if I had shared mine, they would have felt less vulnerable?" (p. 456) My decision to not share mine is something I think about often and have reflected on at length.

"After class, I reflected on the day and thought about how to move forward. The students seemed okay with the lesson. None seemed further traumatized. But did it make any sort of difference? I had no way of knowing" Ramirez and Allison 2018, p. 456). Only much after the fact, I had two students comment in their course evaluations that they appreciated the lesson on sexual abuse. One noted, as did Valerie's student, "It's about time we talked about this. Of all the classes we've had, this is the only time anyone has ever mentioned it" (Course Evaluation, Fall 2015, p. 456). Maybe for a small few it did matter. "I do believe it was a necessary topic of discussion and exploration and plan to continue the effort in the future, perhaps more deeply and personally in order to see a greater impact" (p. 456). What was abundantly clear in my final journal reflection about this experience was that:

> I would definitely do this differently next time, but I'm glad I tried it. It was uncomfortable for me this first time, so maybe the students were picking up on that . . .. I don't know if sharing my story would have helped or made them more uncomfortable! That will have to be part two of this journey. I just hope (and do think) they walked away with a bit more awareness of the prevalence of CSA and the way it has and continues to be hushed and stigmatized. I hope they really see how what happens in schools can inflict trauma and/or further traumatize students who have already been through so much. (6 October 2015, p. 456)

Since our initial study, we have continued to explore the topic of CSA, include it in our instruction of preservice teachers, and reflect on the implications for our students and us (Allison, Ramirez, Allender, and Allender 2016; Ramirez and Allison 2018). As of yet, we do not have extensive student data that would allow us to draw broad conclusions about the consequences of our efforts for our students. It is our hope that over time, we will be able to gather and analyze more comprehensive data of short- and long-range consequences for students and their emerging practice as beginning teachers. In the meantime, we are able to share what we have concluded about the consequences for ourselves and our practices. While more than 4 years have passed since our 2014 Castle presentation, we still feel the effects, which further serves to highlight the importance of bringing this topic out of the darkness and into the light, particularly in teacher education.

Valerie:

> As a survivor of CSA, I spent many years denying to myself the psychological and social consequences of my abuse history. Only a few people in my inner circle of friends and family knew of the abuse prior to 2014, I never confronted my abuser, and it has never been openly acknowledged or discussed in my family of origin. One of my primary motivations in maintaining my silence into middle age was a fear my identity as an abuse survivor would become the predominant lens through which others viewed me. In the eyes of others, I risked being seen as damaged goods, emotionally fragile, or, perhaps worse, fixated on my victimhood.
>
> Taking the step to share my abuse story, to lay bare my vulnerability, was, it turned out, an avenue for greater self-understanding. No matter my efforts to conceal and deny the consequences of the abuse to myself and others, it has, across the course of my life, had significant impact in my relationships and in my view of myself. Like many survivors, I struggle with issues of trust, I struggle to feel the merit of my accomplishments, and I have unrealistic expectations of perfection for myself and others. While these are all negative traits, I can also see that my history of abuse has been to some degree responsible for my drive to succeed academically and professionally. It has shaped my personality to be skeptical of following others' advice without careful scrutiny. It has also resulted in me being disposed to having an optimistic view when I encounter obstacles/setbacks in my personal and professional path. These are aspects of who I am that I value in spite of how I came to them. As a result of my work with Laurie, Donna, and Jerry, I now see myself as a survivor and not a victim of CSA. I have harnessed my history to use it productively to impart an important improvement in my instruction of preservice teachers. (Ramirez and Allison 2018, pp. 456–457)

Laurie:

> Over time, I have continued to reflect on and analyze the impact this study has had on me professionally and personally. Professionally, I have developed a greater understanding of the importance of learning through cognitive dissonance, both for myself and my preservice teachers. This space in which we experience discomfort is crucial for meaningful transformation to occur. Beyond the discomfort is an opportunity to examine the reasons behind it. What prompts or perpetuates our feelings of fear, vulnerability, and unease? Getting to the heart of that is what I strive more to do now, no longer afraid of repercussions such as poor course evaluations or awkward silence from my students. Prior to this work, I often erred on the side of backing down rather than pushing forward and I can see, in retrospect, that it benefitted no one. Growth, including my own, comes with the need for risk taking and I am no longer unwilling to engage in that process, knowing that I need to support my students and understand their individual experiences and limitations. I see myself as a more effective advocate for my students and the profession because I am no longer content silencing myself or being silenced in my professional work. This has been an eye opening and liberating endeavor in my growth as a teacher educator.
>
> Personally, this journey with Valerie and our critical friends has helped me realize the various experiences with and reactions to trauma individuals might have, particularly with regard to CSA. No one's story is better or worse, no one's reaction is right or wrong, and I am better equipped to listen and support others, encouraging them to share if and when they are comfortable. As in the professional realm, I no longer feel the need to silence myself or allow myself to be silenced. As we have progressed through this journey, while extremely difficult at times, I have noticed a change in both the way I talk about my own CSA and the way I respond to others who share their stories with

> me. I have engaged more openly and purposefully with friends and family in discussing the influences CSA has had on my life in general, my relationships, and my sense of self. Like Valerie, I never confronted my abuser, further preserving the silence surrounding my abuse. Unfortunately, I will never have that opportunity, as he died in July 2016. However, this self-study, I believe, has achieved, at least for me personally, precisely the goal we hope for our students. I have a greater understanding of the issues surrounding CSA. I have an improved sense of voice and agency as a result of my lived experiences. And, just as importantly, I feel empowered to better educate my preservice teachers, engaging with them in dialogue and reflection, to advocate and act on behalf of their students, schools, and communities. I see this work as having overwhelmingly positive implications for me and, hopefully, for my students. Bringing this taboo topic to light aligns with my ideals of what schooling should be – transformational and ethically just, and I will continue to work toward those goals. (Ramirez and Allison 2018, p. 457)

Advocacy and Action

As we engaged in this self-study initially, our primary goal was to use our own personal experiences with CSA and the knowledge that it is so prevalent in our society to better prepare future teachers with the understandings and tools to address CSA in their future classrooms and communities. We know all too well the taboo nature of the topic, as we have spent decades in silence. This journey has reaffirmed our belief that the silence and stigma attached to CSA must end. We endeavor(ed) to do this in our personal lives and continue to strive to break the silence in our professional practices as well. As part of that effort, two outcomes of our work began to shine through: advocacy and caring.

Advocacy and caring are elements of teaching that we have always believed in and espoused, regardless of the level at which we have taught. As we stated in the introduction to this chapter, AMLE (2010) posits that all students benefit, academically and personally, from having an adult advocate. Advocacy, in their view, is not a single event or something that occurs at a particular time of day or year. Rather, it is "an attitude of caring that translates into actions, big and small" as adults respond to the needs of each individual student (p. 35). Many students have concerns about things that happen outside the school setting and need opportunities to engage in supportive dialogue about them with a trusted adult. They also need to feel cared for, valued, and heard. Bessel van der Kolk (2014), whose life work has centered on trauma in children and adults, asserts that silence reinforces the isolation of trauma, while the reverse, feeling listened to and understood, actually changes our physiology. Providing spaces for CSA survivors to speak the truth and be heard is the first step in recovering from the damage of both the abuse and the subsequent silence.

Noddings' (1992) extensive body of work related to caring in education likewise asserts that regardless of our stage in life (i.e., infancy, childhood, adolescence, adulthood, old age), "We need to be cared for in the sense that we need to be understood, received, respected, recognized"; however, current societal conditions have left many feeling uncared for, "especially adolescents feel uncared for in schools" (p. xi). Noddings (1992) summarized her vision of teaching by extending Dewey's (1902) immortalized quote, "What the best and wisest parent wants for his

own child, that must the community want for all its children" (p. 3). Noddings (1992) argued:

> We must start with a vision of ourselves as wise parents of a large heterogeneous family and ask, *What do I want for all of them? For each of them?* Then we can commit ourselves to enacting this vision for all our children. (p. 180)

Further, Noddings (2010) decried, "We tolerate a system of public education that forbids us to discuss with our students some of life's central concerns" (p. 494). As teacher educators, we have endeavored to advocate for teaching practices (both systemic and everyday) that mend the unnatural divides between emotional and cognitive and personal and public.

Thus, we believe advocacy and caring are critical components of teaching and teacher education. Intentional relationships formed and forged by a teacher can truly be transformative in the life of a child who has experienced CSA or other trauma (Souers and Hall 2016). With preservice teachers, developing dispositions and skills of caring and advocacy can be a struggle because typically preservice teachers have limited ongoing interactions with the age group of students they are preparing to teach; additionally preservice teachers' overall life experiences are more limited. Valerie has found imbedded course field placements (specifically one-on-one tutoring opportunities) paired with ongoing reflection and in class discussion to be useful in supporting her preservice teacher candidates to develop a deeper sense of responsibility for individual learners. As Laurie's teaching description in this chapter illustrates, case studies are particularly effective in prompting preservice teachers to move from the theoretical to the concrete in a low-risk environment and to give them the opportunity to develop mental scripts they can draw upon in the future. Case studies allow teacher candidates to expand and, in some ways, generalize theories (Yin 2018). They can then formulate a response to a scenario, analyzing it for goodness of fit against their articulated ideals, and, hopefully, applying it confidently if or when necessary.

Teachers have power and responsibility in cases of student trauma and must recognize that "trauma is not locatable in the simple violent or original event in an individual's past, but rather in the way its very unassimilated nature—the way it was precisely not known in the first instance—returns to haunt the survivor later on" (Caruth 1996, p. 4). We do offer a caution, however. There is the potential for teachers or other educators to go beyond listening and understanding students' experiences toward appropriation or an unhealthy connection to the trauma (Souers and Hall 2016). In our work as teacher educators, we must ensure preservice teachers understand the difference between caring and advocacy and unhealthy/unhelpful appropriation. We need to clearly communicate that children who have experienced trauma need caring teachers not in place of other invested professionals (i.e., therapists, social workers) and family and community members but in tandem with them. Souers and Hall suggest teachers engage in self-care practices, finding something regular and intentional to help avoid the danger of compassion fatigue. These self-care practices will, of course, vary for each individual, but are

arguably essential for all educators and all who work with CSA survivors and others who have experienced trauma.

Part 4: Conclusions and Next Steps

In making our initial forays into including CSA as a topic in our courses and as a focus of self-study research, we were struck by the extent to which doing so was vastly uncharted territory both among self-study researchers and within the broad field of teacher educators. In our exploration of the literature, we found no evidence that it has been previously specifically studied by our self-study colleagues. While some teacher education scholarship on CSA exists (i.e., Al-Zboon and Ahmad 2016; Goldman and Grimbeek 2008; Grindler et al. 1995), this research has been predominantly conducted by individuals who do not identify as teacher educators (i.e., mental and public health providers and researchers). Additionally, the largest body of research is not particularly current (i.e., Bolen 2001; Conte 2002; Pohl and Hazzard 1990; Russell 1983). From time to time, the topic of CSA is momentarily prominent in the popular press, typically following the discovery/disclosure of a cluster of victims (i.e., Catholic Church, Jerry Sandusky, Larry Nassar), but, to date, that media attention has not correlated to significant numbers of teacher educators exploring the intersection of CSA with their roles and responsibilities.

As much as anyone, we appreciate how challenging teaching about and researching CSA can be. It is not an enjoyable topic to immerse oneself in or to ask others to think about and discuss. Despite our personal investment and histories, repeatedly, we were tempted to discontinue our initiative. Only through the support of one another and our critical friends did we find the will to persist. It is precisely because this work is difficult that it must be done. We adamantly believe our efforts focused on CSA are a matter of social justice. We also understand that not all teacher educators will be able to engage in this work, either as a result of their relationship with the topic or the context of the courses they teach. Instead, we advocate for the intentional and comprehensive inclusion of the topic in all teacher education programs, even while knowing not all teacher educators will be responsible for teaching about CSA in their courses. Those teacher educators who have personally experienced CSA might be the most powerful voices in preparing preservice teachers to see and support CSA survivors, but we do not believe one must be a survivor to be a strong educator and advocate. The most important criterion, we believe, is to be thoroughly and accurately educated on the topic and to be committed to engaging in potentially difficult conversations in a manner that respects the experiences and needs of others (i.e., students, colleagues). As a result of recent high-profile cases in the USA (Jerry Sandusky in 2011 and Larry Nassar in 2017), and the legal jeopardy those cases have exposed institutions and their stakeholders to, a number of states have enacted legislation dedicated to educating individuals who work in health, sports, and education (including teachers) on signs of CSA and their legal obligation to report suspected abuse. An important first step would be for teacher educators to

avail themselves of trainings/workshops originating from legal mandates, empha-sizing the goals of student care and advocacy.

If we hope to give all children educations that empower them, we as teacher educators must prepare teachers who are able to truly know and care for them. All aspects or dimensions of children's lives that make them feel unsafe, insecure, damaged, or inferior create significant barriers to learning and to children being happy, contributing members of their communities (family, school, and society) now and in the future. Regardless of the source of children's pain, teachers must be prepared to recognize it and work with others (i.e., school and community based) to alleviate the harm. But, that is not where their ethical obliga-tion ends. We believe the teachers we prepare must be able and willing to know the life experiences of their students, to provide students with a learning context that does not require them to hide or silence their experiences or emotions, and ultimately to see the inherent worth of each student in their classroom.

We hope to continue our efforts to include CSA as an instructional topic in our respective courses. Our preliminary study focused primarily on implications for us personally and professionally. We believe the logical sequence of our inquiry will to interrogate more fully how our instructional practices concerned with CSA are experiences by our respective students. Longitudinal study is necessary to explore questions such as: *Once our students become teachers, how, if at all, do they relate our instruction of CSA to their roles and responsibilities as teachers? How, if at all, does our practice impact those who are not survivors of CSA? How might they position it in their work? How, if at all, does it differ with those who are survivors of CSA?*

Finally, we hope to encourage other teacher educators and self-study scholars to dedicate time and energy to the topic of CSA and its intersection with their professional and personal lives. CSA and other difficult topics (i.e., mental illness, depression and suicide, domestic violence, addiction) have been largely missing from teacher education and self-study research. We assert that in order to fully embrace self-study research and teacher education as a means for advocating for all students and working toward social justice, we cannot continue to shy away from topics that make us feel uncomfortable. Every day those topics represent realities in children's lives and manifest far-reaching devastating consequences for them, their communities, and society at large. If we truly seek to prepare teacher candidates who enact practices that enhance the likelihood that their students will "live in a more equitable and just society" (Kroll et al. 2005, p. 5), we need to focus our teaching and research on what we wish would go away.

In conclusion, we offer a caveat. Perhaps the reason so little self-study has tackled difficult taboo topics (including CSA, mental health, and suicide) is because the work is not only unpleasant, but it also has the potential to lead its researchers into frightening and treacherous emotional territory. For this reason, we recommend teacher educators committed to teaching and studying their efforts to address taboo topics, particularly those topics with which they have a personal history, do so with close attention to caring for themselves. We observed that being immersed in the topic of CSA took a toll on our emotional well-being and had consequences

for those in our inner circles of family and friends. In the end, we found it essential to do the work as a collaborative initiative with a trusted friend and with compassionate and wise critical friends. These relational connections allowed us avenues for putting into words what we experienced in repeatedly having to hold in our minds memories and images that were painful. Unlike some of our other self-study inquiries, we have had to intentionally take breaks from this work, as it was draining and prolonged engagement caused us to experience sometimes debilitating feelings of sadness, anger, and anxiety. While we felt urgency to produce texts describing our CSA-focused teaching and self-study, we found we needed to be patient with ourselves and with one another because the consequences of trying to push through were too high. We encourage others who take up the call to study difficult topics that they know through personal experience consider seeking out the support of mental health-care professionals. Psychotherapists, psychologists, and/or social workers could be of service in helping self-study researchers navigate the sometimes blurry lines between productive and healthy reflection and self-study and unhealthy preoccupation or obsession. Though this work is particularly difficult, we will end by reiterating that the more fully teachers and teacher educators interrogate and come to terms with their own histories (personal and educational), the more capable they will be in supporting and educating others (Bullough and Gitlin 2001; Spraggins 2006).

Cross-References

▶ LGBTQ Themes in the Self-Study of Teacher Educators
▶ Preparing Teachers to Teach for Social Justice
▶ The Role of Self-Study in Teaching and Teacher Education for Social Justice

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Participatory Visual Methodologies in Self-Study for Social Justice Teaching

A Reflexive Eye

23

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Contents

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Abstract

Some of the least resourced communities in terms of teacher support in South Africa are the places where teachers (and the school itself) are in the best position to make a difference in the community. As we highlight in this chapter, in rural areas of sub-Saharan Africa in particular, schools are one of the few social services available to children and young people, with teachers expected to play an important role. The visual, and especially in the context of participatory visual methodologies such as participatory video and cellphilming, along with photovoice can be used by teachers and teacher educators both for seeing and making visible key issues and for providing important platforms for reflexive engagement. Four case studies of work with preservice and in-service teachers and teacher educators draw attention to the ways in which the visual can help to support a "starting with ourselves" approach. These case studies point the way to new areas for using self-study in relation to addressing social justice issues.

Introduction

As employees of the state, teachers as duty bearers are responsible for ensuring the rights of children, not only to education but to safety, health, and other basic needs. For example, the UN Convention on the Rights of the Child (CRC) holds that "the State along with non-state responsibility-holders (parents, guardians, caregivers) are duty bearers – that is, they have duties and obligations under the CRC, legally binding them to respect, protect, and fulfil children's rights" (https://europa.eu/capacity4dev/sites/default/files/learning/Child-rights/2.8.htm, Retrieved January 04, 2018). Ironically, the least resourced communities in terms of teacher support are the places where teachers (and the school itself) are in the best position to make a difference in the community. As we highlight in this chapter, in rural areas of sub-Saharan Africa in particular, schools are one of the few social services available to children and young people, with teachers expected to play an important role. While schools globally are often positioned as the antidote for all social ills (poverty, unemployment, Human Immunodeficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS), gender-based violence, teenage pregnancy, and so on), as numerous studies have highlighted, these institutions often also oppress. To illustrate, a report published by the South African Council for Educators (SACE 2017) focuses on the professional misconduct of teachers, in terms of assault, abuse, rape, harassment, and improper sexual relationships with learners. This report also emphasizes the magnitude of sexual misconduct in schools in South Africa and points to the complexities of the environment in which such misconduct takes

place, particularly highlighting the influence of culture, patriarchy, intimidation, exploitation of vulnerable learners, financial incentives for the parents to drop a case against a teacher, and bribing the learner to keep silent.

In the context of these contradictions, we reflect in this chapter on the significance of self-study in teaching for social justice. In particular, we reflect on our work in which we have been using participatory visual methodologies (PVM) in understanding and improving our practice to effect social change in and through teacher education programming and the implications of this work on the self-study of teacher education practices (S-STEP) scholarship. Three of us (Claudia, Relebohile, and Naydene) have been working together first at the University of KwaZulu-Natal in South Africa, with our early work focusing on the use of photovoice, drawing, and participatory video in HIV prevention in rural schools and communities. With Naydene later moving to Nelson Mandela University as Research Chair in HIV and AIDS Education, we took this work to a community of practice (CoP) involving teacher educators from all higher education institutions in South Africa, where we used PVM to understand our work in integrating HIV and AIDS in the teacher education curriculum (see Case Study 4). Later, Katie would become involved in this work first as a Master's student in the Faculty of Education at McGill University, Canada, with Claudia as her supervisor. She travelled to South Africa in 2010 to conduct a collage training workshop with preservice teachers involved in one of our projects (Youth as Knowledge Producers or YAKP). In 2012, this time, as a doctoral student at McGill University, Katie again travelled to South Africa to conduct a follow-up study on the impact of the YAKP training in participatory visual methods on the participating student teachers and learners (see Case Study 3). The four of us continue to collaborate (with Katie as a postdoctoral scholar at York University, and now at University of Toronto) using PVM to understand and address sexual violence against girls and young women in Canada and South Africa, as well as several other African countries (Ethiopia, Kenya, and Mozambique). A key focus of our work is on the use of PVM as a self-study tool for understanding and improving our practice in teaching for social justice in teacher education. We use four case studies to ask: How might the use of PVM facilitate a self-study of practice of social justice teaching among teacher educators?

The purpose of the chapter then is to explore how the use of PVM with teacher educators might facilitate self-study of their practice of teaching in the context of addressing social justice. The chapter is divided into four sections: (1) conceptual framework to frame our self-study and social justice work within Van Manen's (1990) notion of "starting with ourselves"; (2) participatory visual methodologies and teachers' reflexivity, in which we map the literature focusing on PVM and teacher reflexivity; (3) the reflexive eye: case studies, where we use four case studies to illustrate the ways in which we have used PVM to enable reflexivity among teacher educators and student teachers so as to contribute to teaching for social justice in teacher education; and (4) the discussion section where we reflect on how the four case studies illustrate the use of PVM in self-study, developing reflexivity, and teaching for social justice in teacher education contexts. We conclude the chapter by reflecting on how PVM might provide tools for self-study and reflexivity

and social action in teacher education for social justice and the implications of this work for the S-STEP scholarship.

Part 1: Conceptual Framework – "Starting with Ourselves"

In framing our self-study for social justice work, using PVM, we draw on Van Manen's (1990) notion of "starting with ourselves" (p. 29) as a conceptual framework, a reflexive approach that teachers and teacher educators have been using in sub-Saharan Africa in addressing social justice issues in their classrooms and institutions as a whole. "Starting with ourselves" refers to the studying of one's own practice as teacher and teacher educator and deepening one's reflexivity about one's practice: what it is aimed at achieving, what it achieves, and how it might be changed to better suit the context. The nature of participatory visual methodology, we have found, enables participants to look at themselves and their own lives (work), to articulate their thoughts, to reflect, to look back, and to revise their own understanding of their lives (Mitchell et al. 2017), and as such it is useful in self-study and teaching for social change. There is a burgeoning body of research on how teachers and other professionals engage in looking into their own practices in order to deepen an understanding of what they do and why and in relation to improving practice through greater self-awareness. In particular the chapter builds on the work of researchers and practitioners interested in self-study practices and self-study research in South Africa (Pillay et al. 2016, 2017; Pithouse et al. 2009; Pithouse-Morgan and Samaras 2015; Pithouse-Morgan et al. 2019). Taken as a whole, this body of literature draws attention to the social justice context in which teaching in post-apartheid South Africa occurs.

Participatory Visual Methodologies and Teachers' Reflexivity

Participatory visual research encourages "reflexivity on the part of the participants to learn about their own lives" (Whiting, Symon, Roby, & Chamakiotis, 2016, p. 19, cited in Mitchell et al. 2017, p. 12). A subset of literature on practices associated with reflexivity and social justice in teaching and teacher education in South Africa are studies which we regard as "the reflexive eye." These studies focus specifically on the work of teachers as cultural producers through the use of participatory visual methodologies such as drawing, photovoice, participatory video, and cellphilm production (see Mitchell 2011; Mitchell et al. 2017; Theron et al. 2011). In this section we consider some key studies of participatory interventions led by researchers primarily at Nelson Mandela University and the University of Kwa-Zulu-Natal, highlighting the significance of participatory visual work with in-service and preservice teachers and teacher educators. We draw attention to the term "reflexive," noting that although not all of the studies started with the idea of self-study as a specific set of pedagogical practices, all began with the notion of "seeing for ourselves" which then became the basis for further reflexivity.

Photovoice

We started our PVM work with photovoice, a method developed by Caroline Wang (Wang 1999; Wang and Burris 1997) in which marginalized groups use cameras to examine community issues and to identify and/or develop solutions to them. By putting cameras in the hands of the participants, the method enables community members' perspectives to inform understanding about the issues and the solutions aimed at addressing them (Molloy 2007). Informed by this scholarship, our photovoice work has involved giving teachers and teacher educators cameras to document what they see as critical issues in addressing HIV and AIDS and related issues of poverty and sexual violence in their teaching builds on the work of Wang (1999). For Mitchell et al. (2005), this research began with the idea of "the face of AIDS" with teachers and community healthcare workers in a rural area "learning together" through their images of challenges and solutions to addressing HIV and AIDS. In a related study, De Lange et al. (2006) describe research in which teacher educators at the University of KwaZulu-Natal represent the body as a key feature of deepening an understanding of what needs to be done to address the epidemic. In another study Olivier et al. (2009) used photovoice as a tool through which teachers explored issues of poverty and HIV and AIDS in a township community in the Eastern Cape. In this work, which they termed "picturing hope," they focused on the idea of reflective practice and self-study.

Photovoice has also been used with preservice teachers. Stuart (2006–2007) explored the use of a visual arts-based approach to address HIV and AIDS with preservice teachers at the University of KwaZulu-Natal. The project responded to the suggestion that teachers needed to explore their own understanding, attitudes, and perceptions of the disease if they are to deal confidently with the demands it places on them as educators in schools. Building on her own background in Media Studies, Stuart engaged 13 preservice teachers, who had enrolled in a Guidance and Counselling module, in using photographs and drawings to capture their views of HIV and AIDS and to construct messages for their peers. She then analyzed the photo texts as socially and culturally embedded constructions. She was interested in how they were affected by, and could have an impact on, cultural and social discourses. Reflections on the photo texts and their associated processes by both the researcher and preservice teachers led to suggestions as to the pedagogic possibilities of using a visual arts-based approach in education to address HIV and AIDS. The study concludes with a discussion of what a visual arts-based approach can contribute to teacher education, particularly in relation to self-study and reflexivity, and the value of this work in relation to the instructor's self-study as well as the students' work on self-study. Stuart also considers the limitations of such an approach, noting that it is critical to embed sufficient information about HIV and AIDS within the pedagogical tools of participation.

Drawing

Drawing, a method used in qualitative research, offers an innovative way – using paper and pen or pencil – into the life worlds of children and adults alike. According to

Theron et al. (2011), its potential for enabling reflexivity makes it a useful method in self-study. Pithouse (2011) offers a fascinating overview of drawing metaphors as a self-study methodology for teachers. Taking this up, Van Laren (2007–2011) conducted a study of preservice teacher education that specifically focuses on curriculum integration. Working in the area of primary mathematics education, she examined how as a teacher educator she might integrate HIV and AIDS education into such teaching areas as probability and data handling. In her study, she looked at the general attitudes of preservice teachers to the idea of integrating HIV and AIDS into mathematics, noting that female preservice teachers were more predisposed to this work than were males and that black preservice teachers saw the value in the work more than white preservice teachers did. She concluded that it is critical to try to get at the teaching metaphors of the preservice teachers accessed through their drawings. Further, she notes that in an area such as mathematics which is generally regarded as a "high-status" subject, there may also be the possibility of a higher status for the actual work around HIV and AIDS. Significantly, in her work, Van Laren draws attention to the links between the self-study of the educator (in this case herself) and the potential for the self-study of the preservice teachers with whom she works.

Participatory Video

Participatory video refers to the production (typically though not always in groups) of various genres of video to address critical social issues (Milne et al. 2012). Rather than the idea of outside filmmakers documenting what is happening in classrooms, this approach takes on the idea of the teacher's gaze (see Moletsane et al. 2009). In several studies, teachers represented issues related to community partnerships as approaches to addressing poverty and HIV and AIDS. An example of this can be seen in the work of Olivier et al. (2009) when teachers in one community in Eastern Cape of South Africa engaged in "picturing hope." In another study community members outside of education such as community healthcare workers worked alongside teachers and learners to document what they saw as critical issues in relation to addressing poverty and HIV and AIDS (Mitchell et al. 2005; Mitchell and De Lange 2011). The focus of the interventions as they relate to teacher education speaks to the importance of participatory methods and of teachers having personal and professional input in both seeing what the issues are and also working toward community-based solutions. What is key here is the way that producing the films supports reflexivity particularly when the producers can look critically at their own work to see what is missing and what else needs to be done.

Part 2: The Reflexive Eye – Case Studies

In this section we take a close look at four case studies of reflexivity, self-study, and social action in South African educational institutions. The cases that we present are based on work in which we all have been involved in various ways

over the last decade, and so there is a sense of a collective voice even though we have chosen to write up the cases individually using something of auto-ethnographic stance. Each highlights a different **angle** on reflexivity and self-study (e.g., the use of digital technology, the idea of taking action, memory work), various visual **tools** (photovoice, photo-elicitation, drawing, and cellphilm production), and involving varying **groups** (rural teachers, preservice teachers, teacher educators).

Case Study 1: Digital Voices – My Cellphone/My Teaching

Claudia Mitchell

The component of this section devoted to teachers screening their own cellphilms is adapted from "Participatory Visual Methodologies: Social Change, Community and Policy" (Mitchell et al. 2017). Our study involved 35 teachers in rural KwaZulu-Natal and Eastern Cape who used cellphones to produce cellphilms (participatory videos made with cellphones) both to study social issues in their teaching environment and to explore the ways in which technology could be incorporated into their teaching. The cellphone is arguably one of the most accessible forms of digital technology available to teachers in rural South Africa and as such has the promise to be an important tool for transforming teaching practices (DeMartini and Mitchell 2016). It is also a useful tool for reflexivity and self-study (Mitchell et al. 2016). When I first developed the proposal for the study, *Digital Voices*, with Relebohile and Naydene, we had just completed an in-depth national study with close to 7000 preservice and in-service teachers in South Africa on the theme of "being a teacher in the age of AIDS" (HEAIDS 2010, p. 90) (see also Case Study 4).

Digital Voices of Rural Teachers in South Africa: Participatory Analysis, "being a teacher in the age of AIDS" and Social Action (2011–2014) was a study funded by Social Sciences and Humanities Research Council of Canada, with me as principal investigator and Naydene and Relebohile as collaborators. *Digital Voices* was a logical next step of our team's work since these critical areas were identified by teachers for further analysis (e.g., witchcraft, virginity testing, HIV and AIDS denialism), but in ways that suggested that it was the teachers' voices that were most needed in the analysis of these sensitive and culturally specific issues. We saw the significance of a participatory framework which would put teachers at the center of change. We also acknowledged the value of having different groups of teachers working together, and so we engaged teachers from two provinces, Eastern Cape and KwaZulu-Natal. Over the course of 18 months, our team facilitated what we came to term digital retreats where teachers in each province learned how to produce cellphilms, most of which, though not all, dealt with youth sexuality and HIV and AIDS. In past publications we described the actual process of cellphilm production (Mitchell and De Lange 2013; Mitchell et al. 2014) as well as how some of the teachers took on their own individual cellphilm projects, using the technology for aesthetic expression (Mitchell et al. 2016).

At one of the later digital retreats where the two groups came together to reflect on their work with cellphilm production, they engaged in several self-study activities, including planning out screenings of their own cellphilms within their school groups, determining their audience and the venue, and organizing a small budget for planning. Some of their guiding questions were: What does it mean for a group of teachers who do not identify as filmmakers to screen their films before live audiences and how does this type of activity contribute to self-study? Who would they choose as their audience? What would they need by way of materials or support to carry out the screening? The digital retreat activities also provided reflexive practice with the technology, where teachers worked in pairs to interview each other about how working with cellphilms could have an impact on their teaching. In the section below, I offer brief accounts of these screenings as a way to highlight the potential for reflexivity and self-study.

Screening One

The first screening event involved 110 Grade 6 learners from the Life Orientation (LO) classes. The screenings included two cellphilms: *Be Enlightened* and *Breaking the Silence 2*. *Be Enlightened* tells the story of two girls (played by two of the participating teachers) who find a condom in their schoolyard but mistake it for a balloon. A teacher (also played by a teacher) finds the girls playing with the condom, notices that the girls are confused about what it is, and takes this opportunity to teach them what condoms are used for, but also emphasizes that they are for adults and not for children and that the children must avoid contact with them. *Breaking the Silence 2* is about two girls whose mother discovers them looking at pornography on their cellphones. At first the mother is angry, but she then decides to talk to her daughters about safer sex. Later in the cellphilm, she has to defend her decision to talk to the children about sex, a decision their father, who is angry when he finds out, did not support.

After the screening, the learners were divided into groups of eight to address questions prepared by their teachers: What were the films about? What where the themes of the films? What did you like about the films? What do you do when someone asks you a question about something you don't understand? Focusing on the messages in the cellphilms, the learners' responses suggested that they "enjoyed learning about condoms and appreciated the messages in both cellphilms about talking frankly with parents or teachers about sex in order to get accurate knowledge" (MacEntee 2013, p. 6). Interestingly, in response to a teacher's closing remarks, one learner raised his hand and asked, "*Why do teachers or adults get to have sex?*" and another male learner asked, "*What if you don't have money to marry someone?*" (p. 6) (This was in reference to the tradition of a man paying lobola or a bride price in order to marry a woman). MacEntee (2013) comments, "Teachers expressed an admiration for the learners' knowledge and their ability to express themselves by asking questions" (p. 7). However, they were taken by surprise by the questions. In their post-screening interview, "they noted the importance of discussing and teaching about condoms to the learners and explained that this was why condoms were emphasised in their cellphilms" (p. 6).

Screening Two

The second screening involved 34 Grade 11 and 12 learners, all members of the school's Peace Club, a group that focuses on promoting peace and peaceful conflict resolution among learners in and around the school. The teachers chose to screen *Breaking the Silence 2* (described above) and *Teen Vibe*. The latter tells a story of two girls who decide to sneak out at night to go to a party while their mother sleeps. The two (and supposedly others at the party) get drunk and are driven home by a man. At first the mother is angry and she scolds them for their behavior. However, she calms down and sits with the girls to talk to them about safety, sex, and sexual violence. In the post-screening discussions, the learners identified such themes as the importance of listening to parents, prioritizing education and one's future before romantic relationships, and avoiding alcohol and peer pressure. *Breaking the Silence 2* was introduced by an animated discussion on adolescence, sex, and abstinence facilitated by one of the teachers. After the screening, the teachers asked the learners questions about whether their parents talk to them about sex and, if so, how they do this. The learners talked about parents as a source of information and support for youth. However, they also highlighted the need for young people's independent decision-making about healthy sexuality. For example, with both parents and teachers emphasizing abstinence before marriage, the learners felt that youth sexuality was largely ignored in conversations. Other issues the learners raised included peer pressure, love, transactional sex, and low self-esteem as contributing to early sexual debut among young people.

Screening Three

The third event involved 29 members of the Community Catholic Youth Group and was facilitated by 3 of the participants: a Grade 4 (female) teacher and 2 secondary school female teachers, a Life Orientation teacher and a Social Science and IsiZulu teacher (teacher who teaches isiZulu, one of the indigenous languages of South Africa). As part of introducing the session, the teachers stressed that they wanted to hear from the learners "about the challenges [you face as young people] and how you overcome them" (MacEntee 2013, p. 8). To underscore this, they introduced the youngest teacher among them as being "still a youth and [one who] is still experiencing some of these challenges as we speak" (p. 8). Three cellphilms were screened: *Breaking the Silence* 2, *Teen Vibe*, and *Teen Pregnancy. The latter* tells a story of a girl who goes to a party and gets drunk. A few weeks later, she discovers that she is pregnant. She is scared of what her parents will say and what will happen to her.

In the post-screening discussions with learners, the teachers facilitated a question and answer session, from which themes such as whether or not cellphones should be allowed at schools, the use of different mobile apps, and the appropriate age at which to start dating were discussed. In particular, following the screening of *Breaking the Silence*, a learner directly asked the youngest teacher what age she was when she started dating. In an interview with Katie, she admitted feeling uncomfortable "as she interpreted the learner to be asking, in a thinly veiled manner, at what age she began having sex" (p. 8). In response to the cellphilm, *Teen Vibe*, the learners initially focused on the poor sound quality of the cellphilms. The facilitators then

steered the dialogue to the issue of whether parents talk to the children about sex or not and what strategies would work best for them to engage in such conversations with their parents. While they agreed that it was difficult to talk to their parents, they also identified other adults, such as sisters or brothers, to whom they could talk.

Of interest is the ways in which the teachers themselves responded to screening their productions, both before and after the public events. To understand these responses, MacEntee and Mandrona (2015) use Boler and Zembylas's (2003) pedagogy of discomfort framework. According to MacEntee and Mandrona, first the teachers experienced discomfort with finding the best ways to engage learners in discussing HIV and AIDS. Seemingly projecting their own discomfort, "some teachers worried that the audience members would not feel comfortable engaging in a discussion about sexual health and that the teachers' existing relationships with these young people might hinder dialogue" (p. 48). Second was the teachers' discomfort with teaching children about condoms. Linked to this was a third form of discomfort the authors identified involving teaching about alternatives to abstinence only as a way of preventing the spread of HIV. Throughout the day, the teachers punctuated every screening by reminding the audience (their learners) of the importance of abstinence until marriage. As a result, when a Grade 6 boy asked for alternatives to abstinence in the event that he was not willing to wait or that for him marriage would not be possible because of his poverty and the inability to pay the bride price, the teachers were taken aback.

Clearly, as we note elsewhere, in many ways it was an act of bravery on the part of the teachers to screen these cellphilms to the learners in and around the schools. Teachers in rural KwaZulu-Natal (and elsewhere in South Africa) are typically not filmmakers and have very little access, if any, to technology. Although they had assistance from Katie at the screening events, even the process of using technology in teaching (setting up an LCD projector, speakers, and laptop) is not something with which many rural teachers are familiar (DeMartini and Mitchell 2016). In addition, several of the participants were not Life Orientation teachers, the school subject in which the issues addressed in the cellphilms are usually taught. This means that even though there is a move to integrate the issues more broadly into the school curriculum, these particular teachers are typically not the ones whose responsibility is to deal with issues of sexuality. Scholarship in South Africa suggests that teachers (including LO teachers) are often reluctant or unable to teach issues related to sex, sexuality, and HIV and AIDS (Francis 2012; Masinga 2009). Thus, the screenings by this group of teachers must be seen as an opportunity to strengthen their willingness and capacity to teach about these issues but also to stimulate dialogue between them and their audiences (their learners) and others in and around the school.

Case Study 2: Self-Study and Taking Action – New Teachers Address Gender-Based Violence

Naydene de Lange

I teach and conduct research in the education faculty at Nelson Mandela University in South Africa. One of the projects in which I have been involved for the last

4–5 years has been with preservice teachers who themselves have experienced some form of gender-based violence (GBV) during their schooling and who are studying in a higher education context where GBV is prevalent (Clowes et al. 2009). Moreover, they are likely to be posted to teach in a school context where, as Burton and Leoschut (2013) and many others point out, GBV is prevalent. It is in this context that I conducted a study with Relebohile and Claudia, titled *Digital media for change and well-being: Girl-led "from the ground up" policy-making in addressing sexual violence at a university in South Africa*. We established that we wanted to engage first-year female preservice teachers – who come from schools in rural contexts – to understand what GBV is, how they can resist it in their own lives at home and at university, but critically, as we explore here, how they could be enabled to become activist teachers addressing GBV in their own classrooms and schools when they began teaching.

In embarking upon this work, I invited all the first-year female preservice teachers who came from rural areas to participate in the project. This was informed by research which indicates that many young women who are first-generation university students from rural areas are often particularly vulnerable in a university context which is new and strange to them (Petersen et al. 2009). In total, 14 first-year female preservice teachers, between the ages of 18 and 23, who called their group Girls Leading Change (GLC), participated in the project. The project drew on participatory visual approaches in engaging with the GLC. As my colleagues and I have found, tools such as photovoice, drawing, and cellphilm production are useful when the topic to be addressed is sensitive and also when the participants might have difficulty in expressing themselves. This methodology could enable change and encourage activism. In this case, we started off with participatory video as method, using cellphones to make cellphilms about the first-year preservice teachers' own schooling (Mitchell et al. 2017). We used two prompts: "Looking back at your own schooling in your community, discuss good/nice/happy/pleasant experiences at school" and "Looking back at your own schooling, discuss experiences of feeling unsafe at school." In total the GLC, for the last prompt, created four cellphilms: *forced marriage*, *sexually transmitted marks*, *stepfathers raping their stepdaughters*, and *your choice is up to you*. As an example, the cellphilm, *sexually transmitted marks*, showed how a teacher coerced a learner in his class to have sex with him, promising her good marks/grades in the subject he taught her. The planning, filming, and screening of the cellphilms facilitated discussion and enabled the preservice teachers to look back and reflect on their own lived experiences in their communities and schools and to begin to think that such experiences need not be the norm and that something could be done about it.

The production of *sexually transmitted marks* also served as a segue into the topic of GBV at university itself, and in the next phase, the preservice teachers created cellphilms about feeling safe and feeling not so safe in and around the university as a female student. The screening of these cellphilms and the ensuing discussion were aimed at deepening their and our understanding of female preservice teachers' experiences of sexual violence and to facilitate our thinking about how we could make the messages of the cellphilms more visible and get policy-makers to clearly

see (and remember) the messages. To do this, the preservice teachers produced policy posters, a media form which consisted of a carefully produced photograph or drawing making the issue visual, accompanied by a clear and strong message. One example was "My body, your toy? No such luck." Policy is usually made by policymakers in a top-down way, and those affected by the issue are seldom asked to inform the policy. Here the GLC women were presenting the images and messages in a way that clearly asked the policy-makers to see what the challenges for female students on the university campus are. The group had very clear ideas of what needed to be done, and as part of the follow-up, they created action briefs, linked to the policy posters and cellphilms. Each action brief contained a description of a situation on campus, a clearly defined problem, and a set of solutions which focused on, from their perspective, what the university structures and what the students themselves could do to address the situation. Using these tools to engage with policy-makers provided the GLC with opportunities to hold dialogue about what was problematic and how it could be addressed. At the same time, the activities also facilitated reflection.

There may be many ways in which reflexive visual approaches to address social justice issues can be linked to self-study. At one level, there is the idea of critical reflection itself leading to greater self-awareness, something that can be seen in relation to the cellphilm workshops. At another level is the idea of taking action based on the idea of improving one's own teaching practice. Thus, in this section, I take a "*what difference does this make*" approach and consider what some of these teachers are now doing in their own classrooms since they graduated.

I was very interested in the fact that some of the preservice teachers wanted to do similar work with girls and young women back in their rural hometowns, or in the schools they were doing their work-based learning, as a way of "paying forward" what they had gained. Takatso Mohlomi (all names used in this section are real names), for example, worked with learners at the secondary school where she completed her schooling and presented a workshop, *Dreaming into the future.* In a report for the faculty newsletter, she wrote the following:

> On the 30 November 2015 I did a motivational talk in one of the schools – [name of school] – in the rural areas of Eastern Cape. This was an idea driven from my heart and was influenced by many factors. One of the key factors was aligned with my joining the group of young woman – 'Girls Leading Change' – led by Prof Naydene de Lange (in the Faculty of Education). We are a group of young pioneers of change who stand for wellbeing and addressing issues of violence against women and girls. As a young woman who grew up in the rural areas and who has experienced all the challenges and consequences that come with living a rural life, I realized that had I had a motivational speaker in my early adulthood, who spoke as I did in this motivational talk, I might have made even better decisions in terms of career choice.

In her first year of teaching at a secondary school, she continues her gender activism work and sent me the following WhatsApp message:

> My school is planning on taking action against women violence and say it is enough! We plan on having a walk to a distant hall from school. Can we use the GLC posters at our silent walk on Wednesday? After the walk, I believe we will have them on the school's walls or staffroom.

After the walk, Takatso sent me another WhatsApp message and a photograph: "*It was a success* . . ." (Fig. 1).

The experiences of the participants have also led to taking up other social issues. In her first year of teaching, Sandisiwe Gaiza now at a primary school in Motherwell, a township of Port Elizabeth infamous for abuse of drugs and alcohol, wrote:

> This became my concern as a new teacher who wants to make change. As the rapid increase of drug abuse increased at school [it] led to high rate of drop out and absenteeism. I started helping out in the school choir which consists of 120 learners (60 boys and 60 girls) . . . I had an idea if I spend time with them, they can get to trust me, create a bond with them and create a safe space. So, we practice from Sunday to Sundays. The idea behind practicing all the time was to keep them busy and less focused on their socio-economic issue. During our rehearsals, we sit down forming a circle (circle time). Individuals talk about things that are bothering them. We have a rule which says "Whatever happens in the circle should stay there". At times, they write letters telling me how they feel and what had happened at home as many come from abusive homes and in homes where their parents are giving birth for them to be care givers. I use weekends to talk a lot about issues that are happening in our country. One was the selling of women's bodies. We (the choir) made awareness about that as we marched to Motherwell police station. We got men to sign our petitions of awareness.

Another aspect of "taking action" has been in relation to curriculum. Zethu Jiyana, in her second year of teaching at a secondary school, talks about what she has applied to her own teaching from participating in the project in several ways. She integrates gender work in the Life Sciences subject she teaches and also did a lesson on "We are equal" and got the boys and girls to work together to clean and sweep

Fig. 1   Takatso's learners using GLC posters at a silent march against violence

the class, using the moment to discuss equality and stereotyping. She sent me this photograph (Fig. 2).

National Women's Day is celebrated in August, and Zethu addressed the learners at school, speaking about the challenges girls and women face today. She also supported the Facebook initiative, *Stop violence against women*, by posting a photograph of her with learners on the Facebook page. She also had the opportunity to address the learners at assembly:

> I talk about how to build them to become independent, not depend on other people, not to find themselves in situations whereby they may be abused . . . but to know that they have rights and they also have responsibilities along with those rights. They have channels to follow if those rights are being violated. . .

Finally, some of the preservice teachers talk about the significance of critical dialogue as a key feature of teaching. Bongiwe Maome, in her final undergraduate year, writes:

> Our work with the GLC has helped me understand the value of critical dialogue and exchange especially in addressing social issues/challenges – in order to gain a better understanding of the issue from the perspectives of those directly and indirectly affected by it. And so, I started the #SheTalk sessions at the university. The sessions are a platform for students, by students, to have those difficult and crucial conversations that are very often overlooked in our communities as well as in higher education institutions. They are a platform for both young men and young women to express themselves and their opinions on issues like sexuality, sexual violence, education, poverty . . . without fear of judgment.

Bongiwe will be taking up a post at a secondary school and so plans to continue such talks at school:

Fig. 2 Zethu's "We are equal" lesson

> I as teacher, will be hosting these sessions at the school I will be teaching at and let them grow from there. The whole objective is to create a network of young women in different levels of their academic careers, that can share with each other their stories, opinions and guide each other . . . I am now a teacher that sees her learners not only as academic beings but as developing members of society; individuals that go through a great deal of social, economic and personal trials before they can enter a classroom and perform academically.

While applying their GLC work in schools and communities might seem a small drop in the ocean in addressing GBV in South Africa, these teachers are drawing on their insider knowledge to engage other girls and young women and boys and young men in dialogue toward social change. It is work of this nature, in contrast to interventions imposed from the outside or in a top-down way, which enables personal work, a prerequisite for change on a personal level as well as in the public domain. While change does not come swiftly, through using participatory visual research with this group of 14 preservice teachers over a period of 5 years and still continuing, the rest of the team and I have seen how, as in-service teachers, they are now making their voices heard in their new spaces.

Case Study 3: Preservice Teachers Looking Back to Look Forward

Katie MacEntee

Teachers continue to struggle to engage learners in HIV and AIDS education. The topic is highly stigmatized in many communities, informed partly by belief that talking about sex and sexual health with adolescents will encourage them to have sex. Fearing parents or community backlash, lack of support from school administration, as well as a lack resources and pedagogical training, teachers tend to become reticent to raise these issues in their classrooms (Ahmed et al. 2009; Francis 2010). As highlighted above, they also face personal discomfort bringing up issues of the body, gender, and sexuality with their students (Baxen 2010; Francis and De Palma 2015). As a way to empower new teachers to tackle these challenges in their teaching practice, a youth-focused project at the University of KwaZulu-Natal, Youth as Knowledge Producers (YAKP) (Youth as Knowledge Producers (2008–2010), which was a study funded by the National Research Foundation, with principal investigator Jean Stuart and collaborators Naydene De Lange, Claudia Mitchell, Relebohile Moletsane, and Rob Pattman, explored the ways in which introducing participatory visual methodologies to preservice teachers might increase their self-reflexive practice with regard to their approaches to HIV education. The project also aimed to provide preservice teachers with training and opportunities to gain experience facilitating these methods in different educational contexts.

Between 2008 and 2010, the YAKP project engaged 44 preservice teachers in exploring different participatory arts-based methods in HIV and AIDS education including photovoice, participatory video, and collage (YAKP also introduced participants to other arts-based methods, such as drumming and image theater). The participants worked in small groups to create their own visual media. They discussed their creations and what they learnt about HIV and AIDS as a result of the

production and sharing process, as well as how these methods might be integrated into classrooms and other educational initiatives. This was followed by opportunities for the preservice teachers to take on the role of workshop facilitator.

Here I focus on three of the preservice teachers' reflections on the use of participatory visual methods to promote self-study and social justice teaching (This analysis draws from MacEntee (2016, 2017)). Sarah (her name and all others are pseudonyms) was in her third year of the 4-year Bachelor of Education at UKZN, specializing in language education (English and Afrikaans). Monique was in her final term in the Bachelor's program, specializing in drama and physical education. David had graduated from the Bachelors and was pursuing a Masters in the Faculty. I approached this study as a process of engaging participants in looking back at their experiences with YAKP in order to look forward at the implications of these experiences on their preservice teacher training and future teacher practice. Using a variety of methods including photo-elicitation, photovoice, and interviews, I drew on the work of Mitchell (2015) and Walsh (2012), who both reflect on the ongoing impact of their youth-based participatory visual study, *Fire + Hope*. Five years after the study was complete, Mitchell and Walsh used the passage of time as an interpretive lens to explore participants' ongoing and shifting understandings of the research experience on their lives. I similarly approached the YAKP participants' reflections on YAKP (from 2008 to 2010) as interpretations of events from their situated perspectives in 2012.

For the photo-elicitation interviews, the participants and I scrolled through a collection of 20 photographs that had been taken during YAKP events in 2010. Open-ended interview questions were designed to further stimulate participants' memories of events and inscribe meaning to these events in a narrative fashion. The participants were asked more direct questions about their theoretical understandings of participatory visual methodologies and their significance when used for HIV and AIDS education. I also facilitated a photovoice process in which each participant took five photographs in response to the researcher-generated prompt, "*What difference does the arts make to HIV and AIDS?*"

The photo-elicitation interviews and photovoice methods allowed the participants to use images to help them remember events from the YAKP in 2010. The emphasis on narrative allowed participants to construct their own understandings of events and ascribe their importance to these memories. The photovoice acted, then, as a means through which participants could reiterate aspects of their understandings, with a prominence of the images and captions describing their perspectives on the methodological contributions of participatory visual methods to HIV and AIDS education. For instance, Sarah dedicated a photovoice image and caption that emphasizes the importance of tailoring curriculum to the interests of learners (Fig. 3).

In the interview, she describes following up with members of YAKP research team to find ways of integrating different techniques into her teaching practice: "even now, I still approach Dr. Stuart and ask her, like especially with English, I remember going to her and asking:

Fig. 3 Sarah's photovoice image "Knowing the interests of pupils"

> How can you teach literature in a critical way? What makes learners think about some of the real issues that are affecting them in their lives and also in terms of the bigger picture in terms of the world as well?

Since YAKP, Sarah has continued to seek out and find resources and support in order to engage her (future) learners to make links between curriculum content with issues that are important to them.

Perhaps because of their chosen areas of specialization (sexual health and HIV and AIDS education fall within the Life Orientation curriculum, which none of the participants in the follow-up study were specializing in), the participants did not feel the teacher education program had exposed them enough to the content or means of HIV and AIDS education as part of their formal professional training. YAKP was the only chance they had to try out facilitating participatory visual methods in order to teach about HIV and AIDS. The participants particularly valued the YAKP-initiated opportunities to co-facilitate workshops with their peers and with learners. Outside of YAKP and when the project finished, they felt less comfortable and were sometimes confronted by their mentor teachers for wanting to integrate contentious topics such as HIV or GBV. David explained:

> Sometimes being part of YAKP might not be such a good thing, if you don't know how to negotiate with the culture that exists in schools and in communities. Because you could be ostracized for talking about things that are taboo. You could be challenged for bringing new techniques ... I'm not saying that this attitude exists by and large [in all schools], but when I think about some of my teaching practices in schools, it's not so easy.

YAKP influenced the preservice teachers to reflect on their previous exposure to HIV and AIDS interventions. While AIDS activism is present on campus (e.g., email campaigns, testing clinics, and peer education initiatives in student residences), the interventions they were aware of were described as top-down, prescriptive, and

boring. In contrast, YAKP was experienced as participatory, student-centered, and creative. David observed, "It was amazing. There was no lecture. I was constructing meaning."

YAKP's collaborative training process had preservice teachers working together to create visual media. The participants attributed this to a stronger sense of collegiality among the YAKP participants: "This is something to say about the group that is different than the rest of the population because the group is less judgmental. Or maybe more embracing" (David). They said that it led them to appreciate what can be learnt from hearing multiple perspectives. Sarah reflects on having her peers give her collage feedback during the training workshop: "Being assessed by other group members as well. I think that was a really cool idea, because you learnt also to respect other people's points of view and respect them and it kind of makes you look at things differently as well." Monique captures this sense of peer collaboration in a photovoice image and caption about participation (Fig. 4).

Similarly, David emphasized the importance of dialogue with his peers: "a participatory approach to critical issues like HIV and AIDS, you learn to understand and listen. So, I think somehow that is a life skill for basically everything. Listening, understanding before taking a position." Learning together, giving and receiving feedback, actively participating, and dialoguing with their peers about HIV and AIDS were themes that the participants associated with a strength of the YAKP.

The increased awareness of HIV and AIDS developed during YAKP served the participants immediately in their personal and professional lives. After her first training session with YAKP, Sarah remembered: "After the workshop I think I googled some information just to find out more and kind of gain a wider perspective on this disease. Because [you] can be personally affected by it but you don't really

Fig. 4 Monique's photovoice "Participation: Actively involved with your peers"

know much. So, yeah, for me that was one of the successes. It encouraged me to find out more." YAKP seem to bring about a more liberal understanding on issues related to gender and sexuality. As David observes: "There is a marked difference between our people, YAKP, and the rest of the world, because they seem to be informed . . . they can talk more openly around sensitive issues and sex is pretty sensitive in our community." YAKP preservice teacher participants appear to have developed a sense of agency that enabled them to seek out more information independently and to confront sometimes difficult topics in a process of constructive dialogue.

There were other examples of impact. Participants noted that they developed their general interest in teaching for critical social justice as a result of their involvement with YAKP. In the 2 years following YAKP, they continued to look for ways to engage learners in making connections between the curricular content and their everyday lives. Second, the project had an impact on their actual teaching methods. All the participants expressed commitments to integrating participatory visual methodologies into their teaching. As Sarah observed: "Now, I'm like, empowered whenever I teach to use creative methods that get learners interested." As part of a cross-departmental initiative in the Faculty of Education, David has integrated collage into his teaching on oppression. He had also used image theater. He explains, "We talk around sexism. Homophobia. Xenophobia. It focuses on the theory of oppression. So it is perfect for this." Monique foresees integrating the learner-centered approach into her drama education: "I think I would use drama. I think it is really fun and it doesn't really pinpoint who the messages are [directed towards], it is just exactly how you receive it." She created a photovoice image that further emphasizes this sentiment (Fig. 5).

Monique's photovoice image, which emphasizes the role of "displaying a message" and "reaching all," draws attention to the ongoing nature of this type of initiative and the capacity to invite continued engagement and sharing of visual

Fig. 5 Monique's photovoice "Display Message"

media in order to understand the diversity of experiences and develop community-based change.

Sarah reports, "The more you interrogate the pictures the more truths you get." In her photovoice, she expresses this in relation to multiple forms of expression (Figs. 6 and 7).

Sarah's statement makes particular note of the dynamic nature of participatory visual methods as allowing for big concepts to be adaptable to the needs of particular
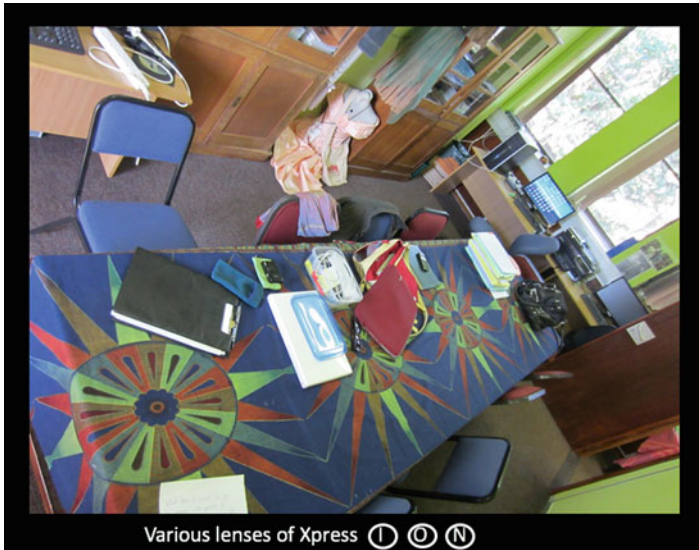
Fig. 6 Sarah's photovoice "Various lenses of Xpression"
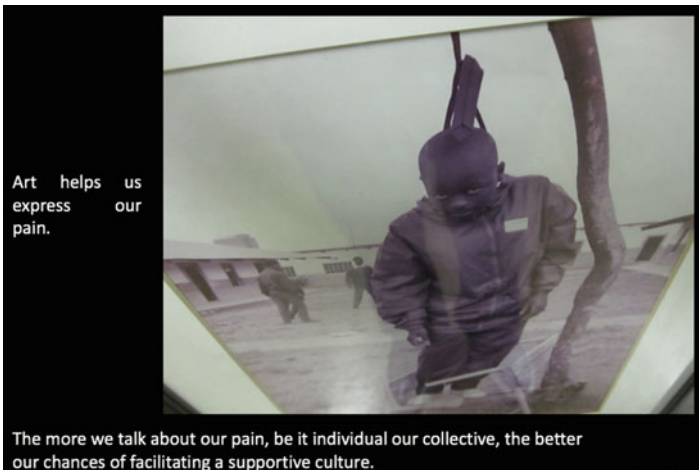
Fig. 7 David's photovoice "Art helps us express our pain"

groups of learners and individuals. This is reiterated in one of David's photovoice images that depicts an image taken as part of another UKZN research project on youth and HIV and AIDS and hangs in the university:

The participants were unanimous in finding the arts to be a novel and exciting way to approach the socially complex aspects of living and working in communities facing ongoing epidemics of HIV and GBV. David reflects:

> At the heart of education should be the development of the people, I mean ourselves, but also the audience [learners/community]. And a lot of time, the audience when it comes to educational projects have been passive. And the one good thing is that people are participating. Whether it is sticking a picture on a piece of paper or whatever, they are becoming active. And not all the time do people communicate verbally but I can see they are engaging vicariously and their body language.

During YAKP these new teachers developed an interest in the pedagogical opportunities afforded by integrating participatory arts-based methods into their teaching. They expressed a commitment to their learners and recognize the challenges they might face in asking for help from their teachers. Monique projects her ideas for her future:

> I think we've learnt about inclusive education. Trying to include everybody . . . But I think that . . . inclusivity should stretch beyond the classroom. You understand? Finding out, like, in a school you can't say my day starts at 8 o'clock and it ends at 2 o'clock, that's it. That's as far as I'm going to educate learners about HIV or anything in general. It is that it should stretch beyond that.

For Sarah, this commitment to her future learners also includes looking for creative ways to engage them in curriculum, even when there is scarce access to resources. This is most succinctly expressed in one of her photovoice images (Fig. 8).

As a participant in YAKP, she learned to have a sense of agency and the capacity to use what is at hand in order to engage learners in developing critical consciousness and engage in community-based change.

This case study reflects on only a portion of a larger study, which includes different stakeholder perspectives on the implications and effectiveness of integrating participatory visual methodologies into initiatives aimed at engaging with the intersections of GBV and HIV and AIDS in South Africa. I have focused on the responses of three teachers who were trained as part of the YAKP project, all of whom found their experiences refreshing and generative. They described themselves as developing an increased interest in knowing and learning about the complexities of the AIDS epidemic. They also described becoming more open to listening and learning from the diversity of perspectives and experiences associated with the epidemic. As David summarized:

> More than sexuality, I think, it is an opportunity to think about ourselves in our lives and in our communities. Maybe sexuality is the entry point but it is certainly not the end point. I mean, I've re-configured my stance on sexuality and religion but the project wasn't really talking about those issues directly.
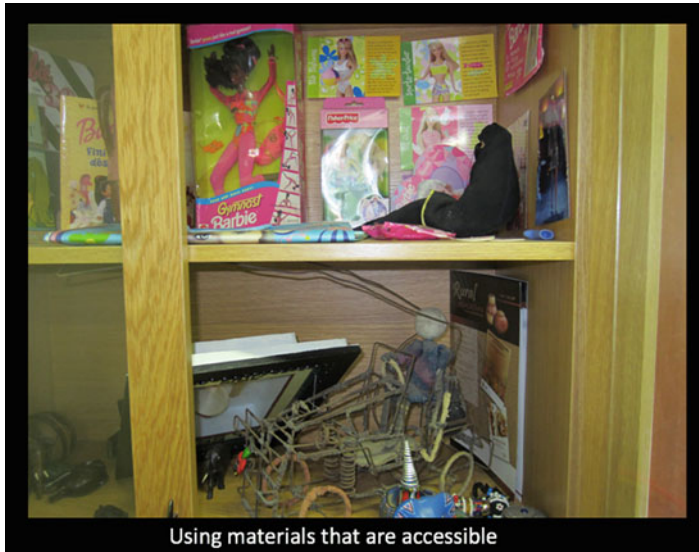
Fig. 8 Sarah's photovoice "Using materials that are accessible"

Using locally sourced materials and their own ingenuity, the participants described themselves as excited and willing to engage their learners in what might be challenging and controversial topics associated with GBV, HIV, and AIDS prevention and intervention.

While the three participants' reflections may be susceptible to my own bias (especially given my previous involvement in YAKP as a collage trainer), they are helpful in outlining areas for future research and action. This includes the recognition that the role of educating new teachers in participatory visual methodologies is multi-leveled. On one level, preservice teachers need to be introduced to a novel methodology. The YAKP model used experiential activities that allowed the participants to create the visual media themselves and share this media with peers. This was an opportunity to learn the method and gain personal insights on their understandings of HIV and AIDS. Moving from "doing it ourselves" in the training workshop to facilitating the methods with others seems to have been a critical step for the participants. It was when they worked with learners in the rural high schools that an appreciation of the methods to engage young people and an awareness of community-based, youth-centered knowledge seems to have developed. Learning to use participatory visual methods can inform not only teachers' approaches to HIV education but also have a wider impact on their approach to teaching more generally. In their feedback, the participants suggested that they would have benefited from more ongoing support from the research team/teacher educators once the initial training session is complete and in contexts that may not always be initially supportive of these creative, youth-centered approaches. With such ongoing support, it is likely that these methodologies would offer more nuanced and varied ways of learning and responding to the impact of GBV and HIV and AIDS on their and their learner's lives.

Case Study 4: Building Sustainability in Addressing Social Justice Issues – Studying a Community of Practice of Teacher Educators

Relebohile Moletsane

How can we take the lessons learned from small scale and sometimes once off interventions in reflexivity and social justice to work at a national scale? I write this section as the current Chair of the HIV and AIDS Education Community of Practice (CoP), made up of a group of teacher educators from all 25 universities in South Africa. The HIV and AIDS Education CoP is a special project under the governance of the South African Higher Education and Training HIV/AIDS (HEAIDS, an initiative of the Department of Higher Education and Training. (http://heaids.org.za/about/mission-vision/ retrieved December 31, 2017). Its first Chair was Naydene de Lange. Launched in 2010, this Community of Practice was established specifically to respond to the recommendations of the *HIV and AIDS in Teacher Education* report (HEAIDS 2010) based on a pilot study with 7000 in-service and preservice teachers conducted in 2008 and 2009 aimed at studying the efficacy of various models of curriculum integration to address HIV and AIDS. Of particular relevance to this chapter is the fact that the pilot project was informed by several key principles, including "the significance of instructors' own self-knowledge and how they engage with HIV/AIDS (through reflexivity and self-study), and the need for ongoing professional support; participatory methodologies and preservice and inservice teacher engagement; flexibility and collaboration" (HEAIDS 2010, p. vii). In evaluating the pilot study, the implementation and evaluation team for the study was made up of Ken Harley, Claudia Mitchell, Relebohile Moletsane, Tessa Welsh, Naydene De Lange, Lesley Wood, and David Donald, who made several recommendations to HEAIDS and the teacher education sector which are particularly relevant to the idea of self-study:

- Recommendation 8: Provide preservice and in-service teachers with opportunities for experiential learning in communities affected by HIV/AIDS (p. xviii).
- Recommendation 9: Implement strategies to increase preservice and in-service teachers' ability to reflect personally as well as professionally so that they can model attitudes and behavior rather than simply teaching (p. xix).

In support of these recommendations, the CoP's mission is to provide "an opportunity for education experts working in Higher Education (HE) to collaborate, network, share knowledge and provide collective suggestions on issues related to HIV and AIDS teaching, learning and research" (HEAIDS 2017, p. 2). This work includes sharing best practice but also providing ongoing professional support to its members.

Since its inception in 2010, the CoP has met annually over 2–3 days around key aspects related to the integration of HIV and AIDS education into the higher education curricula. Using a workshop approach, a key feature of these sessions has been the use of participatory visual methodologies both as pedagogical tools to be supported in teacher education and as tools for facilitating reflexivity,

engagement, and decolonization more broadly (see, e.g., a guide developed as part of the workshops *Using a different lens for HIV and AIDS Education* and a travelling exhibition produced by the CoP participants: *Seeing, Believing and Acting for Change, Integrating HIV and AIDS in Higher Education Curricula*). Thus, the workshops are participatory in nature, using such methods as drawing, photovoice, and cellphilming.

In 2016, we administered an open-ended questionnaire which focused on what the CoP members were teaching in relation to HIV and AIDS and the ways in which they were using the resources developed by the CoP over the years (see HEAIDS 2017). We also however invited members to reflect on two key questions:

1. If you had to choose one component of the CoP which has contributed to sustaining it, what would it be? Why do you think this?
2. What has the CoP enabled you to achieve in terms of HIV and AIDS work within teacher education (teaching, research, and engagement) at university? (HEAIDS 2017).

In my own reflexive piece looking back over the 5 years, I comment on how the CoP had influenced my work:

> While my research, engagement and teaching have shifted from a direct focus on HIV and AIDS, this issue has remained an organising tool for thinking on the social aspects of HIV and AIDS and their implications for education. My work has moved more into Gender Equality, gender based violence, gendered poverty, sexuality and sexual and reproductive health. The annual meetings of the CoP provide a supportive and productive space in which, together with colleagues we explore these issues (the what, where, why, when), as well as a variety of methodologies for researching and teaching them. Linked to this, the CoP has provided teaching and learning resources that I have used with my students in class as well as in supporting their research. The tools developed during the CoP (and the creative and participatory processes for doing so) have often led to developing more tools and methodologies with my students and colleagues. (HEAIDS 2017, p. 15)

Other colleagues made similar comments. Bev Moore from Rhodes University observes:

> The colloquium discussions gave me time to reflect on my own practices and whether or not I am giving the appropriate support to empowering the diverse student population that I interact with. One of the most memorable occasions of the colloquium was that by the second gathering, it was evident that there was mutual respect among the members of the CoP . . . Collegiality overflowed. They felt comfortable to approach me and I was comfortable to approach them to address various concerns and seek advice. During these sessions, it was unmistakable that the CoP members had become a 'family' with a common approach towards knowing and learning . . . I feel privileged to be included in this 'family'. (HEAIDS 2017, p. 5)

Another member, Julialet Rens, from Northwest University (Potchefstroom Campus) highlights collegiality:

> I have learned from my colleagues . . . and that would be the one component that is valuable
> in sustaining this CoP. In our day to day work we tend to lose sight of the bigger picture and
> it is very important to keep the discourse going about various creative and innovative ways
> of dealing with the HIV and AIDS issue at the tertiary level. (HEAIDS 2017, p. 6)

Dipane Hlalele, of University of the Free State, highlights the significance of the common focus of the CoP: "genuine concern about the pervasive presence of HIV and AIDS" (p. 14).

A significant part of the CoP was that it included academics who were busy with their doctoral studies (as well as other students whose work focused on some aspect of HIV and AIDS in Education). Fumane Khanare, for example, was teaching at the University of KwaZulu-Natal and completing her doctoral studies under Naydene de Lange's supervision at the Nelson Mandela University. She wrote:

> When I look back to the 2013 the CoP conference provided a safe space to share my doctoral
> ideas, in particular, I was afforded an opportunity to present the methodology chapter of my
> thesis during the conference. The comments, ideas, critical questions and suggestions from
> the conference participants, experts in the PVM research and other PhD candidates/students
> provided insight that enabled me to think critically and about the 'how' and 'why' my
> research methodology strengthen my work and successfully become productive. When I
> reflect forward I see opportunities that are grounded in the actions I have already taken.
> (HEAIDS 2017, p. 14)

That the HIV and AIDS Education CoP is now in its 8th year is testimony to the dedication of the many academics involved and their collegiality and their willingness to share resources and learn from each other. As the HIV and AIDS epidemic continues to wreak havoc on the lives of young people in communities and educational institutions in South Africa, the work of the CoP continues to be important. Efforts to sustain it and to continue to innovate are even more significant, a task that teacher educators, as reflected in their reflexive pieces (HEAIDS 2017), are well aware of. It is key that we continue to engage in self-study of our own lives as members of communities, as well as of our teaching and research practice in our various institutions. It is only when we engage in co-researching and co-learning through collaborative continuous professional development that the work of the HIV and AIDS Education CoP might contribute to addressing the impact of the HIV and AIDS epidemic on the education sector.

Part 3: Discussion – Self-Study and Social Change

As we have highlighted in the case studies above, this work using participatory visual methods starts with an orientation to reflexivity. The work is somewhat paradoxical. In one sense it is not that the markers of injustice in South Africa are invisible. It is only necessary to drive a few kilometers from any major airport in the country or to visit one of the thousands of schools that still lack water and sanitation, electricity, libraries, or computers to see what teaching and learning in post-apartheid

South Africa means. In another sense, however, and this is why the visual can be so provocative, there is the notion of confrontation or, as the South Africa anthologist David Medalie (2017) terms it, a type of politics of recognition. When we see our teaching contexts through the co-production of various images and captions vis-à-vis drawings, photos and videos, and other narrative forms, we are also, we posit, more likely to "see ourselves" and "see for ourselves." Indeed, this takes us back to the Weber and Mitchell (2004) chapter in the first edition of *The International Handbook on Self-Study.* It is this aspect of the visual that is particularly vital to self-study and social justice. It is perhaps harder to look away when we ourselves have been part of the co-production of images and are, at the same time, audiences of the images of the various groups in a participatory project producing images. We might also think of this work in the context of the work of Boler and Zembylas (2003) on a pedagogy of discomfort, as noted above, or, as Knowles (2014) notes in her article on self-study and social justice in teaching, as a vulnerability where we have to acknowledge/recognize both privilege and oppression. But perhaps working with the visual forces us to confront the idea of change and especially the question of whether we would even recognize change if we saw it. The case studies, we argue, suggest that it is precisely the recognition of need for change and perceived change that gives this work its edge.

They also reveal a set of commonalities in relation to process and in the context of participatory visual methodologies. This is something that both Weber and Mitchell (2007) and Olivier et al. (2010) describe in previous work with participatory video where they talk about four important features of the work in relation to the visual: reflexivity (the group can stand back to both review the work but also to reflect on the work), collectivity (meaning-making through a collective voice), co-construction of knowledge (linking to the social construction of knowledge), and embodiment (being there and being visible). While all are important, we want to draw particular attention to the idea of collectivity and collective voice, something which may seem to fly in the face of "self" in self-study but which is so apparent in the various accounts noted above. For example, the cellphilms produced in the first two cases come out of group work, and even the screenings by the rural teachers were facilitated by a group of teachers who planned the event and reflected on the event. Their reflections are based on what they experienced together. And while the individual members of GLC are now in their own schools and classrooms, it is impossible to ignore their recognition of how important the group was and continues to be. For the preservice teachers who were part of YAPK, their comments indicate that they too had a group identity and that they felt special. Over and over again in the reflections of the members of the CoP is the idea of collegiality and learning from each other. These are powerful messages about the strength of collectivity in advocating for social change.

Located within a "starting with ourselves" conceptual framework, each of these studies highlights the ways in which participatory visual approaches 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. Clearly this is work that also lends itself to new questions and new areas for study. Pithouse-Morgan et al. (2015) as a group of

teacher educators and first-time producers of a digital animation use the experiences attached to several screenings of the short animation dealing with HIV and AIDS to engage in their own self-study as a result of working with different audiences. The study of audiencing, as visual researcher Gillian Rose (2012) notes, becomes a key feature of reflexivity in working with the visual. Another promising area of research can be seen in relation to memory work and teacher's self-study through the visual and in relation to addressing social justice issues. Strong-Wilson et al. (2016), for example, describe a project initiated by a group of teachers and teacher educators to engage in what they call multidirectional memory through producing digital stories. In another study by Strong-Wilson et al. (2015), teacher educators use the digital in relation to multidirectional memory in self-study to interrogate how they might address the colonial legacies of schooling in Canada and South Africa. Finally, we consider the potential of this work with new teachers. To date the transitions from being a preservice teacher working in someone else's classroom to being a new teacher in one's own classroom remain areas understudied in relation to taking up social justice issues such as gender equality. How might new teachers use cellphilming and other visual-reflexive tools in negotiating these new spaces?

Conclusion

In the first edition of the *International Handbook on Self-Study*, Griffiths et al. (2004) questioned why there was so little attention paid to social justice issues in the literature on self-study. Since then, the idea of self-study for social justice occupies an increasingly significant place in the field. In contexts where there are vast inequalities based on intersectionalities linking class, race, geography, and gender as is the case in South Africa, it is not surprising that self-study for social justice has come to occupy an even higher profile in professional learning, offering many implications for other country contexts such as Canada where attention to the shameful legacies of colonialism in relation to Indigenous education is vital (see Pithouse-Morgan et al. 2019). What we have highlighted in this chapter is a strong recognition of the social and political contexts within which our teaching takes place. Clearly it is important to ensure that both preservice and in-service teachers have opportunities to engage in work of this nature and to work toward building a critical mass of teachers who are able to engage in the difficult dialogues needed to bring about change in South Africa.

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Theater of the Oppressed for Social Justice Teacher Education

24

Foram Bhukhanwala and Kimberly Dean

Contents

Abstract

Teacher education programs frequently have explicit courses and structures designed to prepare teachers for increasingly diverse social contexts. This chapter explores the value and inherent challenges experienced in employing pedagogies based on Boal's (*Theater of the oppressed*. (trans: McBride, C., & McBride, M.). New York: Urizen, 1979, *Games for actors and non-actors*. New York: Routledge, 2003) *Theater of the Oppressed* (TO) with pre-service teachers. It

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begins with a review of social justice teacher education within the self-study literature as well as the unique value of arts-based approaches within self-study teacher education practices to promote social justice. We then offer examples of how we, as teacher educators, engaged in self-studies in the context of an arts-based student teacher seminar employing TO practices and how TO contributed to both the authors' and students' insights related to diversity, power dynamics, and cultural frames of reference. The challenges faced in using TO in teacher education are then examined for the lessons they offer teacher educators.

Keywords

Self-study · Teacher education · Theater of the Oppressed (TO) · Social justice · Forum Theater · Image Theater · Embodied practices

Introduction

> I perceived being oppressed and feeling silenced by my mentor teacher during my first seven-weeks of student teaching. (Mandy, a Caucasian, mid-career changer, student teaching in a 5th grade classroom including African-American, Latino, Asian, and white students)

> I talked to the students about English being my second language and how much more I would know in Chinese. (Lan, a young Chinese immigrant woman student teaching in a 4th grade classroom including African-American, Korean-American, and white students)

Teacher educators around the world are seeking ways to support teachers like Lan and Mandy whose linguistic and cultural backgrounds differ substantially from those of their students. Recent years have witnessed an ongoing increase in immigration which in turn has transformed the demographic population of teachers as well as the students they teach. In addition, there has been a rise in nontraditional teacher population – that is individuals coming into the teaching profession as a second or a third career (Olsen 2010). Such changes have caught the interest of education researchers and scholars who have been studying about issues of multiculturalism and diversity including its impact on the emotions and challenges that traditional and nontraditional teachers experience today in the context of ever-changing demographics.

We are mid-career teacher educators working in a private liberal arts university in the mid-Atlantic region of the United States. The question that arose for us, two teacher educators/researchers working within a certification program at the undergraduate and graduate level, was how we might use an embodied practice such as Theater of the Oppressed (TO) to engage student teachers like Mandy and Lan to further explore issues of power, privilege, and oppression. How might we engage them in critical conversations to understand their assumptions and cultural frames and imagine possibilities and new ways to interrupt and change the oppressive patterns and behaviors in self and/or institutions and communities? In addition, how might we use the learnings from our work to further our craft of using TO activities as teacher educators to create a socially just teacher education program?

In this chapter, we first provide an overview of the review of social justice teacher education within the self-study literature followed by an overview of the use of arts-based approaches within self-study teacher education practices to promote social justice teacher education. We then discuss one specific arts-based approach, namely, TO, as a tool for exploring issues of power, privilege, and oppression within a teacher education program. Finally, we highlight ways of addressing challenges of using TO within a socially just teacher education program and draw implications for future self-study research.

Part 1: Review of Social Justice Teacher Education Within Self-Study Literature

Across the landscape of self-study in teacher education, there is a shared urgency and passionate concern for issues of equity and social justice (Cochran-Smith and Lytle 2004; Hamilton and Pinnegar 2015; Kitchen et al. 2016; LaBoskey 2015). Topics related to diversity and diversity issues (including cultural, economic, racial, and gender) have been on the forefront in professional meetings (e.g., AERA, SSTEP) as well as in written academic materials such as journals, reports, etc. Specific to self-study of teacher education, attention to these issues has increased, as was called for in the last *International Handbook of Self-Study in Teacher Education* (2004). The distinct value of self-study of teacher education research in bringing about more democratic and equitable teacher practice was cited by many who reflected on its history (Brown 2004; Griffiths et al. 2004; Schulte 2004). These authors further cited the need for increased focus on issues of social justice in the professional knowledge generated in self-study of teacher education research. A review of titles, abstracts, and keywords in *Studying Teacher Education*, a journal of self-study of teacher education practices, revealed that between its inception in 2005 and 2010, 14% of articles are specifically referred to issues related to diversity or other terms related to social justice (multiculturalism, poverty, urban education, race, sexual orientation, etc.). Between 2011 and 2014, the average percentage of articles addressing social justice issues within self-study research was 23.5%, and in the volumes from 2015 and 2016, the percentage had grown to 47 of included articles explicitly naming topics related to the broad category of social justice.

Tidwell and Fitzgerald's (2006) professional learning text *Self-Study and Diversity* collected self-study research of teacher education with equity and access as focal issues. They explicitly acknowledge the responsibility of teacher educators to address the diversity and access issues inherent in schooling. They reflect that a central theme across self-studies addressing diversity was transformation through active learner engagement in both the pre-service in-service teachers being taught and the teacher educators carrying out the self-studies. Indeed, teacher educators engage in self-study with the explicit hope that new insight and shifts in perspective will influence their practice (Loughran 2002; Zeichner 2007). Brown (2004), in the *International Handbook of Self-Study of Teaching and Teacher Education Practices*, noted a paucity of attention to issues of social justice in the self-study literature

despite the growing body of educational research evidence for the powerful influence of teacher attitudes and beliefs on the culturally competent and just practice of educators. She notes that the methods, goals, and dispositions inherent in self-study distinctively align with the "messiness" and complexity of self-reflection in regard to our biases, prejudices, or limiting constructions with regard to race and class. She cites the contributions of the self-study literature at that time along with a call for further work in social justice self-study.

> It is through self-reflective inquiries carried out by educators whose dispositions embrace an open-minded, wholehearted, responsible approach to the teaching-learning process that we have gained an understanding of the race and class meanings that are embedded in their self-constructions and relationships with students, in the curricular texts and educational programs designed, and in educators' forms of resistance to social justice and transformative curricular design. It is through these self-studies that we may continue to gain insights into the particular ways in which the normalization of inequity manifests itself throughout the educational system, gain an understanding of probable means of intervention, based on the unique histories of the persons and institutions with which we are involved, and gain a profound understanding of the theoretical implications that this local work has for educational practice and hence, for teacher education. (Brown 2004, p. 568)

Brown (2004) calls self-study researchers to attend to this challenging work as a way to contribute to the democratic transformation of education at both the personal and institutional level. Griffiths et al. (2004) also appeal for more attention to issues of social justice in the self-study of teacher education. The authors took a dialogic approach in their exploration of self-study researchers' willingness (and unwillingness) to take on the work of developing professional knowledge specific to social justice issues. The authors' dialogue reveals the emotional complexity and perceived risk of this work, and they delineate the value of telling and listening to little, personal stories which serve to counter, disrupt, and critique the broader societal educational narratives and professional knowledge.

Schulte (2004) addressed the role of self-study in the development of professional knowledge in multicultural teacher education toward the goal of preparing teachers for diverse settings. She cites critical reflection about values and beliefs as a key to the teacher educator's transformative process through self-study. She sees the knowledge derived through self-studies from both the individual view of the teacher educator and the view of teacher preparation programs as important contributions to the professional knowledge related to preparation of teachers for diverse settings. Schulte, along with the other handbook authors (Brown 2004; Griffiths et al. 2004), call for the self-study research community to increase attention to issues of social justice, diversity, and multicultural understandings to promote a more socially just world. Their work laid the groundwork for an expanded body of self-study research, as well as the methodological standard to include the cultural, racial, and socioeconomic contexts where self-studies are situated and a grounding in the ethic of care and social justice in self-study practice and research (LaBoskey 2004, 2009; Pinnegar and Hamilton 2009).

While issues related to diversity are gaining more visibility in national and international forums, Zembylas and Chubbuck's (2012) work remind us that grappling with diversity on a day-to-day basis has an immediate impact on the emotional

lives of the teachers. These researchers assert that working in diverse classrooms creates additional emotional demands on the teachers.

The tensions that teachers, including student teachers, experience between knowing and being, theory and practice, and the technical and existential are dialogic relationships that are "produced because of social interaction, subject to negotiation, consent, and circumstance, inscribed with power and desire" (Britzman 2003, p. 26). For many teachers, these tensions produce negative emotions such as anger, anxiety, and fear and cause a state of exhaustion, hopelessness, or powerlessness that can impact their effectiveness and satisfaction with teaching (Bloomfield 2010; Britzman 2007; Merryfield 2000; Nias 1996; Olsen 2010), as well as their decisions, actions, and reflections (Zembylas 2005). Many times these tensions are held within one's body. Thus, teaching is complicated, emotional, interpersonal, and an embodied experience that is often important to the development of the emerging teacher identity. Like Sutton (2005) and Zembylas and McGlynn (2012), we believe that helping teachers to cope with the emotions of negotiating increasing multiculturalism is as valuable as helping them to learn the (academic) tools they will need to work in diverse and multicultural classrooms. Thus, in socially just teacher education programs, emotions play an important role in realizing or disrupting inequities.

The focus of social justice education is wide and varied. Some theorists/educators focus more on examining and challenging underlying structures (Apple 2000; Freire 1998), while others like Nieto (2004) and Souto-Manning (2011) emphasize the role of cultural identity. Bakhtin (1981) and Foucault (1984), on the other hand, examine ways in which the use of language privileges some groups while marginalizes others. Like Freire (2004), Zembylas and Chubbuck (2012) note the power of emotions to motivate transformative actions toward building a more humane and socially just society. All of these approaches reveal different aspects of oppression and thus are points of intervention. Thus, in this chapter, we see the purpose of social justice education is to (a) enable teachers to develop habits of heart and mind that are necessary for critically examining issues of power, privilege, internal and external oppression, and their own socialization within oppressive systems (Boal 2003, 2006); (b) allow teachers to engage in critically interrogating their own emotion-laden beliefs, examining privileged positions of power and socialized ways of seeing and being in the world (Zembylas and Chubbuck 2012); and (c) foster imagination to look for openings and possibilities and promote a sense of agency to interrupt and change the oppressive patterns and behaviors in self and/or institutions and communities to which they belong to create a more socially just world (Greene 1995; Hinchion and Hall 2016; Hooks 1994; Zembylas and McGlynn 2012).

Arts-Based Approaches Within Self-Study Teacher Education Practices to Promote Social Justice Teacher Education

Given the abstract and deeply internal nature of the self-directed explorations described in the process of self-study related to issues of social justice, we turn to the unique value of arts-based approaches to make visible the invisible under

examination in this emotionally complex work. Weber and Mitchell (2004) suggest several key features that make visual artistic modes particularly valuable for the representation of self-study research. Several of the cited features include reflexivity, capturing the ineffable, holistic communication, revealing the universal in the particular, making the familiar strange, embodiment, accessibility, and making the personal social and more activist. The marriage of arts-based approaches to self-study has undergone thorough examination as many self-study researchers now employ these methodologies in their work (Mitchell et al. 2013; Samaras 2009, 2010). This chapter seeks to consider a particular performative pedagogy, Boal's (1979, 2003) *Theater of the Oppressed* (TO), as a valuable arts-based tool for transformation and wholehearted exploration of limiting beliefs and expanded perspectives.

Placier et al. (2008) described the value of using TO within social justice teacher education. They noted developing teachers' expanded awareness of diversity and power issues in the work of teaching. Further, they found participants described the tools and vocabulary for problem posing and perspective-taking useful. Despite the resistance from students, engaging in the TO work with students resulted in improved attitudes and multicultural understandings in the program over time.

Published self-studies incorporating TO methodologies are small in number. Cockrell et al. (2002) engaged in a self-study collaboration explicitly seeking to discover the value of TO activities with pre-service teachers in achieving the desired outcomes in a course on teaching for democracy and social justice. Despite evidence of some expanded awareness of diversity, the authors' primary insights are related to the students' resistance to the TO activities. Bhukhanwala (2012) noted her learning from a self-study of her application of TO in a student teaching seminar. She noted that the activities offered opportunities to engage with developing teachers in critical conversations about their own cultural frames and how self-reflection through the TO activities enabled new awareness and agency in responding to challenging dilemmas. She also reflected on the important role the TO facilitator plays in shaping the conversation toward important underlying beliefs and cultural frames at the core of the Boalian underpinnings of the work and not getting caught up in the teacherly advice trap when teachers presented their real-life student teaching dilemmas from their classrooms. Forgasz and Berry (2012) presented a self-study exploring the potential of Boal's Rainbow of Desire as an enacted practice employed collectively by a teacher education faculty for reflection and professional development. They explored the potential of this TO activity as a tool for self-study and reflected that it "appears to offer a useful means of surfacing the problematic (via the enactment of an oppression) and seeing into, interpreting, and reframing experience (through employing a variety of viewpoints)" (p. 108). Additional and closely related self-study has explored various embodied pedagogies in teacher education contexts (Forgasz et al. 2014; Forgasz and McDonough 2017; McDonough et al. 2016).

Boal (2003, 2006) and Jordi (2011) assert that due to socialization and institutional practices, individuals often participate in the world in mechanized ways, and as a result, the human body is a site for feelings and oppression. Therefore, one part of social justice education includes becoming aware of one's habituated ways of

being and acting in this world. Embodied participation in arts-based practices has the ability to engage our aesthetic sensory capacities, awaken our senses, and (re) activate our imagination to look for possibilities – imagine what could otherwise be (Lawrence 2012; Greene 1995; Pagis 2009). Authentic engagement with embodied practices (such as the arts) offers an aesthetic space for us to tap into embodied emotions and embodied knowing – which concerns knowledge that may not be yet present in our conscious mind (Butterwick and Lawrence 2009; Forgasz 2014). Researchers like Forgasz and McDonough (2017), Lawrence (2012), and Satina and Hultgren (2001) assert that embodied knowing triggers affective knowing (emotions), which in turn triggers cognitive knowing. It is in the telling and retelling of our embodied lived experiences and/or our silenced voices through the arts (and other embodied and contemplative pedagogies) as individuals and as collectives that we make visible our thoughts and feelings. Furthermore, in listening to our experiences and those of others, we begin to deepen our inquiry and explorations of our lived experiences and imagined possibilities (Bhukhanwala 2007; Bhukhanwala and Allexsaht-Snider 2012; Bhukhanwala et al. 2016; Cahnmann and Souto-Manning 2010; Estola and Elbaz-Luwisch 2003; Forgasz 2014; Harman and French 2004). Like Butterwick and Lawrence (2009), we too argue that incorporating embodied learning and art forms (specifically TO) into a critical discourse fosters deeper learning and creates an aesthetic space for transformative learning. We define arts-based practice as a practice that employs a systematic use of artistic processes, the making of artistic experiences to illuminate, revel, understand, and examine lived experiences (Eisner 2008; Cole and Knowles 2008).

The process of effecting a change in one's frame of reference by critically examining those assumptions, perceptions, thoughts, and feelings that may be divisive/alienating and moving toward a more inclusive, self-reflective experience is what Mezirow (1997) refers to as *transformative learning*. Drawing from the work of Cranton and Taylor (2012), Dirkx (2001), Kroth and Cranton (2014), Mezirow (1998), and Mezirow and Taylor (2011), we define transformative learning as a shift that emerges from awareness that stems from critically reflecting on one's emotions and on a disorienting experience. The awareness (explicit and/or implicit) offers new possibilities that could allow for creating more open and inclusive ways of thinking and being in this world.

Part 2: Theater of the Oppressed: A Theoretical and a Practical Resource

A specific embodied and an arts-based tool that we have used within social justice education is Theater of the Oppressed. TO is not entirely a new pedagogy for self-study researchers. Forgasz and Berry (2012) published a self-study on teacher educators' own participation in Boal's Rainbow of Desire. They concluded that Boal's Rainbow of Desire technique engaged participants in a reflective practice and self-study by challenging their taken-for-granted assumptions and by integrating multiple perspectives they were able to look at their practice in new ways. Forgasz

and colleagues (2012, 2014, & 2017) have published widely on the value of using embodied pedagogies as a reflective practice. Placier and colleagues have also studied the use of TO in teacher education (Burgoyne et al. 2005, 2007; Cockrell et al. 2002; Placier et al. 2005a, b, 2008). They have written extensively about their use of TO with student teachers at their university in Midwestern United States to support their students' development of socially just ideals and their understanding of costs and privileges of diversity including self-study-focused projects. They highlight the value of building a culture of trust among the participants when exploring sensitive topics using TO activities.

Our work with creating spaces for social justice education in teaching and teacher education is also informed by Boal's *Theater of the Oppressed* (1979). This approach is grounded in the work of Freire's *Pedagogy of the Oppressed* (1970) and creates a safe aesthetic space for people to come together, rehearse for reality, and restore dialogue (Bhukhanwala 2007; Bhukhanwala and Allexsaht-Snider 2012; Boal 2003, 2006; Cahnmann and Souto-Manning 2010; Harman and French 2004). Furthermore, participation in Boalian Theater could provide student teachers with a tool that they could effectively use to engage in empathy and perspective-taking for understanding their students' perspectives and strengthening their relationships with their students and others (Bhukhanwala and Allexsaht-Snider 2012).

From a Boalian approach, active engagement and imagination can be realized in the aesthetic space. For Greene (1995), aesthetic spaces allow students and teachers to imagine as a way of engaging in empathy and perspective-taking: "It is becoming a friend of someone else's mind" (p. 38). Within this approach, theater is a reflection of daily activities, serving the function of bringing a community together for celebration, entertainment, and dialogue (Blanco 2000), as well as for posing problems and generating multiple possibilities, which can become stepping stones into different ways of thinking and acting (Popen 2006). Within aesthetic spaces, we dramatize our fears, give shape to our thoughts/perceptions, and rehearse our actions for the future. We "make possible imaginative geographies, in which opportunities for transitive knowing are freed up" (Popen 2006, p. 126) and transformative learning can occur.

Critical performance pedagogies such as Theater of the Oppressed can promote transformative learning by "giving voice to people, awakening the soul, and creating space for action, both privately and publicly" (Merriam and Kim 2012, p. 65). More specifically, the participants are involved in "identifying issues of concern, analyzing current conditions and causes of a situation, identifying points of change, and analyzing how change could happen and/or contributing to the actions implied" (Prentki and Selman 2000, p. 8). The reflexive and embodied nature of this approach allows us to understand the experiences in deeper and newer ways, imagine possibilities, and rehearse for future actions (Butterwick and Lawrence 2009).

Thus, we assert that in Boalian activities, teachers, through embodied participation, create a theatrical dialogue to interrogate their habituated ways of seeing and being in the world, the oppressive systems, and their socialization practices within these systems, voices, beliefs, and emotions that are silenced and finally to imagine ways to interrupt, change, and transform. Next we introduce the context of our

research on TO in teacher education. Several of the core practices regularly employed are described, and examples of our self-study of this practice are shared.

Context of Our Research Using Theater of the Oppressed Within a Teacher Education Program

Our broader study was situated in a teacher education program in a liberal arts university in the mid-Atlantic United States. The undergraduate and graduate student teachers participated in a voluntary, supplemental seminar during their student teaching semester. In this chapter, we draw on data from the five arts-based student teaching seminars that were offered on a semester basis over 2 years. The group size for each seminar ranged from 4 to 12 participants, featuring a blend of undergraduate and graduate level student teachers in the areas of early childhood, elementary, and special education, as well as dual certification (a combination of these areas of education). The participants were between the ages of 22–50 and included traditional undergraduate, graduate, and nontraditional career-changing pre-service teachers. The undergraduate students were earning their bachelors in education, while the graduate students had a wide range of backgrounds (e.g., Radio/TV/Film, Physical Therapy, Liberal Arts, Communications, Business, etc.). Two teacher educators (Foram and Kim) co-facilitated these seminars. Over the 5 semesters, a total of 34 student teachers participated in this study, 11 at the undergraduate level and 23 at the graduate level. Of these, 33 student teachers were females and 1 student teacher was a male. The ethnic makeup of the group included 30 Caucasians, 3 African-Americans, and 1 Asian student teacher.

Seminar Activities

The seminar met bi-weekly, and activities were developed in response to student-generated themes and issues of dilemmas identified in their student teaching contexts. Each week included warm-up games and other active norm setting and trust/community building. Of the many techniques that Boal has developed, in our work, we have used and will share some details about the following: Theater Games, Image Theater, and Forum Theater.

Theater Games

The games that we often employ are selected from *Games for Actors and Non-Actors* by Boal (2003). After an explanation and a demonstration, we all play the game and then stop to debrief. The purpose of these theater games is to provide varying structures to bring the developing teachers' lived experiences into our teacher education classroom for playful analysis, reflection, and reimagination. Games serve to create a shared, novel sensory experience which enlivens the senses and provides developing teachers' valuable shared data to be unpacked and reframed outside of the traditional language-based model of learning. As an example, we share our adaptation of a Boalian game titled "Walk" that we have often used in our work.

Walking often is a mechanized movement, and though we have our own individual gait, walking often alters according to place and the roles we play. Becoming aware of our walking can be a way in which one can get in touch with one's inner thoughts and feelings and those of others. In facilitating this game, the joker (facilitator) asks the group to come to the center of the room and invites them to walk around in circles, lines, or in a pattern they desire but in a way that would not cause them to bump into someone else and hurt them. The specific prompts we use are as follows: *walk like yourself*, *walk when in a hurry*, *walk in a garden*, *walk like a teacher in your school*, *walk as a principal in your school*, *walk as a child you adore in your present classroom*, *walk like a child you have difficulty connecting with in your present classroom*, and *walk like a teacher you would like to be*.

At the end of the activity, we take a few minutes to debrief and share what we became aware of through our participation in this embodied activity. The student teachers often share some of their metacognitive thoughts related to things they took for granted or things that may have become mechanical to them in their world. The awareness leaves them with a deeper understanding of themselves, others, and the influence of power in their relationships.

Forum Theater

The third Theater of the Oppressed activity that we will describe is called Forum Theater. In this activity, the teachers are invited to bring in the dilemmas they are facing in the classroom which are then enacted in a role-play format. After the role-play is initially enacted, the *spectators* (other prospective teachers in the audience) are invited to enter into the role-play to try out possible interventions and become *spect-actors*. The active spect-actors use this aesthetic theatrical space to rehearse interventions that they could consider using later in real life (Boal 2003). We play the role of *joker* (facilitator), who after each role-play invites the spect-actors (student teachers) to enter the role-play and enact their strategy. The spect-actors accept or reject the solution based on what feels right to them. In the final step, the participants reflect on the rehearsed strategies and try the strategies in the real world of their classrooms. The purpose of Forum Theater is to generate many possible solutions and engage the participants in critical thinking (Boal 2003) creating a self-repeating model.

Foram's Vignette: Jokering in a Social Justice Teacher Education Program

The vignette presented here highlights the teacher educator's experience of *Jokering* (facilitating) Forum Theater with pre-service teachers and the pedagogical insights she gained from examining her own practice.

For the self-study inquiry, Foram invited Kim to play the role of a critical friend. Kim was a co-facilitator of the student teaching seminars. As a result she shared an understanding of the context and experience and had ample opportunities to observe Foram in the seminar meetings. As noted in self-study literature, critical friends provide a supportive and a nurturing environment to allow for both intellectual and emotional learning (Clark 2001; Kitchen et al. 2008; Samaras 2010). The specific data sources for the inquiry were as follows: videotapes of all the seminar meetings

which were reviewed to examine Foram's practice of facilitation of Boalian Theater activities; ongoing post-session notes from conversations with Kim, who served as a critical friend; transcribed interviews with student participants; and personal reflections on facilitations. The data were analyzed using open and axial coding (Strauss and Corbin 1998) to identify themes, categories, and properties.

Like other Boalian activities, in Forum Theater activities, the Joker plays an important role. Fundamental to Boal's theatrical process is a facilitator, someone who keeps things moving (Schutzman 2006), someone who takes responsibility for logical running of the TO activities (Cahnmann and Souto-Manning 2010), and someone who both supports the participants and raises critical questions to engage the spect-actors in critical thinking (Osterlind 2011). Boal refers to this person as the "joker," in reference to the wild card in a deck of cards. Just like the joker in a deck of cards, a TO joker can also assume a role as needed, "sometimes director, sometimes referee, sometimes facilitator, sometimes leader" (Linds 2006, p. 122), and sometimes spect-actor, engaging in a discourse of posing questions, examining social structures, and generating possibilities (Boal 2003; Schutzman 2006).

In Forum Theater presentations, Boal typically played the role of the director, facilitator, and critic (Boal 2006). After generating multiple possible interventions to the same situation, Boal asked the spect-actors to consider if the intervention were real, could it happen? By asking such questions, Boal engaged with the spect-actors to challenge and problematize any overly simplified solutions that had been offered. Through the processes of generating possibilities and examining the "realness" of the solutions, the TO participants engaged in a "rehearsal for revolution" (Boal 1979, p. 155).

On examining her role, Foram learned that as a teacher educator, she too wore multiple hats in her classroom that included taking responsibility for the logistical decisions of TO activities; selecting TO structures to work with; supporting, inviting, and engaging students (including those who were shy and tentative); addressing the audience by posing questions to examine the situation and realness of the solutions; and jumping in to "spect-act" when appropriate.

During the seminars, many of the student teachers brought to light the challenges they experienced with student(s) in their elementary classrooms. In posing these challenges, they often raised issues around classroom management and searched for strategies that could help them to "fix" the behaviors of their students. Foram often noticed an absence of the critical perspective in exploring these tensions despite having been exposed to these ideologies in their coursework. She wondered about the role she could play as a teacher educator in helping students to develop a critical lens and supporting them as they critically examine their assumptions and cultural frames in making sense of diversity. It was through the ongoing process of debriefing with Kim that she reflected on her assumptions and recognized that somewhere she was taking for granted that the students could automatically engage in critical reflections. She came to see the value of including explicit and intentional questions that could have the potential to engage the students in critical reflections.

Taking this awareness into her classroom as a TO Joker, she generated a series of questions that she could use to engage her students in critical reflections: What happened in the enactment? What are the power relations among the characters? What type of relationship does this protagonist establish with the antagonist in this scene? What could be the protagonist's thoughts and feelings? What could be the antagonist's thoughts and feelings? How does this scene end? What other strategies could possibly lead to a different outcome, especially an outcome that could be more humane and democratic and would establish an open channel of communication?

We next share an example of a Forum Theater activity that illuminates Foram's role as a joker in promoting critical reflections on examining one's assumptions and cultural frames in understanding difference.

Why can't they just be quiet? Jessica∗ (a pseudonym), a Caucasian student teacher teaching a diverse group of second-grade students in a suburban school district, came to one seminar meeting describing her frustration with her students' failure to follow directions and her inability to understand why they would continue to talk despite being told over and over again not to do so. After the role-play was enacted and a few responses generated by the spect-actors, the joker (played by Foram) raised questions to engage Jessica and others in further exploring the assumptions she could be bringing into the interpretation of the situation.

> Foram: Jessica, who is a "good" student?
> Jessica: Someone who follows directions and someone who does not have to be told things over and over again.
> Foram: What were your experiences with talking in your elementary classroom?
> Jessica: (Straightening up) Oh, we never talked.
> Foram: You never talked. Why did you not talk? Were there rules about talking?
> Jessica: I went to a private Catholic school. Our teachers told us once and as students we complied. Our teachers never had to say things over and over again . . . (Sharing her insight). I guess I am expecting my second graders to be like how we were growing up in a Catholic school environment.

Having awareness about her own cultural frame, Jessica was able to see how this could be impacting her interpretation of student behavior. Jessica reported that she could now see the humanity of her students and was more willing to be tolerant of their "chattering" behavior. She explained that having this awareness helped her to question her expectations and engage in perspective-taking as one possible response to understanding difference.

Based on our experiences of facilitating TO activities within a classroom context, we have come to recognize that the joker plays an important role in supporting the student teachers to reflect critically. We learned that asking explicit questions initiated students to engage in critical conversations regarding their assumptions and cultural frames.

Image Theater

In Image Theater, participants mold their bodies as if they were made of clay, and they may begin to feel the dynamic nature of a world that can be (re)created (Boal 2006). For Boal (2003), in Boalian Theater, images do not remain static. Instead the images are a beginning point and can be transformed to convey further direction or intention. In Image Theater specifically, participants are invited to make still images of their lives, feelings, experiences, and oppressions. Boal (2003) argues that images reflect memories, imagination, emotions, and visions of a future world as we want it to be. For him, images are translations, where the sculptor of the image and the readers of the image "bring things that exist within one context to another context" (Boal 2006, p. 41). In this sense, image is a metaphor as it is a symbolic representation.

In a metaphorical and a visual way, images could specifically help teachers to interpret their work. Lakoff and Johnson (1980) explain that metaphors are symbolic representations and require an understanding and experiencing one kind of thing in terms of another. For example, Johnston (1992) argues that images help teachers put their perspective in a nutshell and cut across different layers of their experiences.

Our purpose for introducing Image Theater was to engage the participating teachers in expressing their deeply held beliefs and perceptions about themselves, their relationships with their students, and their purposes for teaching. We would begin the Image Theater activity with a prompt and then invite the participants to create a frozen image by molding their body as if they were clay, followed by naming their image and reflecting on their individual and the collective images. A few examples of the prompts that we have used are as follows: "Images of your classroom today," "Images of the issues you have grappled with during teaching," "Images of your perceived strength as a future teacher," "Image of a future teacher," and "Your metaphor as a teacher." In our work, we have noticed that creating embodied images and reflecting on them thereafter lead to other possibilities of thinking and feeling. These possibilities are rehearsed, and in this way, the process becomes self-repeating.

Occasionally, we have extended the Image Theater activity by adding an arts-based activity right after creating embodied images to deepen the reflective engagement with image work. For this extension activity, we use Play-Doh as a medium for the participants to share and reflect on their symbolic and/or actual representation. The following vignette highlights Kim's learning about her identity and biases through her participation in Image Theater followed by an arts-based activity using Play-Doh.

Kim's Vignette: Using the Arts to Reflect on Professional Identity and Biases

Using Image Theater with students as part of their arts-based student teaching seminar, we first invited the participants to create an embodied image of a metaphor that would best describe their teacher identity. After the participants created their embodied image and labeled it, we then invited them to create an arts-based representation using Play-Doh. Creating and reflecting on her metaphor, Kim became aware of how her engagement in the arts-based seminar created insights

and tensions that resulted in changes in both her self-perceptions and consequently her professional development. Kim has shared her learnings from this experience at the Self-Study of Teacher Education Practices Conference (Dean and Bhukhanwala 2014).

Kim served as a co-facilitator of the arts-based student teaching seminar, and in the Fall of 2013, she undertook a self-study of her learning through the arts-based approaches about her identity as a developing teacher educator. Foram served as a critical friend for this study, and the data sources included session video, photos, artifacts, session debriefing and planning noted, as well as in-session journaling and written reflections.

As part of our work with student teachers, we engage with the students as a strategy to build shared context as teachers and to model risk-taking for our students. Aligning with a Boalian approach to attending to power dynamics, this strategy of joining with students in the work reflects Schulte's (2004) perspective that, "By engaging preservice teachers in transformative experiences while simultaneously modeling one's own transformation process, a teacher educator is providing two experiences to the preservice teacher: how to be transformed and how to transform others" (p. 714). In an activity exploring teacher identity, Kim employed the metaphor "trampoline" as her teaching metaphor. She noted in her reflection that she saw herself as a teacher who accepted students and the energy they brought to learning and then served to ignite passion and enthusiasm in the students such that that energy increased at an exponential rate and the students were thrust to higher levels of engagement, commitment, and learning. This aligned with her long experience as a school-based inclusion facilitator, where she frequently spoke to resistant audiences and honed her skills in "selling" and "igniting." The trampoline metaphor captured Kim's perceived strengths (spontaneity and responsiveness) and resonated with the positive aspects of evaluations she received in her teaching.

The following semester, Kim chose to develop a new metaphor based on departmental restructuring of the school of education which resulted in the need to formalize many informal structures and develop new roles and protocols. This led to significant role diffusion and a feeling of chaos that caused some anxiety for Kim, and she felt that she needed to be more organized and structured to cope with the demands this shift placed on her. The trampoline metaphor felt too uncontrolled and lacking the structure she felt was demanded of her approaches to practice in her work.

A second impetus for revisiting her metaphor was her developing insight about her expectations of passivity in students. Kim reflected that in the context of the arts-based seminar, she often was struck by the powerful insights the students shared. Some of these students had previously been in courses that Kim had taught, but she had perceived these students as somewhat disengaged. This was based on their reserved participation in discussion. Her first instinct was to identify these students as different from her in their more quiet nature in the classroom. She reflected that she was privileging verbal engagement and the social skill of mirroring her enthusiasm. Further reflection revealed that several of the students who most "surprised her" were African-American. Participating with students in Theater of the

Oppressed and arts-based activities helped her to see these students in a different light and understand that her expectations for depth were based on the students' communication style and thus, for many students, were mistakenly low. Many of the activities we facilitated created opportunities for the students to reflect and engage deeply in a context where permission for risk-taking was explicit and participation was highly contextualized to individualized, student-centered funds of knowledge. Tidwell (2002) notes the challenge of teacher educators is to value the students' ways of knowing and ways of negotiating their learning, an understanding which Kim found through reflection as well.

Insight into her faulty expectations of passivity in students as well as her flawed beliefs that her energy and passion were a key impetus for student engagement rather than the students' deep connection to their experiences and construction of content knowledge lead her to explore a new metaphor. This new metaphor could help her to reimagine her interactions as a teacher educator outside the arts-based seminar and in her teacher education classroom. She devised a metaphor to help her support students in taking more ownership in their learning. Kim changed her metaphor of teacher as a "trampoline" to teacher as a "ladder." For Kim, "ladder" represented more linearity, structure, and focus as opposed to the diffuse energy of the trampoline. This metaphor reflected the value Kim newly placed on the students' agency in climbing, reaching, and claiming their learning. However, Kim felt that this metaphor was "forced."

Later in the semester, participants were invited to transform their metaphors by altering or recreating their artifact. At this point, Kim chose to construct a blended metaphor that pulled together the inherent strengths present in the "trampoline" metaphor and the "ladder" metaphor. She named her combined new metaphor as "scaffolded trampoline." She noted that she saw this configuration as an addition of structure to the model of enthusiasm and passion instead of a replacement. This allowed room for Kim to value the passion and enthusiasm she modeled for students while consciously creating space for students' ownership of their learning and explicit reminders to create space, classroom climate, and explicit expectations beyond traditional classroom discussion and writing assignments for all students to make visible their passion and transformation.

Thus, through the embodied processes of creating images and/or arts-based representations, Kim examined her beliefs, biases, and ways of being within her practice. The TO activities allowed her to see her students in a new light and then engage in an activity asking her to transform her vision of herself as a teacher served as a tool for powerful and uncomfortable insight. Kim became more self-aware, and in turn her practice became more focused on empowering student voice and power in the learning process. This shift reflects the outcomes Schulte (2004) cites when teacher educators engage in critical reflection of their practice:

> The transformation of teachers can also lead to more democratic classrooms where teachers recognize the power dynamics in educational processes and society. When teachers make these power dynamics explicit to their students, they also put up for examination the teacher's power within the classroom. The primary goal is that through better understanding

themselves and their positions within their classroom, teachers will begin to better understand their students, especially those who are different from them. (p. 712)

Enacting arts-based explorations allowed her to imagine new possibilities and new ways to reimagine her practice as a more aware and socially just teacher educator.

Part 3: Addressing Challenges in Using Theater of the Oppressed Toward a Socially Just Teacher Education Program

In their work, Placier et al. (2008) identified both the value of using TO within social justice teacher education and the potential challenges they experienced. Challenges such as student resistance to TO activities and their resistance to the notion of "oppression" were two of the biggest obstacles they encountered. We agree that resistance creates a block to the experience itself which may then impact the learning from the experience. Similarly, Forgasz and McDonough (2017) have identified willingness to be vulnerable and unfamiliarity to the pedagogy as posing two additional challenges when working with embodied pedagogies such as TO. Lawrence (2012) argues that "promoting embodied pedagogies often means breaking through boundaries and challenging dominant ideologies and epistemologies that tell us our minds are the primary sources of learning" (p. 76). We have noticed this as being true in our experiences of working with TO activities as well.

Grounded in our learnings from using TO within teacher education (Bhukhanwala et al. 2016), we argue that a teacher educator who wishes to use TO in his/her classroom should first seek some form of experiential training both as a participant and as a facilitator. The activities should be used intentionally, and an effort should be made to create a conducive learning environment. We have identified the following characteristics that could support the students in participating in embodied activities such as TO and in examining their frames of reference and eventually imagining ways to transform them.

A Shared Ordeal

The seminar brought together groups who were experiencing similar dilemmas at a given time. This shared understanding allowed peers to empathize with, support, as well as learn from one another. We believe that this was an important characteristic, because when student teachers perceived that someone else's dilemma was similar to their own or they were also likely to experience this dilemma in the future, the student teachers took ownership in the learning (Bhukhanwala et al. 2016). They took a stance of a learner, rather than the stance of an "expert." From the stance of a learner, the student teachers were more likely to put themselves in the situation, examine their frames of reference, generate possibilities for themselves, and learn those generated by others. In this sense, student teachers worked in a safe space to rehearse for reality.

On the other hand, when the student teachers took the stance of an "expert," they were more likely to exclude themselves from the situation and suggest what someone else could do to fix the situation. From our perspective, Boalian Theater is more about rehearsing possibilities and engaging in collective problem-solving, rather than "telling" or "fixing." Thus, having a shared ordeal allowed for student teachers to take ownership and take the stance of a learner, which in turn supported the work.

Starting with a Participant Dilemma

Student teachers can take ownership of their learning process when the disorienting dilemmas explored in the seminar meetings come directly from their lived experiences. In these instances, student teachers are more likely to see the relevance of their participation to their life outside the seminar meeting and are further motivated to work through the dilemmas, imagine possibilities, and take action.

Creating a Safe Space

It is important for participants to feel safe when engaging in this work since, for many, working with an embodied pedagogy itself is a relatively new experience and often puts them outside of their comfort zone (Bhukhanwala et al. 2016). Therefore, it is important for facilitators to take intentional steps to create a safe space. We did this by creating group norms with the participants early in the semester. Some examples of the norms the groups set include keeping confidentiality, being respectful, listening rather than passing judgment, stepping up, and making the experience new. We (the facilitators) often added an additional norm that involved being playful and playing within the parameters of one's own body. Our purpose in adding this last norm was to help the participants recognize that they had a choice in deciding how they wanted to participate and how much they wanted to share.

Being Vulnerable and Learning from Experiences

All participants and facilitators engaged in the activities and took turns taking risks and being vulnerable. As facilitators, we made this nature of the work explicit to the participants and modeled it for them through our participation as well as by listening, supporting, and scaffolding the participants in their moments of vulnerability. For example, in arts-based activities like Play-Doh and pipe cleaners, we (the facilitators) too shared and examined dilemmas we experienced as teachers in our university classrooms. Like the student teachers, we used the aesthetic space to examine our frames of reference, engage in imagining possibilities, and connect and empathize with our students.

Empathetic Peer Involvement

The activities often involved working and collaborating with peers. We have noticed that the group benefits most when participants come into this work from a frame of reference that is more situated in empathy and learning, rather than in advice-giving. For peers to empathize, they need to recognize the connections between their experiences and the dilemma being presented and then engage in generating solutions as ways of creating possibilities, not only for others but also for themselves (Bhukhanwala et al. 2016). We encouraged and reminded participants to ask themselves, "How is this true for me?" when exploring peers' dilemmas.

Role of the Facilitator

Facilitators play a variety of critical roles in optimizing the value of the TO activities. These include creating a safe environment, listening to disorienting dilemmas, selecting Boalian and other arts-based activities that could best support the examination of a dilemma, engaging the participants in an embodied critical reflection and a discourse, inviting participants to imagine possibilities, and guiding them toward newer frames of reference that could enable the student teachers to have agency to transform an oppressive or a divisive experience to one that felt more inclusive, democratic, and humane.

Implications for Self-Study and Self-Study Research

Through self-study research, we have come to understand that teachers today are posed with new challenges. Many teachers perceive teaching to be a complex experience as something to "survive," as opposed to a time of profound growth and transformation. The emerging tensions are often held within one's body, making teaching a complicated, emotional, interpersonal, and embodied experience. By examining the participants' experiences and their discomforting emotions and critically reflecting on our own experiences and emotions as facilitators/participants, we have come to see that TO activities offer rich opportunities for learning within a teacher education program seeking to be socially just.

Furthermore, in using Mezirow's (1997) framework for creating transformative learning experiences, we found that arts-based approaches can offer a space for transformative learning. Through embodied theatrical dialogue, these participants (a) made visible their dilemma and discomforting emotions; (b) reflected on their beliefs, thoughts, feelings, and assumptions; (c) engaged in perspective-taking; and (d) used imagination to redefine the dilemma and/or rehearse possible alternative actions. Through embodied engagement, teachers identified new ways of engaging, negotiating, and using their voice and agency to change a divisive and power-driven relationship to a more open, inclusive, democratic, and humane one.

The challenges that we experienced when studying TO as a teacher education practice are as follows: (a) our seminars required voluntary participation, while all students were required to attend a mandatory seminar each week throughout their student teaching seminar. This slightly impacted the duration, frequency, and participation of the students in the TO-based seminars; (b) during analysis, we drew much of our data from photographs and videos of each seminar meeting. These methods allowed us to generate rich and robust data. However, we also learned that viewing hours of video data was time-consuming and pushed us to become more systematic and disciplined in our work; (c) while critically reflecting on our practice and our assumptions and biases, we found that we had to stay open to what we found. Sometimes this became a partial challenge, and working with a trusted critical friend allowed us as researchers to be both human and at the same time willing to look at our assumptions in new ways; and (d) we experienced moments of tension when our insights from the work revealed less than ideal aspects of our program, and we took the learnings from our larger research study to make programmatic changes that went beyond our own classrooms.

To further this work, we invite teacher educators to engage in collaborative self-study and experiment with TO activities. Collaborative self-study creates safe spaces for teacher educators to experiment, to be tentative, to be vulnerable as well as to challenge each other's taken-for-granted assumptions, support learning, and provide feedback. In addition, we encourage them to share their learning about using TO activities in socially just teacher education programs as a way to continue the dialogue and to further deepen our collective knowledge and craft.

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Engaging My Whole Self in Learning to Teach for Social Justice

25

Where My Loyalties Lay

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Contents

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Abstract

Situated within the framework of intersectionality, this self-study examines how being a Black, middle-class, female educator, and parent of a child with a disability influences my personal and professional learning. In this chapter, I present vignettes of teaching moments that detail how my experiences as a parent informed my roles as teacher and teacher educator. My classroom interactions with several students with disabilities in addition to my feelings of exclusion as the mother of a school-age child with autism shed light on four guiding principles I learned to embrace as the cornerstone of my teaching dispositions and pedagogy: *person-centered*, *strength-based*, *flexible*, and *reflexive*. Through storytelling, I examine significant moments of tension between my teaching practices and my parenting beliefs that represent how traditional ways of teaching often marginalize and disregard the cultural capital of students and families of color, especially those with disabilities.

Introduction

2004 I can hear my own words echoing in my head, "I have no interest in teaching special education, students, or otherwise." I was entering my second career at 26, and I'd just begun my teaching career as an alternate-route certified high school English teacher. My only confidence rested in my love of literature. I knew English content, I knew how to connect with students, but I did not know how to connect my content with my students. I did not know if what I was teaching was working, if students were learning, and if it worked because the students and I had a good rapport or because they were genuinely interested in what I had to say. I felt safe resting in the knowledge of my own intellect, the teachers' manuals, and the support of my peers, but honestly, I knew that was not enough. As a new teacher, I also knew there might be students whose learning needs exceeded my teaching capabilities. My novice teacher self-efficacy in teaching students with special needs was exceptionally low (Sze 2009), and I believed the stakes for students with special needs were too high for me to be insecure and unprepared. Not only did I question my ability to teach students with special needs well, but I also had little interest in learning how to. I never thought I had the patience or the skill to teach students with disabilities, let alone the patience to develop the skills it would take to do so successfully. Those were the students who made me nervous.

Part 1: Acknowledging the Tensions Our Multiple Identities Bring to Teaching

Raising Autism

I have two children, a 15-year-old daughter, Nile, and a 14-year-old son, Avery, who is living with autism. Autism and autism spectrum disorders (ASD) are described as neurological impairments that affect one's social communication, reciprocal inter-actions, behavioral rigidity, and repetitive behaviors (Center for Disease Control and Prevention 2016). Avery was diagnosed at 21 months old, and when you have a child who is diagnosed with autism, you also have a family that has autism. To others, I have described autism as a different way of seeing, hearing, thinking, and feeling, and this definition has worked for us. It demanded that I see things differently from the way I experience or remember them. Raising a young, gifted, and Black son living with autism comes with its own set of challenges, rewards, rules, and expectations. It comes with questions that I grapple with every single day, as a parent, educator, entrepreneur, and marital partner.

The identities of being a Black, middle-class, female educator while embracing the culture of (dis)ability give me unique, complex, and often contradictory perspec-tives on the ways we enact schooling (Brown 2004; Elijah 2004). For example, the educator in me is risk-taking and wants to change the world through knowledge and empathy, while the Black mother in me wants to protect my children from harmful teachers who believe school culture is more valuable than family culture. My personal and professional worlds have collided as my young Black autistic son is navigating through the educational system. This collision sits at the heart of the tensions I have attended to as an educator and parent because my son is identified as both Black and having a disability.

Meeting the educational needs of children like mine – children with layered identities who have been historically minoritized (Sleeter 2011) – is a complex task that requires teachers and teacher educators to develop a critical sociocultural consciousness that allows them to acknowledge how power, race, privilege, and ableism shape their beliefs about students and their teaching practices. Therefore, the purpose of this self-study is to acknowledge the intersectionality of my identities and explore, with specificity, the complex and sometimes contradictory positions of being an educator and a parent of a Black man-child with autism. Intersectionality, as Crenshaw (1989) describes, aims to disrupt the privileged norms that undermine the experiences and voice of the Black woman. It allows for a "both-and" under-standing rather than an "either-or" compartmentalization of one's multiple identities.

In this chapter, I present conflicting and often competing narratives – representing the culture of schooling and the ways teaching culture marginalizes and disregards the cultural capital of families of color (Brown 2004; Lalvani 2015). First, I acknowledge my relation to race, disability, and teacher education and situate my understandings within the literature on intersectionality. Next, I discuss the relevance of self-study to teacher learning. Then, I explain my self-study methodology and

present several narratives from which I draw my findings. Last, I close with implications for teachers and teacher educators. This self-study examines the following questions:

- In what ways does being a Black parent of a child with a disability influence my personal and professional role as a teacher and teacher educator?
- What have I learned from my personal experiences that helped me to be a more empathetic and socially just teacher?
- How have I used my experiences to challenge teachers to think differently about children, families, and their own pedagogy?

Growing Up Black

Over the course of my career, I have taught hundreds of students. The ones who transformed my teaching, my thinking, and my beliefs about students, families, and teachers remain fresh in my memory as if it were only yesterday that they sat in my classroom. Reflecting back, I realize that I have always advocated for the students whom I believed to be marginalized. Maybe that was because I, too, felt marginalized. Growing up as a middle-class Black girl in predominantly white schools, I rarely saw people who looked like me in my schools – students or teachers; yet I was expected to speak for "all things Black" (Hooks 2003; Kelly 2007). During those years, 1985–1995, Black teachers only represented eight percent of the teaching force with no Black teachers in my elementary schools, one in middle school, and a handful of teachers in high school. Excluding my family, my academic cheering section was silent while being loudly praised on the field hockey athletic field. My family taught me that I would have to work harder to be viewed as academically capable.

Fortunately, I grew up around Black educated women educators. My mother was a teacher, and it was no surprise that her friends were teachers as well. What I remember most about growing up in the hallways of her high school, where she was both a student and teacher, was how those women found ways to bring their entire selves to the classroom and school community (Maloney 2017). They shared themselves, their talents, gifts, and values with their students, even when it conflicted with curriculum and school practices. The experiences I had with my teachers were very different. My teachers were white, and the focus of the instruction was not particularly culturally relevant or responsive (Ladson-Billings 1994; Villegas and Lucas 2002). I was not privy to my teachers' lives and experiences in the way that I experienced my mother's friends, and it was not until later that I realized my teachers did not have to make a conscious decision to bring their values into the classroom in the ways my mother and her friends did because my teachers' values were hidden and embedded into the very fabric of the educational system (Annamma 2015; Beyer 2001; Brown 2004; Freire 1998, 2000; Ladson-Billings and Tate IV 1995).

White middle-class beliefs about schooling, students, and the purposes of education were already present as evidenced by one-size-fits-all discipline

practices, Eurocentric curricula, teaching strategies, and ways of engaging parents (Casey 2011; Crenshaw 1995; DeMarrais and LeCompte 1999; Labaree 1997; Yosso 2005). In this way, I experienced my mother's beliefs about the practice of good teaching very differently than how I was being taught (Ladson-Billings 1995). When I became a teacher, I, too, desired to bring my entire self to my classroom (Hill Collins 2015; Maloney 2017). Most of my students were marginalized brown and Black students identified as disabled because of their inability to conform. Some of the earliest self-directed learning in which I engaged was on the topic of working with students with special needs in the general education classroom, an area I knew was crucial to becoming a successful teacher to all students. For me, educating students with disabilities became a driving force in my professional learning.

The reality of (perceived) disability in my classroom and in my home was and continues to be extremely personal for me. My dedication to these students in particular has become defining to my professional identity. I have taught students with disabilities in my classroom, advised them during extracurricular activities, and raised one in my home. Each of the students explored in this chapter represents a transformational part of my career development journey. They have been the most influential in developing my teaching beliefs, pedagogy, and self-efficacy as a mother, teacher, and teacher educator.

Part 2: Intersectionality and Self-Study While Black

Conceptual Framework

Throughout my doctoral studies, I have been wrestling with questions about intersectionality. That is, how do race, gender, disability, and parenting influence one's learning and practices as an educator? Intersectionality lends itself to taking a deeper look into my own motivation for teacher learning. However, as a Black woman, I wondered what I could learn as an educator from the racial undercurrents in my own narratives (Clandinin and Connelly 2004). Like others who engage in self-study, I believe there is power in storytelling. Storytelling has a way of bridging the gaps between cultures and allowing people to connect with one another on an emotional level (Elijah 2004). Storytelling also helps to document and clarify the different ways I come to know and understand the world around me (Hooks 1989). What could other teachers and teacher educators learn about me, my children, my family, and families like mine as a result of sharing my story? In essence, this project helped me to (a) understand what I could learn about my own intersectionality and teaching practices and (b) provide an opportunity for other teachers and teacher educators to learn about the ways in which storytelling through self-study could be used to help them learn more about their students and their lives (Brown 2002; de los Ríos and Souto-Manning 2015; Skerrett 2006; Villegas and Lucas 2002).

Hill Collins (2015) defines intersectionality as "the critical insight that race, class, gender, sexuality, ethnicity, nation, ability, and age operate not as unitary, mutually

exclusive entities, but as reciprocally constructing phenomena that in turn shape complex social inequalities" (p. 2). She asserts that issues of equity and social justice are challenges that can be addressed by examining intersectionality and education. That is, by looking at one's own identities, teachers can begin to disrupt the hegemony of schooling and enact practices that help to create equitable experiences for all students, especially those who have been historically marginalized. This chapter, which I share through a series of vignettes, details how my experience as a Black mother of a child with a disability influenced my interactions with several students with disabilities and sheds light on the four guiding principles I adopted from my own learning. It reflects major moments of tension that demanded a shift my beliefs and practices in order to meet the needs of my students.This particular project looks at my learning as a teacher through the conceptual frameworks of self-study (LaBoskey 2004) and intersectionality (Crenshaw 1989) and identifies the teaching dispositions I believe to be most critical and informative to my development as a Black woman, parent, teacher, and teacher educator.

LaBoskey (2004) describes the methodology of self-study of teacher education practices as a way for teachers to acknowledge gaps in their knowledge and learning but also with the intention of immediately addressing those learning needs for the benefit of both the students and themselves. Embedded within a self-study is the belief that knowledge is socially constructed and co-constructed, particularly between teachers and students. In this way, both parties are challenging one another to learn about themselves and each other. As such, narratives and counter-narratives are essential in examining one's beliefs and practices as a teacher. This study is no different, and teaching culture plays a significant role in the broader questioning of my teacher beliefs (Taylor and Coia 2009).

I liken parts of my experiences advocating for my son while embodying multiply-marginalized identities to those of women of color described by Sanchez-Hucles and Davis (2010) who discuss gendered racism and women of color in leadership. As a leader in my home, classroom, and school, my presence in professional settings is often perceived as threatening and disruptive to the mainstream narratives that seek to dismiss or invalidate my voice. Intersectionality sits at the cornerstone of my identities, and self-study allows me to explore them within my experiences understanding race and disability.

Learning how to teach students with disabilities in the general education setting presented many tensions that I desired to explore. LeDoux et al. (2012) found that when learning to teach students with disabilities, communication and collaboration with other colleagues in addition to meaningful and supportive professional development were critical to teachers' self-efficacy. Cassidy et al. (2018) also capture this sentiment when they state, "As high school educators with varied levels of experience in the field, we recognized our students were being taught to regurgitate information upon request, rather than to think, plan, and act independently. We found ourselves forgetting to teach the whole child, with the understanding that life skills played a significant part in their future success" (p. 34). Exploring the tensions and knowledge gaps within myself was going to require establishing new

teaching norms and a reframing of what I perceived my role as an educator and teacher educator to me.

Normality in my classroom often meant common standards for learning content and teaching to the middle, which inherently segregated students. Normality in my mothering often meant suppressing my feelings, ignoring physical pain, and defining my competence by the satisfaction of the patriarchy I was responsible to serve. In consideration of all of this, a self-study seemed to be the most appropriate way to investigate and examine my personal-professional learning in the broader context of race and disability because of its focus on the recursive duality and interconnectedness of both teaching and parenting. I used this research methodology to document my learning because it requires I use multiple lenses to reflect on my own lived experiences.

Additionally, self-study relies on storytelling which challenges both the teller and the listener. It challenges the teller to reflect and communicate authentically, and it challenges the listener to recognize that their lens is a filter through which they judge and understand an experience. This self-study positions me as both the teller and the listener and documents my experiences as I interacted with three very different students at various points in my career. Through the analysis of my own narratives, I question how those experiences challenged me to not just think differently about my teaching but also adapt my teaching accordingly (Clandinin and Raymond 2006). Additionally, a self-study provides the opportunity for me to present a counter-narrative to the traditional white, female, able-bodied voices of teachers in that this study is documenting how race and disability influence my expectations and personal learning (Milner 2007b).

My Self-Study Methodology

Self-study of teacher education practices (S-STEP) is a continually developing and useful field of research that focuses on the importance of teachers examining their own pedagogical lens and its influence on their planning, implementation, and assessment of instruction (Darling-Hammond and Hyler 2013; Loughran 2004; Taylor and Coia 2009). Couched within the undercurrents of race, gender, and disability, my developmental needs as a Black parent have informed and influenced my professional learning as a Black teacher.

For this study, I retrospectively wrote several narratives documenting transformational experiences in the school setting. From these narratives, I conducted a narrative analysis and reviewed them for mentions and notions of intersectional personal tension and professional growth (Clandinin and Raymond 2006). Most specifically, I focused on how disability and race influenced my motivation for teacher learning in addition to how that learning was enacted in my classroom. From this analysis, I identified the following central themes: *person-centered*, *strength-based*, *flexible*, *and critically reflexive*. These themes are defined and discussed in detail within the findings section.

I use the term *person-centered* to capture the idea that teaching practices should be focused on the student or person that is the recipient of instruction and not the priorities of the teacher. Person-centered instruction positions the learning needs and learning motivations of the learner at the center of instruction. *Strength-based* instruction focuses on the students' strengths and rejects a deficit-based approach to teaching. This approach to instruction uses students' strengths to actively supplement their growth areas. The theme of being *flexible* directly confronts the presumptions of power in relation to teachers and students. It acknowledges that oftentimes when working with students with disabilities, the assumed rules regarding power and authority may not be clearly understood by either party. In these moments, a posture of flexibility, which is in direct opposition to the traditional white, middle-class views of authority and power distribution, often allows for the compromising and revisiting of previously established expectations. Lastly, *reflexivity* refers to teachers' abilities to not only see themselves and their lenses but engage in patterns of behavior that require them to change their practices based on their new understandings. Reflexive teachers are constantly in a state of development and adjust their practices based on the needs of their students. The practice of reflexivity can often cause even the most successful of teachers to question their own effectiveness which is why it is critical for teachers to have the opportunity and means to collect data about their teaching as well as a strong support network of colleagues.

Lastly, a key factor of this self-study is the importance of using storytelling to recount and document my experiences from multiple and layered perspectives. As a parent, I want what I believe my children need and deserve from their schooling experiences. As a teacher, I understand the boundaries of education and what are reasonable expectations for my children's teachers. With that said, my sense of responsibility to my role as an educator often supersedes my role as a parent. For example, I have allowed my children to experience teachers who did not have the skills or disposition to support them in order to provide their teachers with teachable moments. These are tensions that I capture in this chapter and fuel my internal conversations.

In the following section, I present chronological vignettes highlighting moments of knowing that led to a deepened understanding of my students with disabilities and my own teaching pedagogy. These teachable moments often stemmed from my missteps. The first story recounts the very beginning stages of learning about autism and the benefits of applied behavior analysis as a therapy for autism. Through my interactions with my son, Avery, I document how his needs sparked my interests in disabilities studies and how my personal learning steered my professional choices. In learning how to teach my son, I also enacted that learning in my classroom as a teacher. The second vignette describes a student, Lisa, and details how my classroom became a laboratory of sorts to test the various techniques and strategies I was learning as a behavior therapist. Because I was not working specifically with students with autism, I learned to adapt those strategies to suit my needs. Lisa helped me to view my students differently. The third narrative speaks of a student with autism named Pierce. Through our interactions, I explore the ideas of hierarchy, power, deference, and compliance. Pierce challenged my beliefs about control, flexibility, and the willingness to negotiate.

Part 3: Disability, Race, Parenting, and Teacher Learning

2004: Is a Mother Not a Teacher?

When I began teaching, I was already 6 months pregnant with my second child. I mention this because teaching constantly engaged my motherhood and mothering. For example, much of the rapport I was able to develop with my students was situated in my ability to guide, correct, and even discipline them as if they were my own children. My mentor always told me that building rapport with your students was everything. If you could build good rapport with them, you could teach students anything. Oftentimes, their parents would approach me during back to school night or parent teacher conferences and express appreciation for how they could tell I embodied many of the beliefs and values they shared for their children. Few students even took the liberty to call me "mom." Although I may not have had the best teaching pedagogies and answers for my students, both students and parents trusted that I could care for them, shape them, and develop strong relationships with them. The majority of my students were Black and brown young men, similar to that of my unborn child. They became some of the first students to expose my teaching strategies as insufficient.

Like many of my students, feeling unprepared gives me anxiety. Nothing in all of my education and experiences could have prepared me for raising a Black son with autism. When Avery was diagnosed with autism at 21 months, I had been teaching for approximately 2 years. According to my teacher evaluations, I was doing well, but internally, I desired more. I knew what worked for me and my students in my classroom, but I did not know why it worked nor did I understand the theory to support my practices. I could not explain to another teacher why I did what I did. I just knew that it worked. I also could not explain why the same strategy would not work for them in their classrooms. They, like Avery, challenged my ignorance and demanded I learn how to justify my mothering practices.

For the first 2 years, Avery was the most accommodating and unbothered child. He rarely cried, would sit in the high chair without complaining, and could entertain himself in his crib for hours. His lack of interactions with the other children in our residence was what concerned me the most. He had no interest in playing with anyone else, and things that would have typically bothered the neurotypical child did not affect him. I thought maybe he was deaf. So, we took him to the audiologist, and his hearing was fine. There was something that was not fine, and we had yet to put our fingers on it. He did not yell, get scared, or seem to be bothered by anything. He had no visible desire to communicate with any of us. He expressed no need for words. Although Avery remained nonverbal until shortly before kindergarten, he was communicative. Unfortunately, most times, we could not understand what he was communicating. Every morning for 6 months, there were tears, screams, kicks, and tantrums from everyone in my home. I just wanted to get to work. I just wanted Avery to get dressed. While Avery was generally nonverbal, his symptoms of autism were loud, visible, and belligerent. The wrestle of getting dressed in the morning left all participants exhausted and defeated. Nothing I seemed to do would make

morning routine any more successful. I questioned my ability to mother and care for my child. I doubted my ability to meet the needs of my special needs child – a feeling eerily similar to my novice years as a teacher. Once again, the stakes were too high for me to fail, but in this circumstance, I did not have opportunity to choose my students, content, or strategies. I had no strategies, and nothing was working. How was I going to meet the needs of my students with special needs if I could not even meet the needs of my own child? In front of me sat a beautiful, Black toddler whom no one, especially his mother, was able to reach or teach. Avery's trajectory was looking dim. With the already existing disproportionality of Black male students in special education, an invisible disability such as autism could make Avery a prime target for unprepared teachers.

Avery posed a new set of challenges, a new set of accommodations, and a new set of rules with which I was completely unfamiliar. I said that I never wanted to teach special education, but now, I did not have a choice. Avery became my only student, and the stakes were too high not to do something about it. I had a brief window to reach my son and learn as much as possible as quickly as possible if I was going to help provide him with a better quality of life. There was a fire and a fury growing inside me to fight – fight past my own insecurities, my own limitations, and my prejudices. What would his teachers say about him when he misbehaved? What would they say about me? How many parents had I judged based on their child's behavior? What knowledge, skills, attitudes, and dispositions did I need to develop to be able to reach my son and number one student?

It was in that reconciliation between my head and my heart I knew I was not a good enough teacher for any of my students and that my learning as an educator was going to have to change. I was going to have to learn something different and do something different if I was going to give Avery or any of my students with special needs the chance to be successful in the institution of public schooling. I knew that as a mother I could love my child. But as a teacher I did not know how to teach him how to improve his skills, his behavior, or his communication. I was also afraid that not only did his teachers know less than I did about how to teach him, but they did not love him and were not compelled to learn about him in the ways that I was.

Autism was becoming deeply personal to me and my family. I believed that if I was a teacher who did not know how to teach her own child that there were teachers even further distanced from teaching a child with autism. Avery needed his teachers to be able to teach him with skill, love, and compassion. This required learning on all our parts. We needed to be person-centered in our priorities, strength-based in our strategies, flexible in our approaches, and reflective in our practices.

2006: Follow the Leader

My own personal and professional learning have always been tied to what I was experiencing in the moment, and all of my moments were about Avery. Avery was all consuming. Sometime around my third or fourth year of teaching, a young, racially ambiguous, gender-nonconforming student entered my ninth grade English

classroom. She was a student of color with a wavy ponytail, fair-skinned, and a slightly offset front tooth. She looked a lot like me. She was full of energy, her peers listened to her, and she always had something to say about everything. Her name was Lisa, and Lisa asked questions incessantly. Lisa had so many questions that neither me nor her peers could get a complete thought out of our mouths before she rattled off a series of more questions.

I appreciated her intuitiveness and willingness to engage in class, but her uncontrollable outbursts were beginning to make her classmates less and less appreciative of her quirks. Several students had expressed to me their annoyance with Lisa. She was constantly interrupting them, and they didn't feel they had the chance to speak as freely or process things as slowly as they needed to when she was in class. Lisa was a student who rarely missed class unless she was called out for a project in her cosmetology elective, and on those days, I could hear the true and uninhibited personalities of the rest of the class. I noticed a difference when Lisa wasn't present, but the class also needed to be able to function productively when she was present.

At home, Avery's early intervention behavior therapist recommended applied behavior analysis (ABA) (Alberto and Troutman 2003; Foxx 2008; Harris and Delmolino 2002) as the best intervention for children with needs like Avery. During his therapy sessions, I would watch her mannerisms, listen to her tone of voice, and try to memorize all of the strategies and tricks she used to teach Avery how to do what seemed to me as simple things like roll a ball or stack a box. I needed to know more. I needed to be able to be his teacher when there were no therapists around. I found a 15-credit Applied Behavior Analysis program and a 12-credit Educating Individuals with Autism program at Pennsylvania State University and enrolled in both of them simultaneously. I was teaching school all day and spending another 3 to 4 hours every night taking class and completing assignments. ABA was completely new to me. It wasn't like teaching in a classroom where you learn new skills that build on previously mastered skills. I was learning something completely new and outside of my wheelhouse. What I learned over the next 15 months would reshape my teaching practices and how I interacted with my students, how I listened to them, and certainly how I motivated them. Most importantly, I would have the skills to help Avery be more successful in school and at home as well help his teachers understand how to teach a child like mine.

ABA helped me to understand that in order to make my classroom a healthy and functioning learning environment for all of my students, I had to think differently about Lisa. I was going to have to shift my classroom procedures in order for this to work. Meanwhile, at home, I was doing the same thing for Avery. His tantrums were frequent and destructive, and something had to be done or my house would soon be destroyed. I began observing and documenting Lisa's calling out behavior to hopefully understand the underlying reasons why. In an 80-minute class block, Lisa was averaging 30–40 unprompted verbal responses. It seemed that when her comments and interruptions happened most, it was because she was trying to make sense of what we were discussing in the moment. In other words, she was processing her thinking aloud. This did not happen in group settings nor did it happen when she was working independently. Simply asking her to be patient or

think before she spoke was of little consequence. Lisa would call out what sounded like unanswerable questions, and it was driving her classmates crazy. At one point, the other students began to talk over her or ignore her, but their frustrations were growing because Lisa was controlling all of the airtime and therefore monopolizing my attention. I often wondered if my daughter, Nile, was also feeling this way at home since Avery was also monopolizing my time. It seemed that every thought and every conversation I was having at home was about Avery. My daily question of how I make Avery do what I need him to do always superseded everyone else's needs and wants.

At school, I needed to modify Lisa's behavior to help focus her own thinking but also to create a more participatory environment for the other students. I started with reminder notes on random students' desks. All of the notes in some way referred to the desired behavior I wanted Lisa to exhibit such as thinking before speaking, not interrupting others, and interacting with her peers. The desk notes read something like this: "Did the person next to me have a chance to offer her/his opinion?", "Is the question I have answerable?", or "Does what I have to say add or take away from the conversation?". Throughout this process, I also realized I had other students who had difficulty interacting with their peers. More notes appeared on students' desks: "Did I respond to my peers with respect?", "Did I offer my opinion today?", "Am I staying focused?" and "Did I write down my homework?". As desks and seating arrangements were constantly being rearranged, all students were benefitting from the note cards. These constant reminders were helping the class overall, but by now Lisa's other teachers were beginning to talk about her, the disruptive talking, and the possible need for a referral to the child study team for more specific interventions.

In my head, Lisa was Avery, and if other teachers were talking about Lisa, they were also talking about Avery. I needed something more individualized for Lisa. I began to reward her with praise when she raised her hand to talk and created a self-monitoring system that slowed her response time and allowed more students to participate. Instead of me creating something for her, Lisa and I discussed what I observed that we thought her interactions should look like and how we could create a plan to move forward to help her to reach her goals. I realized that if this was going to work for Lisa and all of us, she needed to be able to meet her own goals, not simply my goals. The same went for Avery. Although he was only in kindergarten and barely verbal, learning how to communicate with him and gain his buy-in on simple things like getting dressed in the morning was critical in accomplishing any task.

Lisa and Avery were shaping how I saw my students, my practices, and my willingness to compromise. It was in this year that I began to learn how to better handle power struggles in my classroom and in my home. I watched teachers all the time struggle to assert their authority and position in the classroom to make students comply. In those situations, the student ends up losing. Avery had autism, and compliance was not an easy task for him. My fear is that teachers who didn't understand what I'd learn about compromise were imposing their will onto Avery. He was never going to respond well to that kind of instruction, and his teachers were never going to be able to see the best in him just the behaviors they wanted to change in him.

2010: A Seat at the Table

It is always an odd dance of sorts no matter the partners or location. In every school, with every IEP team and with every new school year, my husband and I exchanged looks at the mandatory IEP meeting, each mentally deciding what role we would play and be expected to play in the decisions that would shape our son's educational experiences. Although my husband Michael and I were not strangers to this dance, most of our son's teachers seemed to be unaware there was even a dance taking place.

Michael and I had decided to uproot our family and move from comfortable South Jersey to rural central Pennsylvania so that Michael could pursue his doctoral studies. At the time, Nile was 8 and in the third grade. Avery, our son, was 6 and in the first grade. After 3 incredibly successful years in a preschool disabled classroom and a year in kindergarten at a P-3 neighborhood school in a small racially diverse South Jersey town, Avery was entering a new school away from everything he'd ever known. Until now, he had the same classmates, same one-on-one aide, same hallways, and most importantly, same teachers. He knew them, and they knew us. It felt so relieving to have such a good working relationship with his school and teachers. They didn't just know him; they knew us as a family. Avery's teachers were a huge part feeling comfortable.

Avery's preschool disabled teacher was fantastic. She was young, energetic, firm, and always willing to learn about her students and their families. Miss Armand was a young, white, teacher, who knew that if she was going to help the most vulnerable children in the school to be successful in school, her best allies and supporters were her students' parents. She once told me, "there is always something that I can do as the teacher to change the environment for my students." This attitude and belief system sticks with me to this day.

I was 31 and had been teaching English at a career and technical high school for 7 years; and honestly, I was ready for a brain break. I was granted a leave of absence from my school district to begin graduate school and landed a job working with preschool disabled children at a developmental daycare. But, I had some anxiety. I anticipated moving to central Pennsylvania would be a challenge. Special education procedures and laws operated differently in PA from NJ. Services we were used to receiving may not be available to us now. Also, the fact that we were moving from a racially diverse school to a school in rural central Pennsylvania concerned us a bit, too. Were the teachers going to be able to meet his needs? Were they going to want to meet his needs? Were they going to listen to us as Avery's parents and fellow educators? What about the fact that we were Black? Would that invalidate our expertise? Would they value our voices about Avery and his future? Did they value the voices of any of their parents? These were a lot of questions, and we would soon find out the answers to them.

We had no idea what to expect at that first full IEP meeting. I'd made sure to front load the new school with Avery's 137-page case history dating back to when he was 3. If they'd read it, they would have some reasonable understanding of his strengths, goals, needs, and certainly, how involved we were as parents. Still, I was scared for Avery. Michael and I sat at the conference table in the small teacher's breakroom exchanging

glances and trying to decide not only how we would position ourselves but how the team would position us. We were young, Black, educated, and informed parents of a child with autism. Would we be welcomed or perceived as threatening? Which one of us would be on offense? Which one of us would be on defense? It is only in hindsight that I realized that during those meetings, we were positioning ourselves as both allies and adversaries with the school personnel, positions we still hold today.

Avery's new teacher, principal, speech pathologist, occupational therapist, and school psychologist were all crammed around an inappropriately sized table. As the team discussed Avery's goals, objectives, and behaviors and we asked how he was progressing, Avery continued to be compared to all the other students in his class. For example, it sounded something like, "In comparison to his peers, Avery is . . . on target . . . behind . . . normal." I clearly remember Michael stopping the conversation because we'd never been in a meeting like this. Never had my 6-year-old Black son with autism been measured for success next to his white typically developing counterparts. He was one of two children of color in the classroom, and the other was born and raised in the same town that we now resided.

This approach to Avery and his learning was a problem for us because by all academic measures Avery far exceeded his peers when we enrolled him to the school, and now we were supposed to be happy that he was "normal." They were normalizing him. Their goal was not to grow him and push the boundaries of what he did well and supplement his areas of need. Their goal was to help him to fit in and be like all the other students. His exceptionality was being ignored or at least dismissed. I knew that Avery was never going to fit in because exceptional children aren't meant to fit in. Exceptional children challenge their environment and those in it. Exceptional children help point out that one size does not fit all and that the status quo is not an appropriate measure for student success.

As a teacher, I was supposed to hone my students' strengths and use those strengths to supplement their weaknesses. Avery's needs through the years helped me to understand that. But this school did not share this belief system. They had an awesome opportunity to learn about this child and their teaching practices, and they were letting it pass them by. For example, Avery had a photographic memory. He read the dictionary for fun and entered the first-grade reading on a third-grade level. Unfortunately, the language arts schoolwork he was given was first grade spelling words he'd already mastered in preschool. I suggested differentiating his work to meet him at his level. I suggested instead of spelling tests, which he was constantly receiving 100% on, why not challenge his areas of growth, and ask him to use the words in sentences or develop a list of synonyms.

As they saw it, their job was to make sure he could keep up with his peers. There was clear tension and dissonance in our values. A student could be gifted and receive special education services. It was absolutely possible, and I knew this to my core because I'd seen it in my own classroom. Some of the students who presented as having the most significant of challenges were challenging my beliefs about schooling and its purpose and function in ways that shaped my pedagogy. Although he'd never stepped foot in my classroom, Avery and his essence were living and emanating throughout my classroom and had infiltrated my teaching practices.

I was becoming the teacher I wanted my son to have. Why didn't Avery's teachers want the same thing? Were they already the teachers they wanted their children to have? Was the teaching culture holding them back? Was the bureaucratic nature of schools a barrier to innovation and differentiation? Were the teachers even prepared to handle a student like mine? Did they overlook Avery's exceptionality because he was Black? Were expectations lower for him because he was a student of color? All of these questions were racing through my mind as I tried to decide what was best for my son and what his teachers needed to know about him.

2012: For No Good Reason

I'd just returned back to the classroom from a 2-year leave of absence where I worked in the behavioral health field when I met Pierce. Pierce was a white freshman male student in my inclusion English class, and it was clear to me that Pierce was on the autism spectrum even before I took a look at his records. It should come as no surprise that Pierce had only ever had one teacher of color before he reached ninth grade. I wasn't just a teacher of color, I was Black and proud to be Black. I'm not sure how Pierce was making sense of this, but somehow, we managed to work it out.

Pierce loved three things: food, dragons, and drawing. Everything else was on the periphery, including school. Pierce wanted to study culinary arts which I found incredibly interesting because he was always hungry and wasn't allowed to eat the food in culinary arts. It became my habit to keep extra snacks in my desk so that Pierce could focus in class and not let his hunger distract him from our classwork. When Pierce was "hangry," a contemporary mash-up of hungry and angry, he had a tendency to growl and hiss at everyone. I found this incredibly entertaining, but his peers were less tolerant. Pierce was also a talented artist and helped me to understand how easy it was to isolate a person who doesn't conform to the norm or status quo. His head was constantly down, he hated working in groups and talking to his peers, and most of all hated being told what to do. Again, I felt like I was experiencing Avery in my classroom, every day.

At this time, Avery was entering the third grade. I was at the point in my career where I understood the concepts of applied behavior analysis (ABA), but I also knew that ABA was about achieving the results of the adult/teacher/therapist. We established the goals for our students; and we worked hard to push our students to reach those goals. It was prescriptive and was intended to produce a certain set of outcomes. However, in my own personal and professional practices, I knew that this was only a piece of the puzzle and not the entirety of the interventions Avery needed. In my home and classroom, I had begun to adapt ABA to consider the needs of the person. Lisa and Avery taught me how to do this.

My concerns for Pierce were not academic. He could do whatever I'd ask him to do. He just didn't want to. Finding ways to motivate him were extremely difficult because like any teenager, his moods and preferences changed every day. One thing was consistent, Pierce liked food. Pierce was the student who made me break

my "no eating in the classroom" rule and "stop doodling" rule and "bathroom privileges" rule. He showed me, repeatedly, that they were illogical, random, and often unnecessary. The day he finally yelled at me, "how am I supposed to control when I have to poop!", I knew I'd taken classroom management too far. What was I doing? Why was I trying to control my students' bodies? Why was what I wanted for him more important than what he wanted for himself? I had no good reason for making students comply other than for the sake of compliance and being in charge. They were learning to follow directions but they weren't learning from those directions.

Pierce was drawing further and further into himself, and I needed a way to connect his interests and his strengths with those of his classmates. As a teacher, I had the opportunity to use all of Pierce's interests as connection points for all the rest of the students. From then on in the semester, every example, every anecdote, every activity was based on what I knew about Pierce. For example, when I taught descriptive writing, I used dragons. Pierce loved dragons. This way, he was immediately drawn into the class discussion, and the other students easily adapted to the topic because they were relatable. When we broke into small groups, I was able to bring up the idea of autism because I used Avery as the example.

Throughout the course, Pierce and his classmates had a better understanding of one another and were much more accepting of each other's differences. We were all required to be flexible in understandings and expectations, and I believe we all grew as a result of that experience. I know this to be true because during the second semester of Pierce's freshman year, I had to cover the class for his culinary teacher. Pierce was once again snarling at his teachers and classmates, but because of how we practiced talking to one another and their familiarity with one another, Pierce's classmates from our English class were able to help advocate for him in other spaces. They knew how to diffuse his responses and modeled it for other students and teachers. Pierce's teachers, my colleagues, were grateful for the students' interventions because the students were able to set clear boundaries that even his teachers did not know how to set.

It was the same for Avery at home and at school, and this was important to me because Avery was also relying on his classmates, their relationship, and their compassion to help him navigate the hegemonic practices of schooling. For example, did it really matter that Avery wanted to sit in the blue chair when the teacher wanted him to sit in the red chair? Why was there a rule about not sitting in the blue chair? It was arbitrary, and if I was going to be a better teacher, I couldn't be an arbitrary rule maker. The stakes were too high. They were too high because the deck was triple-stacked against Avery. He was Black, male, and had a developmental disability. There were implicitly bias assumptions people, particularly teachers, already had of him because he was a Black male. Avery could not afford for his teachers to also be dismissive of him because he had autism. Both Pierce and Avery required that I be reflective about myself, my beliefs, and my teaching in order to help create learning environments that were flexible.

Part 4: Findings Through Self-Study

For the past 12 years, I have been engaging in critically reflective practices even before I knew how they were defined (Brookfield 2000). I challenged myself to push past my own limitations as a teacher and place the onus of responsibility for my students' success on me and not my students, just as I do as a mother. As with parenthood, some things in teaching are not easily controlled for or manipulated. In my experience, the teaching culture sometimes prioritized content over empathy and assimilation over individuality. However, the mother in me compelled me to choose empathy and individuality.

Lisa, Avery, and Pierce taught me four fundamental truths about my teaching. In order to help them to be successful, I needed to be *person-centered*, *strength-based*, *flexible*, and *critically reflexive*. That is, I was not the center of my classroom, my students were. If I were going to help them to learn, I had to know and understand their skills and strengths so that I could use them to supplement their weaknesses. I could not do that while focusing on my own needs and objectives which means I had to collaborate with them rather than demand their compliance. In order to do that, I had to be flexible in my approaches, ideas, understandings, and demonstrations of learning. I could no longer engage in the typical power struggles that so many teachers engage in because that is either how they were taught as students or how they were encouraged to teach as teacher candidates. Power struggles with students only damage students, and their parents trust us every day to do no harm. Lastly, I had to be critically reflexive, that is, learn from all that I was experiencing and choose to do something differently. This involved asking myself a series of questions. Was I creating an inclusive and equitable environment for my students with the greatest needs? Were the teachers around me? Were Avery's teachers? How could I be sure? I could not be sure. Therefore, I walked into every department meeting, IEP meeting, and teacher conference prepared for other teachers to be underprepared to meet the needs of my child and children like him. Similar to the ways that as a teacher I made presumptions about my students, their parents, and their experiences, I made assumptions about my own competency and the competency of the teachers with whom I engaged, both personally and professionally.

This self-study forced me to reflect on my own instructional practices, both within my home and my classroom, and revealed the overlapping dispositions of teaching and mothering. Described in the literature as *othermothering* (Hill Collins 2000; Mawhinney 2011), this phenomenon occurs when students are viewed and cared for by their teachers as if they were biological children. This concept is validated in the presented narratives.

Not only did I learn to attend to my students' needs in the same way I learned about my son, but I deliberately used the knowledge gained in one setting to inform another setting. In other words, my home was a classroom, and my classroom became a reflection of the struggles and successes I was experiencing with Avery. This could present as the following day's journal assignment, an interesting interpretation on a particular passage of Steinbeck's novel *Of Mice and Men*, or an

opportunity for students to engage in a conversation about their own strengths and limitations. I came to realize that as an othermother, my students could not afford for me to allow my teaching self-efficacy to excuse me from learning how to meet their needs. Toward this end during my fourth year of teaching, I founded Greater Expectations Teaching and Advocacy Center for Childhood Disabilities, Inc. (GETAC); and, for over a decade, I have spent countless hours reading, training, working, and advocating for families affected by autism spectrum disorders and educating the professionals who support them.

Similar to other self-studies that examine teaching through a critical lens, my personal background strongly influenced my professional choices (Arce 2013; Milner 2007a; Skerrett 2006). As a Black mother, I enacted my role as a teacher with my whole self. In other words, my role as a teacher engaged and embodied every fiber of my existence as a Black mother. I am a teacher and teacher educator because I am a Black mother. Rather than privileging whiteness and able-bodiedness, like the school culture in which I grew up, I chose to commit to teaching in ways that use the intersectionality of my classed, raced, gendered, (dis)abled identities to create meaningful learning experiences for my students that capitalized on their strengths and knowledge.

The following section examines these themes and their relation to my motivation for learning as a teacher and parent. These themes demonstrate how my interactions with students and the schooling system helped to shape my teacher beliefs and teaching practices. These beliefs included what good teaching is, the harm caused by color blindness, and how important it is for students to be affirmed in their cultural and racial humanness (Apfelbaum et al. 2012; Ladson-Billings 2000). However, among those beliefs was also the unacknowledged influence of ableism on my teaching pedagogy and mothering self-efficacy (Baglieri et al. 2011). I had to redefine the demands and expectations I have of myself, Avery, and my students. Additionally, when I experienced challenges in my teaching practices, I learned to default to compassion and flexibility over power and control.

Person-Centered Planning

For me, person-centered instruction centralized the student and their needs at the heart of planning for instruction. It challenged practices that prioritized curricula and outcomes over students. In an arena where high-stakes testing such as PARCC and edTPA influence curricular choices, shifting my focus to teaching students versus teaching content while also helping my colleagues to do the same was in direct opposition to the ways in which schooling was often enacted.

My motivation for trying to find a solution to Lisa's behavior was unfortunately not about her. Using a primarily behavioral approach to classroom management was to help me maintain control and power in the classroom. In inviting Lisa and Avery to collaborate with me, it presented the appearance of a partnership. These mistakes are not unlike those of other novice teachers and parents.

The school personnel had clearly defined their responsibility in Avery's programming, and that responsibility did not include helping him to exceed expectations. I knew how critical it was for him to excel in as many areas as possible. His teachers were operating from a place of compliance not cultural competence. For my classroom, I learned that planning for instruction in a person-centered manner meant that I needed to focus on the needs and agenda of my students first and mine second.

My personal experiences with schools inevitably trickled into questioning my classroom practices. Was I ignoring my students the way other mothers in my family were ignoring and dismissing me? Was I prioritizing my most vulnerable students the way I wanted Avery's teachers to prioritize him? How could I help teachers become better at seeing their students' personalities and not their perceived deficiencies? One way that I did this was by allowing Avery to stay in classrooms with teachers who I knew needed the most growth. In those classrooms, I intentionally allowed my child to create teachable moments for his teachers, case managers, and even principals. There was great risk in this strategy, but there was greater risk to more students if I did not allow Avery to challenge his teachers' beliefs about disability. Both Avery's teacher and I needed to be more flexible in our preconceived notions of what teaching was supposed to look like and how students were supposed to respond to that teaching.

Strength-Based Approach

Having a strength-based approach to teaching has implications for students, their families, and me. As a mother, it was important for me to recognize and identify not only Avery's strengths but also mine, our family's, and our family structure. I believed that schooling was failing my son by not capitalizing on the skills that could to propel him academically and socially.

This sentiment is not unlike those made about the teaching of exceptional and gifted children who are also male students of color (Owens et al. 2016). As a novice teacher, I often overlooked students who I experienced were not "easy to teach." They required more thought and skill than I thought I possessed, and I had to work extra hard to find their strengths. Sometimes, my students had difficulty finding my strengths as well.

Learning to identify and capitalize on my own strengths was a process that I learned alongside my students. My experiences with Lisa in the early part of my career impacted how I interacted with the rest of the class. All students began to benefit and learn from my individual work with Lisa.

Flexible Boundaries

Being flexible meant overlooking my own notions of what motherhood was supposed to look like and being willing to embrace the new ideas of mothering. A constructivist approach to mothering, especially as a Black mother, disrupted the

deepest of mothering traditions and expectations I had for myself. Because I was focusing on Avery's needs and his ability to conform with traditional expectations of how children should behave, my approaches were questioned, my strategies were challenged, and most of all, my experiences and knowledge were dismissed. I was frustrated and tried to transfer the need for conformity to Pierce.

In my home, Avery's needs dictated where we went, what we did, what we ate, and so on. I prioritized his needs over those of my husband, my daughter, and my own. In order for us to get the compliance we needed from Avery, his most basic needs had to be met. I was differentiating instruction in my home before I knew what differentiating instruction was. Why was I having so much difficulty applying this philosophy to Pierce in my classroom? Why was inflexibility in my classroom so difficult for me to accept? What professional expectations were inhibiting my ability to demonstrate flexibility and create rules that were just as differentiated as my instruction. Learning to be flexible and redefine my role as a mother and teacher was critical in my development.

So often in schools, we enact white middle-class norms and values and disguise them as rules. This is evidenced in school discipline policies (Skiba et al. 2011), the disproportionality of Black students in special education (Harry and Klingner 2014), and the acceptable forms of cultural capital expected from parents (Yosso 2005). Avery could be minoritized into any of these categories. When students do not or cannot comply with those rules, they are labeled as problems or troublemakers (Shalaby 2017). I was the mother of a potential troublemaker.

Critically Reflexive Disposition

A critically reflexive disposition is one that closely examines the teaching choices made with an expressed desire to immediately respond to and adjust future choices. To be critically reflexive, it is not enough to only acknowledge growth areas. The reflection must come with action. A self-study helps to identify practices and interactions where immediate adjustments need to occur in addition to highlighting patterns of behaviors (McHatton et al. 2013).

It was my feelings of unpreparedness that reiterate the importance of teachers conducting self-studies. Reflexivity helped me to examine and identify my fears about failing my students and my family by problematizing my own teaching instead of pathologizing my students. In doing so, I was able to enact teaching that was more socially just, equitable, and culturally responsive (Cochran-Smith 2004; de los Ríos and Souto-Manning 2015; Villegas 2007).

While some may argue that I may have placed too much responsibility for my students' success on myself, it was critical for me to provide my students with as many advantages in their education as possible given their already marginalized experiences. My early school memories of feeling invisible deeply resonated with me, and I viewed my students as extensions of myself (Hankins 1998).

Cunliffe (2004) articulates that critically reflexive practitioners "question the ways in which they act and develop knowledge about their actions. This means highlighting ideologies and tacit assumptions—exploring how our own actions, conversational practices, and ways of making sense create our sense of reality" (p. 414). Being a critically reflexive teacher challenged my understandings of authority, disability, and race in relation to my practices of parenting and teaching.

Critical reflection helped me to see just how closely I associated my ability to be a good mother with my ability to be a good teacher. I internalized Avery's successes and challenges and subsequently did the same with my students.

Part 5: Implications for Teacher Education

The daily interactions teachers have with students are worth documenting. Every day, we have experiences that influence our beliefs about students and our teaching abilities, and we have the opportunity to learn from our narratives. Many times, our narratives contain the deeply hidden beliefs, values, and perceptions we have and remind us how differently others experience the world. Hankins (1998) recalls how revisiting her journals challenged her notions of equity, students of color, and white privilege. She asserts:

> As a teacher, I hold the knowledge and serve it out my way at a specified time, denying the knowledge and history each child brings with them. I perpetuate a White, middle-class school agenda that continues to sort children by race while calling it performance... In order to do that I have to scrutinize the ideology of my White-female-southern-middle-class upbringing, to understand ways I may stand in the way of the equal dissemination of that power. If African American children consistently perform less well than their White counterparts in my classroom, could I be the problem? (p. 92)

Students of color, students who are disabled, and those who do not otherwise conform to the cultural norms of their environment are extremely susceptible to disrupting the culture of teaching in that they remind us of their realities by attempting to connect with us. In trying to learn more about myself and teaching practices, self-study has helped me in the following ways:

- To develop a critical sociocultural consciousness by examining the narratives of one's lived experiences.
- To meet the needs of all learners by learning how to focus on the needs of one student.
- To establish an environment that values social justice and respect and prioritizes students over content and meets their physical, social, emotional, and academic needs.
- To identify gaps and growth areas in teaching pedagogy.

Critical Sociocultural Consciousness

Examining the intersectionality of one's identities is especially important for educators who want to bring awareness and reconciliation to two main concepts: who we perceive ourselves to be and how our students perceive us. The concept of identity and the development of a critical sociocultural consciousness are necessary as the percentage of culturally and linguistically diverse students have increased in public schools. So long as cultural dissonance exists between teachers and students, the knowledge of how race, class, and ableism inform our values is important. Teaching preservice teachers to discuss and examine the impacts of racism, sexism, ableism, capitalism, and heteronormalism in their own experiences is profoundly impactful on how teacher candidates see both themselves and their students. By using self-study and intersectionality as both a framework and methodology, preservice teachers are challenged to recognize and understand the lenses, biases, and pedagogies they brought with them to the classroom.

   Albeit controversial, helping preservice teachers to actualize the potential of tools such as the edTPA for their own professional learning and helping in-service teachers to understand their roles as cooperating teachers as teacher educators, the idea of self-study is inherently embedded within many of the already existing structures of K-12 education. Teacher educators can capitalize on such tools to encourage self-study and preservice learning.

Focusing on One Student

My goal for Avery's teachers, the teachers with whom I worked every day, and my own teaching was to prioritize the needs of their students over our own desired goals and outcomes. It was important for me as an educator to stop "teaching to the middle" and focus on the students who required more understanding, more empathy, and more effort. Because teaching and advocating for students with disabilities were so close to my own experience, the approach of meeting the humanistic needs of my students required that I pay attention to not just my students' learning needs but to their familial, emotional, and intellectual needs as humans.

   When I first began mentoring novice teachers, I knew that I wanted to prepare them to be able to work with students like my child and parents like me and my husband. This belief in being person-centered guided my work with novice teachers. For example, one of their primary assignments was to identify a student who required more of them and maybe even perplexed them a bit. That student became the center of our own teacher inquiry for the remainder of the year. I asked them to journal about their beliefs and interactions with their focus student in an effort to help them better understand their own practices. Each month, we would revisit those journals and experiences, try to identify our beliefs through our decision-making, and rely on the collective group of our fellow novice teachers

for checks and balances. Examining one's own pedagogy helped my teachers to reconcile the person they perceive themselves to be with the person the data reveal they were.

Teaching for Social Justice

As a Black mother and educator, self-study has provided me with the opportunity to explore how my advocacy for an equitable and empathetic educational experience for my son with autism has shaped my own pedagogies as a teacher and teacher educator. The end of goal of advocating for my son was to make school experiences better for all students. Learning to advocate was not an easy endeavor. My assumption was that if this process was difficult for me as an educator, how much more difficult might it be for the less educated and less informed parent of color who did not know school language and understand how schools work. While there remains a constant tension between my beliefs about teaching and learning and the structure of schooling, which in many ways systematically marginalized students of color especially those with disabilities and their families, my resolve to challenge preservice and in-service teachers is unwavering. My role as a teacher educator is a form of activism.

With a focus on social justice, self-study can help teachers and teacher educators to create culturally responsive environments for their students that prioritize their funds of knowledge as well as attend to their physical, social, emotional, and academic needs. When considering students with disabilities, it is important to understand cultural and familial norms and impact on the learning environment. Appreciating students' cultural community wealth (Yosso 2005) can help to inform pedagogy.

Gaps in Teaching Pedagogy

Not only do we as educators benefit from understanding of how our identities shape our teaching practices, but our students benefit from our clarity of mind with regard to our motivations and intentions for teaching and learning. Self-study helps to develop that clarity of mind and identify our beliefs, motivations, and gaps in our perceptions about teaching practices. Acknowledging my own intersectionality allowed me to better understand the choices I made as a teacher and teacher educator. Critical self-reflection, which is different from the development of a critical sociocultural consciousness, examines teaching practices on a micro level and lends itself to a close examination of the choices we make as educators based on our beliefs and motivations.

Using my personal experiences as a professional compass for learning to teach students with special needs in general education settings was transformative to my development as a teacher and teacher educator. Informed by the power of my own narratives, I am confident that engaging in self-study is a worthwhile endeavor that has the impact to inform practice and create educators prepared to meet the needs of all learners.

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Part IV

Self-Study Across Subject Disciplines

The fourth part of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* features chapters that explore self-study in a specific subject disciple. The part opens with an introduction to the concept of a discipline and an overview of the discipline-focused chapters. Each chapters that follows explores the notion of engaging in self-study through a discipline-focused lens: English Language Arts, English Language, Mathematics, Physical and Health Education, Science, Social Studies, and Technology. The discipline-focused chapters provide an overview of the self-study work completed thus far. These chapters serve as a foundation from which varied discipline-focused and interdisciplinary self-studies may emerge and develop. They lay the groundwork for us all to envision new pathways to enhancing teacher education and better prepare beginning teachers for their work in these subjects. Together, the chapters in this part are a collective call to scholars to cross boundaries in order to bring together the knowledge and approaches from self-study and specific disciplines to develop more robust studies and understandings of teaching and teacher education.

Self-Study Within and Across Disciplines

Come Together, Learn Together, Change Together

26

Alicia R. Crowe

Contents

Abstract

Self-study researchers focus on improvement through the development of a deeper understanding of practice. The subtitle of this chapter, "Come Together, Learn Together, Change Together," embodies the essence of this process. As a field we have a history of continually coming together to learn and change. Crossing boundaries and engaging with a wide variety of disciplinary knowledge, perspectives, and approaches is a way for us to continue to extend self-study research. In this chapter, I explore the potential of discipline-focused self-study to contribute to understanding and improving practice. I highlight how the chapters in the section that follows provide examples of how disciplinary knowledge and skills enrich our understanding of phenomena. At the end of the chapter, I provide examples to contemplate regarding how we could use disciplinary knowledge and perspectives to frame and reframe problems of practice based on Schwab's (1983) commonplaces for curriculum decision-making.

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Introduction

Self-study is concerned with improvement through the development of a deeper understanding of practice (LaBoskey 2004). Self-study is rooted the context of teaching and teacher education (Loughran 2004a) and deeply influenced by reflective practice (Russell 2004). In teaching, we called to solve problems, many of which are ill-structured and contextual. Schön (1983) identified *problem setting* as essential to solving such problems. Schön described problem setting as "a process in which, interactively, we *name* the things to which we will attend and *frame* the context in which we will attend to them" (p. 40). For Schön, problem-setting in a profession such as teaching with "ill-defined situations" is not a technical task so much as one that requires us framing and re-framing problems in new and different ways. Framing and reframing problems is a core principle of self-study, according to Loughran (2004b), claimed Loughran that those engaged in self-study must "provide and/or utilize data that is appropriate for the given situation, that offers new ways of seeing the taken-for-granted aspects of practice and , that helps to offer genuine opportunities for framing and reframing" (p. 184). In this spirit, the chapters in this section help us contemplate how we might use disciplinary knowledge and perspectives to provide to frame and reframe problems of practice. The chapters in this section establish common ground for these conversations to begin in and across seven disciplines. Taken together, they enable us to expand self-study by drawing on disciplines to come together, to learn together, and to change practices in new ways.

Why disciplines? A discipline is a field of study organized around a common set of purposes, processes, structures, concepts, and theories (Schwab 1963). Academic disciplines, such as mathematics or biology, have a relationship to school curriculum but the connection is neither direct nor a case of replication of the discipline in schools. Though important, the nature of a discipline is only one consideration for educators in decisions about school curriculum (Schwab 1963). Just as academic disciplines contribute to conversations about school curriculum so do they for teacher education curriculum. As such, a next step for a field that studies teaching and teacher education is to consider how disciplinary knowledge, theories, and perspectives can help us think about and engage in our self-study work in new ways and how self-study can broaden the knowledge in these disciplines.

Disciplines are human constructions and have changed over time (Schwab 1963). The disciplines, as we know them now, began to take shape in the 1800s as a result of previous periods in Western civilization, including the Scientific Revolution and the Industrial Revolution. As knowledge became more specialized, disciplines emerged in more distinct forms (Klein 1990). Disciplines are useful organizing frames that make explicit different ways to think about and study phenomena. For example, the questions a biologist asks about climate are different than those of a political scientist

as are what they study, but as a citizen, both inform me in developing a more thorough understanding of climate. The same can be said for developing our knowledge of teaching and teacher education. The theories and perspectives that a science teacher educator brings from science will provide a different view than those of a social studies educator. Framing and reframing as self-study researchers through varied influences from disciplines such as science, social studies, and literacy can help us develop more complex and nuanced understandings of the phenomena of being a teacher educator.

The Emergence of Disciplinary Focused Self-Study Work

Russell (2004) observed "the unique nature of teacher education as a discipline" (p. 1203). As teacher educators, we typically began in a discipline, "whether it is a familiar school subject such as English or geography or a foundational subject such as sociology or philosophy" (Russell 2004, p. 1203) before coming to teacher education. Although Russell describes this to further an argument for the uniqueness of teacher education as a discipline, it also serves as a reminder of the many disciplines on which we may draw as self-study scholars framing and reframing problems of practice. Although no single chapter in the *International Handbook of Self-Study of Teaching and Teacher Education Practices* provided an overview of self-study influenced by a discipline, some explored possibilities for self-study of practices in professional areas beyond teaching and teacher education. In "Self-Study in Professional Practice," Wilcox et al. (2004) began an exploration to position the use of self-study in library science, higher education, and occupational therapy. The crux of their argument was that self-study helps practitioners outside of teacher education "transform their practice," "develop professional practices," and engage in "lifelong learning" (p. 307). Though they did not detail the promise that disciplinary knowledge and perspectives can bring to self-study, their work shows that even at the point of the handbook, early in the history of the field, there were conversation about the benefits of crossing disciplinary boundaries and bringing self-study to fields outside of teacher education.

After 2004, as the field grew, so did the number of areas that scholars explored. As practitioners increasingly turned to self-study, more began focusing on the subjects they taught. In 2010, the first of four collections on discipline-focused self-study were published. Crowe's (2010) collection of social studies focused self-study, for example, included a foundational chapter, a theoretical argument for the relationship between self-study and social studies education, and seven studies. This collection was designed to provide a foundation for future scholars in social studies education to engage in self-study. Three other volumes followed in quick succession with mathematics focused self-study (Schuck and Pereira 2011), science focused self-study (Bullock and Russell 2012), and physical education focused self-study (Ovens and Fletcher 2014). Each volume included example self-studies as well as conceptual pieces. These volumes exemplify attempts of self-study teacher educators to begin to more clearly situate self-study within the disciplines that they teach.

Over the last 10 years, publication of discipline-focused self-study has continued. We are even seeing self-study scholars bring in discipline-specific theories into the self-study. For example, Pithouse-Morgan and Samaras (2019) work is grounded in Vygotsky-influenced sociocultural theory and Bakhtin's concept of polyphony. Though these are theories that had long crossed into studies within education, this chapter exemplifies self-study scholars using theories from disciplines outside of teaching and teacher education to frame and re-frame their endeavors.

Convergences and Divergences: Considering the Section Chapters

To move ahead with this endeavor, we need to understand what has been completed thus far. The chapters in this section provide reviews of self-study literature grounded the seven disciplinary contexts that appear most often in the self-study literature: Reading, Writing and Language Arts, English Language Teaching, Mathematics, Physical and Health Education, Science, Social Studies, and Technology. In each chapter, the reader is introduced to the notion of discipline-focused self-study through the lens of teacher education in a specific subject area. Each chapter highlights different ways to examine the self-studies in their fields and introduce theories, areas of emphasis, and topics that provide new ways to frame our self-study work, whether we are members of one of these subject area communities or not. Reading them together, one is poised to contemplate how disciplinary concepts and theories can influence and guide their self-study work and the field of self-study. The chapters in this section form a foundation from which we can begin to expand and enrich self-study work by using discipline-focused lenses.

The chapters converge on exemplifying the ways theories or concepts from disciplines can help us frame our understandings but diverge in how they do this. Along with how the chapters help us think about using disciplinary knowledge, the chapters show three areas on which disciplinary-focused self-studies converge: collaboration, becoming a teacher educator, and being a teacher or teacher educator. In this overview, I provide insight into how each of the seven chapters can help us consider the use of disciplines in self-study and then I share about the three areas of study that emerged as shared interests across the subject areas.

Understanding the Potential of Discipline-Focused Self-Study

Understanding how self-study scholars diverge from one another in terms of how they frame their studies can help us all gain different inspiration for studying our own practice. Each chapter holds something that any self-study scholar can take away to consider for their own work. In this section, I describe ways to use disciplinary knowledge and perspectives as shown to use by each chapter in this section.

In ▶ Chap. 27, "Reading, Literacy, and English Language Arts Teacher Education," Edge and Olin provide readers with a review of reading, literacy, and English

Language Arts focused self-study. They approach their review using a theoretical framework borrowed from the disciplines, specifically Rosenblatt's Transactional Theory of Reading and Writing (1978/1994, 2005). Not only does this chapter include a depth of explanation of self-studies up-to-date, it models the use of a disciplinary lens to interpret self-study work. This is one way that self-study can gain from disciplinary knowledge. The analysis and interpretation reported in the chapter also helps the field of reading, literacy, and English language arts teacher education to grow. Through Edge and Olin's use of a theoretical frame that is familiar to all in that field, those new to self-study can better their individual self-studies and the state of self-study related to the discipline.

In ▶ Chap. 28, "Self-Study and English Language Teaching," Peercy and Sharkey provide a review of English language teaching self-study and research closely aligned with the characteristics of self-study but not identified as such. As part of their chapter, they provide a history of English language teaching and background on the connection to applied linguistics, which they argue has yet to be coupled with teacher education literature. In their work, they have identified a key way that self-study scholars may proceed that would simultaneously invigorate the field of self-study and enhance the knowledge base in English language teacher education. This is a second way that a discipline can be connected with self-study.

In ▶ Chap. 29, "Self-Study in Mathematics Teacher Education," Schuck and Brandenburg review mathematics focused self-study. In their chapter, they connect works within mathematics focused self-study to the broader self-study research agenda. For example, challenging beliefs is studied within self-study and with self-study in the context of mathematics education. They explain that this research highlights "the tensions and contradictions that exist for teacher educators when they work at creating a vision of mathematics as creative and dynamic and as a human endeavor." As a field, discipline-focused or subject-focused self-studies can expand our understanding of a phenomenon common in teacher education, like challenging beliefs. The more we explore this phenomenon in different contexts the more nuance and understanding we gain as a field. This is a third way that discipline-focused self-study can contribute.

In ▶ Chap. 30, "S-STEP in Physical Education Teacher Education," Fletcher and Ovens explain the emergence of physical education focused self-study. Self-study research began as physical educators doing self-study for a broader audience that just physical educators. As this research progressed, and building off the work of self-study work in science and literacy, physical educators began to engage in self-study in and for physical education teachers and teacher educators. Fletcher and Ovens write, "The research reviewed showed how PETE researchers have drawn from and built upon insights generated by S-STEP researchers conducting their work in other subject areas, such as science and literacy." This valuable but easy to overlook element is an important step on the path to extending self-study boundaries by building on the works of those engaging in similar works across subject areas within self-study. Fletcher and Ovens's inclusion criteria show a move in their field this way. The nature of physical education, as they explain, is such that in the literature a

connection to other fields such as outdoor/adventure education and sport coaching already exists. This type of interdisciplinarity is a stepping stone that self-study can look to in conversations about how to use disciplinary knowledge and theories in our work. We can ask ourselves: What disciplines or fields are most closely related to mine? How do theories and concepts from those fields inform my inquiry?

In ▶ Chap. 31, "Self-Study of Science Teaching and Science Teacher Education Practices," Bullock shares examples of science focused self-study. In his foray into the literature, he focuses in yet another way – taking self-study teacher education concepts to a boarder conversation. He chose three constructs that have become foundational to self-study teacher education literature that came from science educators: "Munby and Russell's (1994) *authority of experience*, Berry's (2007) *tensions*, and Loughran's (2014) *self-study as professional development*" to serve as lenses through which to critique educational research. Using disciplinary concepts from self-study to consider another field is an example of how self-study can contribute to other disciplines.

In ▶ Chap. 32, "Self-Study in Social Studies Education" Crowe, Levicky, and Mooney share their review of social studies focused self-study. Their analysis finds that many scholars studied their practice in relation to diversity and social justice. As well, they analyze the self-studies in their review through the lends of two concepts key to their discipline, teaching for transformation and teaching for democratic living. They find a variety of ways that these are reflected in the works of social studies focused self-study scholars. From their chapter, we see yet more ways to use disciplinary knowledge and perspectives, notably four concepts important in social studies education: diversity, social justice, teaching for transformation, and teaching for democratic living. Each can and has been used to inform self-studies outside the social studies context. What is different is the literature in which these concepts are grounded. As someone wanting to examine your practice as someone teaching for democratic living, reading the work of social studies educators doing the same thing could bring you to new understandings of democratic living that might change how you interpret and understand your practice.

In ▶ Chap. 33, "Technology Teacher Educators," Figg and Jaipal-Jamani help us explore how we can expand our work with technology focused self-study. This chapter focuses on the teaching of technology rather than teaching with technology. They particularly delve into a rich discussion of the construct of Technological Pedagogical and Content Knowledge (TPACK) framework. This discussion prepares any reader with a foundation for further thinking about research into the teaching of technology. Though they focus on advocating for self-study by and for technology teacher educators, this framework could be used by any of us as we begin to explore our teaching with technology. For example, I might use this framework to contextualize my own self-studies as a social studies educator developing how do I as a social studies educator develop my own TPACK?

These chapters offer many insights about self-study situated within these seven subject areas. In particular, as highlighted in this opening chapter, the authors' framing of their reviews as well as the self-studies they reviewed provide readers

with multiple disciplinary-based theories and concepts that they could use to frame and re-frame problems of practice and to interpret what they see in their practice.

Understanding Areas of Convergence

Explorations in the self-study discourse community ultimately lead to new insights that can be brought back to their discipline-focused communities. This is most evident in the ways the seven chapters examine collaboration, becoming a teacher educator and being a teacher educator. In each instance, divergence offers insights into how to develop our understandings of practice within our disciplines and alternative ways of conceptualizing our work as educators within our disciplines. By combining our shared disciplinary understandings with insights into research and practice from self-study, we can build richer and more complex knowledge bases for research and professional practices in our disciplines.

Collaboration

Collaboration has been a central part of self-study since its inception. Bodone et al. (2004) explored collaboration as a common characteristic of self-study in the handbook. As well, LaBoskey (2004) notes the roles that collaboration had played to that point in self-study endeavors. In the chapters in this section, there was evidence that collaboration remains valued within the field. Schuck and Brandenburg found what they termed "a focus on collaboration" in the self-studies in mathematics teacher education they reviewed. The focus showed collaboration through learning communities, through critical friendships and between teacher educators and either student teachers or teachers in schools. Crowe, Levicky, and Mooney found four ways that social studies scholars engage in self-study through collaboration: collaborating through critical friendships, collaborating on a self-study with a shared research focus, engaging in a collaborative as part of one's own self-study, and studying the collaborative process in self-study. Figg and Jaipal-Jamani highlight how collaborative self-study can be used to support teaching with technology in courses that re not primarily about technology learning. Peercy and Sharkey found evidence of English language teaching focused self-studies that specifically highlight the value of collaborative groups for professional development. Even the authorship of the chapters shows the emphasis on collaboration as six of the seven chapters are co-authored. Edge and Olin make this collaboration explicit when they describe their review and writing process as "collaborative meaning-making."

Becoming a Teacher Educator

Explorations of complexities of becoming a teacher educator emerged as well. The idea of becoming a teacher educator in self-study dates back to the very beginning. As Loughran et al. (2004) explained, one of the initial lines of questioning that came together with others to form self-study came from a group of scholars thinking about

their practices and experiences becoming a teacher educator. Guilfoyle et al. (1995) name it "becoming a teacher of teachers" (p. 35), it has continued to be a focus in self-study ever since (Williams et al. 2012). Turning to the chapters in this section, the theme of becoming a teacher educator appeared in most chapters, notably English language, science, social studies, mathematics, and physical education. It does seem a natural step as the field continues to expand. It is a quick jump in thinking from "how do I transition from being a teacher to a teacher educator?" to asking "how do I transition from a social studies teacher to a social studies teacher educator?" Peercy and Sharkey found that a focus on identity was an important area in the emerging focus on English language teaching in self-study. One of the identities identified was that of English language teacher transitioning to English language teacher educator and scholar. Crowe, Levicky, and Mooney offer several examples of social studies teacher educators sharing studies of becoming social studies teacher educators, with some scholars having published more than piece elaborating on their experience of becoming.

Being a Teacher Educator

Beyond becoming, the reviews also revealed a theme of "being" a teacher educator. Taken together, discipline-focused self-studies provided insight into the complexity of the experience of being a teacher educator by exploring and unpacking the pedagogy and practices of teachers and teacher educators in their disciplines. Although the disciplines examined differed, multiple studies examined aspects of the life of a teacher educator engaging in teaching. In some studies authors explored how their beliefs aligned with their practices as a teacher educator, while others chose to examine strategies or content specific to their discipline. Bullock highlights three constructs vital to self-study that originated from science teacher educators' inquiries. Fletcher and Ovens' review of physical education self-studies revealed physical education teacher educators engaging in self-study to problematize their practice, to enact critical pedagogies and to be innovative in their practices. Schuck and Brandenburg describe studies that offer insight into mathematics teacher educators' concern for changing beliefs. Mathematics teacher educators used self-study as they considered the connection between teaching and practice – both their own beliefs and practice as well as the preserve teachers' beliefs and practices and preservice teachers. Through the chapters we are offered a range of perspectives on being a teacher educator.

Looking Forward: Challenging Ourselves to Grow

It is now time to begin robust conversations about how self-study research should proceed within subject disciplines in teacher education. We can begin by considering the benefits of the reciprocal relationship between self-study and disciplinary theories and knowledge: Self-study brings new ways of knowing to other disciplines while disciplinary knowledge can deepen our self-study work by using theories and frameworks from other disciplines to reframe problems of practice and experience.

My hope is that the convergence of ideas from other disciplines with self-study can lead to a proliferation of understandings around various phenomena in teaching and teacher education while also bringing self-study to other disciplines.

A defining characteristic of self-study is that it is improvement-aimed (LaBoskey 2004). Over the last 20 years, I have found that it is not just our self-studies that are improvement-aimed. Indeed, the field of self-study is entirely focused on improving teaching and teacher education practices. As the field of self-study continues to grow, it offers us many opportunities to expand the ways we engage in our work, to constantly improve. As Dewey (1933) and Schön's (1983) work on reflective thinking and practice is central to self-study, the field helps us with problem setting (Schön 1983) and using disciplinary knowledge is a way to reframe how we see and name problems, how we approach our self-study work, and the types of knowledge that we create. In Dewey's (1933) explanation of reflective thinking, both the process and the attitudes he described require new ideas to process. Throughout the process, each aspect can benefit from knowledge and use of concepts and theories from disciplines – from what we notice and decide to act on to what we conclude. Further, as Dewey explained, there are also attitudes that influence reflective thinking. For example, he shared that we must be open-minded, both open to new ideas and active in searching out new ideas, to engage in reflective thinking. Disciplines are an area we can explore to provide us with many different ideas to use as we examine our practices.

Whether it be the way we approach a problem of practice, how we frame our questions, or what theoretical perspectives we come from, we will all grow in our knowledge of practice as we extend ourselves and engage in discipline-focused self-study (self-studies with clearly defined connections to disciplinary knowledge). At the same time, we contribute to the development of new knowledge in the disciplines that we draw from and we bring a new methodology, self-study, to that discipline. With discipline-focused self-study, we increase the number of ways in which we can engage with and learn from self-study.

Beyond noting benefits of the discipline-self-study relationship, it is helpful to consider ways to engage in self-study within this relationship. Here I use Schwab's (1983) commonplaces to consider in curriculum decision making – teacher, student, content, and the teaching-learning context – as a frame to provide some examples of the mutually beneficial relationship between disciplinary knowledge and approaches and self-study research. (For others who build on or connect Schwab and self-study see Kitchen's work in press on self-study and relational teacher education.) Schwab explained that knowledge and experiences related to these four, as well as curriculum-making, are required to move scholarly knowledge to curriculum (1978). If we follow Schwab's guidance, we can see many ways that disciplinary knowledge and self-study research can be brought together to deepen our knowledge of curriculum and, in turn, improve teaching and teacher education.

Schwab (1978) argued that it was important to have knowledge of teachers when making curriculum decisions. Discipline-focused self-study can help us further develop knowledge of teachers and teacher educators. For example, understanding what it means to teach a discipline like science. As a science teacher educator, one

might explore how their beliefs about the nature of science influence how they teach. This would further our understanding of teacher education and science teacher education. As well, disciplinary knowledge might help us reframe a taken-for-granted way of thinking as a teacher and develop knowledge of teaching and teachers in yet another way. Just as a physics teacher who studied ballet sees and can explain the physics of dance, so might we take from physics the concept of inertia and Newton's first law of motion to reposition our thinking about learning. Consider for a moment thinking about teacher learning as Newton's object and our actions as teachers, the political milieu of the community, and actions of others in the school as Newton's external force acting upon that object. Reframing thinking learning in this way, rather adopting only a developmental view of teacher learning, can open our minds to the complex, nonlinear relationship between teacher learning or teacher change and context. Thinking like this might induce me to ask: What am I doing that is keeping my learning as a teacher "in a state of rest?" What are the situations where I am inclined to by forces to "move" or learn as a teacher?

Schwab (1978) also identified knowledge of the learner as necessary for sound curriculummaking. Discipline-focused self-study can help us explore questions of how we engage with our students around the concept of diversity. Many disciplines, such as art, literature, social sciences, and sciences, address diversity and each can be used to help understand how students think about diversity and, in turn, how we can change as the teachers of those students. At the same time, engaging in self-study of the teaching and learning of diversity can add to the understanding of diversity in the fields from which we connect, whether sociology or biology.

Content, or the subject matter to be taught, is a third area of knowledge and experience that Schwab (1978) stated is needed for curriculum decision-making. Disciplines open doors to new ways to think about content and self-study can be pivotal in that. One way is by expanding our own knowledge of subject matter by learning from different disciplines than our own. Though it may not seem so on the surface, there is much to be learned by social studies educators from the self-studies of science educators. For example, a social studies educator may read a science educator self-study of their understanding of the nature of science, as mentioned above, and begin to consider how their understanding of social studies shapes how and what they teach. Following this interest, the social studies educator might not only explore the idea of nature of science but also begin to study their practice. Besides leading to a self-study that contributes to a more robust knowledge base around the connection between teacher educators' beliefs and practices, a discipline focus can do more.

The teaching-learning context has many levels as Schwab has explained (1978, 1983). Since self-study is self-initiated and often focused on the most local of contexts, perhaps beginning with the immediate teaching-learning context of the classroom culture is best. Self-study can help mathematicians (not just mathematics teacher educators) examine their practices as mathematicians and teachers of mathematics to improve their ability to help others understand mathematics. For example,

if a group of mathematicians want to understand their teaching practices and the culture of their classrooms, they could ground their thinking and their collaborative self-study in the notion of trust-generating citizenship from political science (Allen 2004). By borrowing from political science while engaging in self-study, these mathematicians would both bring self-study to mathematics and political science to self-study.

Curriculum-making is the fifth area that Schwab proposes knowledge of and experience with is needed for curriculum planning. Self-study can help us consider this. Self-studies demonstrate curricular decision-making in terms of the decisions about practice illustrated across chapters in this section. One way to extend this body of work is to broaden the experiences being examined to include curriculum planning and decision-making process of our own courses. For example, a teacher of educational psychology course might engage in self-study work that provides insight into how a specialist in education psychology makes sense of interactions and then enacts decisions about curriculum. As a next step, that same scholar might use disciplinary knowledge and theories from psychology to analyze, interpret, and share their experience, thereby adding to both the fields of self-study and teaching educational psychology.

Self-study has a history of crossing disciplinary boundaries and not confining itself to predetermined academic silos. Indeed the beginnings of self-study as an organized group began when as veteran Tom Russell, a group of novice teacher educators (Karen Guilfoyle, Mary Lynn Hamilton, Stefinee Pinnegar, and Margaret Placier), and audience members together engaged in reflective practice on how to work collaboratively to improve their teaching (Loughran 2004a). They crossed the boundaries between experienced and novice teachers and crossed the borders between the disciplines they taught. Drawing from academic disciplines is not a truly new endeavor – it is merely extending a tradition of crossing boundaries already started. As we look to the future of self-study as a field, I hope we are all challenged to engage with and in discipline-focused self-study to improve teacher education, to continue to develop our knowledge of practice, and to increase the number of ways to engage in and learn from self-study.

Cross-References

▶ Reading, Literacy, and English Language Arts Teacher Education
▶ Self-Study and English Language Teaching
▶ Self-Study in Mathematics Teacher Education
▶ Self-Study in Social Studies Education
▶ Self-Study of Science Teaching and Science Teacher Education Practices
▶ S-STEP in Physical Education Teacher Education
▶ Technology Teacher Educators

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Reading, Literacy, and English Language Arts Teacher Education

27

Making Meaning from Self-Studies of Teacher Education Practices

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Abstract

Framed by the Transactional Theory of Reading, this systematic review explores the meaning self-study researchers made from studying teaching practices in the content areas of reading, literacy, and English language arts education. Three groupings of literature, meeting LaBoskey's (2004) descriptors of self-study research and published 2006–2017, were collected. In-case and cross-case analyses resulted in discovering three themes in the literature: self-study researchers in reading, literacy, and English language arts education (1) positioned themselves as active readers and meaning-makers who explored their practices through self-study; (2) studied the tensions they experienced like "texts" from which they discovered new understandings; and (3) utilized content-area knowledge, strategies, skills, and contexts to frame, guide, or inform their self-study and to make meaning from their professional practices with the goals of improving their practices and informing their field. Considering these themes in their broader content-area contexts, self-study and the content areas of reading, literacy, and English language arts share similar aims: seeking understanding through meaning-making, sharing knowledge from meaning made, and making the process of meaning-making more visible to self and others. These commonalities can be assets to the knowledge generation informing both education research and reading, literacy, and English language arts education; these commonalities can also be potential sources of tension and spaces for transformation. Implications challenge teacher educators in reading, literacy, and English language arts to consider self-study of teacher education practices not only *in* content areas but also *for* content areas. Literacy and self-study are transformative tools, transactionally moving each other forward.

Introduction

As two literacy and English language arts teacher educators and self-study researchers, we immersed ourselves in recent (2006–2017) self-study of teaching and teacher education practices literature related to the content areas of reading, literacy, and English language arts education to discover what we might learn from the meanings teachers/teacher educators made from studying their teaching practices and to consider how the fields of reading, literacy, and language arts education and self-study might contribute to, advance, or challenge one another to move forward. This chapter contributes to the larger bodies of knowledge in teacher education, self-study, and reading, literacy, and English language arts education by addressing self-study research in the content areas of literacy, reading, and English language arts education.

From our systematic, theoretically driven review, we discovered three themes in the literature: self-study researchers in reading, literacy, and English language arts education (1) positioned themselves as active readers and meaning-makers who explore their practices through self-study; (2) examined the tensions they experienced as "texts" from which they discovered new understandings; and (3) used content-area knowledge, strategies, skills, and contexts to frame, guide, or inform their self-study and to make meaning from their professional practices with the goals of improving their practices and informing their field. Considering these themes in the broader context of our field, we see both self-study and the content areas of reading, literacy, and English language arts as sharing similar aims: exploring through examining stories lived and told and seeking understanding through meaning-making. We have come to see these commonalities as assets to the knowledge generation informing both education research and reading, literacy, and English language arts education. We also see these commonalities as potential sources of tension and spaces for transformation. The stance from which one seeks to read the "texts" of teaching and learning in order to better understand teaching practices, both frames and guides one's attention, and thus, the meaning that is made. The collaborative nature of self-study methodology offers multiple perspectives from which teaching and learning can be considered. Stance versatility (Beers 2003) is necessary and critical for generating knowledge that contributes to understanding one's own practices in a particular context as well as generating knowledge to share with others. We see the need to challenge reading, literacy, and English language arts educators to engage in self-study research and to do so from multiple positions or stances toward the objects or teaching "texts" that they study.

Organization of Review

This review has five major sections:

- Theoretical Perspective: Reading, writing, teaching, and learning as transactional processes
- Methodology: Within-case and cross-case analysis of self-study literature
- Findings: Self-study researchers
  - Actively read and make meaning through exploring their practices
  - Examine tensions as "texts" from which they discover new understandings
  - Use content-area knowledge, strategies, skills, and contexts to frame, guide, and/or inform their self-study of teaching or teacher education practices
- Discussion: (Re)considering self-study of teaching and teacher education practices through a content-area lens
  - Sharing purpose
  - Seeking to make the "invisible" more visible
- Conclusion

Theoretical Perspective: Reading, Writing, Teaching, and Learning as Transactive Processes

We frame our inquiry within the disciplinary theoretical lens of meaning-making, namely, the Transactional Theory of Reading and Writing (Rosenblatt, 1976/1994, 1994, 2005), making specific connections to the aims and purposes of self-study in order to speak to Vanassche and Kelchtermans's (2015) and Zeichner's (2007) calls for accumulating knowledge across self-studies, "especially within specific content areas" — knowledge that is committed to a "practice-based, yet theory-building research agenda" (Vanassche and Kelchtermans 2015, p. 523). Next, recognizing that "the aim of self-study research is to provoke, challenge, and illuminate rather than confirm or settle" (Bullough and Pinnegar 2001, p. 20), we illuminate findings from the existing knowledge gained from a theoretically informed review of reading, literacy, and English language arts education self-study research. Finally, we incite our fellow self-study researchers and our community of literacy/language arts educators to re-see through a literacy lens the transformative, agentive power, potential, and responsibility of self-study research to inform multiple facets of our work. As represented in Fig. 1, at the center of the concentric contexts of literacy,
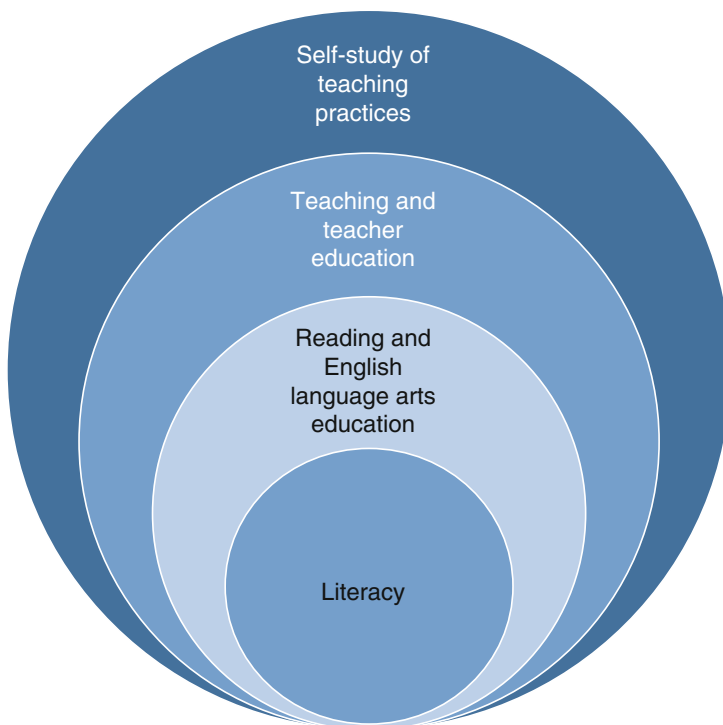
Fig. 1 Concentric contexts of literacy, English language arts and reading, teaching and teacher education, and self-study of teaching practices

English language arts and reading, teaching and teacher education, and self-study of teaching practices, we see literacy as a transformative tool. We agree with Moje et al. (2000):

> Because literacy practices are shaped by discourses, literacy can be considered a powerful tool that can be used to claim a space or establish an identity or voice in various social interactions. The ways one uses literacy can have a profound impact on whether a particular literacy event, and its concomitant practice, is valued. (p. 166)

We assert that consciously adopting stance versatility, teacher education literacy practices can advance self-study as a transformative space for teaching and teacher education.

Educational researchers are charged to be explicit about their theoretical stances and to align those stances with methodologies (LaBoskey 2004; Smagorinsky 2008). We framed our inquiry into reading, literacy, and English language arts education self-studies with the view that teaching and learning are transactional and that teaching and learning to read are transactive processes (Barr 2001; Edge 2011; Edge and Betz 2017; Hall 2006; Probst 1987; Purcell-Gates et al. 2017). *Transaction* refers to an event, a total situation in which each element or factor is conditioned by and conditions the other. Knowing, the knower, and what is known share an ecological relationship, each conditioning the other (Dewey and Bentley 1949; Rosenblatt 1978/1994). Our stance toward teaching and learning is grounded in the Transactional Theory of Reading and Writing (Rosenblatt 1978/1994, 1985a, 1994, 2005) and frames our review of the literature presented in this chapter.

The Transactional Theory of Reading and Writing

The Transactional Theory is most commonly associated with Rosenblatt's Transactional Theory of Reading and Writing (1978/1994) and with Reader Response Theory, which is the Transactional Theory applied to literary criticism and to the teaching of literature (Probst 1987). The essence of this theory is that "[e]very reading act is an event, or a transaction involving a particular reader and a particular pattern of signs, a text, and occurring at a particular time in a particular context" (Rosenblatt 1994/2005, p. 7). The reader and the text are not fixed entities acting upon one another like parts of a machine or colliding billiard balls, explained Rosenblatt; the reader and the text are "two aspects of a total dynamic situation" (1994/2005, p. 7).

Rosenblatt's Transactional Theory holds particular implications for the construct of meaning. Rosenblatt wrote, "'meaning' does not reside ready-made 'in' the text or 'in' the reader but happens or comes into being during the transaction between reader and text" (1994/2005, p. 7). It is the live circuit between a particular reader and a particular text in a particular context (1978, 1994, 2005). "Meaning—whether scientific or aesthetic, whether a poem or a scientific report—happens during the interplay between particular signs and a particular reader at a particular time and

place" (Rosenblatt 2005, p. x). Meaning is not an object or even an idea; it is a doing, a making, an event in time (Polkinghorne 1988; Rosenblatt 1969, 1978, 1985, 1994, 2005; Unrau et al. 2013).

The Transactional Theory also holds particular implications for the role of the reader in the reading process. Inciting a paradigm shift away from seeing the reader as a generic and passive recipient of knowledge in a text or seeing learners as sponge-like recipients of knowledge from a teacher, the Transactional Theory positions an individual as an active contributor or "world maker" in the dynamic event of sense-making, of reading, and of knowing; it invites educators ". . .to see the reading act as an event involving a particular individual and a particular text, happening at a particular time, under particular circumstances, in a particular social and cultural setting, and as part of the ongoing life of the individual and the group" (Rosenblatt 1985b, p. 100). The Transactional Theory positions the reader as a knower who is an active agent in the process of reading and knowing through the "reciprocal, mutually defining relationship" (Rosenblatt 1986, p. 122) between the individual and the text in a specific context.

Teaching and Learning as Transactional

Building on existing research (Barr 2001; Hall 2006; Rosenblatt 1985a), Purcell-Gates et al. (2017) review of research on teaching literacy and learning to read draws upon Rosenblatt's Transactional Theory to extend the ecological relationship between a reader and text in a particular context during a reading event to teaching and learning in the learning to read event. They "use the term *transaction* to indicate that teaching and learning are viewed as *one* process and not an interaction of two separate entities" (Purcell-Gates et al. 2017, p. 1220). Purcell-Gates and colleagues expand the definition of "'teaching reading' to one of 'teaching/learning to read,'" and they intend "the two terms to be interchangeable" (p. 1220). We agree with Purcell-Gates and colleagues, that teaching and learning are transactional; they are one process not merely an interaction of two separate entities. Teaching and learning share an ecological relationship; in the transactional paradigm, teaching and learning co-construct each other.

Extending the Transactional Theory to Self-Study of Teaching Practices

Framing our review of existing self-study literature in the content areas of reading, literacy, and English language arts with the theoretical perspective that reading, writing, teaching, and learning are transactive processes, we consciously extend the definitions of "reader," 'text," and "context" to the situation of self-study of teacher education practices. Said another way, we found the epistemological tenets of Rosenblatt's Transactional Theory to connect with and extend to self-study methodology. In self-study, one's self (one's thoughts, actions, ideas, personal history, existing knowledge),

one's contexts, and one's professional practices can be objects of study; they are texts self-study researchers compose, read, and make new meanings from investigating. One purpose of S-STEP research is to articulate and to refine one's professional expertise and understanding of teacher education practices (Vanassche and Kelchtermans 2015). Another purpose is to produce knowledge that can inform "the complex and ever-changing process of teaching" (Gatlin et al. 2002, p. 13) to generate understandings that can be shared with others (LaBoskey 2004). Contexts are varied but clearly articulated in existing literature. "The knowledge developed in and through self-study cannot be disconnected from the complex reality it refers to, and is embedded in" (Vanassche and Kelchtermans 2015, pp. 515–516). The rich contexts in which knowledge of teaching and teacher education are evoked or discovered through self-study research have potential to inform, in context-sensitive ways, the broader, multifaceted knowledge bases of teacher education and reading, literacy, and English language arts education.

Epistemologically, we view individuals – that is, teachers, students, teacher educators, and researchers – as active meaning-makers (Edge 2011). As active, agentive meaning-makers, individuals use their existing knowledge, their linguistic-experiential reservoir (Rosenblatt 1978/1994, 1994, 2005), to attend to cues in communicative signs or *texts*. Using a combination of senses and framed by particular purpose(s), readers make sense, that is, they read or negotiate the text to make meaning (Draper and Siebert 2010; Rosenblatt 1978/1994, 1994, 2005). Readers make sense of external, multimodal texts which may include, for example, classroom situations, learners, curriculum, and alphabetic print texts; readers also compose and make sense of their internal texts including their own ongoing conceptual understandings and sense of identity. Each reading event is situated in particular contexts, which include professional practice settings, K-12 classroom teaching and learning settings, as well as the broader social and cultural contexts outside of "school," of which they are a part. One's linguistic-experiential reservoir is colored by social and cultural contexts and also contributes to those contexts, like a text ever being revised and (re)composed, as asserted by Geertz (1973/2008) who described society is an ambiguous cultural text that individuals read and compose. New understandings may broaden one's existing knowledge, and they may deepen or burrow that knowledge (Langer 2011). For individuals whose existing knowledge is "on the verge," new, revised, or transformed understandings may create a sense of "wobble" (Fecho 2011) as they work to recompose what they know and/or how they know. Building from earlier research (Edge 2011), we consciously adopted a stance toward our review of the literature guided by the Transactional Theory. As we proceeded, we gained additional insights into the connections between self-study methodology and the theoretical underpinnings sketched in the above section.

Methodology

Findings presented in this chapter emerged from a systematic review, framed by a theoretical perspective, guided by an inquiry question, and resulting in summarizing empirical evidence that fit a priori eligibility criteria. Our process replicated

Vanassche and Kelchtermans (2015) systematic review of self-study research published 1990–2012. Attending to the broader terrain of S-STEP, Vanassche and Kelchtermans gathered two data sets: one data set "consisted of publications that were judged by the S-STEP movement itself (as acting editors or reviewers) to be of a quality that warranted publication," while the "second data set consisted of self-study works published in journals and books outside the S-STEP community after scientific peer review" (p. 511). Our review focused on recent (2006–2017) S-STEP literature related to the specific content areas of reading, literacy, and English language arts education.

To search and map this terrain, we first utilized databases such as *ERIC* and Google Scholar using the following search terms: self-study and literacy, self-study and language arts, self-study and English language arts, and self-study and reading. We looked for studies published in the last decade (2006–2017). These search terms generated a list of 301 potential articles. For the first round of data collection, we read abstracts and skimmed articles to eliminate studies that were not self-study in nature. We utilized the descriptors LaBoskey (2004) laid out for components of quality self-study research that included as follows: initiated by and focused on the self, improvement aimed, and interactive; utilizes multiple, mostly qualitative methods; and defines validity in terms of trustworthiness in order to determine which studies would be included in our analysis. We eliminated articles that reflected on or about one's teaching but did not include research methods or data sources. We also eliminated studies that were focused on a directed study of literacy/language arts content (self-directed or self-initiated studies of content or self-driven study of English or language skills) as those studies did not provide data relevant to teacher education or to self-study of teaching practices.

We did not include self-studies focused on language, language learning, linguistics, English language learners, or English as a second language, since these topics are related to another chapter in this volume (see Peercy & Sharkey, "Self-study and English Language Teaching"). Also, while international in scope and in contributions from international S-STEP researchers, this review was limited to publications written in the English language.

Data

We gathered publications from three groupings of literature. The first grouping included literacy/language arts teacher education articles, book chapters, and monographs published within the S-STEP community. We searched the seminal *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004), The *Springer Press* book series (18 books), and the articles published in the 13 volumes (2005–2017) of *Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices*. The second data set included peer-reviewed self-study works published outside of the self-study community in journals such as *Journal of Curriculum Studies*, *Teaching and Teacher Education*, *Teacher Education Quarterly*, and the *Australian Journal of Teacher Education* in teacher education and disciplinary journals such as

Reading Improvement, *English Journal*, *Journal of Adolescent and Adult Literacy*, *English Education*, *Research in the Teaching of English*, *Language Arts*, *College English*, *Reading Teacher*, and *Journal of Reading*. The third data set drew from the Castle Conference proceedings and included six volumes, published biennially, in the last decade (2006–2016). In total, our final set included 77 publications with 18 journal articles from *Studying Teacher Education*; 17 publications from teacher education and disciplinary journals (including one dissertation); and 42 papers from the published S-STEP Castle Conference proceedings. All sources were peer-reviewed publications.

Initial Wonderings

From our reading of background literature, we formed initial wonderings; these wonderings became tentative and flexible frames for inquiry into the existing, yet previously unexamined disciplinary collection of self-study research related to literacy/language arts and reading education. We wondered:

1. For what purposes and around what wonderings are teacher educators in the disciplines of English, language arts, reading, and literacy conducting self-studies of their teacher education practices – either as a concept (theoretical or methodological foundations) or as an empirical research practice (Vanassche and Kelchtermans 2015)?
2. What tensions are present in and between the content area of literacy/language arts and reading and self-study research?
3. How, in what ways, or to what extent do the "fields" of (a) literacy/language arts, (b) teaching and teacher education, and (c) the self-study of teacher education practices contribute to, advance, or otherwise challenge each other through self-study research?
4. If we use the Transactional Theory to guide our reading of self-study research:
   (a) What meanings do teachers/teacher educators make?
   (b) What "texts" do they read and make meaning from?
   (c) What are the contexts in which they make meaning?
   (d) What knowledge and experiences do they identify as guiding/informing their meaning-making?
   (e) How might the meanings they make contribute to the field(s) of self-study, teacher education, and/or literacy/language arts education?

Research Questions

As we continued to discuss the background literature and to engage in early data analysis, we synthesized our wonderings into the following inquiry questions:

Using the Transactional Theory to frame an analytical, disciplinary reading of existing self-study literature related to reading, literacy, and English language arts education:

1. What is learned from self-study researchers' meaning-making in the content areas of reading, literacy, and English language arts?
2. What meanings might we – two literacy and English language arts teacher educators and self-study researchers – make about how teacher education in our content areas and self-study of teaching/teacher education practices might contribute to, advance, or challenge our fields?

Data Analysis

We replicated the in-case and cross-case data analysis approach Vanassche and Kelchtermans (2015) utilized for their systematic review of self-study literature. We selected their study as a model since it reviewed all self-study literature from the beginnings of S-STEP to the present. Our review differed from that of Vanassche and Kletchermans (2015) in two ways: (1) our review focused on self-studies related to the specific content areas of reading, literacy, and English language arts education; and (2) we employed a theoretically informed analytical reading – that is to say, we analyzed data through systematic interpretive reading that was guided by a theory as a specific disciplinary frame – to address our research questions.

Within-Case Analysis

First, we conducted a within-case analysis (Miles and Huberman 1994), examining each individual publication as a unit of analysis. We kept notes in charts that included (1) the bibliography for reference; (2) the specific content area – literacy, English language arts, or reading education – (3) the focus of the content area (Was the content area the context, the topic, the researcher's area of expertise, or a combination?); (4) reader/text/context notes (Who are the meaning-makers? What "texts" did they make meaning from? What was the context of the study?); (5) research findings; and (6) meaning-making notes (e.g., Do the researchers address their meaning-making? Is meaning-making explicit/implicit in positioning who they are in relationship to their research? Is meaning-making implied or stated in the methodological framework? Is meaning-making implied or stated in data analysis? To what extent do the researchers provide examples of making meaning? Do the researchers address the metacognition/how they made meaning in their inquiry?). During the within-case data analysis stage, we met weekly via Skype to discuss our memos, observations, and thinking about what we were reading. We also kept notes as critical friends to track our conversations and meaning-making process. Through discussion, we engaged in constant comparative analysis (Strauss and Corbin 1998), coding data for emerging themes, patterns, and outliers.

Cross-Case Analysis

Next, we conducted a cross-case analysis (Miles and Huberman 1994) to cluster data around themes across publications. Analytic coding and constant comparative analysis continued. The "recursive nature of the data collection-analysis-

interpretation process" inspired new questions, additional reading, and emerging insights over time (Pinnegar and Hamilton 2009, p. 149). We iteratively checked interpretations against the data and modified or refined, if needed, as we proceeded. We then produced a new themes chart with examples across studies. During the writing of this chapter, we further refined our responses to the inquiry questions we asked; thus, employing writing as data analysis (Richardson and St. Pierre 2005), we continued to engage in discourse and collaborative meaning-making, checking our interpretations against the texts, re-reading as necessary, and parsing out themes in relationship to the emerging whole of the study and the chapter. Once again, our running notes as critical friends helped to document our collaborative meaning-making process during the data analysis phase of our review.

Findings

In the literature we reviewed, self-study researchers included teacher educators, university program leaders, K–12 teachers, and combinations of these professionals. Contexts for meaning-making included university settings, K–12 professional development settings, and K–12 classroom settings.

Self-study researchers' meaning-making addressed the understandings they developed in relationship to studying their practices. Researchers reported studying and making meaning from the following "texts": teacher education programs; teaching practices in light of policy or program changes, mandates, or self-initiated changes; methods and approaches utilized or integrated into teaching; transitioning; educators' ongoing understanding, beliefs, or assumptions about teaching, professional development, and/or teacher education; and K–12 students' or teachers' learning processes and needs (see Table 1). Few studies (e.g., Kosnick and Beck 2008; Kosnick et al. 2009) addressed a longitudinal perspective of student learning; however, several studies referenced or addressed insights into professional practice over time (e.g., Martin and Dismuke 2014; Sugarman 2011).

In the content areas of reading, literacy, and English language arts education, (1) self-study researchers positioned themselves as active readers and meaning-makers who explored their practices through self-study. (2) Self-study researchers made meaning from studying tensions as "texts" from which they could discover new understandings. (3) Self-study researchers used content-area knowledge, strategies, skills and contexts to frame, guide, or inform their self-study and to make meaning from their professional practices with the goals of improving their practices and informing their field. Each of these related themes, while consonant with the larger body of self-study literature, reflects the content area/disciplinary values in which the studies were situated. In the following sections, we explicate these three themes, providing some examples and a sense of the relationship between each theme, and the content area in which the self-studies were situated.

Table 1 "Texts" from which self-study researchers reported making meaning

Teacher education programs	Teaching practices in light of policy or mandates	Methods, assignments, or approaches utilized or integrated into teaching	Transitions	Teacher/teacher educators' ongoing understanding, beliefs, or assumptions about teaching, professional development, and/or teacher education	K–12 students' or teachers' learning processes and needs
Kosnik and Beck (2008), Kosnik et al. (2009)	Edge et al. (2014), Martin et al. (2011), and Ciuffetelli Parker (2008)	Bartlett, (2006), Bartlett and Frambaugh-Kritzer (2014), Erickson and Young (2008), Fecho et al. (2006), Frambaugh-Kritzer and Stolle (2014), Holbrook et al. (2010), and Kew et al. (2010), Kosnik et al. (2011), Kosnik et al. (2012), Martin and Desmuke (2010), Martin and Desmuke (2014), Miller (2015), Mukeredzi (2014), Nicholson and Galguera (2013) Parr and Woloshyn (2013), Parsons (2015), Reynolds (2016), Rosean and Terpstra (2012). SanGregory (2009), Thomas and Geursen (2016), and Tysseling and McCulley (2012)	Jarvis et al. (2012), O'Looney et al. (2010), Pratt-Fartro (2012), and Ciuffetelli Parker (2008)	Bartlett and Vogel (2012), Boche (2014), Byrd (2015), Calderwood and D'Amico (2008), Clift (2009), Crafton and Smolin (2008), Craig (2009), Elliot-Johns (2014), Elliot-Johns, Tessaro (2012), Erickson and Young (2011), Fletcher and Bullock (2012), Frambaugh-Kritzer and Stolle (2014), Gisladottir (2014), Gisladóttir and Guðjónsdóttir (2014), Groenendijk et al. (2013), Jaipal-Jamani et al. (2015), Kindle and Schmidt (2013), Kosminsky et al. (2008), McDermott (2010), Magee (2008), Morfidi and Samaras (2015), O'Looney et al. (2010), Olan and Kaplan (2016), Ciuffetelli Parker (2008), Perrow (2013), Poyas (2016), Rice (2011), Pratt-Fartro (2012), Sanders et al. (2015), Shoffner and Boche (2014), Smith et al. (2016), Sugarman (2011), Thomas and Geursen (2016), Tidwell et al. (2006), Tidwell et al. (2014), and Vogel and Bartlett,(2013)	Cameron-Standerford et al. (2016), Martin and Chase (2010), Kosnick et al. (2009) Schiller (2011), Schimpf (2014), Shoffner (2016), Sugarman (2011), and Olan and Kaplan (2014)

Self-Study Researchers Position Themselves as Active Readers and Meaning-Makers Who Can Explore Their Practices Through Self-Study

Teachers' and teacher educators' meaning-making from exploring their learning about practice became a clear theme. In the discipline of English language arts and in reading and literacy theory, particularly the Transactional Theory of Reading and Writing, the act of reading a text can be viewed as a meaning-making event and as an opportunity for exploration (Farrell and Squire 1990; Rosenblatt 1938). In Rosenblatt's (1938) seminal work, *Literature as Exploration*, reading is viewed as exploration. A reader reads to imagine possibilities; to discover cultural assumptions values, and patterns; to reveal diverse possibilities; and to see and re-see self, others, and the world beyond in relationship to the texts explored. Teacher-researchers who explored their practices in the content-area contexts of reading, literacy, and English language arts education positioned themselves as active readers who could make meaning from teaching events through self-study of their teaching practices over time, from employing literacy/language arts and reading knowledge to explore professional practices and by negotiating tensions.

Exploring Practice Across Texts and Over Time

Teacher educators described how self-study allowed them to frame their individual practices and comprehensive contexts as "texts" that they read and made meaning from in order to see and re-see their teaching and learning. Self-study researchers explained how across texts their meaning-making involved transactions, negotiations, tensions, dialogic interactions and responses, and establishing connections between practice, theory, and learning (e.g., Bartlett 2006; Bartlett and Frambaugh-Kritzer 2014; Clift 2009; Crafton and Smolin 2008; Fecho et al. 2006; Frambaugh-Kritzer and Stolle 2014).

As self-study researchers studied and engaged with the texts of their teaching experiences, they made meaning over time and in collaborative spaces. Self-study researchers acknowledged that even though learning may be an individual activity, collaboration led to transformative practices (Frambaugh-Kritzer and Stolle 2014; Martin and Dismuke 2014). Although self-study researchers initially struggled to find the focus of their literacy and educational exploration, it was over time (and from previous self-study) and in collaboration with others that they were able to share an insider/outsider deeper understanding of their own teaching and learning (Bartlett and Frambaugh-Kritzer 2014; Cameron-Standerford et al. 2016; Edge et al. 2014; Elliott-Johns 2014; Martin and Dismuke 2014; Olan and Kaplan 2014). For example, Frambaugh-Kritzer and Stolle (2014) state that:

> After our ten-year dedication into understanding new literacies, we now know our teaching of new literacies would not be as effective without experiencing these phases of investigation and investment; which not only informs us but makes us confident in our recommendations to other teacher educators. (p. 86)

It is in the dedication of exploration and examination that the discussion of teaching as well as subject-specific knowledge and learning are addressed. For example, Bartlett (2006) stated self-study provided her with opportunities to reflect and grow, as well as critically look at her own practice over time. Sugarman (2011) utilized an action research approach to her self-study of teaching practices and examined teaching nonfiction reading strategies to her third grade students over three cycles of data collection, discussion with critical friends, and reflection on her teaching. Over time and through interactions with colleagues, Sugarman explored the relationship between her personal content knowledge and her reading instruction and discovered how she and her students co-constructed content knowledge. Sugarman wrote that studying her personal content knowledge in teaching her students to read "changed [her] understanding of the way knowledge is constructed in [her] classroom" (p. 31). She also unexpectedly discovered how empathizing with her students enabled her to co-construct content knowledge with them; developing empathy enabled her to discover opportunities to co-construct knowledge with her students. Critically exploring her teaching practices over time impacted her students' reading abilities and also enabled Sugarman to reconceptualize Shulman's (1986) conception of pedagogical content knowledge to include teacher's "self-knowledge as it intersects with pedagogy and content" (Sugarman 2011, p. 40).

Similar to existing knowledge about how readers of traditional (alphabetic print) texts explore literature to discover new possibilities, self-study researchers in the content areas of reading, literacy, and English language arts discovered new understandings resulting from exploring their practices over time. This process of discovery and exploration served to challenge and ignite self-study researchers' teaching practices.

Exploring Practices in Literacy, Reading, and English Language Arts Content-Area Contexts

Numerous self-study researchers (e.g., Fletcher and Bullock 2012; Magee 2008; Parr and Woloshyn 2013; Reynolds 2016; Rosean and Terpstra 2012; Shoffner and Boche 2014; Sugarman 2011) used reading, literacy, and English language arts content-area knowledge to explore their teaching for purposes of improving their practice and developing understanding. A second theme, explicated later, addresses how self-study researchers used content-area knowledge, skills, and strategies to frame or to guide their self-study; in this section, we highlight how self-study researchers explored their practice by actively and critically reading their own and others' professional practices.

Magee (2008), for example, explored her teaching, unarticulated assumptions, and professional identity by making meaning from her written metaphors about teaching. Citing Berliner (1990), Magee explained metaphors are powerful tools that "can reveal a deeper sense of who we are as professionals, uncovering aspects about ourselves that perhaps we did not know existed in our practice (p. 223). Knowing the important role motivation plays in reading, Miller (2015) set out to rethink her approach to reading instruction by bringing a love for reading back into her fourth grade classroom. After she observed a colleague's reading instruction and realized

the culture for reading was positive, engaging, and interactive through the use of small groups, Miller explored the relationship between small, differentiated reading groups and her students' reading motivation. Miller wrote that exploring the relationship between small groups and reading motivation "had profound effects on our classroom culture, on [her] students' motivation to read, and on [her] own self-concept as a teacher" (p. 112).

Reynolds (2016) utilized dialogic instruction as a theoretical perspective to explore whole-class discussions in his English language arts methods class and to help him shift away from the initiation-response-evaluation (IRE) pattern of talk in his university classroom. Inspired by knowledge of English/language arts and reading scholarship (e.g., Applebee et al. 2003; McCallum et al. 2011; Nystrand 2006; Wilkinson and Son 2011) that documents the effectiveness of dialogic instruction, Reynolds aimed to include dialogic, whole-class discussion as a key instructional method in his class. He sought to provide students with the opportunity to use language and discussion in collaborative ways that resulted in co-constructing knowledge and understanding. As a result of his study, Reynolds began to notice students' gaze was on him during long discussions; that he asked questions he had answers for; and that discussions followed a back-and-forth pattern. Through self-study, Reynolds explored his teaching and the theoretical view of discussion stemming from research in his content area; as a result, he made changes to his teaching and proposed alternative ways to consider Nystrand's (2006) view of dialogic interaction in the classroom.

Parr and Woloshyn (2013) used knowledge of reading comprehension and strategy instruction to conceptualize their self-study into integrating strategy instruction into Parr's first-year university elective English course. Understanding that readers who are metacognitively aware are able to monitor understanding, Parr and Woloshyn explored Parr's explicit teaching of comprehension strategies and detailed insights related to documenting and analyzing Parr's textualized teaching practices (field notes, weekly reflections), student responses (pre- and post-instructional questionnaires, written reflections), and transcribed discussions with a critical friend (author 2). Findings detailed patterns and insights related to implementing strategic comprehension instruction into postsecondary teaching practices aimed at promoting first-year university students' metacognitive awareness through strategy instruction.

While the majority of articles included one or more self-study researchers who self-identified as a literacy or language arts educator, Fletcher and Bullock (2012) were science and physical education teacher educators who used literacy as a central frame for exploring their teaching and making meaning from learning about practice in practice. Communicating that multiliteracies was an "attractive and useful framework on which we could hang our theoretical hats" (p. 21), these teacher educators engaged in a self-study in order to (1) to "interpret and analyze the meaning of literacy in [their] respective content areas and (2) to challenge one another to analyze the enactment of pedagogies based on [their] understandings" (p. 19). Fletcher and Bullock made meaning from examining their understandings of research in physical literacy and scientific literacy, as well as their approaches to engaging teacher

candidates in thinking about literacy in their content areas. Data included blogs and transcribed bi-weekly meetings "and focused on the dynamic interplay between [their] conceptual understanding of physical and scientific literacy as concepts and [their] attempts to model literacy-based pedagogies explicitly for [their] students" (p. 29). Fletcher and Bullock summarize:

> Self-study provided a methodology that allowed us to develop our understandings of physical literacy and scientific literacy. Our ongoing discussions encouraged us to find meaning within the existing literature and to make meaning as we encountered problems of practice in our teacher education classrooms. Significantly, we learned that our developing understanding of literacy in our disciplines did not immediately or directly translate into practice; collaborative self-study again provided a means for us to challenge one another to live our values as teacher educators." (p. 31)

Findings resulted in deepening their understandings of literacy in their specific disciplines and also in discovering the challenge of enacting in their teaching what they had come to understand about disciplinary literacy. Fletcher and Bullock stated that they found meaningful connections in the existing literature that enabled them to understand how literacy related to science education and physical education. When enacting their knowledge about literacy in their teacher education classes, they discovered the challenge.

Navigating and Negotiating Tensions While Exploring Professional Practices

Learning through self-study can result in meaning-making that inspires new visions for teaching and continued research; however, it can also make meanings that are troubling. Nevertheless, navigating and/or negotiating these tensions was another way that self-study researchers frequently learned through self-study. For example, Fletcher and Bullock (2012), whose study was presented as an exemplar of learning from literacy frameworks in the preceding section, also noted that learning "about the research on physical and scientific literacy were made problematic by the potential challenges of practice" (p. 25). Data focused on "the dynamic interplay" between conceptual understanding of literacy concepts and their efforts to explicitly model literacy-based practices for their students. "The ways in which we enacted our pedagogies often created new problems of practice that required further analysis, which encouraged us to seek help and insight from one another as critical friends, which then led to new actions" (p. 29).

Tysseling and McCulley (2012) acknowledged the struggles they experienced implementing "wikis as a digital resource that serves a vital role as a digital space for teacher education" (p. 291). As self-study researchers navigated, grappled with, and questioned the tensions they faced, dialogic interactions and additional learning occurred. Ciuffetelli Parker (2008) problematized and wondered about how to "shift away" (p. 55) from a prescribed curriculum and a top-down, transmission model of teaching. Beyond navigating with the tension of questioning the curriculum used, Ciuffetelli Parker realized how possessing and enacting academic freedom led to an internal struggle about enlightening the team of part-time instructors who

relied on the prescribed curriculum. Navigating and negotiating curricula changed while exploring her teaching practices; enacting wonderings and valuing experiences were part of Ciuffetelli Parker's meaning-making self-study journey.

In the studies we reviewed, self-study researchers realized tensions between learning, teaching, wondering, knowing, and acting are present within contextual and pedagogical spaces (Elliott-Johns 2014; Erickson et al. 2012; Erickson and Young 2008; Fecho et al. 2006; Kosminsky et al. 2008; Magee 2008). While learning from practice often prompted new tensions, self-study researchers identified and described moments in their meaning-making transactions when they experienced internal turmoil or tensions (Berry 2007) as they explored their teaching practices. Navigating and negotiating tension from enacting their wondering from their teacher education practices led to additional learning through meaning-making and additional inquiry.

Self-Study Researchers Make Meaning from Studying Tensions as "Texts" from Which They Can Discover New Understandings and Wonderings

Self-study methodology enabled educators to negotiate tensions and to make meaning from their experiences. Utilizing self-study methods to study the tensions experienced by self-study researchers resulted in the helpful exchange of ideas, collaboration, a validation of teaching and learning, and the exploration and additional inquiry about pedagogy (Magee 2008; Martin and Chase 2010; Pratt-Fartro 2012).

Experiencing Tensions

While negotiating tensions was a way self-study researchers explored their practice, tensions were also fertile ground for engaging in discourse and collaboration; for situating and resituating professional practices; and for generating new understandings through self-study where struggle, conflict, and/or discomfort were encountered. During the comprehensive analysis of self-study researchers' studies, we noticed how their pedagogies, learning, and socially constructed ideas were shared, problematized, critiqued, unpacked, and clarified or extended.

Self-study researchers identified and described how internal tensions rooted in practice had the potential to encourage interrogation of those tensions as dilemmas and opportunities for examining the institutional experience (Elliot-Johns 2014). Through self-study methodology, teacher-researchers were able to externalize and critically examine tensions that they were previously unable to identify in an explicit manner (Frambaugh-Kritzer and Stolle 2014, p. 86). For example, Pratt-Fartro (2012) addressed challenges and dilemmas teachers and teacher educators experienced when they received feedback, evaluations, or comments from students and colleagues. Erickson and Young (2008) discovered their teaching practices were not congruent with their beliefs about learning; nevertheless, this discovery generated a new tension, as they weighed the desire to enact their beliefs against the desire to

cover curriculum that might be necessary for teacher candidates to know. Self-study methodology led to altering their teaching practices but also prompted new tensions as practitioners considered the impact of enacting their understandings in their teaching contexts.

Tensions Prompt Discourse and Collaboration

One's history of literacy experiences impacted private understandings and the way an individual researcher interacted with others; yet, self-study, through collaboration with critical friends and the use of an heuristic approach, enabled self-study researchers to reposition their orientation; to see anew; to deal with the challenges of engaging in the intricacies of disciplines, pedagogies, and programmatic evaluations (Kosnik et al. 2008); and to interact with trusted colleagues in safe spaces where exploration permeated (Boche 2014; Crafton and Smolin 2008; Fletcher and Bullock 2012; Gísladóttir and Guðjónsdóttir 2014).

Self-study promoted opportunities for researchers to step back and reposition their orientation or stance toward their work (Boche 2014; Crafton and Smolin 2008; Erickson and Young 2008; Fletcher and Bullock 2012; Gísladóttir and Guðjónsdóttir 2014; O'Looney et al. 2010). Self-study researchers acknowledged the importance of sharing, exchanging, and engaging in collaboration through layers of interactions for meaning-oriented understanding (Fletcher et al. 2016). Boche (2014) declared:

> In order for teacher educators to stay abreast of current classroom practice to inform their practice as well as how they teach pre-service teachers, continued collaboration with practicing teachers is needed. As this study has shown, there is no 'right' way to collaborate and guidelines that reflect working with practicing teachers are needed. In my subsequent research experiences with practicing teachers, I have learned to focus on hearing and putting their voice ahead of mine, as that is where the power for change exists. Success, for me, is no longer determined by teacher or student satisfaction of a given project, but rather through the insight gained through the process and what can be gained from this insight in the broader educational field. Only upon further reflection and study can teacher educators better articulate how these interactions can better serve both populations of practicing teachers and pre-service teachers. (p. 34)

As self-study researchers engaged in pedagogical and theoretical dialogue (Gísladóttir and Guðjónsdóttir 2014), they checked data and clarified, validated, and reframed ideas and assumptions about respective classroom communities; enacted literacy theories in practice; and generated, revisited, and/or retained ideas that lead to inquiry, exploration, and tension (Fletcher and Bullock 2012; Crafton and Smolin 2008; O'Looney et al. 2010).

Self-study researchers claimed that as they ventured into inquiry and study of teaching practices, collaboration helped them revisit and enact literacy data and ideas in practice and theory while engaging in dialogue with experts from their fields of practice (O'Looney et al. 2010; Tidwell et al. 2006). Self-study researchers shared and expanded their private thoughts and tensions with other experts from their fields, obtaining different views and possibilities for their inquiries and tensions as texts.

Tension as a Text That Can Be Repositioned and Reframed Through Self-Study Research

Self-study researchers grappled with maintaining their own practices, beliefs, perspectives, and vision of self throughout their explorations and inquiries (Craig 2009; Elliott-Johns and Tessaro 2012; Erickson and Young 2008; Pratt-Farto 2012; Shoffner 2016). The more self-study researchers grappled with their tensions, the more they engaged in internal dialogue in an attempt to make sense of their tensions (Erickson and Young 2008; Shoffner 2016). For these researchers it became evident that tensions were a text that, when analyzed and examined through self-study, repositioned and resituated their explorations. For example, Erickson and Young (2008) revisited their ongoing tensions related to promoting teacher candidates' owning their learning. They questioned if they were willing to resituate and reposition themselves in a space of constant tensions. Similarly, Pratt-Fartro (2012) framed her internal tension, situated in a particular context, as a text she could examine. She reframed her vision of herself as leader in a community of teacher educators and repositioned herself as a self-study researcher who could contribute to pre-service and in-service teachers' literacy growth.

Miller (2015) situated her teaching and tensions within the context of "the fourth-grade slump" (p. 104), when students' test scores tended to drop, and when she felt the pressure to help her diverse students perform adequately on high-stakes testing. Miller positioned this tension as a text that she can read through an alternate lens. Miller (2015) writes, "While high-stakes testing is one way to approach the troubling reality of poor performance in the middle grades, I wanted to explore an alternative response: *What would happen if I built a reading program that emphasized enjoyment of the reading process?*" (p. 104). Observing another teacher's reading instruction helped Miller to envision new possibilities through teaching approaches that resonated with what she wanted to incorporate into her classroom. Through systematically examining the tension between what was and the idea of what could be through the use of small, differentiate groups, Miller reenvisioned her practice. She explained, "I was driven to understand more deeply within my own context. As I began dismantling, addressing, and rethinking the roadblocks that I saw standing in my way, a shift took place" (p. 112). It is through "re-reading" the context and the tension in her teaching with an alternate lens that Miller reimagined and re-created her teaching to foster her students' motivation to read.

Self-study researchers positioned their tensions as texts that could be studied and recomposed in light of re-contextualized beliefs, knowledge, teaching practices, visions, assertions, and ideologies that could better inform teacher education, self-study research methods, and teacher-researchers' own understandings (Elliot-Johns and Tessaro 2012: Shoffner 2016).

Tensions as a Text from Which New Meanings, New Understandings, and Transformations Are Generated

Self-study researchers engaged in dialogic interactions that enabled them to connect their tensions and experiences as a means to make meaning; revisit; and make new understandings from their actions, existing assumptions, biases, ideas, and visions;

and acknowledge spaces where transformative learning and teaching takes place, not only for the self but for others as well (Crafton and Smolin 2008; Elliott-Johns and Tessaro 2012; Erickson and Young 2008; Erickson and Young 2011; Gísladóttir and Guðjónsdóttir 2014; Kosminsky et al. 2008; Olan and Kaplan 2016; Shoffner 2016; Ciuffetelli Parker 2008; Thomas and Geursen 2016; Tidwell et al. 2006).

For example, recognizing the tension between the theoretical grounding of their methods courses and the policies and procedures in their classroom practices, Erickson and Young (2008) studied changes to their courses as well as their lived experiences through the process of aligning classroom practices with their beliefs about teaching and learning. "Making even small changes to our teaching practices was challenging. Our data were laced with words like *struggle*, *concern*, *difficult* or *ambivalent*" (p. 116). Erickson and Young studied artifacts from their interactions with one another, interactions with students, and their individual reflective journals. Erickson and Young documented how they experienced new tensions as they made pedagogical and procedural changes meant to align their practices with their beliefs about teaching. However, new tensions these new tensions led to opportunities for their students to take more responsibility in their learning and for them to model the practices they hoped their students would implement in their future classrooms. Both self-study researchers and students made new meanings and understandings about learning and teaching where knowledge was not solely transmitted, but constructed in a transactional manner.

As self-study researchers experienced and embraced tensions, they looked at their practice from different perspectives and in multiple roles while questioning their learning and teaching and the transformations that may transpire from the exploration of tensions. Shoffner (2016), an experienced academic, problematized how dilemmas and tensions with practice provided new understandings and perspectives as she examined those tensions from the different perspective of a learner or novice during a fellowship experience.

When self-study researchers explored new understandings in the context of dialogic interactions, both social constructions and the social and dialogic nature of language led to transformation. Crafton and Smolin's (2008) research depicted their initial explorations about and insights gained from their work to include a more intentional use of language within a social practice to achieve transformation. The authors also emphasized how their work expanded self-study literature "by taking seriously the essential social and dialogic nature of language and what that can mean for a deeper, expanded understanding of collaborative self-study" (p. 85). Similarly, Ciuffetelli Parker's (2008) sense of pedagogical self-discovery and tensions (grappling between her self-identified ego and instructional and theoretical approaches) enabled her to take a step back, look closer, and understand the value teachers have as curriculum planners. She also used reflective and narrative approaches as a lens to view teachers' professional development. Expounding on her self-study journey, Ciuffetelli Parker explained her self-study of her teacher education practices and engaging in collaborative self-studies with others led to insight about policies and procedures for assessing teacher candidates during their practicum, her own development as a new assistant professor in academe, restructuring a teacher education

program, and changing practices. The exploration of tensions in the self-study research not only served as a conduit for new meanings, new understandings, and new transformations but also served as key process for self-study researchers' meaning-making.

Self-Study Researchers Use Content-Area Knowledge, Strategies, Skills, and Contexts to Frame, Guide, or Inform Their Self-Study and to Make Meaning from Their Professional Practices with the Goals of Improving Their Practices and Informing Their Field

Self-study research in reading, literacy, and language arts education demonstrated how self-study researchers (a) used disciplinary strategies and/or techniques in their self-study; (b) tapped into content-area experiences to make meaning; and (c) used disciplinary knowledge as a frame to explore teaching, teacher education, or self-study methodology.

Considering the theoretical framework guiding our study, we recognize the dynamic relationship between meaning-making, the researcher as meaning-maker, and the particular contexts in which meaning is made. In the transactional theory, an individual's meaning-making process is informed by their linguistic-experiential reservoir – the language and experiences one brings to the meaning-making event – and is guided by one's attention and stance toward the text. With this in mind, we kept notes during the data analysis stage, charting the stated purpose of each study, the context(s) of the study, and the knowledge and experiences self-study researchers identified as either prompting their study, informing their study, or guiding their study. In attending to self-study researchers' identified knowledge and to language indicating sense-making in their published manuscripts, we aimed to consider the potential relationship between each researcher's content-area knowledge and experiences to their self-study. While no means exhaustive, we provide some examples of the reading, literacy, and language arts knowledge and experiences self-study researchers identified in their study and either directly stated or implied in connection to the meaning that they made from their self-study.

Reading, Literacy, and English Language Arts Strategies and Techniques Used in Self-Study

Self-study researchers utilized strategies and techniques commonly found in reading, literacy, and English language arts education. These strategies and techniques were, at times, studied after having been utilized as an approach to teaching and then repositioned as a text or object that the researcher(s) critically examined in their self-study of teaching practices. In other studies, the strategies and techniques were a means to make sense of data or to represent findings. Across examples, we clearly saw that teachers and teacher educators writing about self-study in reading, literacy, and English language arts content-area contexts utilized knowledge of disciplinary views, strategies, and techniques.

Metaphorical Thinking

Recognizing that metaphorical thinking is a way that she represented her pedagogical theory, Magee (2008) read the metaphors in her dissertation as texts she could examine, deconstruct, and interpret. Comparing and contrasting her metaphors, she reflected upon them as a way to further inform herself about her philosophy of teaching and learning. Making meaning from her written metaphors also became a vehicle to understand the tensions and conflicts she discovered between her beliefs and the expression of those beliefs on the written pages of her completed dissertation. Reading and analyzing her use of metaphors, she addressed the way educators can use metaphors and metaphorical thinking to understand self and the relationship between self and the assumptions one brings to teaching.

Using New Literacy Strategies

The multiliteracies view of literate practices influenced by cultural and linguistic diversity, multimodality, and new media and digital technologies (Cope and Kalantzis 2000; New London Group 1996) are also evident in self-studies. Several self-study researchers (e.g., Kew et al. 2011; Martin and Dismuke 2014; Pithouse-Morgan and Samaras 2014; Rosean and Terpstra 2012) demonstrated using knowledge, skills, and approaches as strategies related to the sociocultural perspective of language and literacy in the New Literacy Studies (Gee 1999; Lankshear and Knobel 2006). Other researchers utilized approaches to diverse literacy practices across contexts from studies of new literacies (Kew et al. 2011; Lankshear and Knobel 2006). These views "share the theoretical stance that literacy practices are multiple, social, and situated" (Rosean and Terpstra 2012).

Seeking to address the disconnect between knowledge of literacy and language research and teacher education in language and literacy, Kew et al. (2011) engaged in using new literacies as a strategy to bridge a theory-practice divide and to explore how self-study might initiate teachers into the New Literacy Studies. In the context of a graduate course, practicing teachers documented situated understanding of new literacies through engagement in using selected multimodal, digital, tools and social practices (blogging and online gaming), course readings, discussion, and self-study. Findings included shifts in mindsets, connections to classroom teaching, situated understandings, and illustrated how two teachers (Kew and Given) began to approach literacy and learning from a sociocultural perspective. The authors wrote, "We see these qualitative self-studies as small but positive steps towards more extensive engagements with new literacies in teacher education" (p. 80). Self-study was a way to capture and examine learning about new literacies by engaging in literate practices in social settings.

Martin and Dismuke (2014) focused on changes they made to their writing methods course as a result of incorporating new literacies composition with digital tools in social contexts through collaborative self-study in their writing methods courses. In addition to the focus of the classes, writing was used as a method of understanding self, with "teachers freewriting their way to understanding themselves and their histories as writers" (p. 148); as a medium for making explicit connections between theory and practices; as a way for teacher educators to understand

multimodal composition processes; and as self-study data. Referring to insights from their previous self-study (Martin and Dismuke 2010), the teacher education researchers "considered it essential that teachers engaged in experiences as both writers and teachers" in their courses, and they "purposefully engaged students as adult learners in order to foster development of powerful experiential understandings" (2014, p. 148). Students in these methods classes composed types of writings typical for K–8 classrooms (e.g., memoir, interview/feature article, poetry, reading response, multigenre product), in multiple genres and using new technologies for writing and representation across multiple modalities. Model compositions produced by former students served as examples to new students; Martin and Dismuke also implied that these compositions were data examined to illuminate their teaching practices and changes in those practices over time. The authors reported realizing that although student-produced compositions increased in use of technology and multimodal elements such as music or color to communicate tone, showing student-produced models was not sufficient for instruction. Teacher modeling and explicit instruction were equally important. Martin and Dismuke realized that to understand the process themselves and provide instruction that would make explicit connections between university course experiences and K–8 classrooms, they wrote alongside their students. Understandings from participating as writers themselves resulted in changes to their course instruction. Meanings made from engaging in writing and studying students and researchers' own writing over time resulted in understandings about teaching and the role of teacher educators. Martin and Dismuke wrote that they did not water down their curriculum to infuse digital writing products and processes into their courses. "Instead, our evolving curriculum and instruction seems richer to us and thoughtfully interwoven as we continue to focus on and build understandings of writing and effective writing instruction" (p. 150). Having used writing as a way to understand how to compose and how to model the composition process for their students, they stated:

> The key to our efforts has been that we are journeying in concert with our students, teachers, colleagues, and each other (Tyselling and Laster 2013) towards greater understandings [;] writing and technology has to occur systematically, with teacher educators in the lead, not left haphazardly to factors such as teachers' prior knowledge or dispositions about digital tools." (p. 150.)

Martin and Dismuke (2014) utilized their knowledge of writing-to-learn, of modeling the writing process as writers alongside their students, and of explicit teaching as they taught; they also implied that they read student examples and their teaching like multimodal compositions.

In a transcontinental (USA and South Africa) self-study of teaching practices with university educators from diverse disciplines and working in diverse contexts, Samaras et al. (2016) sought to "gain insight into the network of the interconnectedness of [their] transcontinental experiences: the similar and dissimilar, the contiguous and non-contiguous, and the linear and nonlinear nature and impact of [their] work" (p. 164). Data from their study included found poems constructed

collaboratively by 21 conference participants attending a presentation led by the 2 lead authors (Pithouse-Morgan and Samaras 2014) at the tenth International Conference on the Self-Study of Teacher Education Practices. Data analysis and the representation of findings included composing found poems from data. Samaras et al. (2016) wrote:

> Found poetry is a literary arts-based research practice that involves selecting words and phrases from data sources and rearranging them into poetic form (Butler-Kisber 2005). Found poems are composed "with the expressed purpose of presenting data that remain faithful to the essence of the text, experience, or phenomena being represented" (Furman et al. 2006, p. 27). The found poems were written on posters and performed by the groups. (p. 166)

The coauthors also wrote poems in response to the found poems, generated a double voice poem (Johri 2015), made found poems from written reflections, and composed a poem written in response to these poems. Their poetic dialogue process evolved from composing found poetry to represent research data to interpreting that data in the form of new poems which allowed for the subjective responses of the researchers. The sequence of composing poems thematically portrayed "multidimensional conversation, which served to pull together significant threads woven through the diverse data sources" (Samaras et al. 2016, p. 167). Their collaborative writing resulted in a multiverse manuscript which represented their findings, communicated their understandings, made visible the network of human knowledge, and demonstrated methodological bricolage. Generating, performing, and analyzing found poems as a multimodal literacy strategy communicates the poetic dimensionality of polyvocal learning and the fluid, connected process of the researchers' collaborative self-study.

Mental Modeling: Making the Invisible Visible

Many self-study researchers reported attempts to make the implicit explicit (e.g., Kosnik et al. 2008; Martin and Dismuke 2014) and to make the invisible process of thinking about literacy (e.g., Calderwood and D'Amico 2008; Fletcher and Bullock 2012) or thinking about teaching (Edge et al. 2014), or about mentoring (Olan and Kaplan 2014) more visible. Mental modeling and making the complex process of thinking visible are approaches shared with literacy/reading instruction (e.g., Beers 2003; Buehl 2014, 2017). Often, modeling was a strategy employed to make visible the what, how, when, and why educators know, do, and are.

For instance, Kindle and Schmidt (2013) discovered the first author's use of modeling professional language when interacting with preservice teachers (PTs) as a discipline-informed approach to scaffolding PTs development as teachers. In another study, Martin et al. (2011) modeled their sense-making about educational contexts in order to help prospective teachers to navigate state-mandated assessment of literacy subject matter and instructional practices; the complexity of teaching and of reading; as well as the "delights of teaching" (p. 365) from candidates' field experiences. They wrote, "Our experiences help clarify the importance of being conscious of what is and what is not being taught and modeled in one's courses through curriculum choices and

instruction/assessment practices" (p. 367). Addressing the dual roles in which teacher candidates reside – that of student and beginning teacher– Martin and colleagues explicitly attended to students' social/emotional needs as students while furthering candidates' professional knowledge and action and concluded that teacher educators need to recognize the implications of their attention or inattention to the complexities of candidates' roles as learners and as beginning teachers. Modeling enabled these teacher educators and self-study researchers to purposefully attend both to their own and to PTs' sense-making. In the discipline of reading and literacy education, in particular, attending to purpose, modeling sense-making, and making the invisible process of thinking visible are each key tenets; Martin and colleagues employed these tenets, not just as content for PTs to learn but also as teaching methods and as data utilized for self-study.

Think-Aloud Strategy

A think-aloud strategy (Davey 1983; Olshavsky 1976) is a metacognitive strategy often used in reading instruction to make visible the largely invisible process of thinking while reading (Beers 2003; Wilhelm 2001). Some teacher educators (e.g., Berry 2004; Crowe and Berry 2007; Kosnik 2007; Loughran 2006; Loughran 2007) have studied think-aloud as a metacognitive strategy for explicitly modeling thinking processes about teaching.

Kosminsky et al. (2008), teacher educators from special education, physics education, secondary science education, and English education, investigated their use of think-alouds in order to understand their own perspectives and reasoning; their use of think-alouds (how, when, and what to think aloud); and an ecological perspective of the environment that enabled think-alouds to be open and safe spaces for learning despite the risk of criticism from others when thinking out loud. Commenting on the rich findings from using and studying think-alouds, one of the authors (Kane) wrote:

> Think-alouds create opportunities to expose the dialogic nature of tensions that emerge within the daily practice of teachers. Think-alouds reveal to students that teaching is far more than what is observable as a teaching practice. [Author 1] demonstrates that a think-aloud enables her to use her own practice as a teachable moment, and this suggests that the timing of the think-alouds may be critical. The challenge of exposing and negotiating the tension between content and process and between knowledge and experience should be tied to the moment or site of the tension. (p. 199)

Kosminsky, Russell, Berry, and Kane conclude:

> Sharing think-aloud experiences may be a productive way for teacher educators to share engaging moments in their teaching with others interested in self-study and in opening up the process of becoming a teacher to those who are learning to teach. Think-alouds facilitate student teachers examining themselves as teachers and as learners. (2008, p. 200)

Similar to its use in literacy, reading, and English language arts education, the think-aloud was a strategy utilized for teacher education practices and studied as a metacognitive tool by self-study researchers.

Exit Tickets

Exit tickets are an after-reading and after-learning strategy utilized to help learners synthesize or possibly extend their thinking about what they read or what they learned in class before leaving (exiting) the class and/or to communicate learning, questions, connections, or parts of a lesson that a learner enjoyed (Beers 2003). Kosnik et al. (2008) report that their use of "ticket-out-the-door" (p. 204) served as an innovation that enabled students to communicate with their teacher educators, to reflect on their learning, and to identify what they were learning. In the context of an after-reading strategy, learners can become more agentic by using exit tickets as a tool to attend to their own reading and learning, as well as to communicate their needs as learners. In the context of self-study, teacher-researchers foster learners' agency to see, own, and communicate learning and needs. Exit tickets were and can be data to examine pre-service teachers' learning and teacher educators' teaching practices.

Visual Images

In the reading and literacy education knowledge base, sketching images can be a way to provide readers and learners with an opportunity to comprehend, to make meaning, and to discover new meanings. When a reader or learner sketches an image of what she/he has read or learned, the sketch transmediates communication from one sign system to another (e.g., from print to visual) (Harste 2000). Jarvis et al. (2012) generated images about being teacher educators as a strategic way to help new faculty transition from their former work in school-related settings (e.g., teaching or leadership) to their new roles in a school of education in a UK university.

> Creating visual images for reflection was a process introduced by the first author at the initial group meeting. Gauntlett suggests that this is one of many creative and visual methods that can be used for exploring identities and can also provide a starting point for thinking about issues, and communicating them to others (Gauntlett and Holzwarth 2006). This form of representation allows for the metaphorical; the being able to express something difficult to put into words (Gauntlett 2007). Visual images also allow colleagues to document perceptions of practice without writing. This was important as writing in an academic context was seen as an issue for some new staff from professional backgrounds. What was also important was that drawing was not a requirement but a suggestion. The drawing of 'How I see myself in my practice now' formed a key element of each session because the new staff members requested this, not because it was expected. (Jarvis et al. 2012, p. 43)

Generating, sharing, and discussing visual images became a way to explore issues and tensions related to pedagogy and professional identity in higher education. As individuals moved from a position of expert to novice again, they explored tacit professional knowledge that needed to become explicit so that the new staff could have the tools necessary to identify aspects of their practice, articulate underpinning theories, and explain and model their knowledge to students of teaching. Visual images also served as data to capture the new faculty participants' perceptions and changes over time. This visual data was utilized to analyze the role of collaborative self-study as a strategy for faculty induction into higher education.

Edge et al. (2014) also used visual images to make meaning through collaborative self-study. As three members of a group of eight teacher educators representing the content areas of literacy, special education, educational leadership, and one elementary (grades K–5) reading specialist teacher, this group inquired into how they used visuals as texts to re-see their worlds and to help others to construct meaning. Data included university students' images, images in picture books used to teach in university and elementary classrooms, images teacher educators produced to communicate complex ideas in university classes, and images that graduate and undergraduate students responded to, through class discussions or through written responses in online discussion forums. The group of eight self-study researchers also produced the image of an iceberg to communicate the experience of self-study and the phenomenon of re-seeing their practice from new points of view that enabled them to see beneath the surface of their instructional decisions and use of visual images to construct or to convey meaning.

Content-Area Experiences to Inform Self-Study

Several self-study researchers noted that their reading, literacy, and English language arts-related experiences initiated a self-study, informed the basis of their self-study, or became evident in the findings of their self-study (e.g., Cameron-Standerford et al. 2016; Edge et al. 2014; Kew et al. 2011; Kindle and Schmidt 2013; McDermott 2010; Martin et al. 2011; Sugarman 2011). For example, Kindle and Schmidt (2013) collaboratively explored the way that one instructor's scaffolding and strategic prompting guided the development of PTs. Kindle and Schmidt explicitly stated that experience teaching reading guided Kindle's instructional approaches and interactions with individual PTs:

> Karen's experience in reading instruction in Reading Recovery (Clay 1993) had had a profound influence on her teaching. The principles of starting with the known, following the child, and strategic prompting within the zone of proximal development (ZPD) are ingrained in her teaching interactions, with both children and PTs. This parallel was not apparent at first, but emerged in the course of our analysis of transcripts of Dialogic Inquiry Groups (DIGs); small groups that met regularly during the semester to support PTs during a case study assignment and to foster collaborative inquiry and problem solving. (p. 83)

In this study, the first author's experiences teaching reading became readily evident to the second author who observed Kindle interacting with PTs. Findings from their self-study resulted in rich descriptions of four "key moves" the instructor made that appeared to facilitate PTs' knowledge development, skills, and professional dispositions. These key moves included shifting instructor stance from authority figure to expert peer; using strategic prompts to promote inquiry, problem-solving, and critical thinking; modeling professional language; and the transfer of responsibility (p. 89). Kindle and Schmidt concluded their article with meanings that they made about the role of self-study and the use of their disciplinary knowledge and experiences to frame their study. They noted that Schmidt's perspective as an outsider helped Kindle to see her teacher moves and her scaffolding preservice teachers' learning and independence, actions that had become less visible to Kindle because

they had become routine. The first author's experiences as a reading teacher guided her interactions with PTs and her efforts to scaffold their development. The relationship between her prior experiences as a reading teacher, her disciplinary knowledge, and her teacher education practices became evident through collaborative self-study. In addition, Kindle and Schmidt consciously and purposefully used their content-area knowledge to frame the analysis and the discussion of their study.

> It is our belief that by framing our analysis and discussion into the familiar contexts of scaffolding and strategic prompting with the metaphor of balanced literacy instruction, we can make the findings applicable to a wider audience and begin to build a framework for envisioning teacher education in literacy in terms that are related to our professional Discourse community. (p. 98)

Kindle and Schmidt's meaning-making from their self-study resulted in thinking about ways to contribute to the broader discourse community (Gee 1999, 2001). Thinking about how PTs "need the scaffolding provided by the instructor and the prompts at critical moments" (p. 99), the researchers made plans for continued research that could help to problematize the politically charged climate in which teachers face scripted curriculum and in which schools of education find themselves facing scrutiny and accusations of limited efficacy. Through their collaborative self-study, the richness of experience in teaching reading, knowledge of scaffolding, and realizations about how this experience and knowledge informed a teacher educator's interactions with PTs came to light led to improving teacher education practices and spurred plans for further research.

Content-Area Knowledge as a Frame to Explore Teaching, Teacher Education, and Self-Study Methodology in Self-Study

Content-area knowledge acted as a frame for conceptualizing teaching, teacher education, or self-study methodology in several self-studies in literacy, reading, and English language arts education (e.g., Cameron-Standerford et al. 2016; Fletcher and Bullock 2012; Kindle and Schmidt 2013; Kosnik et al. 2012; Parr and Woloshyn 2013; Parsons 2015; Rosean and Terpstra 2012; Sugarman 2011; Vogel and Bartlett 2013). For example, Kosnik et al. (2012) integrated technology and multiliteracies pedagogy into two co-taught literacy courses. They concluded their self-study by framing teaching from a multiliteracies inquiry stance:

> In addition to expanding readings to include literature on multiliteracies, discussion of the concept, and greater use of digital technologies, we adopted the question "What does it mean to be literate in the 21st century?" as an overarching question for our literacy courses. Having this question as the framework for the course immediately sent a message to students that we were thinking very broadly about literacy, encouraging them to think beyond the textbook and consider how their personal literacy practices inform their views of literacy. (p. 177)

In asking an overarching literacy question for their courses, these teacher educators position themselves and their students as inquiring learners who can critically consider teaching and learning through the lens of literacy. Furthermore, there is

an implied relationship between an individual's "personal literacy practices" (p. 177), texts that are read, and how teachers and learners understand twenty-first century literacy.

Parsons (2016) explicitly framed her literature for adolescents course with two literacy/language arts literary theories: Rosenblatt's (1978, 1994) transactional theory and Langer's (1995) theory of envisionment building. Parsons wrote that these two theories shaped her approach to teaching, responding to, and discussing literature. She also demonstrated that she read her students' written transactions to literature, in order to make meaning about her teaching, through the lens of these same theories. Throughout the course, students read one novel each week and crafted a three-part written response. Part one encouraged an aesthetic stance and part two, an efferent stance in order to shift from "being in and moving through" the text to "stepping back and objectifying the experience" (Langer, 1995; Rosenblatt 1978/1994). Part three was written after discussing the text and students' written responses to parts one and two in class; this part encouraged students to communicate the meaning that they made from reading and discussing the texts. Through self-study, Parsons examined her students' written responses to the final three course texts, three trans-themed novels – literature, that is, a subset of LGBTQ literature, featuring characters who identify as transgender and that explore the transgender experience. Reading and making meaning from these responses through a clearly articulated position toward literature, toward students' responses to literature, and toward the LGBTQ community, Parsons proposed to make changes to her teaching, and then she problematized those very changes:

> Students' responses indicate that I could improve my teaching practice around trans-themed novels by teaching them how to employ critical theories to interrogate sociocultural assumptions. Their responses also indicate that a single trans-themed novel cannot foster understanding and acceptance of gender variation. Good practice might include multiple texts and integrating trans-themed literature within other themes, including queer consciousness/community novels, including novels with transgender narrators, and including biographies, memoirs, and informational texts. As I present my rationale for changes in practice, I also trouble those same practices. "While students critiqued 'society' they expressed minimal awareness that 'society' is a construction." (p. 942)

Parsons' response to her students' written responses to literature model the kind of multiple stances and critical reading that she articulated in her summary of Rosenblatt's Transactional Theory (1978/19940 and Langer's (1995) envisionment building. From these two theoretical frames, Parsons made the point that readers can adopt a primarily aesthetic stance to immerse themselves in the experience of the reading; they could also adopt a more critical efferent stance that aims to examine their own reading and to take a more informed view from the reading experience. Parsons demonstrates each of these stances toward her students' written responses to literature and to her own teaching practices. Her stances and meaning-making are clearly framed by the literary theoretical frameworks.

Kindle and Schmidt (2013) explicitly state that as reading teacher educators, they framed their teaching and their self-study research in literacy/reading teacher

education research, self-study teacher education research, and literature related to scaffolding, particularly during classroom discourse. For instance, specifically drawing from research on reading, literacy, and English language arts methods instruction and programs (e.g., Clift and Brady 2005, Lacina and Block 2011; Sailors et al. 2005; Snow et al. 2005), Kindle and Schmidt wrote that "Reading teacher educators should structure courses in ways that guide PTs in analyzing instructional situations and constructing appropriate responses to these real-life teaching contexts" (p. 85). Their self-study documents their aim to do just this. Findings from their study included four "key moves" (p. 89) that they liken to the types of scaffolding seen in early reading instruction. They concluded:

> It is our belief that by framing our analysis and discussion into the familiar contexts of scaffolding and strategic prompting within the metaphor of balanced literacy instruction, we can make the findings applicable to a wider audience and begin to build a framework for envisioning teacher education in literacy in terms that are related to our professional Discourse community. (p. 98)

Kindle and Schmidt made direct connections between their study's findings, their meaning-making, and implications to the broader field of teacher education through a literacy/reading frame.

Drawing from 4 years of collaborative self-study, Cameron-Standerford et al. (2016) utilized transactional reading and learning theory (e.g., Dewey 1938; Dewey and Bentley 1949; Rosenblatt 1978/1994; Rosenblatt 2005) to frame their view of themselves as teacher educators and researchers and as active meaning-makers who could read, discuss with critical friends, and learn from their teacher education practices (LaBoskey 2004).

> We defined *text* in a broader sense to include the idea that lived experiences once textualized (Edge 2011) could then be shared, interpreted, reinterpreted, and analyzed. Textualizing our lived experiences and studying them through collaborative self-study methodology, we have learned how to construct meaningful understating about our teaching practices. We have learned how to empower others—prospective teachers, practicing teachers, administrators, and colleagues to intentionally study their own lived experiences like texts. (p. 371)

However, making meaning from teaching is not enough. They assert there is still a need to articulate the process for making meaning from experiences. Citing their earlier work (Edge et al. 2016), they concluded:

> It is in harnessing our experiences—textualizing them—that we can see them as an object, a text we can read and learn from. Textualizing experiences goes beyond reflection; it objectifies a lived experience in a way that permits both an individual and others to first see the experience outside of themselves and then to re-enter the reading of that experience as a new event through which one makes meaning. (As cited in Cameron-Standerford et al. 2016. p. 375)

Framing their self-study with the Transactional Theory of Reading and learning, these authors examined their teacher education practices as texts.

Discussion, Recommendations, and Conclusion

From the outset of our review, we wondered, "How might meanings made from reading, literacy, and English language arts education self-studies continue to contribute to, advance, or challenge the purposes and goals of self-study, understandings of teacher education, and the work of reading, literacy, and English language arts leaders and educators?" These foci need not be viewed as separate or exclusive; throughout this systematic review and metasynthesis of the literature, we noted many instances these three foci explicitly intersected (or transacted) in a single self-study. In other instances, the interactive nature of knowledge and experience from teacher education, self-study, and the content areas was implied, but not overtly stated.

While reading the three groupings of culled literature with our question in mind, we observed that many studies seemed to stop short of including discussion or providing implications for the content-area disciplines in which the studies and/or researchers were situated. Self-study researchers frequently offered insights and recommendations for self-study research and for teaching; however, few addressed content-area implications of their self-study research. Given the scope of the journals in which we found the self-study literature (typically teacher education focused) or other sources for dissemination (such as the Castle Conference proceedings), we wondered if self-study researchers "stopping short" of considering their disciplines as more than a research context was a purposeful intention (e.g., to reach a broader audience, to fit within the assumed or real boundaries of a particular publication venue, or to focus on teacher education), if it was a tacit assumption laden within self-study teacher education practices or perhaps a combination. Our discussion led us to reflect on and to wonder about our individual research as well as the collective body of S-STEP research in our content areas:

- To what extent are we, as S-STEP researchers, generating and communicating knowledge that impacts our content-area fields?
- As teacher educators and self-study researchers, is our scholarly focus on content areas of literacy, reading, and English language arts of a proximal-distal nature (Polanyi 1966, 2009)?
- If we are attending to teacher education from our content-area contexts, how might we "turn" and "look back" to purposefully consider how our findings shape, contribute to, and construct our content areas?
- How can we purposefully and consciously attend to self-study, teacher education, *and* the content areas in S-STEP research?
- How can or do we, as an S-STEP community, contribute to the knowledge base in the content areas through S-STEP research?
- While the inclusion of self-study in the content areas is an important S-STEP advancement taken up in this handbook, the positioning of "in the content areas" might be a problem – a wondering, a tension, and an exploration for future S-STEP inquiry. How might we consider S-STEP research *for* the content areas?

As we move forward, as individuals and as a field, ever situated in the dynamic intersections of self-study, teacher education and the content areas of literacy, reading, and English language arts, we are reminded by the literature we reviewed to revisit our positionality, to take a step back from our work and from our self-study research to re-see what we already understand through collaborative discussion. As Martin and Dismuke (2014) aptly described, deeper understandings, new connections, and opportunities for improved practice come from the iterative processes of collaborative discussion. With the aim of creating an opportunity to discuss the existing knowledge generated by self-study research in literacy, reading, and English language arts education, we now take a step back from our findings to aim to re-see these findings through the multivocal, multifaceted prism of voices from our broader field. In doing so, we consciously return to the purpose of this review and to the concentric contexts of self-study, teacher education, and the field of literacy English language arts and reading education. Within this multifaceted context, we framed our inquiry utilizing the disciplinary theoretical lens of meaning-making, namely, the Transactional Theory of Reading and Writing (Rosenblatt 1978/1994, 1994, 2005). Once again, at the center of the concentric contexts of literacy, language arts and reading, teaching and teacher education, and self-study, we see literacy as a transformative tool.

Reviewing the literature, we came to see that both self-study and the discipline of literacy and language arts share purposes of seeking understanding through meaning-making and generating new knowledge from meaning made. Self-study research in the content areas of literacy, English language arts, and reading clearly reflected self-study researchers sought understanding and learned from studying their professional practices. They learned about their practices, about their students, about their professional milieu, and about being and ever becoming as educators. This finding resonates with the broader self-study theme that "when seriously adopted, self-study of teaching and teacher education practices supports meaningful learning about practice" (Loughran 2004, p. 183). Nevertheless, we assert that self-study researchers did not learn simply from going through the motions of doing self-study in the same way that a reader's eyes moving over printed words on a page does not equate comprehension. It is through transaction with the "texts" of teacher education practices and through discourse with others that self-study researchers made meaning. We see the common purposes guiding self-study and guiding the content areas of literacy and English language arts as an asset to the knowledge generation informing both educational research and literacy, English language arts, and reading education. Nevertheless, we see this commonality as a source of tension; the stance from which one seeks to read "texts" in order to understand, both frames and guides one's attention, and, thus, the meaning that is made. Stance versatility (Beers 2003) is necessary and critical for generating knowledge that contributes to understanding self, teaching and teacher education, and content-area education. We see the need to challenge reading, literacy and language arts educators to engage in self-study research from multiple positions or stances toward the objects or teaching "texts" that they study.

Connecting these shared purposes, we envision how both self-study and literacy in language arts seek to make the largely invisible process of meaning-making more visible to self and to others. Self-study methodology was how teachers and teacher educator-researchers made meaning from their professional practices. Framed by the Transactional Theory, it was clear to us that self-study researchers transacted with internal texts and external texts (Durkin 1993); they attended to communicative signs in their interactions with one another, their internal tensions, teaching artifacts, student artifacts, methods of instruction, programs, and contexts of practice. In a sociocultural perspective of literacy, reading and writing are meaning-making endeavors through which humans search for meaning, construct it, negotiate it, communicate it, refine it, and even contest it within the many contexts (e.g., social, cultural, historical, political, economic) of which they are a part and to which they contribute (Gee 1996, 2008; Lankshear and Knobel 2007; Smagorinsky 2001; Smagorinsky and O'Donnell-Allen 1998; Wilhelm et al. 2001). Literacy in the discipline of English language arts "revolves around the desire to understand the human condition" as expressed through texts (Manderino and Wickens 2014, p. 29). Self-study is "one way of understanding the world" (Kovach 2009, p. 29). We see in the overlapping spaces of self-study and of the content areas of literacy, English language arts and reading the potential to challenge, discover, question, and inform while making more visible the complex and valuable work of educators.

We situate the above assertions in relationship to the two tensions Vanassche and Kelchtermans (2015) posited that "self-study researchers need to consciously position themselves time and time again: the tension between relevance and rigour on the one hand, and the tension between effectiveness and understanding on the other hand" (p. 518). We assert that consciously adopting stance versatility as a literacy practice can advance self-study as a transformative space for teaching and teacher education. Ultimately, we hope to incite our fellow self-study researchers and our community of literacy, English language arts, and reading educators to re-see the transformative power, potential, and responsibility of self-study research to inform multiple facets of our work.

Reviewing self-study literature through a theoretical lens – through the epistemological and pragmatic underpinnings of the Transactional Theory of Reading and Writing (Rosenblatt 1978/1994, 1994, 2005) – afforded us with the ability to see and re-see existing scholarship from a particular, critical vantage point. Given the importance of this theoretical frame in the context of the content areas of English language arts, literacy, and reading education (Purcell-Gates et al. 2017), the findings from our review offer insights from a disciplinary, theoretically informed perspective:

- Literacy/reading, teaching, and teacher education are complex processes and practices.
- Teaching, teacher education, and reading/literacy include cognitive-in-the-head skills, strategies and processes set within socioculturally constructed literacy practices which are situated within the context of power relationships, values, beliefs, histories, and attitudes.

- Teaching and learning share an ecological relationship, mediated by events, and facilitated by similar literate skills, practices, and processes.
- Teaching and learning, teaching and teacher education, and reading and writing are transactive processes.

Through our systematic review and metasynthesis, we made meaning about what we reviewed. That meaning-making is both rooted in and guided by the framework we employed and the questions that we asked. In this final section of this chapter, we aimed to communicate those meanings as a way to engage the broader self-study community in discourse. These ideas are not offered to "fix" or solve problems but, rather, to evoke additional conversations – points from which we may, through continued discourse and action, continue to make new meanings that ever nudge our understandings forward; our steps, surer-footed, onward; and our hearts and minds present, awake, and open to the prismatic possibilities ahead.

Cross-References

▶ Advancing an Epistemology of Practice for Research in Self-Study of Teacher Education Practices
▶ Methods and Tools of Self-study
▶ Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers
▶ Self-Study and English Language Teaching
▶ Self-Study in Elementary and Secondary Teaching
▶ Self-Study Within and Across Disciplines
▶ Teacher Educator Knowledge, Practice, and S-STTEP Research

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Megan Madigan Peercy and Judy Sharkey

Contents

Abstract

English's current status as the world's lingua franca has raised questions about language learning, language teaching, the education of teachers of English, and the practices of teacher educators who prepare those teachers. While it has been recognized that we know little about the ways in which teacher educators in all disciplinary areas are prepared and go about their work, these insights seem

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particularly lacking in the literature about teacher educators who prepare teachers of students learning English, or what we characterize here as English language teaching (ELT). In this chapter, we examine 30 peer-reviewed articles that met our search criteria from the 2 major disciplinary strands that contribute to ELT scholarship: applied linguistics and education. Included are 14 articles that specifically identify as self-studies and 16 articles that share common methodological commitments with self-study, but do not explicitly identify as self-studies. Two major themes emerged from our search, a focus on the professional (e.g., teacher, teacher educator, scholar, language learner) and social identities (e.g., race, gender, parent, transnational, immigrant, bi-/multilingual, monolingual) of teacher educators working in ELT, as well as the locus of their work (e.g., coursework, practicum, coaching, mentoring), highlighting the deeply situated nature of the work of ELT professionals. Our review illustrates that lack of interaction between the literature in applied linguistics and education has limited the uptake and use of self-study methodology in ELT scholarship. We argue that scholarship that engages in various forms of self-inquiry in ELT would benefit from rigorous use of self-study methodology.

Introduction

As the world continues to globalize, the call for a lingua franca has arisen in economic, educational, and political spheres. Nowhere is this more evident than in education, where facilitating students' access to the language of commerce and influence is critical for their future success. English's current status as the world's lingua franca (Seidlhofer 2011) has raised questions about language learning, language teaching, the education of teachers of English, and the practices of teacher educators who prepare those teachers. While it has been recognized that we know little about the ways in which teacher educators in all disciplinary areas are prepared and go about their work (e.g., Conklin 2015; Goodwin et al. 2014; Knight et al. 2014; Lanier and Little 1986; Loughran 2014), these insights seem particularly lacking in the literature about teacher educators who prepare teachers of students learning English, or what we will characterize here as English language teaching (ELT).

Although the scholarship in practitioner inquiry (e.g., Cochran-Smith and Lytle 1999, 2001, 2009; Zeichner and Noffke 2001), including teacher research, action research, narrative inquiry, and self-study, has been accorded a growing respect across the field of general teacher education and has experienced some uptake in ELT research in the last two decades (e.g., Bailey et al. 2001; Barkhuizen 2013;

Barkhuizen et al. 2013; Burns 2010; Edge 2011; Edwards and Burns 2016; Hawkins and Irujo 2004), the literature base in which ELT teacher educators make a reflexive turn to self is still quite limited. This is surprising given the field's "sociocultural turn" (e.g., Block 2003; Hawkins 2004; Johnson 2009; Johnson and Golombek 2011) and particularly so given that the teaching, learning, and use of language are so deeply intertwined with issues of identity, power, and agency. This also means that there are many untapped questions in ELT related to identifying the knowledge base for ELT, *how* teacher educators convey that knowledge, *what* pedagogies of teacher education are being used, and *whether and how* teachers' practice and their students' learning are affected by the approaches being used. For instance, in his review of the research on ELT practice, Wright (2010) noted that we lack important information on how ELT educators develop. In their extensive review of ELT teacher preparation, Faltis and Valdés (2016) asserted that there is

> little consensus among teacher educators about the kinds of knowledge, skills, and inclinations teachers need to develop in order to be *good* and *effective* . . . teachers and advocates for students who are speaking a language other than English or are bilingual language users. (p. 549)

Furthermore, Johnson (2015) argued that we need an empirical basis for the practices of ELT teacher education, and Johnson and Golombek (2020) have called for the knowledge base of ELT to "include greater attention to [ELT] pedagogy; that is, what teacher educators do and say in their activities and interactions and the reasoning behind those activities and interactions" (p. 117). Clearly, the need for self-reflective work among ELT teacher educators is being recognized.

While self-study would seem to be an optimal methodology for exploring questions related to teacher educators' practice, and for making connections between those practices and what occurs beyond the efforts of teacher education programs, it has limited representation in ELT research as compared to other recently adopted self-inquiry approaches, including narrative analysis and autoethnography. Given self-study's commitment to exploring questions at the "nexus between public and private, theory and practice, research and pedagogy, self and other" (LaBoskey 2004, p. 818), we believe that the use of S-STEP methodology could make critical contributions to the kinds of questions the ELT field is asking.

This chapter explores the existing S-STEP research in ELT and identifies areas where further investigation is needed. We had two main purposes: (1) We aimed to provide a foundation for those in ELT who are unfamiliar with self-study methodology, so that they might see how self-study can support particular areas of investigation in ELT; and (2) we hoped to inform those who are familiar with self-study methodology – generally from a disciplinary background in education – about the current state of the field in self-study (and related) work in ELT and the current strengths and gaps in the literature base. As we discuss below, the research in ELT is a hybrid, informed by at least two major disciplinary areas – applied linguistics and education – and is a relative and perhaps reluctant latecomer to the self-study scene. Because of a dearth of ELT research that uses self-study methodology, our chapter is

comprised of peer-reviewed empirical and conceptual ELT studies that explicitly use self-study methodology *and* scholarship in ELT that shares many of the same intentions of self-study. To be identified for consideration in this review, studies needed to adhere to at least some of LaBoskey's (2004) five research design characteristics for S-STEP: self-initiated and self-focused; improvement-aimed; interactive with others; use of multiple, primarily qualitative methods; and establishment of trustworthiness through convincing exemplars from the data. We used these criteria to frame our identification of scholarship that identified itself as self-study, as well as work that did not name itself explicitly as self-study, but that we felt shared intentions with self-study. The research questions for this chapter are as follows:

1. What is the existing research base of peer-reviewed studies in English language teaching (ELT) that use either self-study methodology or a research methodology that shares common intentions with self-study?
2. How do the identified studies add to the knowledge base for teaching and teacher education within ELT?
3. What does this review of the literature reveal about gaps in our understanding of ELT education that self-study methodology could support?

Because of the complexity of the development of ELT, we begin our chapter with a brief discussion of the lack of S-STEP in ELT. Next, we provide a historical overview of ELT, intended to situate readers in a sociohistorical understanding of the field's development and to frame our suggestions for advancing future research in ELT at the end of the chapter.

Missing an S-STEP? The Paucity of S-STEP in ELT

Despite the acceptance of practitioner research more broadly – and S-STEP more specifically – in the literature in teacher education, the use of self-study methodology is noticeably absent from the major research venues in ELT (Peercy and Sharkey 2020). Here we address this gap and identify some early signs of S-STEP in the ELT literature and highlight several areas of focus within the ELT community that share affinity with S-STEP, yet do not identify as such. We argue that more widespread use of S-STEP methodology in ELT scholarship could serve to connect important reflective lines of inquiry to one another – both within ELT and across ELT and general teacher education – thus strengthening the knowledge base and the areas in need of further investigation in teacher education related to preparing teachers to work with English language learners (ELLs). Furthermore, we argue that ELT scholars who are beginning to promote a more articulated and visible reflexivity of teacher educators (e.g., Edge 2011; Golombek 2015, 2017), as well as teacher educators who prepare and support teachers of ELLs in a variety of ways, might find that the S-STEP research base validates their inquiries and provides a rich array

of resources – from new theoretical lenses to robust and rigorous methodologies and pedagogical practices.

Historical Overview: A Genealogy

Because of the complex development of the field of ELT, we provide a brief historical overview of some of its development and disciplinary roots. Our aim for this contextualization is to position readers to appreciate a deeper understanding of the literature we identified, as well as reasons for the existing gaps in self-study in ELT. As we began tracing and unpacking the disciplinary roots and the development of the field, we came to realize how ELT is indeed quite different from other disciplines (such as those featured in this section of the handbook). Unlike other subject areas such as mathematics or science, English language learning is not necessarily part of formal schooling. In other words, ELT comes in many different forms and can frequently involve teaching in settings outside of a compulsory school setting (such as for-profit English schools or teaching adults through community organizations). This is worth noting because a good deal of the research in ELT comes from these settings. Another difference is ELT's definition as both a profession and an area of study (Hall 2016), since ELT is formed by those who identify with particular professional organizations and is also a specialized postsecondary area of focus.

This investigative process was invaluable as it afforded us the opportunity to question some of our own assumptions regarding the absence of S-STEP and build a new appreciation of the complexity of ELT. This line of questioning led to mapping our own professional roots and influences. As self-identified language teacher educators and researchers housed in colleges and departments of education focused on preparing teachers of PK-12 learners, we constantly draw on the research and policy from two disciplinary strands, education and applied linguistics (the major field of study underpinning ELT). Thinking about dual strands and investigating origins, we wondered if, in fact, we had accidentally begun a professional genealogy. Before conducting the literature search for this chapter, we assumed we would find a robust body of scholarship from the major ELT publication outlets that drew on general teacher education research and policy, especially given the dramatic increase of English in schools and schooling across the globe (Graddol 2006) and the impact of migration patterns on school demographics in English-dominant countries (Batalova and McHugh 2010; Costley and Leung 2014; Oliver et al. 2017).

However, although it seemed natural for us to connect the two strands, we learned there is a dearth of scholarship that brings together methodological approaches and key findings across applied linguistics and teacher education to inform research, policy, and practice in ELT. We found ourselves part of a smaller teacher education community (or gene pool) than we anticipated. We became inspired by the image of a double helix, the structural model of a DNA molecule consisting of two parallel strands, which are only connected through interactions of base pairs. Perhaps the "professional DNA" of some scholars working in ELT is composed of the two

strands, education and applied linguistics, and the activities of scholarship within S-STEP are base pairs that can cause the interactions (see Fig. 1). However, we also found that these two strands often operated independently. This was evident to us in much of the literature that has methodological affinity with S-STEP but lacks cross-conversations between the two disciplinary homes (education and applied linguistics). In fact, it was these studies that tended to lack the methodological and analytical rigor of those explicitly identified as using self-study methodology.

Keeping the metaphor of the double helix in mind, here we elaborate upon the applied linguistics strand of our model. The purpose of this section is to help readers unfamiliar with ELT better understand its origin, development, and myriad manifestations across contexts. We also aim for our description of the two strands to help frame the findings from our literature review.

The activity of English language teaching and learning has a documented history over 500 years old, including the prominent example of materials development and instruction designed for the influx of Protestant refugees to England in the late sixteenth century (Howatt and Widdowson 2004). However, it has only been in the last 60 years, with the development of two major organizations, Teaching English to Speakers of Other Languages (TESOL), based in the USA, and the International Association of Teaching English as a Foreign Language (IATEFL), based in the UK, that ELT as a profession has been formalized (Canagarajah 2016). As Hall (2016) notes, the profession encompasses a range of positions, from

Fig. 1 The disciplinary roots of ELT
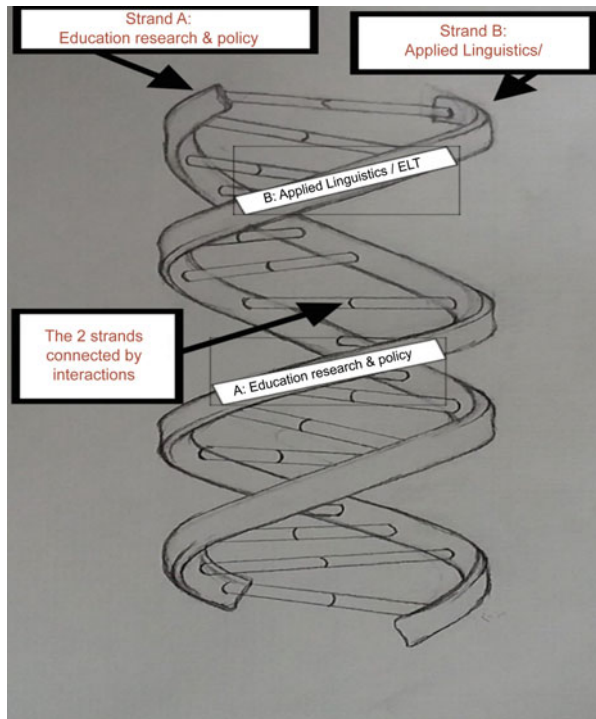
classroom teachers, curriculum developers, and administrators to trainers and assessors, serving learners across the life span, and these actors populate a variety of geographical and institutional contexts and settings. An illustrative but not exhaustive list of examples includes a public high school in St. Paul, Minnesota, serving recently arrived Somali refugees; a private bilingual primary school in Bogotá, Colombia; a publishing house in the UK specializing in ELT textbooks; an adult English migrant program in Sydney, Australia; a university-based intensive English language program in Vancouver, Canada; an online TESOL certificate program; an evening Business English class in a language school in Osaka, Japan; and a nonprofit testing company that produces standardized language exams. This range of contexts also reflects the disparities among the actors in terms of purposes of ELT activity: "as 'business' or 'industry,' as 'education' or as a 'service'" (Hall 2016, p. 2). Consequently, naming the purpose and context of the ELT activity indicates disciplinary influences, level of required formal training and/or credential, and the research (academic or product-oriented) that may define and evaluate the activity. Teaching in PK-12 public schools typically entails some type of official licensure or certification granted at a state (e.g., in the USA) or national office of education (e.g., in the UK), and traditionally the training is housed in schools or departments of education at the university level. However, qualifications to teach English as an additional language in adult education programs, in language schools, and at the university level vary greatly. Further, these requirements may not necessarily include any type of credential and, if required, not one that is obtained through an office or department of education. For example, teaching in a university-based intensive English program (IEP) usually requires a graduate degree in applied linguistics or English but not an education credential. IEPs are typically noncredit-bearing programs of study consisting of 18–20 h of instruction per week. IEPs are located in universities in English dominant and non-dominant countries. Given that those degree programs are typically housed in colleges or departments of English, applied linguistics, or rhetoric, the faculty identify as experts in their disciplinary areas (e.g., phonetics, pragmatics, discourse analysis) and not as teacher educators. Furthermore, it is unusual for applied linguistics students to take courses typically required in an education degree program (e.g., child and human development or learning theories). Thus, coursework in education tends not to inform applied linguistics programs that are preparing language teachers for non PK-12 settings.

A key factor in understanding the existence of the double strands of the helix seems to be that the formalizing of ELT as a professional activity with professional organizations that created peer-reviewed research journals (i.e., TESOL and IATEFL) *pre-dated* national legislation requiring K-12 public schools to attend to the specific needs of non-English-speaking children, thus reifying the individual development of the two strands of our helix. Here we highlight key developments in the USA that shed light on how national education policy has affected the education strand of ELT.

Although linguistic minorities had been attending public schools in the USA for more than a century before the Bilingual Education Act (BEA) was passed in 1968, there were no federal policies or guidelines on how to best serve these children

(Wright 2005). But even the BEA failed to set specific parameters or expectations for schools regarding instructional programs and practices (Sharkey 2009). Given that the BEA was passed against the backdrop of the Civil Rights Movement, it is not surprising that the main group of advocates for these children were those professional educators and scholars – largely from the Latinx communities – who supported bilingualism and viewed students' existing access to English-medium curriculum and schooling as inadequate. In 1975, the US-based organization called the National Association of Bilingual Education (NABE) was established and launched the peer-reviewed *Bilingual Research Journal*. Unlike TESOL or IATEFL, NABE was created to focus primarily on K-12 education and with a mission "to advocate for educational equity and excellence for bilingual/multilingual students" (NABE 2017). It is beyond the scope of this chapter to delve deeper into the relationship – at times contentious, more recently collaborative – between TESOL and NABE, but in situations where English is half of the bilingual program, ELT is an activity that occurs within bilingual K-12 education.

After 1968, the next ground-shaking federal legislation that affected K-12 English learners in the USA was the passage of the No Child Left Behind (NCLB) Act of 2001, which required public schools to include these students' performance in their annual reporting (Wright 2005). Although the BEA of 1968 stated that language minority students should be taught grade-level content and have access to the mainstream curriculum, without naming specific recommended practices or having sanctions "with teeth," there was little pressure for schools to better serve these learners. As a result of NCLB, and then of the widespread adoption of the US Common Core State Standards in 2009, more mainstream teacher education programs began addressing linguistic diversity issues in their programs, and an emerging strand of scholarship focused on defining and developing the academic literacies that language learners needed to succeed in schools (Bunch et al. 2014; Kibler et al. 2014; Valdés 2004). This standardization and accountability was not restricted to the USA; K-12-focused ELT scholars from Australia and the UK also reported the impact of mainstream curriculum reforms on ELLs and on the preparation of teachers (Hammond 2014; Menken et al. 2014). One could argue that it was the accountability and standardization movement that created the robust education strand within the ELT scholarship. Before these pressures, there was little motivation for mainstream educators to draw on the applied linguistics research.

We hope that this brief overview provides some insight into the development of the complex field of ELT and helps illuminate two of the major strands of scholarship, practices, and policies that have shaped this discipline, as well as the professional identities of ELT educators.

Literature Review

In this section of the chapter, we share the methods we used to search the ELT literature from applied linguistics and education that utilized self-study methodology, or that shared at least some of LaBoskey's five intentions of self-study, despite

not identifying as a self-study. We then describe the criteria we applied to narrow our initial pool of results. Finally, we thematically group the articles we identified and describe their focus and contributions to the literature.

Finding the Sources

We began our review process by identifying peer-reviewed journals in the two previously described areas of scholarship that we identify as aligned with the historical development of ELT: applied linguistics and education (for a complete listing of journals searched, see Table 1 in the appendix). We identified journals in these two areas by consulting SciMago for the top journals in Language and Linguistics (http://www.scimagojr.com/journalrank.php?category=1203) and in Teacher Education (http://www.scimagojr.com/journalrank.php?area=3300&category=3304). We also identified journals to include in the search based upon their aims and scope, their affiliation with relevant professional associations in applied linguistics and education, our own professional knowledge, and through suggestions from colleagues.

Our search in applied linguistics journals spanned the time period from 1991 to 2017, because 1991 was the inaugural year for the biannual International Conference on Language Teacher Education. This conference is an important marker in the start of formalized conversations about ELT. In cases when a journal did not come into existence until later than 1991, or when online searching was not available prior to a particular year, we began with a later search date (noted in Table 1). Our search in education journals spanned from 1993 to 2017, with the reasoning that the Self-Study of Teacher Education Practices (S-STEP) special interest group (SIG) in the American Educational Research Association (AERA) was founded in 1993, and so conversations about self-study in teacher education journals were likely to have more focus and develop more momentum beginning in 1993.

We searched both sets of journals for terms we identified a priori that we thought would yield ELT work that drew upon self-study methodology, as well as scholarship that we identified as working from some of the same ontological and epistemological assumptions and intentions as self-study (see complete listing in Table 1). We searched the databases Academic Search Complete, Education Source, and ERIC, using each journal as the source name and each search term indicated in Table 1. In instances when the journals we identified a priori were not represented in these databases, we searched articles on each journal's webpage for the search terms listed in Table 1.

Based upon our a priori search terms and sources, this search yielded 73 peer-reviewed articles that fit the search criteria in applied linguistics and 265 that fit the search criteria in education. We also sent out inquiries on the AERA S-STEP and TESOL TEIS (teacher education interest section) listservs to solicit suggestions for self-studies in ELT from colleagues. These queries resulted in the identification of two additional peer-reviewed studies that we categorized as examples of self-study in ELT (noted with an asterisk in Table 3). After our search returned these results, we

did a close reading of each of the articles to identify those that were self-studies or shared intentions with self-study methodology, identifying a total of 30 peer-reviewed articles in ELT that used self-study methodology or shared some intentions with self-study methodology. To be included in our final pool, studies needed to address ELT from the lens of language teaching or language teacher education. Of the 30 studies, 3 from the applied linguistics literature identified the study as drawing upon self-study methodology, and 11 from the education literature did so. We identified 13 from the applied linguistics literature and 3 from the education literature as not using self-study methodology but sharing methodological affinity with S-STEP (see Tables 2 and 3 in the appendix for summaries of the resulting studies).

Processes for Identifying Themes in the Literature

After identifying the studies through our search criteria, we read each one multiple times. In our first reading, we identified whether the work was self-study, shared some characteristics with self-study, or was neither, categorizing each study in a filterable spreadsheet. In our second reading, we identified each study's major focus, theoretical framework, and whether the study was empirical or conceptual in nature. In a third reading, we created a table in which we identified each study's research questions, theoretical framing, data sources, analytic methods, findings, and implications, as well as making note of any features that were particularly striking about the study. Next we independently explored the studies for possible coding categories, asking ourselves what the literature told us about what it meant to be doing self-study (and related work) in ELT and what those scholars who were engaged in self-study in ELT valued and investigated. We each created a variety of visual arrays, including figures, quadrants, and tables as we sought to understand the focus, patterns, and relationships among the 30 studies our search yielded. We worked in iterative cycles of coding individually and then coming together to discuss possible codes and themes in the groupings of the studies and what story they had to tell about the state of self-study in ELT. As we describe below, through our iterative process, we identified two major themes in the extant self-study literature in ELT – *identity* and *locus of the work*. Consistent with all S-STEP projects, the studies here address the intersection of the self and one's practice (Guilfoyle 1995; Korthagen 1995). We further divided our themes into subcategories that emerged through our multiple cycles of coding, and in some cases some studies were coded as situated in multiple areas of inquiry that informed the ELT knowledge base in language teaching and teacher education. In light of our research questions for this literature review, in our findings we illuminate the existing research base in S-STEP scholarship in ELT and illustrate how the themes of identity and locus of the investigation in the studies reviewed add to the knowledge base in ELT and teacher education. We also identify important areas of investigation that are missing from the extant ELT literature that utilizes self-study (or related) methodology, as well as areas of inquiry in the extant ELT literature that self-study methodology could support.

Findings

Identity

It is not surprising that identity surfaced as a common thread in multiple studies in our review, given the inextricable ties between one's linguistic, cultural, transnational, and citizenship positionings and one's identity. Indeed, questions of identity have been explored in the ELT literature for some time (e.g., Kanno and Stuart 2011; McKay and Wong 1996; Norton 2000, 2013; Peirce 1995; Varghese et al. 2005). Until recently they have focused more heavily on language *learners'* experiences of language and identity and in the last decade or so have started to devote more attention to questions of language and identity for language *teachers*, with questions of language and identity for language *teacher educators* largely unexplored. Because identity is a critical dimension of the language(s) and linguistic communities and events in which one participates, it is likely that further use of self-study methodology to support inquiry in ELT would reveal key issues that distinguish the professional and social identities of ELT educators from those in other disciplinary areas. Such investigation would likely have implications for preparation and continued professional development of ELT teachers and teacher educators. Here we focus in particular on self-study and related work in ELT with respect to language teachers and language teacher educators. In the articles we reviewed, we found that studies focused on one's professional identity, one's social identity, or the intersection between the two.

Professional Identity

Because of the limited number of studies we were able to identify in each area, we cannot make general comments about the professional identities of ELT educators. However, here we can illustrate the *types* of professional identities, identity development, and shifts in identity that are emerging in the extant literature in ELT that uses self-study or a related methodology. Under professional identity, we coded the studies we reviewed as focusing on five dimensions:

1. The *development* of one's practice as a *language teacher*
2. The identity shifts involved in transitioning from *learner of English to teacher of English*
3. The lessons learned when the *language teacher becomes a language learner*
4. The developmental trajectory of transitioning from *language teacher to language teacher educator*
5. The empathy and insights gained when a *language teacher educator returns to the classroom to be a language teacher*

In the sections that follow, we discuss the studies that we coded as related to each of these categories.

Language teacher development We identified two studies as examining the development of the language teacher (Parsaiyan et al. 2016; Yang and Bautista

2008). Although not named "self-studies" as such, both of these studies engaged reflective means to explore their work as language teachers. Parsaiyan and colleagues drew upon transcription of classroom events, the first author's journal entries and observational notes, materials from class, and students' written work to explore how her practice changed over time. Identifying their work as self-inquiry, they explored Parsaiyan's transition from a passive to an active role in creating curriculum for her Persian university-level ELLs in Iran, developing English translations of classic Persian texts for her students to use. She did so because she was dissatisfied with the prepackaged curricula of the textbooks she had been using and felt this would offer more authentic and engaging opportunities for her students. In doing so, she explored her transformation from a "spectator" to a "composer" of curriculum and identified the value of studying one's own journey of professional growth.

While the article by Parsaiyan and colleagues explored the first author's *transformation* as a language teacher, the self-inquiry article by Yang and Bautista (2008) could be described as examining Yang's *development* as a language teacher, using what the authors called reflective and arts-based inquiry. The authors explored Yang's Korean English teacher identity through the analysis of a letter about her journey to becoming an English language teacher that she wrote to Bautista. Through Yang's exploration of a variety of art forms by various artists, the authors also explored Yang's "ongoing process of self-definition" (p. 301). The authors argued that letter-writing can serve as one way to examine layered EFL (English as a foreign language) teacher identity, noting that Yang's letter revealed a disjuncture between her commitment to critical pedagogy and the contextual demands of a heavily grammar-based transmission approach to teaching English. EFL is a term used for ELT contexts in which English is not an official language. Although there has been a move in recent years to adopt the term English as an international language (EIL), EFL is still in common use.

Together, these articles shed some light on the ways in which ELT teachers have explored their growth. Additional work in this area would provide further insights for the ELT field regarding the kinds of experiences that support teacher development and how the investigation of the self can help contribute to that development. Such work might also challenge language teacher educators to consider how teachers' articulation of their own development should inform teacher education curricula.

Language learner to language teacher Two studies examined the author's transition from language learner to language teacher (Solano-Campos 2014; Tsedendamba 2016). Solano-Campos used narrative analysis to explore her transition from a learner of English to a teacher of English. She traced her journey as a Costa Rican English teacher who was recruited to work as an ESOL (English for speakers of other languages) teacher in the USA. We explain Solano-Campos' study more fully in the next section of this chapter, entitled "Social Identity as Pedagogy."

Like Solano-Campos, Tsedendamba (2016) drew upon her challenges as an ELL to inform her narrative study. At the time of the study, she had become a university-level teacher of English in Australia, after first struggling with her English language proficiency as a Mongolian graduate student in Australia. Drawing upon her own experiences, she employed narrative inquiry to explore the use of language learning

strategies (LLS) with her Australian university-level Asian ELLs to discern whether her explicit teaching of LLS to learners was as effective for her students as she had found it to be for her own learning of English. Her findings indicated the importance of LLS for three of the four participants in the study who regularly used the strategies. She also noted that in her own experience, her social engagement in English with others was key to developing fluency, and she reminded readers that ELLs need to view and use "language as social practice" (p. 292) if they are to successfully develop their English language abilities.

These two studies illustrate that the inspiration to be an ELT teacher can arise from the challenges faced in being a language learner, including prejudice against "non-native sounding" pronunciation and difficulty with academic reading and writing in English. They also illustrate that the positionalities and obstacles experienced as both language learner and teacher shape the thinking, practice, and commitments in the work of ELT teachers. Further investigation could allow for better understanding of how language learners leverage their experiences in their work as ELT teachers and how they might be supported to develop their practice over time.

Language teacher to language learner While the previous two studies explored the ways in which one's experience as a language learner might inform their practices as a language teacher, there was one study we reviewed in which the author, a teacher of English in Japan, explored how she went about learning Japanese while there (Casanave 2012). Using diary study over the period of 8 years in which she was teaching in Japan, Casanave explored her informal approach (which she identified as "dabbling") to learning Japanese and the different factors that influenced her learning over time (including health, sleep quality, noise, weather, pollution). Using her personal experiences as a language learner, Casanave argued that there are many dimensions that affect one's language learning that cannot be identified through traditional studies of language learner motivation and investment. She called for more introspective and longitudinal studies regarding language learning to inform the ways in which we teach, research, and learn language. This limited work on insights gained by the ELT teacher through being a language learner is an area where further investigation is needed. Similar to the potential contributions of the "language learner to language teacher" professional identity category above, a deeper literature base in this area of professional identity in ELT could greatly inform the field regarding how language teachers' experiential dimensions of learning language can inform their language teaching practice. It may also serve to illuminate the situations and conditions that support language learning and directly impact practice in the field. Despite calls for more critical sociocultural approaches to "good language learners" (which would take up the role of the interaction between contexts and identities in second language acquisition, e.g., Norton and Toohey 2001), much of the literature in ELT on "successful" language learners has continued to focus on more cognitive dimensions (e.g., age, first language, intrinsic motivation). However, insight from firsthand experiences (from both this section on professional identity and the one above) that are both longitudinal and concurrent with one's EL teaching might support more nuanced understanding of affective and other features that impact language learning.

Language teacher to language teacher educator/scholar We identified one study that clearly explored the transition from language teacher to language teacher educator (Contreras 2000) and one that explored the transition from language teacher to applied linguistics scholar (Canagarajah 2012). In his autoethnography, which he also called an "ethnographic self-reconstruction," Canagarajah explored challenges he faced in becoming a scholar in applied linguistics moving from the early part of his career in Sri Lanka as a university EFL teacher to his work in the USA as a professor of applied linguistics. Canagarajah never identified himself as a teacher educator, seeming to claim more affiliation with applied linguistics. Like the Solano-Campos study, Canagarajah's story cannot be understood without taking into account the ways in which the politics of ELT (geography, colonialism, race) were critical to understanding his identity. Therefore, we also explore dimensions of this study in the next category on social identity. However, the fact that Canagarajah did not identify as a language teacher educator is worth noting. We suspect that this plays a role in the lack of S-STEP in ELT: scholars often identify with their subject area expertise rather than with education.

In his "self-storying" study, Contreras (2000) told two connected stories, one about Julia, a struggling preservice EFL teacher in Venezuela whom he supervised as a new teacher educator, and one about himself. He used these stories to illustrate how, due to his lack of experience and his own previous experiences of "support" as a teacher, he viewed his role as "transmitter of prescribed knowledge" and "monitor of expected competencies" (p. 25). In doing so, he identified how he failed to support Julia, who was representative of many of the teachers he supervised who were experiencing burnout. He asserted the power of storytelling as a way for teachers and teacher educators to unpack and share the "painful" and "risky" stories they often avoid sharing (p. 25), as a way to examine and shift teacher and teacher educator practice.

Like a number of studies in the wider self-study literature that have explored the transition from teacher to teacher educator (e.g., Bullock 2007, 2009; Bullock and Ritter 2011; Dinkelman et al. 2006; Ritter 2007, 2009; Williams and Ritter 2010), these studies also explored the challenges involved in learning to be a teacher educator and scholar in one's discipline. Both studies are among those from the applied linguistics literature which we identified as sharing some of the same intentions of self-study, because they focus on the authors' personal experiences as language teachers and growing into their roles as scholars and teacher educators. Unlike the scholarship on the transition from teacher to teacher educator in the larger body of self-study work, however, the authors do not detail their data collection and analysis procedures. Instead the authors tell their stories without explanation about the sources that informed these stories nor how they came to identify points of salience in them. These studies represent some of the work in ELT that could be supported by self-study design principles to make the methods transparent, thus adding to the field's understanding of the development of language teacher educators and establishing a strand of inquiry that could be more deeply explored within ELT through the use of particular methods and data sources. Indeed, more nuanced insights about the practices, experiences, and challenges of ELT scholars and teacher

educators would help the ELT field to establish a better understanding of the knowledge base in ELT teacher education, existing pedagogies of teacher education in ELT, and the kinds of supports that ELT teacher educators and scholars need to do their work well.

Language teacher educator to language teacher Less common in the broader body of self-study literature than the transition from teacher to teacher educator is a smaller collection of studies that explore the teacher educator's return, after some time as a teacher educator, to teach in classrooms of the kinds of learners for which they prepare teacher candidates (e.g., Loughran and Northfield 1996; Peercy 2015; Pinnegar 1995; Russell 1995, 1997, 2009; Scherff and Kaplan 2006). In general, this body of work is undertaken with the intent of informing the author's ongoing practice as a teacher educator. It often serves to build new understanding and empathy on the part of the teacher educator for the kinds of experiences teacher candidates have in schools, the kinds of support they need, the ways in which their knowledge develops from their experiences of teaching, and the ways in which practice and theory can be in a dialogic relationship. We identified three such studies from among those we reviewed (Bailey et al. 1998b; Peercy 2014; Spiteri 2010).

The study by Kathi Bailey and colleagues is part of a groundbreaking 1998 special issue of *TESOL Quarterly* (one of the premiere journals in applied linguistics related to ELT) on teacher education. In keeping with the lack of attention at the time to teacher education and teacher educators in the general education literature (e.g., Korthagen et al. 2005; Lanier and Little 1986), this was the first special issue in a major applied linguistics journal to focus entirely on teacher education. In their study, Bailey and her colleagues decided to engage in joint professional development activities when Bailey left her teacher educator role in the USA to teach university-level English in Hong Kong for 1 year. All three teacher educators were teaching university EFL in Hong Kong, with Bailey and Curtis co-teaching together. As a way to engage in professional development by collaboratively reflecting on their practice, they identified three modes of inquiry. Bailey decided to journal about her practice and share her journal entries, Bailey and Curtis videotaped their teaching and the three authors later viewed and debriefed on their videos, and Nunan constructed a teaching portfolio which they all reviewed and discussed. Though they called their project "a collaborative approach to reflective teaching" (p. 546) rather than self-study, they did note that their processes could "lead to powerful professional development, especially when the data are shared with trusted peers" (p. 554), thus illustrating some shared intentions with self-study methodology. Although the authors briefly illustrated the growth in their learning, the main focus of the piece was not their practice nor transformation; rather, the piece served as a "best practices" example in the special issue to make an argument for ongoing, sustained, and self-directed professional development opportunities for teachers and teacher educators.

In her self-study, Peercy (2014) explored her attempts to unite theory and practice in her work as a teacher educator in her elementary ESOL literacy methods course both before and after her return to teaching secondary language learners for 1 year. Upon her return to the teacher education classroom, newly reminded of the multiple

moment-to-moment demands of teaching secondary learners, she was determined to support teacher candidates by providing more opportunities to experiment with and reflect upon engaging in practice before they were on their own in classrooms. However, through qualitative analysis of data sources from her methods course (e.g., course syllabi; lesson plans and journals; memos and notes; texts; assignments; rubrics; and informal and formal evaluations from students), she found that she was not teaching in ways that aligned with the needs of the preservice and early career teachers of ELLs in her course. Specifically, she found that her teaching was characterized by more opportunities to engage in *discussions about* practice rather than critical opportunities to engage *in* practice. Peercy pointed to the importance of using self-study to identify and clearly articulate pedagogies of practice-based teacher education.

Spiteri (2010) also used self-study methodology to examine how her return to the secondary classroom could inform her work as a teacher educator, so as to better understand and support the teacher candidates in her methods courses. Working in Malta, Spiteri was particularly interested in the resistance her secondary teacher candidates demonstrated about using a specific method of instruction for language learners (called communicative language teaching, or CLT). CLT is an approach to language instruction that requires significant interaction between learners, many opportunities to listen to the target language of instruction (in this case, English), and to respond (often verbally) in the target language. Thus it involves significant time in class in extended pair and group work, engaging in authentic language use. Spiteri noted that other research on the Maltese context had identified the challenges of using CLT due to "practical concerns, such as the number of learners in each class, time and syllabus demands, and particularly classroom management" (p. 131). Though CLT was officially championed throughout Malta's state secondary school curriculum and in local teacher education programs, once in the secondary classroom Spiteri found that she, too, struggled to engage her secondary English learners in CLT pedagogy. In part, this was because using pair and group work clashed with the school norms and in part because the students in her class resisted pair and group work, were disruptive, and presented significant classroom management demands. Spiteri's firsthand experience with the challenges of engaging students in CLT led her to the understanding that it is critical for university teacher education programs to forge links with schools so that the pedagogy encouraged at the university and in the school are in better alignment.

The three studies in this category of professional identity illustrate the importance of firsthand reminders of the work ELT teachers and the ways in which they challenge teacher educators in ELT to question and responsively change their practice. Further investigation into the lessons of the classroom for teacher educators could explore what kinds of school-based experiences contribute to teacher educators' deeper understanding of the experiences of teacher candidates (e.g., influence of duration, setting, responsibilities), what common challenges teacher educators face in the PK-12 setting, how they shift their teacher education practice after their return to the university ELT classroom, and what changes have the kinds of impact on teacher candidate practice that the teacher educator is seeking.

Overall, the studies we reviewed that focused on professional identity drew heavily on narrative inquiry and reflective practice frameworks to examine questions of self. They also drew upon sociocultural theory to situate themselves within a larger sociohistorical context. The studies presented a variety of issues that ELT professionals face in enacting their practice and highlighted the importance of contextual factors in their work as language teachers, learners, and teacher educators. Of key importance across them were the challenges educators faced at some point of transition and the aim to elucidate the nuances of the challenge, so as to better understand their practice and identify solutions. These studies help illustrate the difficulties and opportunities that ELT professionals face in language teaching and learning, related to their positioning as competent speakers of the language, and in particular linguistic and sociocultural teaching contexts. However, the five dimensions of professional identity we identified lacked the robustness of having multiple example studies in each category, which would allow for deeper understanding. Additionally, we found it interesting that while the perennial topic of the theory-practice gap (e.g., Borg 2010; Canagarajah 2006) emphasizes theory as an assumed deficit of teachers, there are very few studies that lament the lack of exploration of practice (self-inquiry about one's teacher education or PK-12 practice) for teacher educators. Perhaps a gap needing attention is researchers' sometimes weak knowledge of authentic language teaching settings. Another interesting "double standard" was evident in the literature's extensive conversations about the lack of preparedness of teacher candidates for diverse learners, but very few studies address teacher educators' gaps in experience in preparing teachers for linguistically diverse learners (for an exception, see Gort and Glenn 2010, discussed below) or their lack of experience working directly with diverse learners (teacher candidates or PK-12) themselves. Further study into each of these dimensions of the professional identity of ELT professionals could begin to provide a stronger foundation for understanding the various transitions that ELT professionals experience and how their experiences, strengths, and needed supports might differ from – and share similarities with – their colleagues in other disciplinary areas.

Social Identity

The other dimension of identity we found in the literature is the vital role of social identity and the ways in which sociocultural and sociopolitical contexts interact with educators' gender, race, and language in shaping their work. Nine of the studies in our collection explicitly addressed the impact of the authors' social identities on their work. We explore these next.

Social identity as pedagogy A strong strand of research on language teacher identity has developed in the ELT scholarship in the last 15 years. Particularly fertile grounds have been the ways in which this area takes up the sociopolitical nature and critiques of ELT and its history as a tool of colonialization and ongoing global economic dominance (Pennycook 2017; Varghese et al. 2005). Here, identity is conceptualized as complex, multiple, contested, in flux, and contextually negotiated (Norton 2000; Varghese et al. 2005). In order to understand teachers and their work, this scholarship asserts, "we need to have a clearer sense of who they are: the

professional, cultural, political, and individual identities which they claim or which are assigned to them" (Varghese et al. 2005, p. 22). The studies in the previous section addressed the professional aspect of identity. The nine studies we have identified as highlighting social identity explored a variety of aspects within this realm, with authors explicitly naming and exploring how the intersecting factors of bi−/multilingualism, transnationalism, gender, race, and/or motherhood are integral to their professional identities and the inquiries they pursue.

We intentionally label this group of studies as *social identity as pedagogy*, informed by Morgan's (2004) concept "teacher identity as pedagogy." Highlighting the performative nature of teaching, Morgan drew on feminist, poststructural, and postmodern theories of identity to highlight the ways in which students project onto the instructor their preconceived notions of who their instructor is. Morgan shared examples of how he used his privileged identity as a White, heterosexual, native English-speaking male to challenge the gender stereotypes of his English learning students. As we began analyzing our subset of studies of social identity as pedagogy, another telling theme emerged: unlike the privileged aspects of Morgan's identity, the bi−/multilingual, transnational, racialized and/or gendered identities of the authors here were often positioned as deficits or weaknesses in one's ELT capabilities. Although a clear message across this collection is the ways in which those identities enrich and contribute to ELT endeavors and scholarship – even suggesting that English monolingualism warrants greater examination for its detrimental effects on learners – it is telling that social identity as pedagogy is a prevalent theme for the bi−/multilingual, transnational ELT professionals of color in our overall collection of 30 articles.

We have resisted placing the studies here into subcategories based on race, gender, and bi−/multilingualism, believing that an intersectional approach to identity (Block and Corona 2016; hooks 1981) allows for richer interpretation. Instead, we provide a brief summary of each study and highlight the aspects of their identities that were integral to the study. We attempted to order the summaries in a way that allowed connections and/or overlaps with named themes when appropriate.

Mercado (1996) was the earliest self-study we found in our literature review. A teacher educator in a graduate program preparing bilingual, ESL (English as a second language), special education, and mainstream teachers, she aptly illustrated the concept of social identity as pedagogy: "I know that my experiences and identity as a Puerto Rican are a major influence on my pedagogy and research" (p. 568). Mercado framed her multi-year inquiry as a "critical reflection on lived experiences" and shared how her childhood schooling experiences as a bilingual Latina in New York City public schools directly impacted her design and analysis of the learning experiences in her methods courses. Being marked as "'exotic' or 'different'" (p. 568) when she was a student because of tracking policies that separated emergent bilinguals like Mercado from English monolingual students meant that Mercado had to traverse and negotiate multiple worlds. As a result, she was highly attuned to noticing and experiencing differences and learned how to use this awareness to navigate across multiple aspects of her life: as a person, teacher, and scholar. In turn, Mercado created situations where her teacher education students experienced

differences – particularly across language, race, ethnicity, and level of knowledge/expertise – and she engaged with them in critical dialogues to co-construct meaning and pedagogical implications. In this way, she not only drew on her social identity but put her pre- and in-service teachers in positions where their social identities were named and explored. Examples included monolingual English speakers taking 30-minute Spanish lessons so that they could better empathize with English learners and analyzing work samples of high-performing Latinx and African American students that challenged deficit, remedial approaches to these students. True to the open, collaborative spirit of self-study (e.g., Samaras and Freese 2006), Mercado made clear that she was learning from her students as they shared their analyses of their experiences. Furthermore, this learning occurred on multiple levels: the new perspectives students brought to the shared classroom, the role of difference in dialogical activities, and a deeper understanding of her own practice.

Like Mercado (1996), Souto-Manning (2006) immediately named how her social identity was intertwined with her professional identity. She wrote as an immigrant Latina raising a bilingual son while working as a bilingual school teacher in the Southeastern USA. Labeling her study a critical narrative analysis, Souto-Manning drew on critical discourse analysis (CDA), conversational analysis (CA), and auto-ethnographic methods to critique the deficit discourses toward bilingualism that permeated the national and local contexts in which she lived and worked. The project was not named as such, but the rationale, methods, analysis, and implications share the intentions and design found in self-study. As an elementary teacher, Souto-Manning noted that she was often curious as to why immigrants in the USA seemed to be so quick to abandon their heritage languages. It was not until she experienced numerous derogatory comments toward raising her son bilingually that she understood the societal pressures "to conform to the linguistic norm of speaking English" (p. 573). For example, a monolingual colleague at her school warned that her son would "end up in special ed" (p. 561) if she insisted on speaking to him in Portuguese, her first language. Souto-Manning kept a reflective journal documenting her experiences, analyzing them through both micro and macro lenses afforded by CDA and CA. Keeping the personal, the professional, and the political in constant dialogue, Souto-Manning concluded that learning multiple languages is not as difficult as contesting the local norms shaped by deficit discourses.

The challenges of bilingual, immigrant parents were also integral to the collaborative self-study conducted by Kim et al. (2018). In this study, the researchers made their identities as Korean immigrant teacher educators for US early childhood settings central to their inquiry, investigating how the intersections of their identities as immigrant mothers had an impact on their work as early childhood teacher educators and vice versa. Through grounded theory analysis of their personal journals, notes from shared conference calls between the three researchers, email correspondence and text messages between the researchers, materials from their teaching, and materials from the early childhood programs their children attended, they found that their teacher educator, immigrant, bilingual, and parent identities were deeply entwined and led them to support the inclusion of linguistically and culturally diverse practices, both in their parenting and in their work as educators.

They shared moments of ambivalence in maintaining their children's heritage language because of the effects on how they interacted with their school peers and uncomfortable situations with monolingual preschool teachers who seemed uninterested in cultural and linguistic diversity. Despite the challenges, the authors found that the interactions among their multiple roles benefitted their students, because it further strengthened their commitment to preparing preservice teachers to educationally support linguistically and culturally diverse students in validating ways.

In both Kim et al. (2018) and Souto-Manning (2006), the authors' professional, advanced level of expertise in bilingualism and education research was doubted or dismissed by White, monolingual education professionals with less training. In the next study we report here, the authors attempted to use their trying life experiences as pedagogical resources. Ates et al. (2015) designed a collaborative narrative inquiry (drawing upon Barkhuizen and Hacker 2009) to examine their experiences as TESOL teacher educators from three very different cultural, racial, and linguistic backgrounds. Their stated purpose was to explore the implications of writing and sharing their own cultural narratives for how they prepared teachers to serve culturally and linguistically diverse students in US contexts. Ates wrote from the perspective of a teacher educator born in the USA but raised in Turkey. She returned to the USA to pursue advanced graduate studies and became a US-based TESOL teacher educator. Kim, born and raised in South Korea, came to the USA for her master's and doctoral degrees, and Grigsby was born and raised in the USA by her Japanese mother and American father. For the purposes of their study, the team focused on two cultural narratives written by Ates. The first examined her first ESL teaching job in the USA and her experience teaching English in the USA as a non-native English speaker (NNES). In the second narrative, she shared her deep dismay and hurt upon hearing her TESOL advisor tell her she would "never be hired as an ESL teacher in the US" (p. 305) because of her NNES identity. Later, when Ates was offered a teaching position near the US-Mexico border, the same professor belittled the position as one that few teachers would be willing to accept. The authors concluded that their shared inquiry not only reinforced their belief that pedagogies are always imbued with one's life stories, but these stories are co-constructed by interactions with and perceptions of others. Although Ates was positioned to feel inadequate as an English instructor, the authors suggest that sharing the narrative with other bi−/multilingual colleagues who view diversity as a resource was personally and professionally affirming. The next study we report suggests that how one shares cultural narratives warrants as much attention as the writing of those narratives.

Austin (2009), a teacher educator in a graduate program that prepares bilingual and ESL teachers, used her experiences as a biracial, multilingual teacher educator to identify numerous tensions caused by discourses that shape the teacher education curriculum and programs. Labeling her project a self-study narrative, Austin critiqued what she called the popular storytelling practice in teacher education where participants – students and faculty – are encouraged to share their experiences in the name of valuing teachers' voices. However, absent the awareness of how that

activity reflects a White, female, middle-class cultural practice, certain voices and stories are privileged over others. Austin, an African American/Okinawan woman who attended US Armed Forces schools, was socialized into a communication style that was in contrast to the "personalized story-telling that has become a part of the discourse of teacher education today" (p. 47). Austin argued that teachers and teacher educators whose lives do not fit the dominant norm have to learn new rules to gain participation and acceptance. She argued that well-meaning, White feminist practices with stated aims of egalitarian communities, left unexamined, can exclude voices of difference and marginalize the life stories of the multilingual, racially, and culturally diverse professionals needed in our schools and communities.

The autoethnographies of Canagarajah (2012) and Solano-Campos (2014) continue the theme of how one's professional identities are co-constructed and contested across varying landscapes. Here, both authors, Canagarajah in Sri Lanka and Solano-Campos in Costa Rica, were trained as English language teachers in their home countries before teaching and/or pursuing advanced graduate studies in the USA. As shared in the previous section on professional identity, they analyzed their journeys from language learners to language teachers and/or to ELT scholars. In theorizing their experiences, both drew on the history of ELT as tool of colonialization and the hierarchical positioning of countries based on their status as "center" (e.g., US, UK) or "periphery" (non-English-dominant) contexts (Braine 1999; Kachru 1985; Phillipson 1992). Canagarajah, a "periphery professional" (2012, p. 262) called his study an "ethnographic self-reconstruction" (p. 258) wherein he traced his development as an ongoing negotiation of contexts in which his knowledge and pedagogies were continually questioned. He argued that the experiences of non-native English teachers can serve as valuable critiques to the profession and thus are needed to advance the field.

Solano-Campos' (2014) autoethnography centers on her experiences being recruited to teach ESOL in the USA. Similar to Canagarajah's experience, she found her professional knowledge doubted and devalued. Instead of working as an ESOL teacher, she was assigned as a math tutor to help Spanish-speaking immigrant students access the mainstream curriculum. Drawing upon sources such as photographs, newspaper clippings, journal entries, blog entries, academic writing, and an online interview, she wove a story of how her identity shifted and changed from that of an EFL, "colorblind" (p. 422) teacher in Costa Rica, to someone who in US contexts was viewed as "Latina" and "brown" (p. 428). She used her story to illustrate the shifting identities of teachers of English and the need to "provide individuals with opportunities to become critically conscious of multiple identity options" (p. 436). Indeed, analysis of her own experiences made her more critically aware of her shifting identities and the ways in which she was positioned in particular contexts. She also located her story within the larger neoliberal discourses that normalize the commodification of education and extended this to the commodification of teachers as products that can be imported and exported.

Solano-Campos (2014) and Canagarajah (2012) are reminders that "Periphery teachers can find it difficult to teach in the center" (Braine 1999, p. 83), but the experiences, expertise, and critical insights of these professionals are vital

contributions to the ELT knowledge base. Indeed, the last two studies that we describe in this "social identity as pedagogy" category highlight the ways in which bi−/multilingual, immigrant, racially diverse teacher educators help better prepare preservice teachers for linguistically diverse classrooms and schools. In Smith et al. (2016), the lead author investigated how her identity as a Black, multilingual, immigrant teacher educator affected her practice in literacy education methods courses. Warrican and Kumi-Yeboah, the second and third authors, served as critical friends (Schuck and Russell 2005). Smith's students matched the larger teacher demographics in the USA: mostly female, White, and monolingual English-speaking. Smith designed and analyzed her inquiry using two key concepts: multicultural awareness (Nieto 2000; Pedersen 2000) and multilingual awareness, which she defined as the "ability to identify and modify accordingly the ways in which one reflects on language and its use (Herdina and Jessner 2002)" (p. 108). Data included her research journal, course evaluations, videos of her teaching practice and reflections on selected clips, and comments written to students. Among her findings, Smith identified times when she had unintentionally made stereotypical assumptions about her students (e.g., that an African American student would serve as a linguistic informant on African American Vernacular English) but also moments where her multicultural awareness facilitated communication with students in classes with a diverse student population. However, she also noted that she seemed to ignore the cultural identities of her White students, thereby unintentionally reinforcing Whiteness as a neutral monolith.

Gort and Glenn's (2010) self-study investigated the tensions and moments of disjuncture that arose in the process of revising Glenn's secondary English methods course to better support the needs of bilingual/bicultural learners. It was part of a larger faculty development initiative involving several faculty members across multiple subject areas (see Gort et al. 2011) at a research university in the Northeastern USA. The role of social identities as pedagogy is positioned differently in this study, but it is still a critical aspect of the findings and implications. In the eight other studies in this category, the authors name from the outset how their linguistic, cultural, racial, ethnic, transnational, and immigrant identities motivated their inquiries and how the various aspects of these identities shaped their professional development as they prepared teachers for diverse ELT learners and settings. Here, the initial rationale for their study was to help faculty better prepare prospective teachers for the increasing linguistic diversity in K-12 schools. Glenn is described as an experienced English educator and a White, monolingual English speaker with 6 years of secondary English teaching experience and 5 years teaching at the university. Her teacher preparation paid scant attention to linguistic diversity even though the program was located in an area with high populations of Spanish-speaking students in the public schools. At the time of the study, Gort was in her fifth year directing the graduate program in bilingual/bicultural education. In her capacity as leader of the faculty study group, she served as a mentor/colleague who selected and provided the professional and academic readings. As a child she immigrated to the USA from Cuba with her family and was a bilingual Spanish-English teacher before starting her doctoral studies. In this study, she

served as Glenn's critical friend, but one that brought an advanced level of expertise and experience in bilingualism (as learner, teacher, and researcher) to the collaboration. Part of the data collection and analysis involved Glenn creating and sharing narratives from her methods class with Gort, who would respond with questions meant to probe her colleague's thinking and decision-making processes. In the other studies in this category, one's linguistic identity is a common cause for feelings of professional inadequacy. These feelings of inadequacy held true here, but unlike the others, it was Glenn, the monolingual English professor, whose expertise is cast in doubt:

> [Glenn] found herself feeling embarrassed over her lack of knowledge revealed during the process of revised course implementation; these moments of disjuncture...called into question her identity as a professional. "I was a classroom teacher for years; I have made a career out of preparing new teachers. How is it possible that I don't know all that I don't know?"... "How can I admit that I don't know and still save face in front of my students and colleagues?" (p. 75)

Gort and Glenn's project illustrates the power of trusting, collaborative relationships in self-study, but we argue that there is an added layer here: Gort was able to draw upon her firsthand experiences as an immigrant and as a teacher of bilingual learners to support Glenn's development as a teacher educator. Gort's social identity as bilingual/bicultural Latina immigrant teacher and university researcher was thus integral to the pedagogical transformation that happened in Glenn's courses.

As the 17 studies described in this larger category of identity illustrate, the multiple, intersecting aspects of teacher educators' identities – professional and social – are a critical area of focus in the extant literature in ELT that provide an important starting point for understanding the experience, practices, dilemmas, and strengths of ELT professionals. Next we turn to the other main theme we identified in the studies we selected for review: the viewpoint or location from which those engaged in ELT scholarship are reflecting.

Locus of the Work

Because of the critical impact of the sociocultural contexts in which ELT professionals practice – both in shaping practice and the ways in which knowledge of context mediates EL teacher learning (Sharkey 2004) – the locus of their work also emerged as an important theme in the ELT self-study (and related) literature. By *locus of the work*, we mean the context that served as the focal point of inquiry for the study being undertaken. We identified four loci in and about which studies engaged:

1. Teacher education coursework
2. Practicum experiences
3. Other coaching and mentoring interactions
4. Collaborative interactions of language teacher educators

As in other areas in our chapter, some studies were coded in multiple ways, which we describe in more detail in each section below.

Teacher Education Coursework

In those studies that examined the impact of teacher education coursework, we identified a further distinction as to whether they focused on preparing those teachers who were specializing in ELT or were preparing teachers who have sometimes been identified as "de facto" language teachers (e.g., Sharkey 2018) or as "mainstream" teachers. The label "mainstream" is often used in US contexts to refer to those grade-level or content-area teachers who do not have a specific role or caseload in serving ELLs and may not have specialized background in teaching ELLs. While they may often teach ELLs as part of the population of their classrooms, mainstream teachers may not have any preparation to do so. Because of the growing population of ELLs worldwide and increasing emphasis on inclusion of ELLs in classrooms with English-dominant students (e.g., Peercy and Martin-Beltrán 2012; Platt et al. 2003; Reeves 2006), many teachers are called upon to instruct ELLs in their classrooms, regardless of whether they are prepared to utilize the kinds of pedagogies needed to support ELLs' simultaneous learning of content and language, provide the specialized supports needed for making academic language comprehensible, and draw upon the culturally sustaining pedagogies that are important for marshaling the linguistic and cultural resources of ELLs and their families (e.g., López 2016; Peercy and Martin-Beltrán 2012). Given the difference in what working with these different teacher populations can mean in terms of teachers' previous experiences with and their attitudes toward fostering and engaging linguistic and cultural diversity as resources (e.g., de Jong and Harper 2005; Harper and de Jong 2004; Reeves 2006, 2009), we found it helpful to code studies in this section in a way that allowed us to distinguish between teacher education coursework intended for mainstream teachers and coursework intended for ELT teachers. In the remaining thematic groupings in this section (Practicum, Coaching/mentoring, Collaborative groups of LTEs), all studies occurred in settings focused specifically on preparing ELT teachers, and thus we did not code for ELT and mainstream teachers in those subsections. This does suggest that further investigation in these three areas regarding the preparation of mainstream teachers to work with ELLs could provide fruitful insights for supporting all teachers to teach ELLs.

For ELT Four studies in our review could be identified as examining dimensions of coursework for ELT teachers (Baurain 2010; Belz and Müller-Hartmann 2003; Mercado 1996; Peercy and Troyan 2017). In Mercado's (1996) self-study, the author explored the ongoing changes she made to a bilingual reading methods course in which bilingual, ELT, special education, and mainstream teachers enrolled. Because Mercado's own linguistic and cultural identity were important in shaping her practice, we also coded her study under social identity, described above. Here we briefly describe the study from its position as one which contributes to the extant self-study literature related to ELT instruction. Mercado discussed her attempts to engage student teachers in experiencing the same kinds of pedagogy they were urged to use with language learners, including portfolio assessment and thematic

instruction. They then used their shared experiences as learners through assignments such as creating logs of their class sessions to identify "significant and worthwhile practice" (p. 579) for use with students. It was Mercado's intent that through experiencing the pedagogy as learners themselves, the students would internalize the practices used, critically reflect on what they experienced, generate questions, and identify ways to change their practice. She also noted that she aimed to facilitate teacher learning through supporting their "learning by doing rather than by 'being told'" (p. 576), which aligns with self-study scholarship which asserts that teachers need to experience teaching in order to understand what they still need to know and the questions they want to ask (e.g., Korthagen 2011; Korthagen et al. 2001; Korthagen et al. 2006; Russell 1998, 1999). It also aligns with the oft-repeated axiom from self-study scholarship that "teaching is not telling, and learning is not listening" (e.g., Berry 2007; Bullock 2009; Loughran and Russell 2007). We see in Mercado's study some of the earliest attempts of ELT scholarship to utilize self-study as a way to understand and develop one's pedagogy as an ELT teacher educator and that her own identity and school experiences as a bilingual learner and teacher had a significant influence on her pedagogy as a teacher educator.

Belz and Müller-Hartmann (2003) used a "self-reflective case study" to explore their development as teacher learners. They examined their learning *of* tele-collaboration *through* telecollaboration to create a course that incorporated intercultural telecollaborative opportunities (e.g., synchronous chatting, email) between their US undergraduate students learning German (Belz) and German elementary and secondary teacher candidates learning to teach English to K-12 German students (Müller-Hartmann). Analyzing 135 email exchanges between the authors over the period of 9 months, they wrote and analyzed metacommentaries on their email exchanges. Identifying their collaborative work as an example of an electronically mediated intercultural teaching and learning partnership, they asserted that the adjustments they made along the way in response to the socio-institutional affordances and constraints of their teaching contexts represented their intercultural competence. Certainly, given the growth in electronically mediated communication in the time since their study, self-study has seen an explosion in the possibilities for collaborative self-studies between distant critical friends (e.g., Bullock and Ritter 2011; Fletcher and Bullock 2015; Peercy and Troyan 2017; Ragoonaden and Bullock 2014), as well as raising many questions about how teaching online courses impacts the work of the teacher educator and the learning of teacher candidates (e.g., Fletcher and Bullock 2015; Peercy et al. 2016; Selwyn 2011; Silverman and Clay 2010; Thornton 2013; Tschida and Sevier 2013). Such questions will increase as our technological capacity expands and the opportunities and challenges for using technology for teacher, student, and teacher educator learning and development develop in tandem.

Baurain (2010) utilized diary study to examine his teaching of a postgraduate course called *Literature in Language Teaching* to practicing teachers of English in Vietnam. Interested in engaging the teachers in his course as equals, reflecting on his interactions with the teachers in the course, and improving future versions of the course, Baurain kept a diary about his teaching practice for 8 months. He also drew

upon two questionnaires he administered to the students and student work in the form of portfolios and final papers. In exploring data from his diary in conjunction with other data sources, Baurain found that what teachers wanted most from the course was not to learn how to teach literature, but rather they sought general improvement in their teaching skills. These findings had an impact on his design of the course when he taught it a second time, and he incorporated more opportunities to study, discuss, and engage in pedagogy. Baurain noted that study of his practice in this way allowed him to be more cognizant of and responsive to the cultural context in which he was teaching.

The 2017 collaborative self-study by Peercy and Troyan (also discussed below in the section about collaborative groups of language teacher educators) explored the challenges Peercy experienced in developing a core practices approach for preparing teachers of ELLs, with Troyan as a critical friend. Though the scholarship in core practices has established a strong theoretical foundation (e.g., Ball and Forzani 2009; Grossman et al. 2009; McDonald et al. 2013), there is still relatively little literature that describes how to enact the use of a core practices framework in teacher education courses. Through their work together, the authors demonstrate that Peercy's understanding of how to approach instruction in her elementary literacy methods course for teachers of ELLs was part of a cycle of teacher educator learning that has not been well-investigated. Moving from existing conceptual knowledge to reflection allowed her to refine her conceptual understanding of how to enact core practices approaches with the teachers in her course and then try her pedagogical approach anew. The authors argued that there is much more to be investigated and understood regarding how teacher educators learn to engage teachers in practice-based pedagogies, particularly as many methods courses and teacher education programs take up this approach.

These studies begin to provide much-needed insight into the professional dilemmas that teacher educators in ELT settings are facing. While they highlight many of the same foci that are present in the broader self-study literature related to examining the (mis)match between actions and intentions (e.g., Vanassche and Kelchtermans 2015) and the questioning of one's pedagogical decision-making, such work remains rare in ELT scholarship. As Golombek (2015) noted:

> Recently, teacher educators in language teacher education have ... called for teacher educators to conduct self-inquiry more actively and visibly in order to examine the effect of their instructional practices and dialogic interactions on the teachers with whom they work. (p. 470)

Thus, these nascent contributions to illuminating the pedagogies involved in teacher preparation for ELT represent an important foundation for further investigation into the pedagogy in this field. Furthermore, the way in which such work might be distinct for specialists in ELT as compared to the preparation of mainstream teachers – who also teach ELLs but frequently have had less exposure to cultural and linguistic diversity – is another important question for this field. Below we identify

the studies that help to inform the field about the knowledge base related to mainstream teachers of ELLs.

For mainstream teachers Overall, five studies in our review examined dimensions of coursework for mainstream teachers of ELLs. All five identified themselves as self-studies. Two of the studies, which we focus on here, explored a variety of questions about instruction of mainstream teachers who were being prepared to work with ELLs (Galguera 2011; Wade et al. 2008). Three examined the social identities of the author(s), and they were thus explored from that lens in one of the earlier sections (Gort and Glenn 2010; Kim et al. 2018; Smith et al. 2016).

Wade et al.'s (2008) self-study explored the ways in which Wade's class of White, secondary prospective teachers engaged in online peer-led dialogues about a case study featuring ELLs. The researchers used discourse analysis of the online interactions to examine the teachers' discussions of the ESL case. It was Wade's intent that the cases would provide a context in which participants would incorporate learning from her course and other teacher education courses that were intended to support them in embracing diversity as an asset. The teachers were also expected to draw on critical reflective problem-solving skills that Wade had taught as a way to engage with the cases and identify pedagogical issues and solutions. The self-study dimension of the investigation involved audiotaped conversations between Wade and Thompson, who served as a critical friend, and examined Wade's instructional purposes and the kinds of interactions she found students were having in their discussion of the cases. The authors found some evidence of reflective problem-solving among the participants, but little of it was critical, and in some cases it demonstrated deficit thinking. The authors suggested that prospective teachers need a significant amount of support from teacher education programs to challenge deficit views and that without specific attention to integrating content from multicultural and other courses into practice, they often do not know how to implement social justice perspectives in their work as teachers. The authors concluded that teacher educators must take responsibility for engaging in pedagogy that shares responsibility for social change and does not locate it all in the teacher candidates.

Noting the dearth of scholarship that provides specifics for a shared pedagogy for preservice teacher preparation, Galguera used his self-study as an attempt to contribute to a developing understanding of what a pedagogy of teacher education for supporting ELL students' academic language development might look like. Drawing on Shulman's (1987) construct of pedagogical content knowledge, Galguera explored his approach to supporting the predominantly White, female, English-dominant preservice teachers in two sections of his methods course in their development of what he called "pedagogical language knowledge" through pedagogies intended to foster their critical language awareness. Specifically, he analyzed his teacher candidates' developing critical language awareness based upon their performance on two tasks, an extended anticipation guide in Spanish and an oral language development jigsaw in English. Drawing upon the participants' written reflections on their experiences with the two tasks and follow-up interviews with six focal teachers, he found that the teachers in his courses appreciated both exercises as a way to bring together practice and theory related to language development and teaching.

He also found that teachers' experiences with the anticipation guide in Spanish gave them empathy for what ELLs experience in class when attempting to accomplish academic tasks in a language that they do not yet know well.

Clearly, these studies situated in coursework settings for mainstream teachers demonstrate that teacher educators and teacher education programs in the USA are grappling with how to prepare those teachers without specialized knowledge in teaching linguistically and culturally diverse learners to do this important work. As the population of the world continues to diversify, this question is one that will challenge educators in many settings. Self-study of practice is an important way to illuminate both the difficulties and the solutions that educators experience and identify as the field develops further.

Practicum

Given the many critiques that arise in teacher preparation related to perceived disconnects between teachers' experiences in field placements and what they are taught in their university programs (e.g., Anderson and Herr 1999; Korthagen 2010; Korthagen et al. 2006), practicum courses are often expected to provide panaceas and are also frequently the site of thorny questions regarding how to shift the pedagogy of teacher education in ways that bridge the "theory-practice divide." The three studies in this section (Baecher and McCormack 2015; Daniel 2015; Golombek 2015) examined the work of teacher educators in the context of ELT teacher preparation in practicum settings from a variety of angles. In her self-study, Daniel (2015) presented the development of her pedagogy of empathetic, critical integration (ECI) of multiple perspectives. Overtly acknowledging that there can be mismatched expectations and values between teacher education classrooms and mentor teacher classrooms, Daniel explored how to support the US K-12 ESOL teacher candidates with whom she worked to become culturally responsive practitioners. One way she aimed to do so was by supporting their ability to appreciate (often differing) university- and school-based perspectives about teaching as they engaged in their field placements. Drawing upon data from her syllabus, lesson plans, lesson materials (e.g., PowerPoints), as well as reflective memos and course evaluations, Daniel found that developing her pedagogy of ECIs helped to assuage the theory-practice gap that teacher candidates experienced. She concluded by emphasizing the importance of teacher educators being more responsive to the demanding balancing act teacher candidates experience and helping teacher candidates identify ways to know and be more responsive to their ELL students through culturally responsive pedagogy.

In a study that shared intentions with self-study, Baecher and McCormack (2015) used conversation analysis to examine how post-observation conferences (POCs) between Baecher (in her role as university supervisor) and two US PK-12 ESOL teachers enrolled in Baecher's TESOL master's program differed when only Baecher had observed the lesson (in person) versus when the lesson was videotaped and both the supervisor and preservice teacher viewed the videotape prior to debriefing. Drawing upon one in-person and one videotaped observation per teacher and the related POCs, the authors found that the use of video significantly changed the

dynamic of the supervisor-preservice teacher relationship in POCs, making them more democratic in terms of both quantity and quality of supervisor and teacher participation. They suggested that incorporating regular use of video in lesson observations transforms the supervision experience because it allows teachers to observe and evaluate their own performance. They also noted that university supervisors need training in conducting POCs and that one mode of professional development for supervisors could include recording and listening to their POC sessions so that they can better understand the nature of their interactions in POC sessions. Given the interest from self-study scholars in the ways in which teachers are mentored in the field (e.g., Crasborn et al. 2011; Fayne 2007; Korthagen et al. 2013), both Daniel's and Baecher and McCormack's studies offer timely suggestions for how teacher educators can examine and transform their practice to connect fieldwork and teacher education experiences in ways that may support teacher candidate growth.

Another article that shared many of self-study's intentions was Golombek's (2015) "self-inquiry." In this study, she also delved into questions about shifting her practice in ways that would be more responsive to teacher candidates who were in their field placements. She examined the "emotional dissonance" (p. 471) she experienced in her interactions with Rose, a teaching intern whose journal responses annoyed her because Golombek felt they were not very reflective nor honest. Golombek noted the tension she felt, knowing she should not be annoyed but instead should use the responses to leverage her support of Rose. Golombek found that exploration of her response to Rose's journals changed her practical activity as a teacher educator, encouraging her to be more explicit with interns about journal writing and to question the ways in which she supported them. Golombek argued that it is important to make the narratives of teacher educators' self-inquiry public, so that this local knowledge can be used by other teacher educators as a way to reframe and recontextualize their own practice. Interestingly, Golombek's study connects to our double-helix metaphor and points to the critical contribution S-STEP could make to the scholarship of teacher education within the applied linguistics strand of ELT. Her call for making self-inquiry public is one that has been foundational to self-study methodology since its inception (e.g., Korthagen and Lunenberg 2004; Samaras and Freese 2006) and is indeed a shift that would advance scholarship and pedagogy in ELT.

All of the studies in this section point to the challenging terrain in which ELT teacher educators find themselves when trying to help teachers negotiate the worlds in which they are taught and those in which they teach and to bring them into conversation with one another. Teacher educators identify the challenges of doing so and some of the pedagogies which they have begun to use to support their work. Further study into the work of ELT teacher educators in practicum settings would provide important insights regarding the current practices of teacher educators who aim to bring together practice and theory, the challenges in doing such work, and the kinds of questions, data sources, and methodological stances that need further development for exploring persistent questions about supporting ELT teacher candidates in bringing together experiential and propositional knowledge.

Coaching/Mentoring

We also identified four studies that in many ways were related to the locus of the practicum but also involved teacher educators working with already practicing teachers as they engaged in additional shared professional development (Artigliere and Baecher 2016; Capitelli 2015; Miller 2003; Tidwell et al. 2011). Three of these studies identified themselves as using self-study methodology (Artigliere and Baecher 2016; Capitelli 2015; Tidwell et al. 2011), while Miller identified her work as drawing upon Exploratory Practice (e.g., Allwright 2005), a practitioner research framework from the ELT literature that was developed to draw teachers more directly into investigations of their practice.

In her self-study, Capitelli (2015) explored feeling overly authoritative in her role facilitating a teacher inquiry group. Remembering the critical role of a teacher inquiry group in which she participated in her early years as a Spanish bilingual elementary school teacher and now working as a teacher educator, she developed an inquiry group for teachers who had recently graduated from her teacher education program. Her participants, all US PK-12 teachers of ELLs in their first or second year teaching, at times demonstrated what she found to be misconceptions or problematic views regarding ELL students and ways to teach them. She described her dilemma of allowing space for inquiry while also directing teachers toward well-founded pedagogical understandings of how to work with ELLs and highlighted the challenge of supporting teacher inquiry in a non-authoritative way. By illuminating the challenges that teacher educators face particularly with supporting new practicing teachers, Capitelli pointed to issues to be considered for developing a pedagogy of teacher education during teacher induction and the early years of teaching.

Miller (2003) also examined how to balance questions of authority and support as she documented how she went about her work as a "fellow explorer" (p. 207) consulting with two Brazilian teachers of English regarding their practice. Wanting to avoid a knowledge transmission approach to her work as a consultant and to engage in more shared critical conversations, Miller aimed for the teachers and herself to examine their participation in and their reflections on the collaborative process itself. Her goal was that they would jointly explore how their collaboration impacted the practice of all three educators. Miller found that the use of Exploratory Practice, with its focus on developing research questions that are relevant to teachers' practice and reflection that encourages the integration of research and pedagogy (see also Allwright 2005), served as a useful frame for consulting with and fostering teacher learning. She also found that it supported her own reflection as consultant and teacher educator.

The collaborative self-study by Artigliere and Baecher (2016) explored Artigliere's work as a coach in three different kinds of dyads (as an instructional coach for colleagues in his building, as a supervisor of student teachers, and as a mentor teacher), examining how his different kinds of mentoring relationships impacted his work as a coach. Specifically, they explored how the feedback that Artigliere gave to colleagues differed depending on his coaching role, as well as what remained consistent in his approach to feedback. With Baecher as a critical

friend, the authors examined the various ways Artigliere's roles were designed to support novice ESOL teachers. The authors drew on the coaching journal that Artigliere kept to reflect on his work with each teacher, lesson materials, transcripts of debriefing conversations from three cycles of observation with each of the teachers, and transcripts of weekly audio-recorded conversations between Artigliere and Baecher. The authors found that Artigliere used different kinds of feedback depending on his role and that some of the challenges teachers were facing were beyond his own experiences and expertise. They concluded that the roles of supervisor, mentor teacher, and coach each are complex and require specialized knowledge. Teacher educators themselves need sufficient preparation and support to engage in these various roles.

The collaborative self-study by Tidwell et al. (2011) explored how self-study was used as a frame for teacher inquiry by teachers in an Iowa elementary school starting a dual language education program. Two teacher educators and researchers (Tidwell and Smith) worked together with first- and second-grade Spanish dual language immersion teachers (Estrada and Garza, respectively) and a bilingual teacher and director for the school's dual language program (Wymore) as the school began to develop its dual language program and professional learning opportunities for teachers. Initially, Tidwell and Smith were involved in developing and delivering a more traditional professional development (PD) model to the teachers in the school, in which they drew upon the research base in bilingual education, including curriculum integration, thematic planning, and cognitively demanding instructional practice, and conducted professional development sessions for the school faculty. Tidwell, Smith, and Wymore also encouraged teachers to engage in ongoing conversations about their practice. Teachers did so, meeting in grade-level teams to examine the effectiveness and usefulness of their practice. Based upon feedback from the teachers about how useful they found their collaborative conversations and a new statewide PD model that asked teachers to develop their own PD plans and goals, Tidwell and colleagues decided to shift their PD model to a more individualized professional learning approach. Using the interests of the teachers as the focus of professional change, the team decided to use self-study as a way to frame teachers' professional development plans. The authors found that teachers highly valued the opportunities to identify their own PD focus and that the frame of self-study enabled them to focus on specific issues and experience meaningful results. Significant also was that their own data became the focus of their PD, rather than decontextualized data from an outside "expert." This personalized focus allowed teachers to better understand their practice and identify areas for future exploration and development.

Because the importance of continued opportunities for teacher learning throughout their careers and the challenges of teacher induction are well-known, this area of investigation is crucial, and further self-study investigation in coaching and mentoring of practicing teachers engaged in work with ELLs can provide critical insights. An even deeper understanding of the kinds of challenges that teacher educators experience in fostering teacher development across their professional lifespans, as well as the pedagogies that have been developed for successfully doing so, is critical to support teacher growth and retention.

Collaborative Interactions of LTEs

While much of the teacher education literature in the last two decades has demonstrated that collaborative interactions of teachers can provide critically important sites for their learning (e.g., Grossman et al. 2001; Hawley and Valli 1999; Little 1987, 2002; Peercy et al. 2015a, b; Putnam and Borko 2000), much less studied are the professional learning opportunities that come from the collaborative engagement of teacher educators around questions of practice. In this final subcategory related to the locus of the work in the ELT research base, we identified four studies as related to the importance of collaborative groups for language teacher educators (Bailey et al. 1998a, b; Gort and Glenn 2010; Peercy and Troyan 2017).

An early example of teacher educator professional development through collaboration from the ELT literature came from the 1998 special issue of *TESOL Quarterly* that we described above. Like Kathi Bailey and colleagues, Francis Bailey and his colleagues did not identify their work as self-study. However, this piece focused on the opportunities for growth of ELT teacher educators who were teaching courses, supervising teachers, and in charge of administering ELT teacher education programs. This study clearly aligned with many of the intentions and the design (e.g., LaBoskey 2004) of self-study and even drew upon some of the early work from self-study scholarship (e.g., Kremer-Hayon and Zuzovsky 1995; Russell and Korthagen 1995) to highlight the then-recent shifts in the literature demonstrating teacher educators reflecting on their own practice and the still-common issue of teacher educators generally developing their pedagogy through trial and error (e.g., Goodwin et al. 2014). F. Bailey and colleagues (also known as the Language Teacher Educators Collaborative, or LTEC) aimed to "convey the power and value of a collaborative conversation among a small group of teacher educators who meet regularly to discuss practices" (1998a, p. 537). They illustrated the kinds of conversations in which they engaged and asserted that, over time, their collaborative conversations provided opportunities to build trusting relationships and question their pedagogy.

While K. Bailey and colleagues (1998b) focused on their pedagogy as language teachers (discussed above under professional identity), they, too, noted that their collaboration with trusted peers had an important impact on their perspectives as teacher educators. Drawing upon their experiences, they noted that sustained, ongoing, self-directed professional development is critical for both teachers and teacher educators.

The other two studies in this category, both self-studies, were also discussed above in other subsections (Gort and Glenn 2010; Peercy and Troyan 2017). In both studies, while the improvements of the authors' methods courses were focal to the study, it was also clear how important the collegial interactions of Gort and Troyan were as critical friends for Glenn and Peercy's examinations of their existing practice, course redesign, and eventual change in practice. We urge further research into and opportunities for teacher educators' collaborative investigation of their pedagogy as a way to deepen the ELT knowledge base, making more transparent the pedagogies of teacher education in ELT and the kinds of collaborative interactions that support their development.

Lessons Learned from the ELT Research Base

The ELT self-study research base shows great potential for further internationalizing the use and recognition of self-study methodology, as numerous studies in this chapter were undertaken in countries outside of the typical self-study "strongholds" (i.e., Canada, Australia, the USA, the Netherlands, and New Zealand), including Iran, Korea, Japan, Vietnam, Venezuela, Costa Rica, and Malta. The research base examined here further shows promise in efforts to help push forward the wider scholarship in self-study to diversify the language, racial identities, and other social identities of those utilizing self-study, in addition to the questions examined, as evidenced by the number of studies here that addressed questions of bi- and multilingualism, as well as transnationalism.

The identities of those undertaking self-study in ELT have ranged from language learner to language teacher to language teacher educator, with the liminal spaces in the transitions between these identities and the attempts to systematically explore one's own learning and practice revealing important growth and development. These studies revealed the complexity of the identities of ELT practitioner-scholars, as well as the empathy and insights gained through introspective analyses.

The studies that explored a particular setting for the work of teacher education and teacher educators illustrated a growing body of literature on coursework for both those teachers specializing in teaching ELLs and those "mainstream" teachers who teach ELLs alongside English-dominant students. In the work in practicum settings and on coaching or mentoring, thus far there has only been research conducted on courses related to teaching ESOL specialists. Given the growing number of ELLs worldwide, and the increasing need for teachers to have preparation in teaching ELLs, it is important to better understand the pedagogy of teacher education for preparing all teachers of ELLs in settings other than just methods courses – something a robust body of self-study literature could help to inform. This is tied to the work of collaborative groups for language teacher educators, for which there was evidence of only two studies (Bailey et al. 1998a; Peercy and Troyan 2017), though K. Bailey and colleagues (1998b) and Gort and Glenn (2010) did also illustrate teacher educators learning from colleagues through their collaboration. The development of teacher educators who prepare both ELT teachers and mainstream teachers to teach ELLs and their pedagogies of teacher education for doing so need much greater illumination (Peercy and Troyan 2017). For at least a decade, the teacher education literature has recognized gaps in the ways teacher education for teachers of ELLs occurs, noting that often mainstream teachers receive little to no preparation in this area (e.g., Lucas and Grinberg 2008; Lucas et al. 2008). Furthermore, teacher education faculty who specialize in ELT and their "content-area" colleagues often remain in their own silos, reifying teacher education programs that do not intertwine the study of language and content (e.g., Athanases and de Oliveira 2011; Lucas 2011). Gort and Glenn's self-study is representative of an area in need of much greater development in the literature: collaborative engagement in self-study by a teacher educator with expertise in preparing teachers of ELLs with a colleague who has content-area expertise. Greater numbers of self-studies that

explore the learning of and development of pedagogies by teacher educators who prepare "mainstream" teachers and those who prepare ELT teachers have the potential to inform a transformation of teacher education in ways that are responsive to ELLs' content and language needs *and* resources. Further opportunities for teacher educators to come together collaboratively, and to use collaborative self-study to illuminate their pedagogical questions, challenges, and solutions, will also help to inform the pedagogy of teacher education for preparing all teachers of ELLs.

Another area where many of these studies shine much-needed light is on the pedagogy of teacher education for preparing teachers of linguistically, culturally, and racially diverse learners, as well as the doubts and challenges these educators face in doing so in the absence of agreed-upon pedagogies for this work. For instance, Galguera (2011) illustrated two of the learning tasks he used to raise teachers' pedagogical language knowledge (an extended anticipation guide and an oral language development jigsaw activity); Wade et al. (2008) demonstrated the use of online discussion forums in which teacher candidates explored cases together; Belz and Müller-Hartmann's (2003) students engaged in synchronous chatting and emailing; Peercy and Troyan (2017) grappled with how to involve teacher candidates in the enactment and analysis of particular core practices for teaching language learners; Gort and Glenn (2010) detailed Glenn's incorporation of more bilingual/bicultural characters and authors in her English/language arts methods course; and Ates et al. (2015) explored the development and use of cultural narratives generated by English language learners to inspire the importance of culturally responsive teaching. Additional self-study work by teacher educators who are preparing teachers for work with ELLs would be of great value to the field to identify those practices that are part of a repertoire for ELT teacher preparation. Building upon those studies that detail pedagogical practices, studies that begin to link the pedagogy of ELT teacher preparation with teacher practice and teacher practice with ELL student outcomes would be of tremendous value to the field, as we are ever more called upon to understand the value and impact of teacher education.

Advancing Self-Study Research in ELT

A weakness we identified in many of the studies we reviewed – both studies that shared some affinity with self-study and some that identified as self-studies – was the need for more detailed reporting of data collection methods, data sources, and analytic processes used. If self-study is to gain a strong foothold in ELT and maintain the momentum it continues to gain in terms of being respected in the wider field, this work must adhere to the rigorous reporting of data collection and analysis procedures in which self-study research has a strong foundation. While there were some strong examples in the studies we reviewed, there were also those that did not provide enough (or any) detail about the methods used to convince us as readers of the validity and trustworthiness of the accounts. Such rigor is critical for advancing the field, enhancing self-study methodology as valuable work, and increasing the

possibility for others to understand the methods used and contribute in substantive ways to a particular line of inquiry.

We also found that a number of the studies in our pool did not, in our estimation, "move beyond the story" (Loughran 2010) of the individual educator, in order to connect the personally important findings from one's study to larger implications for the field and/or programmatic and philosophical coherence within and across the particular teacher education program of the author(s). Broader connections from individual findings to the larger field will help to establish a much-needed knowledge base for teacher education in ELT, responding to recent calls for "an empirical basis that justifies the practices of [ELT] teacher education" (Johnson 2015, p. 516). The expansion of this body of research could also contribute to stronger implications for practice.

If we consider LaBoskey's (2004) categories for research design in self-study, another criterion that was not met by several of these studies was that of interaction with others; many studies lacked critical colleagues or other voices to question and interrogate the findings, and some did not explain the roles of critical friends or other authors in the work. Self-study methodology affords opportunities for systematic and sustained investigation of the self in relation to other people and contexts through the use of a variety of research frameworks and the leveraging of a variety of data sources and analytic techniques. Therefore, we see much potential for the contributions that self-study methodology can make in galvanizing and serving as an organizing force for the "chains of inquiry" (Zeichner 2007) in ELT. We see particular promise for self-study methodology to support ELT research in investigating questions about the self that have risen up around investigations of identity, emotion, power, agency, citizenship, and the politics of migration.

We feel strongly that greater attention to rigor in ELT scholarship that shares methodological intentions with self-study and greater awareness of the potential of self-study as powerful methodology will help ELT scholarship to examine questions that are of key importance to advancing our field. Furthermore, our review illustrates that there would be power in raising cross-disciplinary awareness of the questions and findings from the two key disciplinary areas that underpin ELT, applied linguistics, and education. These hybrid conversations could inform the knowledge base in ELT by mobilizing inquiry about teacher educator pedagogy and identity that has thus far occurred in largely separate discourse communities.

For instance, as Golombek's (2015) study illustrates, language teacher educators unfamiliar with S-STEP but accepting of its premise of self-inquiry would benefit from a deeper understanding of the methodology. They would find a thriving research community accepting of their research goals and eager to support their development within S-STEP. As noted earlier in this chapter, a growing, vibrant strand of scholarship within ELT focuses on language teacher identity (LTI), as witnessed by several recent special topic issues in the leading ELT journals (e.g., Varghese et al. 2016; De Costa and Norton 2017). Editors of these volumes have called for greater attention to LTI within language teacher education programs, arguing for LTI as an analytical and pedagogical tool for understanding teacher development. However, they do not name language teacher *educator* identities as integral to this work. We wonder if by lacking an S-STEP perspective, LTI is in

danger of slipping into an objectification of language teachers. Interestingly, Brian Morgan, who coined the term "teacher identity as pedagogy" (2004), names language teacher education programs (that is, the curricula, assignments, and criteria for successful completion) and the professional organizations that create performance standards as identity-forming sites that warrant critical examination for their potential domesticating effects on teacher learners (Morgan 2016). However, he leaves unnamed how we might pursue such endeavors. We cannot help but see how S-STEP is integral to such work. Perhaps it is Morgan's (2016) call that links the two themes of our chapter – identity and locus of work – and addresses one of the primary purposes of our review: to illustrate to those unfamiliar with S-STEP how it can support particular areas of investigation in ELT.

Limitations in Our Approach

We recognize that there are trade-offs and limitations to the ways in which we chose to search the literature. By limiting our search to peer-reviewed journals, identified a priori, and using a priori search terms, we undoubtedly missed some studies. Certainly, our wide reading to write this chapter revealed a number of important books, book chapters, and conference proceedings that we did not include here. By limiting our search to the a priori journals and search terms, we also did not use ancestral searches (Atkinson et al. 2014) to identify additional worthy work. As with any review, it must be bounded somewhere, and we believe that the venues and terms we identified for the searches yielded a good picture of the state of the field. We also searched only English-medium academic journals. There are a number of applied linguistics journals that address ELT research but publish the studies in the language of the country of production. This limitation has implications for the call to further internationalize self-study.

Another limitation in our approach is present in the ways in which we chose to group and interpret the literature. While our current thematic groupings allowed us to see areas of contribution that the ELT literature has made in self-study (and related) research and to note the gaps in ELT self-study literature on professional and social identity and the loci of inquiry where the studies focused, our groupings also necessarily obscured other relationships and possible interpretations of the state of the field. At times there were studies in different thematic categories that had common threads, and examination across those studies in different groupings would likely also reveal strengths and opportunities in the research base.

Conclusion

Returning to our metaphor of the double helix, there is yet to be significant and meaningful interaction between the literature in applied linguistics and the scholarship in teacher education, which has limited the opportunities for S-STEP to have an impact in ELT scholarship. The common questions emerging across both fields about

pedagogy and identity in ELT contexts open up possibilities to bring more use of self-study methodology to ELT scholarship. Areas in much need of investigation in ELT include pedagogies of teacher education in ELT, questions of social and professional identities of teacher educators, and challenges in preparing mainstream teachers and teacher educators for an increasingly diverse world; all of these areas provide opportunities for those scholars committed to being "base pairs" to increase the impact of self-study in ELT inquiry. This means bringing increased awareness of self-study and its possibilities to scholarship in applied linguistics and enhancing the understanding of pedagogies related to linguistic, cultural, racial, and ethnic diversity in the self-study scholarship in ways that foster opportunities for self-study to inform a more inclusive, pluralistic, and mobile world.

Appendix

Table 1 Journals and search terms

Applied linguistics journals, 1991–2017		Education journals, 1993–2017	
Journals	Search terms	Journals	Search terms
TESOL Quarterly *TESOL Journal* *Modern Language Journal* *Language Teaching Research, 1998* *Linguistics and Education* *Language and Education* *Journal of Language, Identity and Education, 2002* *Critical Inquiry in Language Studies, 2004* *Research in the Teaching of English* *Bilingual Research Journal, 1992* *International Journal of Bilingual Education and Bilingualism, 1998* *Language Teaching*	Practitioner inquiry Self-study Self-inquiry Autoethno∗ Reflexive Reflective	*Studying Teacher Education, 2005* *Reflective Practice, 2000* *Action in Teacher Education* *Journal of Teacher Education* *Teaching and Teacher Education* *Professional Development in Education* *Teacher Education Quarterly* *Teachers and Teaching: Theory and Practice* *Educational Researcher* *American Educational Research Journal* *Review of Research in Education* *Review of Educational Research*	English (language) learn∗ and self-study English (language) learn∗ and inquiry English (language) learn∗ and refle∗ TESOL and self-study TESOL and inquiry TESOL and reflexive TESOL and reflective ELT (English language teaching) and self-study ELT and inquiry ELT and reflexive ELT and reflective Divers∗ and self-study Cultur∗ and self-study Bi/multil∗ and self-study Immigra∗ and self-study

Table 2 Results from our search for self-study in ELT in peer-reviewed applied linguistics journals

Applied linguistics journals, 1991–2017
Self-study in ELT
Daniel, S. M. (2015). Empathetic, critical integrations of multiple perspectives: A core practice for language teacher education? *TESOL Journal, 6*(1), 149–176
Gort, M., & Glenn, W. J. (2010). Navigating tensions in the process of change: An English educator's dilemma management in the revision and implementation of a diversity-infused methods course. *Research in the Teaching of English, 45*(1), 59–86
Mercado, C. I. (1996). Critical reflection on lived experience in a bilingual reading course: It's my turn to speak. *The Bilingual Research Journal, 20*(3–4), 567–601
ELT research that shares methodological affinity with self-study
Baecher, L., & McCormack, B. (2015). The impact of video review on supervisory conferencing. *Language and Education, 29*(2), 153–173
Bailey, F., Hawkins, M., Irujo, S., Larsen-Freeman, D., Rintell, E., & Willett, J. (1998). Practicing what we preach: Collaborative conversations for language teacher educators. *TESOL Quarterly, 32*(3), 536–545
Bailey, K. M., Curtis, A., & Nunan, D. (1998). Undeniable insights: The collaborative use of three professional development practices. *TESOL Quarterly, 32*(3), 546–556
Baurain, B. (2010). Course design and teacher development in Vietnam: A diary project. *TESOL Journal 1*(1), 159–175
Belz, J. A., & Müller–Hartmann, A. (2003). Teachers as intercultural learners: Negotiating German–American telecollaboration along the institutional fault line. *The Modern Language Journal, 87*(1), 71–89
Canagarajah, A. S. (2012). Teacher development in a global profession: An autoethnography. *TESOL Quarterly, 46*(2), 258–279
Casanave, C. P. (2012). Diary of a dabbler: Ecological influences on an EFL teacher's efforts to study Japanese informally. *TESOL Quarterly, 46*(4), 642–670
Contreras, E. (2000). Self-storying, self-understanding: Toward a narrative approach to EFL teacher education. *TESOL Journal, 9*(3), 24–27
Golombek, P. R. (2015). Redrawing the boundaries of language teacher cognition: Language teacher educators' emotion, cognition, and activity. *The Modern Language Journal, 99*(3), 470–484
Miller, I. K. (2003). Researching teacher-consultancy via exploratory practice. *Language Teaching Research 7*(2), 201–219
Parsaiyan, S. F., Ghahremani Ghajar, S. S., Salahimoghaddam, S., & Janahmadi, F. (2016). From spectator to composer: The roses and rocks in the life of a language teacher. *Language Teaching Research, 20*(2), 196–208
Solano-Campos, A. (2014). The making of an international educator: Transnationalism and nonnativeness in English teaching and learning. *TESOL Journal, 5*(3), 412–443
Souto-Manning, M. (2006). A critical look at bilingualism discourse in public schools: Autoethnographic reflections of a vulnerable observer. *Bilingual Research Journal, 30*(2), 559–577

Table 3 Results from our search for self-study in ELT in peer-reviewed education journals

Education journals, 1993–2017
Self-study in ELT
*Artigliere, M. & Baecher, L. (2016). Complexity in coaching: A self-study of roles and relationships. *International Journal of Evidence Based Coaching and Mentoring, 14*(2), 66–86
*Austin, T. (2009). Conflicting discourses in language teacher education: Reclaiming voice in the struggle. *Educational Foundations, 23*(3–4), 41–60
Capitelli, S. (2015). Dilemmas in facilitating a teacher inquiry group focused on English language learners: Is there a place for an authoritative voice? *Studying Teacher Education, 11*(3), 246–254
Galguera, T. (2011). Participant structures as professional learning tasks and the development of pedagogical language knowledge among preservice teachers. *Teacher Education Quarterly, 38*(1), 85–106
Kim, J., Wee, S. and Kim, K. (2018). Walking the roads as immigrant mothers and teacher educators: A collaborative self-study of three Korean immigrant early childhood educators. *Studying Teacher Education, 14*(1), 22–38
Peercy, M. M. (2014). Challenges in enacting core practices in language teacher education: A self-study. *Studying Teacher Education*, *10*(2), 146–162
Peercy, M. M., & Troyan, F. J. (2017). Making transparent the challenges of developing a practice-based pedagogy of teacher education. *Teacher and Teacher Education, 61*, 26–36
Smith, P., Warrican, S. and Kumi-Yeboah, A. (2016). Linguistic and cultural appropriations of an immigrant multilingual literacy teacher educator. *Studying Teacher Education, 12*(1), 88–112
Spiteri, D. (2010). Back to the classroom: Lessons learnt by a teacher educator. *Studying Teacher Education, 6*(2), 131–141
Tidwell, D. L., Wymore, L., Garza, A., Estrada, M., & Smith, H. (2011). Creating a professional learning community through self-study. *Studying Teacher Education, 7*(3), 315–330
Wade, S. E., Fauske, J. R., & Thompson, A. (2008). Prospective teachers' problem solving in online peer-led dialogues. *American Educational Research Journal, 45*(2), 398–442
ELT research that shares methodological affinity with self-study
Ates, B., Kim, S., & Grigsby, Y. (2015). Cultural narratives in TESOL classrooms: A collaborative reflective team analysis. *Reflective Practice, 16*(3), 297–311
Tsedendamba, N. (2016). Double narrative of a researcher and the researched: The journey of English-language learning. *Reflective Practice, 17*(3), 284–295
Yang, S., & Bautista, D. D. (2008). Reflection, arts, and self-inquiry: A letter to other for negotiating Korean English teacher identity. *Reflective Practice, 9*(3), 293–305

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Self-Study in Mathematics Teacher Education

Sandy Schuck and Robyn Brandenburg

Contents

Abstract

Self-study of teacher education practices is aimed at improvement of teacher education. Given the need identified in the literature for reform in mathematics education, self-study serves an important role in supporting teacher educators to reflect on and enhance their practice. This chapter analyzes the literature concerning self-study in this area. It identifies and discusses the range of articles, chapters, and conference proceedings that consider the self-study of teacher education practices

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in mathematics education. The chapter begins with an overview of existing issues discussed in mathematics education research and then moves to an examination of the contributions of self-study to resolving such issues. The chapter provides an analysis of the processes used to identify self-studies in this area. The value of self-study in mathematics teacher education is articulated. Four themes are considered: challenging beliefs, pedagogical approaches and methods, collaboration, and mathematics educators' journeys. Studies are grouped under these themes, and their contributions to the themes are identified. Approaches used by the authors are discussed, and limitations of the studies are noted. Suggestions for future self-study research in mathematics teacher education are provided.

Introduction

This chapter of the Handbook concerns self-studies of teacher education in mathematics education. The previous Handbook (Loughran et al. 2004) provided an extensive analysis of the research in self-study of teacher education and was the first such compilation of research in the area of self-study. However, there was a gap in the topics covered in that Handbook as no mention was made of some of the discipline areas in which self-study was occurring. This chapter addresses that omission in the case of mathematics education.

The key task of this chapter is to both provide an analysis of what self-study has contributed to mathematics education and to pose questions about future directions that self-study in the area of mathematics education might take. While self-study as a field is becoming a mature area of research, its contributions need to be constantly assessed to ensure that they are adding to knowledge in the field and are changing and fostering teacher education.

The field of mathematics education has many challenges, mainly concerned with increasing engagement, uptake of mathematics at senior levels of school, and university and mathematical capacity of both teachers and students (Thomson et al. 2013; Watt et al. 2017). Teacher education has a major role to play in ameliorating these challenges and in providing confident and competent teachers of mathematics both at a primary (or elementary) level and at higher levels. Clearly, self-study in mathematics teacher education has an important role to play here given the focus on improvement of practice that is central to such studies (LaBoskey 2004). Self-study in mathematics teacher education incorporates investigation of our own practice as teacher educators and the clarification of some evidence-based teaching principles which can then contribute to others' practices in the area. It covers investigation of practices that address the particular challenges that exist in mathematics education as described above and includes the study of mathematics teaching at the primary, secondary, and tertiary level.

Those educators who do contribute to self-study research in mathematics teacher education are contributing to the field by thinking about their teaching and their students' learning in new and powerful ways (Loughran 2011). Central to these studies are the dual concerns about improving student teachers' pedagogical content knowledge (PCK) and about improving students' subject content knowledge (SCK) (Shulman 1986). Further development of these concepts includes the importance of mathematical knowledge for teaching (MKT) (Ball et al. 2008). While attempts to improve mathematics teaching and enhance student teachers' PCK and MKT have been prevalent over the last few decades, self-studies that focus on such improvement have not been as prevalent. This chapter will examine the studies that have occurred in self-study of mathematics teacher education and will consider the central themes on which the studies focus and also consider what we can learn from these studies that will enhance mathematics education. We will also look at the possible constraints of self-study research studies and how self-study in mathematics teacher education might develop and progress in the future.

The areas identified in the literature review center around a number of themes. These themes are:

- The location of schooling/education – primary, secondary, teacher education, or tertiary mathematics.
- The pedagogical approaches used in the self-study, such as role-playing, use of metaphors, use of critical incidents, and differentiated learning.
- A focus on collaboration or individual learning.
- The journey of the teacher educators as they learnt how to enhance their teaching and their students' learning.

This chapter reviews all studies in self-study of mathematics education by considering each theme and the papers that fit into that theme. It then discusses the overall contributions of all these papers and identifies the limitations and constraints that are highlighted in these studies with respect to self-study methodologies and the contribution of such studies to the improvement of mathematics teacher education. The chapter will identify the gaps in the literature, that is, those areas of mathematics education which do not appear to have self-studies incorporated. Finally, the chapter will discuss ways that self-studies in mathematics education should develop and progress to ensure ongoing enhancement and growth in this area.

The next section starts by explaining what literature was reviewed, how studies were chosen, and why we chose particular dates for this investigation.

Literature Review

Description of the Self-Study Publication Identification Process

This literature review examined publications for the period 1995–2016. We first identified published articles concerning self-study in mathematics education in the self-study journal *Studying Teacher Education*, the collection of Castle Conference

Proceedings, and the chapters from an edited book reporting mathematics education in the Self-Study series (Springer) and then added other papers that were uncovered in a search for key terms in refereed journals.

The keywords used when searching in the journal *Studying Teacher Education*, the journal that specifically publishes self-studies in teacher education, were maths teacher education, mathematics teacher education, and teacher educators in mathematics. Related terms such as self-study were not required as the journal only publishes articles if they concern self-study.

In other journals as well as in other searches, the keywords were self-study in teacher education, self-study in mathematics teacher education, mathematics teacher education and self-study, mathematics and self-study, and teacher educators in mathematics self-study. We also used keywords self-study and geometry/statistics/algebra/calculus – only one paper was found from these keywords.

For the purpose of this literature review and subsequent analysis, book chapters, conference papers, and journal articles were selected and included in this chapter if they met the following criteria:

1. Self-study of mathematics teaching practice and research was the primary focus of the research undertaken.
2. The journal articles, conference papers, and book chapters were full papers and peer reviewed.

Following this selection process, a total of 33 outputs were identified, and this total comprised 17 journal articles, 1 edited book, 12 book chapters, and 3 conference papers. Of the 17 journal articles, 12 were published in the *Studying Teacher Education: A journal of self-study of Teacher Education Practices*; all of the book chapters were published in the edited book, *What Counts in Teaching Mathematics: Adding value to self and content* (2011), and the three conference papers were presented in the proceedings of the International Conference on Self-Study of Teacher Education Practices (also known as the Castle Conference).

The following table, Fig. 1, identifies the Mathematics Education – Self-Study Publications by Year (1995–2016). Of the 17 journal articles published during this time, the most journal articles published in 1 year were four articles in 2006. All of the 11 book chapters were published in 2011, and no outputs were recorded for the 1996–2001 period.

The themes that were identified include:

1. Challenging beliefs
2. Pedagogical approaches and methods
3. Collaboration
4. Mathematics educators' journeys

These themes were not exclusive, and many articles appeared in more than one theme. Figure 2 highlights the number of articles that related to each theme.
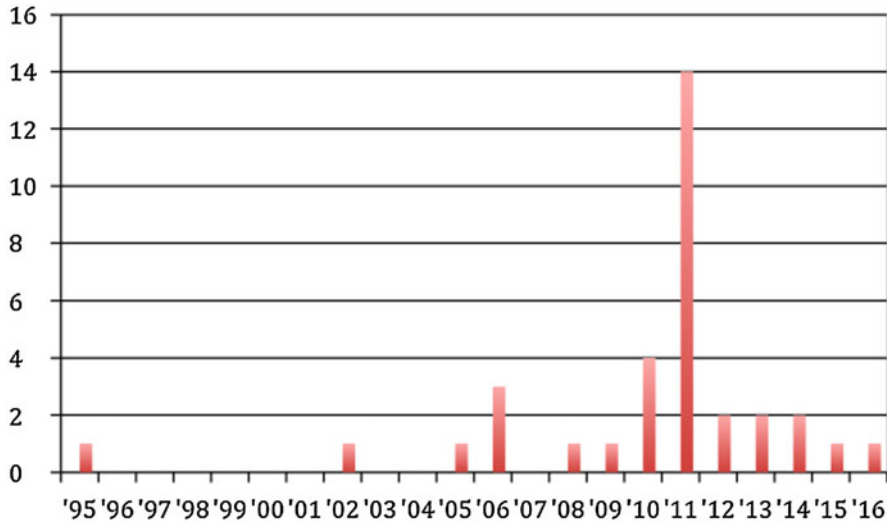
Fig. 1 Mathematics Education – self-study publications by year (1995–2016)

The dominant theme identified as a result of the tally process was the reference to pedagogical approaches and methods (19), followed by challenging beliefs (13), collaborative (9), and mathematics educators' journey (4).

Theme 1: Challenging Beliefs

The theme of challenging beliefs appears throughout the broader self-study literature and is also dominant in the mathematics education literature. This section considers self-studies which examine the challenging of beliefs of both student teachers and of teacher educators as they strive to engage their student teachers in different views concerning mathematics education and mathematics itself. In this chapter, we restrict our analysis to challenging of beliefs about mathematics, mathematics teaching, and mathematics teacher education. One of the goals of mathematics teacher educators, identified in the general mathematics education research literature, has long been to challenge preservice teachers' (PSTs) beliefs about mathematics and mathematics education. For over two decades, the challenging of PSTs' beliefs has enjoyed a dominant place in the general mathematics education literature (Cady and Rearden 2007; Schuck 2009; Brandenburg 2008). The reason for this dominance has been the widespread belief by many primary school teachers and some secondary school teachers of mathematics that mathematics is procedural, noncreative, and a set of unrelated skills and techniques. Consequently, many mathematics teacher educators believe that it is their task to challenge their student teachers' beliefs about mathematics and mathematics education (Cady and Rearden 2007; Schuck 2009; Brandenburg 2008).
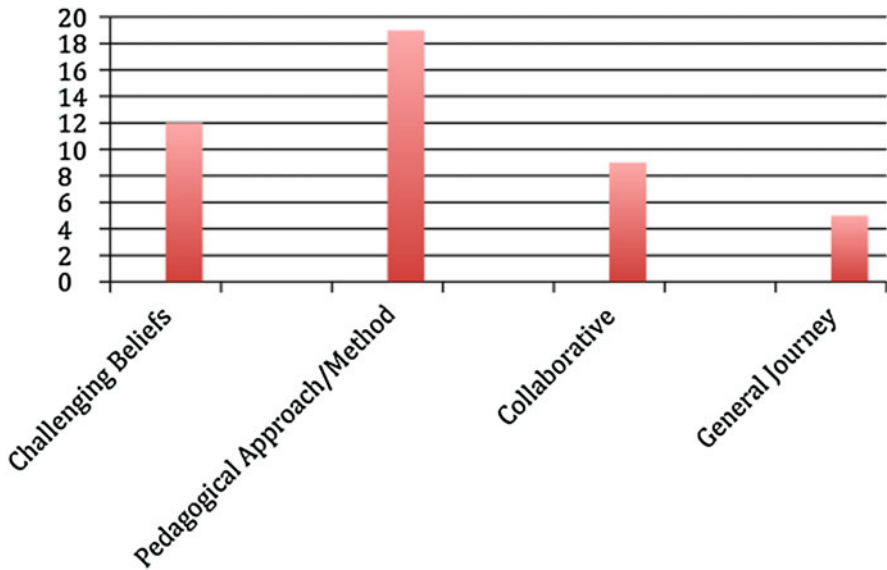
Fig. 2 Chart of theme and tally

The self-study articles under discussion for this theme discuss the tensions and contradictions that exist for teacher educators when they work at creating a vision of mathematics as creative and dynamic and as a human endeavor. At the same time, they have to be careful not to downgrade the cognitive aspect of the subject and for the need for both content knowledge and pedagogical content knowledge.

All the self-study articles discussed in this section highlighted the importance of collaboration, and a number also noted the temptation to dismiss the cognitive demands of the content matter in the effort to motivate their students to enjoy the study of mathematics and mathematics pedagogy. The articles also referred to the general literature on self-study and applied self-study principles to their analysis of the challenging of beliefs.

In this section, we analyze the tensions and challenges that teacher educators experience in their teaching of mathematics and their teaching of mathematics pedagogy to their students. We also consider the challenges to beliefs that the PSTs experience. The methods that the teacher educators employ to make their beliefs explicit or to help their students become aware of their beliefs are articulated. Finally, we investigate what self-study practitioners can learn from these analyses.

The sub-themes that cover the different aspects of challenging beliefs are:

1) The need to challenge student teachers' and practicing teachers' beliefs about mathematics
2) Methods used by teacher educators to challenge these beliefs
3) The alignment of teacher educators' beliefs about mathematics and mathematics education with their practice
4) Methods used by teacher educators to challenge their own beliefs

Challenging Student Teacher and Practicing Teachers' Beliefs

The general mathematics education literature shows that primary level student teachers often come to teaching with preconceived ideas about the nature of mathematics and mathematics education (Schuck 2011; Southwell et al. 2004). The acknowledgment that these beliefs are often inhibitors of and barriers to the learning of mathematics and to the adoption of suitable pedagogies for teaching mathematics (Schuck 2011) has led many self-study researchers to consider how they can unsettle these beliefs and help student teachers to become aware of the debilitating nature of these beliefs in their self-studies (Pereira 2005; Prescott 2011; Schuck 2002).

Most of the 11 self-study articles on challenging beliefs concerned teacher educators' self-studies in which they considered their practices and evaluated whether or not they were disrupting the student teachers' beliefs (Betts 2011; Brandenburg 2011; Pereira 2005, 2011; Prescott 2011; Schuck 2002). One question asked was "how can PSTs learn about teaching through their own experiences rather than mine?" (Brandenburg 2011, p. 77). We enlarge on these studies below.

Secondary level student teachers often approach the teaching of mathematics with a love for the subject but with little understanding of how students learn and how to effectively engage them in mathematics learning (Prescott 2011). However, supporting student teachers to develop pedagogical knowledge on its own is insufficient to respond to this issue. Student teachers also need to know ways of effectively teaching mathematical content. Pedagogical content knowledge (PCK) (Shulman 1986) is a term that is often used to denote this area of knowledge. Shulman's work on PCK was extended by Ball et al. (2008) through the construct of mathematical knowledge for teaching (MKT). As noted by Pereira (2011, p. 146), "teacher knowledge is a complex concept that goes beyond traditional distinctions between content and methods." Learning involves beliefs, attitudes, and cognitive processes. A better understanding of the mathematics does not necessarily imply that the teaching will be more effective (Pereira 2011).

For both primary and secondary student teachers, it becomes apparent that a need exists to challenge their understanding of what mathematics is. Pereira (2005) suggested that we need to move students from a restricted view of the power and beauty of mathematics to a view that involves a greater understanding of mathematics and its place in our society and cultures. The ways that we can shift students' thinking are outlined in the next section.

Some of the authors of articles on self-study in mathematics education also considered the beliefs of practicing teachers (Betts 2011; Pereira 2011). Betts (2011) writes about how the construct of MKT created some dilemmas in his work with teachers: it highlighted the deficiency of teachers' understandings, which presented him with difficulties in working with teachers in a trusting and respectful environment. He noted that growth in MKT was inextricably bound up with the teachers' beliefs about teaching among other things and offered a critique of MKT that indicates the complexity of the concept in practice.

Finally, Pereira (2011) writes about his work with practicing middle school teachers and notes that for many of them, mathematics was "an unrelated collection of skills, techniques and verbalizations" (p. 149). He saw it as his task to challenge these beliefs and assist the teachers to see themselves as "learners of mathematics . . . with mathematical habits of mind . . ." (p. 149). His methods for doing so are discussed in the next section.

Methods to Challenge Student Teachers' Views of Mathematics and Mathematics Education

There are only four self-studies that focused on how to challenge student teachers' views. Some of the methods proposed by teacher educators as ways they have found useful to challenge student teachers' beliefs are discussed here. Pereira (2005, 2011) used autobiography and journaling for this purpose. He encouraged PSTs to express their thoughts, feelings, and attitudes toward learning mathematics in his classes. Students found the process cathartic and also understood that they needed to change the way they learned mathematics before they could change the way they needed to teach mathematics.

Another method similar to this one was used by Schuck (2002). In her doctoral work, she asked primary student teachers to act as researchers and pose questions to each other about their attitudes to mathematics and mathematics teaching. Working in this grounded way, PSTs indicated the issues that they felt were important for their learning and teaching of mathematics and gained insights into how others viewed the same issues. These insights helped the PSTs to challenge their existing beliefs.

The use of roundtable reflective inquiry sessions was another method used to challenge student teachers' beliefs. The sessions enabled students to reflect on critical incidents in their mathematics teaching, and this helped students to challenge their own beliefs in ways that engaged them and were meaningful for them (Brandenburg 2011).

The Alignment of Teacher Educators' Beliefs with Their Practice

Most of the articles and chapters discussing beliefs in the self-study of mathematics education practice area were focused on the need for teacher educators to challenge their own beliefs and practices. The process of self-study was a useful vehicle for doing so. Words such as tensions, challenges, contradictions, and disruptions emerged from their self-studies (Alderton 2008; Gordon 2011; Pereira 2005, 2011; Schuck 2011). At the other end of the spectrum, words such as transformation, reframing, "collective wisdom," and opportunities (Alderton 2008; Gordon 2011; Lovin et al. 2012; Sanchez et al. 2010; Schuck 2002, 2011) arose in the studies.

Each of the authors who had written about beliefs became aware through their self-studies of their practice that their pedagogies were not necessarily aligning with their beliefs (Alderton 2008; Betts 2011; Brandenburg 2011; Gordon 2011; Lovin et al. 2012; Pereira 2005, 2011; Sanchez et al. 2010; Schuck 2002, 2011). Their self-studies all began with a desire to improve practice, went through an "awakening" stage in which they saw the misalignment of their practice and beliefs, and then

embarked on an active modification of practice to better align their beliefs and practices.

For some of the teacher educators, the self-studies were conducted as they learned how to be mathematics teacher educators, often while they were involved in graduate studies (Betts 2011; Lovin et al. 2012; Sanchez et al. 2010). The others were all experienced teacher educators seeking to improve their practice or as Schuck (2011, p. 61) put it, "resist complacency." While all were focused on enhancing the learning of their students about mathematics and the teaching of mathematics, they often found that PSTs seemed to want far more instrumentalist support for their teaching and that a dilemma arose for the teacher educators. On the one hand, teacher educators sought to support PSTs in ways that aligned with their teacher educator beliefs, which saw mathematics as a human endeavor, and on the other hand, they wanted the teaching of mathematics to occur in ways that emphasized MKT. They sought to promote engagement in mathematics content as well as promote its value in society.

The next section discusses some of the methods that teacher educators used to become aware of the dilemmas, tensions, and contradictions in their own practice.

Methods to Challenge Teacher Educators' Practices

The value of having a critical friend is emphasized in the self-study literature (Loughran and Northfield 1996; Schuck and Russell 2005). A critical friend is one who provokes, critiques, and provides an alternative viewpoint (Costa and Kallick 1993). Given the need to "reframe" or challenge existing beliefs in self-study, the critical friend plays an important role in encouraging such reframing to occur. The fourth area where studies focused was on critical friendships. Schuck (2011) noted how having a critical friend from a different discipline area enabled her to resist complacency. Her critical friend provided a perspective that could be viewed as an outsider's, and this viewpoint caused her to pause and reflect on the reasons for her actions in teaching PSTs. Her "unspoken assumptions" (2011, p. 63) were challenged and new insights were gained.

Others found that their self-study aims of challenging PSTs' beliefs about mathematics had the unexpected outcomes of also challenging their beliefs (Betts 2011; Brandenburg 2011; Pereira 2011). As they reflected on the processes that they put in place for their students, they found that their assumptions were also being challenged. They embarked on reflexive approaches which Boler (1999, pp. 176–177) terms "the pedagogy of discomfort." By challenging their thinking about their practice, and allowing themselves to be discomforted by the contradictions they identified in their teaching, these authors became aware of ways that their practices needed to change so that their beliefs and practices better aligned.

One way of challenging teaching practices was proposed by Gordon (2011) who noted that her deep understanding of theories of learning proposed by Vygotsky and Leont'ev alerted her to the fact that she was not able to convince her students of the value of studying statistics but that students' experiences of its purposes and functions and the means of achieving their goals would influence their ongoing cognitive activity with statistics. Her insights from learning theories were that she

was not the sole possessor of the knowledge. The "incongruities" (p. 138) in her practice and her subsequent reflection led to her assuming a greater stance of watchfulness over her practice.

Finally, a group of mathematics teacher educators (Lovin et al. 2012; Sanchez et al. 2010) set about interrogating their personal beliefs and ensured that their core beliefs were made more visible and held up for scrutiny as a way of challenging their beliefs. The authors made use of a community of learners, a topic that will be further explored in theme 3 on collaboration. The "collective witnessing" (Alderton 2008) ensured that different perspectives informed their practice.

Summary

Challenging beliefs is a central part of self-study. Mathematics teacher educators contributing studies to this section discussed the incongruities, tensions, and questions that they identified when they embarked on self-studies of their practices. They became aware through these studies that often their practice did not align with their beliefs. They sought ways of identifying the dissonances in their practices and of enhancing their teaching and they used their self-study research insights to gain an understanding of how to challenge their beliefs. Many of them noted that their self-studies had raised more questions than they had answered. Nevertheless, the insights they had gained had placed them on journeys of improved practice and provided them with greater understanding of how to better support their students. Methods used to challenge beliefs were collective discussions, use of critical friends, and using learning theories to illuminate ways to work with students and reflective practice.

The other aspect of challenging beliefs discussed in this section concerned the challenging of student teachers' beliefs. Teacher educators used a variety of methods to challenge their student teachers' views of mathematics and mathematics education. Journals, reflective roundtables, role-playing, and acting as researchers were some of the methods used (Brandenburg 2011; Leaman and Flanagan 2013: Schuck 1997).

Theme 2: Pedagogical Approaches and Methods

The dominant theme represented in the collation of self-study outputs was the focus on pedagogical approaches for teaching mathematics. This theme – pedagogical approaches and methods – exemplifies the ways in which the combination of research, self-study of practice, and teacher inquiry combines to enhance the mathematical and the pedagogical content knowledge so that learning improves. While the teaching and learning strategies individually may not be unique (including peer feedback/discussion, personal reflective journaling, student work samples, online oral feedback, and teacher candidate surveys), when presented as combination of approaches, and underpinned by self-study, reflection and inquiry powerful outcomes are achieved. As Schuck and Pereira (2011) question, "What sort of pedagogical approaches are needed to change the way mathematics is perceived?" (p. 3).

The mathematics self-study research for this theme was conducted across the spectrum of learning and teaching environments, including primary, secondary, and tertiary settings. Of the total, 19 of the 33 focused on pedagogical approaches and the ways in which mathematics was improved as a result of studying mathematics practice and implementing approaches to assist student and teacher learning. As was commonly noted, students and teacher educators experienced anxiety and varying degrees of confidence when teaching and learning mathematics, and oftentimes, at least initially, the classrooms were teacher-driven and resembled "what [teachers] had experienced . . . as a student" (Thomas and Monroe 2006, p. 170). As Goodell (2011) suggests, teachers that do not embrace constructivism as a theory of learning tend to "use very traditional expository pedagogies" (p. 111). One of the underpinning questions addressed throughout the articles was the requirement for students and teacher educators to know *what good mathematics teaching is* and the belief that there is immense power in sharing in the teaching of others. In this way, higher-order thinking skills can be identified and encouraged.

The role of theory was highlighted throughout the self-studies, and the importance of a theoretical lens or underpinning affected the conduct of the mathematical self-studies. Activity theory, constructivist theory, variation theory, and inquiry and narrative approaches were identified. The importance of an inquiry stance was highlighted as an important approach in mathematics teaching and learning and defined by Marin (2014) as "rooted in constructivist theories, which suggest that people learn best when they are actively engaged with subject matter" (p. 21). In many cases, it was the combination of particular theories, approaches, and practices that combined to create successful learning outcomes.

The sub-themes included in this pedagogical approaches and methods theme include:

1) The use of critical incidents.
2) Planning and implementing student-centered problem-based mathematics lessons.
3) The role of questioning and discourse as a pedagogical approach.
4) Role-playing and metaphor.

Critical Incidents as a Pedagogical Approach to Teaching Mathematics

A number of articles focused on the role of critical incidents in learning and teaching mathematics. Critical incidents that have influenced pedagogical approaches have also been described as events, workshops, specific learning, and teaching videos and personal mathematics methods courses. Through identifying and examining critical incidents in practice, teachers and students became aware of the power of examining assumptions about mathematics. For example, McGlynn-Stewart (2010) reports on her desire to engage her mathematics students in effective, problem-based mathematics enquiry in multiple settings and develop confidence in understanding and teaching mathematics. A key incident occurred as the pre-service teachers completed a test, and it was noted that they appeared "depressed, desperate and defeated" as they left the class, and the "marks were very low, including several failures" (p. 181).

As a result, her confidence in her belief in her ability to effectively teach mathematics plummeted. Following her discussion with a colleague, she resolved to try to understand the various perspectives and discussed the assumptions about the test with the pre-service teachers, only to discover that "they were so worried about the math content in the K-3 curriculum that they assumed that the test would consist of solving K-3 level math problems. They did not come prepared to write about theory or pedagogy" (p. 181). The resolution was that their "mutual surprise and disappointment arose from our differing assumptions" and that they could then repair their "bruised relationship" (p. 181). Identifying and discussing critical incidents were powerful ways to understand more deeply mathematical teaching experiences, although as Goodell (2011) states, few pre-service teachers' responses were truly meta-cognitive (p. 118).

Planning and Implementing Student-Centered Problem-Based Mathematics Lessons

Students often enter mathematics courses at university level with varying levels of competence, confidence, and sophistication with regard to mathematical content knowledge and pedagogical content knowledge, and the self-study research presented within this theme highlights the importance of assisting students and teachers to develop confidence and their critical eye or "professional seeing" (Bragg 2015). Of critical significance when encouraging mathematical "professional seeing" is the role of learner engagement and the ways in which teachers direct, redirect, reflect, discuss, and combine individual and collaborative group work. A focus on these areas of pedagogy has led to measured improvements in student learning (Bragg 2015; McGlynn-Stewart 2010; Nicol 2011).

A common pedagogical approach identified throughout the self-study research was a focus on encouraging students to develop, plan, and implement a series of mathematics lessons. The emphasis was the tailoring of the content and approaches to meet the needs of the students they taught in schools, and in doing so, pre-service teachers develop confidence and see themselves as "real math teachers" (McGlynn-Stewart 2010, p. 183).

Another student-centered problem-based strategy study is the initiation and evaluation of tasks that encouraged students – and teacher educators – to enhance their knowledge, understanding, and pedagogy. As Bragg (2015) suggests, "Effective tasks focus students' interest on critical features by helping them to develop the necessary critical eye for discernment, by presenting experiences that challenge common naïve understandings, and by engaging with the language that is needed to express newly refined understandings" (p. 295). An example of an assessment task used to develop understandings is for the students to take a photographic image and to write three open-ended mathematics questions about the image for particular levels and purposes. Thomas and Monroe (2006) further develop the concept of open-ended problem-solving as a pedagogical approach to ultimately engage students and increase interaction during mathematical classes. Approaches that mitigated dissatisfaction with learning included reading specific classroom scenarios and watching videos as groups as pre-service teachers

experienced common scenarios, and the discussions allowed all pre-service teachers to contribute. An example of an extension of video problem-solving included pre-service teachers initially completing problems solved by students, followed by pre-service teachers solving them in the way students might solve the problem. The approaches were then discussed with peers to identify various strategies. The video clip was then shown, and pre-service teachers were required to document children's thinking and, in doing so, become a "resource for pedagogical decision-making" (Nicol 2011, p. 48).

The importance of an inquiry stance was highlighted as a key approach in mathematics teaching and learning and defined by Marin (2014) as "rooted in constructivist theories, which suggest that people learn best when they are actively engaged with subject matter" (p. 21). An example cited in the literature was Nicol's use of variation theory to develop problem-solving.

The Role of Questioning and Discourse as a Pedagogical Approach

While much has been researched about the impact of discourse and questioning in learning about teaching mathematics, major outcomes of the self-study research within this theme focus on the ways in which teacher educators respond to, and engage with, students in more effective ways. Many researchers discovered that the students they were teaching were asking similar questions to the ones they were asking, "Why didn't I learn math like this in elementary school?" and while keeping this in mind, asking the question, "If I could go back and be a pre-service teacher again, what would I want to know about teaching and learning?" (Marin 2014, p. 27). In doing so, and sharing objectives, it was suggested that the request for "tips and tricks" shortcuts and thereby the balance between student wants and needs were addressed specifically. Researchers (Goodell 2011; Marin 2014) stated that rather than responding with statements that commonly close down conversations, they identify and grasp opportunities to expand and develop thoughts. Examples of these questions included: "Why might you think that?"; "How do you know?"; "Can you prove that?". Extending this notion of categories of questions that reveal responses that are more deeply considered, Goodell (2011) also suggests a focus on the oral and written feedback provided to pre-service teachers as a crucial method to encourage deeper level and higher-order thinking.

Role-Playing and Metaphor

One study (Leaman and Flanagan 2013) used an effective pedagogical approach of role-play whereby pre-service teachers and the teacher educator assumed the identity of fifth grade students. Participating in structured role-play enabled all participants to examine their often firmly held assumptions and to explicitly unpack these assumptions by way of a "pause button." This was pressed during specifically scripted roles for students with disabilities and allows for explicit pedagogical thinking to be made explicit and videotaped for post-viewing and discussion.

Yet another pedagogical approach was the use of metaphor for learning about teaching including the construction of metaphors to describe mathematical concepts and for use as hypothesis testing (Gordon 2011, pp. 138–139). The research focus

for Gordon involved implementing activities in her statistics classes whereby students linked the use and understanding of statistics to everyday life, and to do this, she required students to construct metaphors to describe statistical concepts. She reflects on one student's response to the following request – "think of a metaphor for a 95% confidence interval for a population mean" (2011, p. 138). The "trawling for fish" metaphor offered by the student was initially accepted by Gordon as she highlighted that the "95% was not associated by the whereabouts of the fish but with the ability of the net to capture the fish" (p. 138). Following one of the class member's feedback, *I hate fishing*! the remainder of the class agreed, and the metaphor was deemed "unpopular and unusable." This interaction prompted her to challenge her own beliefs more deeply and was a "jolt to . . . self-complacency." Gordon highlights that using metaphor can reveal much more than what is expected when teaching mathematics content that can be difficult for some students to understand. Discussions relating to student metaphor surfaces both student and teacher beliefs and understandings and enhances mathematics teaching and learning.

The main aim expressed within this theme was to improve self and others using a purposeful study of mathematical practice and as Marin clearly stated, "Self-study became my vehicle for examining myself in my new role and understanding the teacher candidates' experiences in my methods courses" (Marin 2014, p. 20). While it was an explicit objective to assist pre-service teachers in their learning, the teacher educators' "own development [was] inseparable from theirs" (Gordon 2011, p. 142).

The ongoing interaction between the pre-service teachers, the teacher educators, and critical friends underpinned successful mathematical pedagogical outcomes. The five sub-themes identified within the overall theme of pedagogical approaches – the use of critical incidents, planning and implementing student-centered problem-based mathematics lessons, critical friends and collaborators as learning and teaching partners, the role of questioning and discourse as a pedagogical approach, and the integration of structured role-playing and the use of metaphor – highlight the importance of being attentive to reflective practice, gathering data as evidence, and maintaining and encouraging an inquiry approach as mathematics teacher educators.

Theme 3: Collaboration

This section considers what collaboration brings to self-study and discusses the collaborative self-studies done by mathematics educators. Twelve of the 33 self-studies discussed collaboration. In some cases, the teacher educators form a collaborative community in which they share and challenge each other's practices and beliefs. In other studies, critical friends are central to the self-study process. In these studies, the collaboration is between the teacher educator and a critical friend. There are also examples of collaborations between student teachers and the teacher educators, united in their efforts to enhance their mathematical pedagogies.

In the self-study literature, collaboration is noted as being central to the endeavor of improving practice (Hamilton and Pinnegar 2013). The latter notes that dialogue and interactivity are essential characteristics for self-study. Although

the term "self-study" appears to center on one person and their own self, in fact, for a self-study to be effective, it is usual to involve others in the study. This involvement allows for other perspectives, a challenging of set viewpoints, and a discussion regarding improvement in practice.

One common way for self-study practitioners to collaborate is through the use of critical friends. As discussed in theme 1, a critical friend is one who acts as a mirror to the practitioner, who raises questions about practice, and who offers constructive feedback. Trust is essential in a critical friendship (Schuck and Segal 2002). Critical friendships are in themselves challenging. Questions of how critical and how honest to be arise (Schuck and Segal 2002). Issues of power imbalance may also make the relationship difficult (Schuck and Russell 2005). However, the benefits of getting an honest appraisal of practice, which seeks to challenge beliefs and helps support improvement of practice, usually outweigh the difficulties.

In the self-study literature we have analyzed for this chapter, collaborators and critical friends were identified as essential to the success of most of the self-studies focused on learning and teaching mathematics. The constitution of the collaborative groups varies (including combinations of elementary and secondary level mathematics teacher educators, graduate teachers, and teachers) as does the frequency of meetings. However, in all the publications, the ultimate aim is that of support, questioning, refining, and revisioning mathematics pedagogy through self-study research. The most common objective identified was a desire to gain insights into the researcher's own practice so that they could improve the learning opportunities provided for the pre-service teachers. As McGlynn-Stewart (2010) suggests, "having a critical friend with whom to plan, reflect and problem-solve was crucial to my understanding of my teaching situation and to my learning. Through [my critical friend's] emotional and practical support, I gained new insights into my teaching and was able to learn and grow from my dilemmas of practice" (p. 184). Bragg (2015) liaised with her fellow mathematics educators to design and refine her tasks, as did Thomas (Thomas and Monroe 2006) with his colleague, Monroe. It also became apparent that in secondary teaching contexts, opportunities to work with critical friends and colleagues were more limited than in elementary teaching contexts as the culture, structure, and approach to mathematics education are generally less conducive to collaboration (Goodell 2011) and, as a result, the opportunities needed to be created and embraced.

The papers and chapters discussed in this theme all concern collaboration in mathematics self-studies of practice. In the edited volume on self-study in mathematics (Schuck and Pereira 2011), one section of the book is devoted to collaboration in self-study with four chapters discussing this aspect of self-study (Betts 2011; Guðjónsdóttir and Kristinsdóttir 2011; Nicol 2011; Schuck 2011). Six articles on collaboration in self-study in this discipline area are published in the self-study journal, Studying Teacher Education (Bragg 2015; Leaman and Flanagan 2013: Lovin et al. 2012; McGlynn-Stewart 2010; Pereira 2005; Thomas and Monroe 2006). Another two articles on collaborations in mathematics self-study are found in the Proceedings of the Self-Study of Teacher Education Practices Conference (Kristinsdóttir 2010; Sanchez et al. 2010).

The articles and chapters can be divided into three groups, each group concerned with one of the following themes:

1. Collaboration through learning communities (Bragg 2015; Guðjónsdóttir and Kristinsdóttir 2011; Nicol 2011; Lovin et al. 2012; Leaman and Flanagan 2013; Kristinsdóttir 2010; Sanchez et al. 2010).
2. Critical friendships (McGlynn-Stewart 2010; Nicol 2011; Schuck 2011; Thomas and Monroe 2006).
3. Collaborations between teacher educators and student teachers or practicing teachers (Betts 2011; Pereira 2005).

Collaboration Through Learning Communities

Working with others in a community of learners is a well-documented way of learning collaboratively about practice (Hsu and Sharma 2008; Levine 2010; MacDonald 2008). In self-studies, teacher educators working with other teacher educators in a learning community are regarded as an important way to challenge practice, question, and reframe pedagogies and engage in discussion about how to improve practice (Bodone et al. 2004). Bodone et al. (2004) suggest that new ways of collaboration should be considered. One of the authors writing about this theme of collaboration through learning communities in mathematics education is Nicol (2011). She notes that it is useful to consider three models of collaborative self-study: a cross-disciplinary or multiparty collaborative self-study (Bodone et al. 2004), a concept-based collaborative self-study, and a critical collaborative self-study (Nicol 2011, pp. 46–47). All of these involve teacher educators working together in groups, of varying sizes. The first model includes collaborative communities who may not all be from the same discipline area, but who share a common interest in improving their practice. The second model involves mathematics teacher educators who work together to improve student learning of a particular mathematical topic. They collaboratively develop their practice, trial it in the classroom, and then return to the community to discuss and improve their practice. The final model, critical collaborative self-study, involves teacher educators working together within one class. An example of this type of collaboration is seen in the article by Leaman and Flanagan (2013). Of course, the collaboration may be a blend of these models, a hybrid collaborative space. Nicol's chapter on her collaboration fits into the latter form, as it "is located in the spaces between concept-based collaborative self-study and critical collaborative self-study research" (p. 47). The publication describes how Nicol worked with other teacher educators in a community comprising elementary and secondary level teacher educators, graduate students, and teachers, who met every 4 to 6 weeks to investigate collaboratively how to create pedagogical experiences for their PSTs to develop skills of questioning, listening, and responding, skills that Nicol suggests are central to mathematics teaching (p. 47). The potential of variation theory is examined in the chapter, that is, the offering of a phenomenon in ways that are varied to help students' gain deeper understanding of the phenomenon. Her work examines how working collaboratively, the group developed understanding of how to implement variation theory in their teaching so as to better understand

PSTs' understandings. The learning community found their collaborative work using variation theory was helpful in their design of pedagogical experiences for their students. The way that variation can support pedagogical task design is also taken up by Bragg (2015) in her study in which she varied tasks and discussed the results with colleagues. Like Nicol, she found that variation was an important concept in mathematical pedagogies and that use of variation strengthened her pedagogical designs. Her collaboration within a community allowed her to refine her teaching practices using variation.

Another form of collaboration discussed in this theme is one in which team teaching takes place. In the example above, Nicol and her learning community collaborated outside of their classrooms, but implemented their insights in their individual lessons prior to discussing what had occurred in the community. Gudjonsdottir and Kristinsdottir (2011) describe their self-study in team teaching a mathematics education course for graduate teachers. They collaboratively designed, developed, and implemented the course. In the team teaching, they took shared responsibility for the content and assessment and participated together in all lessons. The authors describe how their mutual respect and varied backgrounds allowed them to gain different perspectives of what was happening in the classroom. The trust that existed between them was emphasized as a key factor that provided an incubator for their subsequent learning. Importantly, they also ensured that the research included their teacher learners as partners in learning about practice.

Collaborations that grew out of long-standing relationships as graduate teachers are discussed by Lovin et al. (2012) and Sanchez et al. (2010). The aims for their community were largely organic, developing as they worked together in the community of practice. The initial purpose of the community was to understand the beliefs that they brought to teacher education in mathematics. However, it soon became clear that identifying important points for discussion and investigation supported their self-studies' aims to improve their practice.

The learning communities in all these publications were clearly helpful in providing opportunities for teacher educators to explore and question their beliefs and develop their practices both in specific topics and in pedagogical tasks and team teaching. The next theme considers the role of the critical friend.

Critical Friendships

Critical friendships are regarded as extremely valuable in the self-study literature. Critical friends hold a light to our practice in ways that are often difficult for us to do on our own (Russell 2002). Further, a major aim of self-study is for us to critique existing practices and to consider ways of reframing those. A critical friend is essential to execute this aim successfully (Loughran and Northfield 1996). The task of a critical friend is both to support and challenge us. This challenging of our practices can be discomforting, but it provides the impetus to reframe them. Sometimes critical friends set each other tasks to focus on particular aspects of practice; at other times, the brief is to simply share the thoughts that enter the critical friend's mind as he or she observes the practices occurring in the classroom.

Critical friends can be from the same discipline area or from different ones (see, e.g., Schuck 2011); they can be colleagues and peers (Pressick-Kilborn and Te Riele 2008), or they can be at different stages of their careers (Schuck and Russell 2005). Each of these contexts can be challenging, and it is essential that the self-study researcher and their critical friend have frank discussions about their differences and similarities and how these might facilitate or challenge the relationship.

In her chapter on critical friendship, Schuck (2011) describes her work with a colleague from a different discipline. She deliberately chose to work with a non-mathematics educator so that her complacency could be challenged by an "outsider." Schuck sought to disrupt her practices in mathematics education, which had developed over almost two decades. She felt that someone who is not a mathematics educator might challenge the assumptions that she and other mathematics educators might share. What became apparent to Schuck through this process was the impact that the reform movement in mathematics teaching had had on her teaching. Working from a base of knowledge about the obstacles experienced by student primary school teachers and steeped in the efforts to change and diminish those obstacles, Schuck felt her practice was self-explanatory. She was doing what she was doing to be true to the reform movement. However, to her critical friend, unfamiliar with the literature and discussion regarding the mathematics reform movement, these practices and their underlying assumptions needed to be made clearer, so too, for her students. The critical friendship helped her to lay bare her assumptions in her mathematics classes.

Similarly to Schuck, McGlynn-Stewart (2010) was challenged by the need to assuage student primary teachers' fears and beliefs about mathematics. Her article discusses how a critical friend helped her to do so. Her fear and struggles to become an academic teaching mathematics were mirrored in the fears and struggles of her students to become teachers of mathematics. McGlynn-Stewart learned about her practices while striving to understand her students' experiences. During this journey, she was highly disconcerted to find that her students were performing badly in a test. This damaged her confidence and she sought advice from her critical friend. The simple but powerful advice her critical friend provided helped her to improve her confidence and practice. It consisted of checking both her and her students' assumptions. McGlynn-Steward learned to check in with her students at regular intervals to lay bare both her assumptions and theirs and to discuss how to get those assumptions closer to each other. The critical incident of this test helped to show her how important a critical friend was to improving her practice.

As noted above, Nicol (2011) termed the phrase *critical collaborative self-study* (Nicol 2011, p. 47), to describe collaboration with more than one critical friend. Nicol suggests that in this model, teacher educators work collaboratively in the same classroom and act as critical friends in this process while team teaching. Finally, Thomas and Monroe (2006) used Thomas' research for a masters' degree as an opportunity to record his journey as a mathematics educator with Monroe, his research adviser, acting as his critical friend. Thomas documents his efforts to improve his practice as a mathematics teacher and notes the difficulties involved in actually finding models of good practice to help guide his efforts. His critical friend and mentor, Monroe, assisted him in reframing his practice. As Thomas notes.

"I believe that my understanding of teaching and learning can be attributed to the opportunity I have had to examine my own practice through intensive self-study with the support of a mentor" (Thomas and Monroe 2006, p. 180). Since completing the master's degree, he has become a principal who supports his teachers in much the same way he was supported by Monroe.

These publications clearly indicate the value of a critical friend for each of the authors' self-studies. They helped the author to challenge their assumptions, reframe their thinking about practice, and change their teaching of mathematics or mathematics teacher education.

Collaborations Between Teacher Educators and Student Teachers or Practicing Teachers

A different sort of collaboration from most of the ones discussed in Sections 2.4.1 and 2.4.2 is a collaboration between the teacher educator and their student teachers, who might be either PSTs or practicing teachers. Three of the publications dealing with collaboration discuss contexts in which collaboration of this sort occurs. Betts (2011) discusses his learning as a mentor in a collaborative environment with practicing teachers. He finds that the collaborative nature of his work with teachers involves some tensions and ambiguities in his mentoring. Betts identifies three different ways of mentoring based on work by Young et al. (2005). These authors identify three mentoring patterns – responsive, interactive, and directive. Betts describes how he tries to work in a space which is a balance of responsive and interactive, by asking teachers to plan the direction of their project on enhancing their mathematics teaching (the responsive aspect) and by positioning himself as a learner alongside them (the interactive aspect). However, this positioning placed him in a dilemma as teachers positioned him as the expert. Their expectations of him in this role made it difficult for him to resist being directive. Betts writes about how mentoring when striving to work collaboratively can be complex. While wishing to support teachers, he also found it necessary to be critical and to be a learner himself. These roles were not supported by the expectations and understandings of the teachers. Betts uses this experience to learn about his practice both as a mathematics educator and as a mentor and concludes that if working with teachers, educators must accept that the role will be challenging and ambiguous.

A different collaboration is seen in the one that Pereira (2005) discusses in his article. In working with PSTs and practicing teachers on changing attitudes and beliefs about mathematics and its teaching, he used autobiographies to get students to express their perspectives and emotions about learning mathematics. He used these autobiographies to guide his students to learn differently. He notes that before they can teach differently, they must learn to learn differently. However, when Pereira engaged in self-study of his practices, he noticed that seldom brought his own experiences as a learner into the discussion. He did not talk about the emotional experiences he had as a learner and teacher and yet wanted his students to do so. And so Pereira joined with his students in a collaboration to write his own biography and use this to express his emotions and perspectives. This exercise, usually done only

by his students, had the power to unlock the dilemmas and tensions he experienced as well.

Summary

The articles written about collaboration all emphasize the need to include it in self-study. Without the ability to work with others, it seems that the self-study can be confined and self-serving. The need for others to challenge the practice, yet provide a safe space to share concerns, is highlighted in most of the articles and chapters. Words such as trust, challenge, and reframe are used repeatedly. These are critical verbs in the pursuit of effective self-study.

The different types of collaboration identified by Nicol (2011) are seen in these publications. Some collaborations involve educators working with critical friends who are "outsiders" (Schuck 2011) so that they can challenge their assumptions. Others involve working with a critical friend in the same discipline area, but possibly of differing experience and seniority (Thomas and Monroe 2006). Others work in a community of learners where each supports the others (Lovin et al. 2012; Sanchez et al. 2010). But whatever the type of collaboration and irrespective of who the participants in the collaboration were, the value of the collaboration was not in doubt in any of these publications.

Theme 4: Mathematics Teacher Educator's Journey Using Self-Study of Practice

This section identifies, describes, and examines the teacher educators' mathematical journeys as they research their self-study of teaching practice in their unique learning and teaching contexts. The self-study research presented in this section reveals the ways in which mathematics teacher educators identified the ways in which their own experiences as learners of mathematics had impacted their teaching practice. Following the transition phase of teacher to teacher educator, researchers reveal the desire to move away from a traditional, transmission approach to teaching mathematics to one that addresses student needs, and collecting data related to this journey using self-study enabled the change in practice to be monitored and evaluated.

Motivations and Common Characteristics

Researching mathematical teaching through self-study and monitoring the learning and teaching journey were a key objective in five publications (5/33 total). The five publications are indicative of the focus of each of the self-studies, and titles include *Being and Becoming a Maths Teacher Educator, How did we do?, Self-study of a teachers' journey,* and *Becoming a Teacher Educator.* The dominant motivation expressed in each of these self-studies was to improve practice and their students' practice, with the hope that the new knowledge and understandings would also be informative for other mathematics teacher educators and contribute more broadly to mathematics reform.

Researchers of these self-studies were motivated by modifying, refining, or recreating a mathematics course or curriculum and, in the majority of cases, identified important research goals and questions. In essence, a "meaning-based" approach to mathematics pedagogy was the objective so that mathematics would be made meaningful. The identified goals and questions included: "How have differing locations and cultural contexts influenced my understandings of being and becoming a mathematics teacher?" (Monroe 2013); "Why are so many students not getting it [mathematics sense making and understanding?" (Thomas and Monroe 2006); "What can I learn about mathematics teacher education and about myself as a teacher educator through self-study of my transition to teacher educator" and "How can inquiry frame a mathematics methods course for pre-service elementary teachers?" (Marin 2014); and "What can be learned about teaching for understanding through reflecting on critical incidents?" and "How do pre-service teachers' beliefs about teaching mathematics, as expressed through their written personal philosophies of teaching evolve?" (Goodell 2011, p. 113).

A dominant narrative was the transition into mathematics teacher education with extensive teaching experience and knowledge of teaching and teacher education and introduced by way of a narrative describing the prompt and/or the research context. An example described by Monroe included the narrative of clearing of an attic, revealing "mounds of data" with the question posed "where should I pick up the fabric of my practice as an entry for self-study?" (Monroe 2013, p. 97). Self-study of practice became a vehicle to monitor a transition from the way the author was taught to new ways of teaching and in some cases move away from a focus on a didactic, transmission approach based on rote learning to one that was inquiry-focused, student-driven with the "promotion of understanding" (Monroe 2013, p. 98) and curiosity. As Thomas and Monroe (2006) suggest, "I had to change my role as teacher by 180 degrees, from a dispenser of knowledge to a facilitator of student learning" (p. 173). In this way self-study acted as a disruptor and enabled mathematics teacher educators to examine practices, gather data, and measure outcomes related to teacher and student learning. The successful strategies included providing worthwhile tasks and appropriate interactions based on discussion, discourse, and questioning.

Self-Learning and Professional Development

To establish learning environments that encourage understanding and mathematical sense making, teacher educators must know their content, be responsive to educational and cultural contexts, and be prepared to extend their own professional development. A frequent recognition and acknowledgment was the desire to know more; to seek further information, skills, approaches, and strategies; and to participate in self-development courses and experiences. An important factor was the initial identification of the problem and the ways in which it could be solved. Researchers expressed doubts about their own competence and raised identified vulnerabilities –"I continued to have strong doubts about my effectiveness in teaching mathematics" (Thomas and Monroe 2006, p. 172). Similarly, Monroe (2013) highlights a salient example whereby she states that she suffered a crisis of

professional confidence when required to teach native students in Montana suggesting, "I wondered what I had to offer in the form of professional development in mathematics." She then researched the available literature and sought out new knowledge, insights, and frameworks. Much of self-study research demands further learning and self-development. It is through this further research that practices, learning styles, culturally appropriate programs, and environmental conditions that support resiliency can be adapted and modified according to the cultural context (Monroe 2013, p. 103).

A central aspect identified in the transition from teacher to teacher educator was the imperative role that self-study research played as a means to uncover and "work through tensions" that were experienced throughout the process (Marin 2014, p. 27). Teacher educator researchers, using self-study, identified the tensions that revealed the sometimes deep and disturbing questions that had previously failed to surface, especially during times of transition for one context to another. It was the structured, focused research that enabled the responses to be addressed and in doing so, inform understandings and practices.

The Mathematics Self-Study Journey: Challenges

The self-study mathematics journey provided numerous challenges, and more often than not, these challenges underpinned key new learning. Researchers implemented changes to curriculum and courses following considered research, and yet the anticipated success did not always ensue. As Goodell (2011) reveals, for example, even with structured and weekly classroom discussions, the impact on pre-service teachers' philosophies and beliefs is minimal, and this limited impact is influenced even more if mentors and teachers also held traditional views about mathematics pedagogy and philosophy. The data indicated that for reform to be successful and integrated in mathematics education then it will be incremental, challenging and must be multifaceted. As Monroe states, "the pace of change" must be noted, and there is the need to "celebrate small steps" in an often "conservative quagmire" (Monroe 2013, p. 101). The distinction between changing practice and improving practice was identified and examined. Implementing change on a permanent basis is more difficult than improving practice as it demands a change in one's paradigmatic assumptions (Brookfield 1995) whereby assumptions represent "who we are," and it is the paradigmatic assumptions that are the hardest to uncover as they are the "basic axioms we use to order the world into fundamental categories" and are "examined critically only after a great resistance to doing so, and it takes a considerable amount of contrary evidence and disconfirming experience to change them" (p. 3).

While reflective practice through self-study research was viewed as critical, it was also noted that effective reflective practice in mathematics education was more difficult than anticipated. While it was acknowledged that reflective practice and reflective writing enabled the researcher to "remember fragments of experience . . .through the lens of self-study [to help] confirm the trustworthiness of experience of . . . earlier experience" (Monroe 2013, p. 101), it was also described as a task that many pre-service teachers and teacher educators are unable and/or unwilling to do.

Reform-Based Learning Environments Need to Be Time-Generous

Mathematics teacher educators identified the impact of time on overall learning and stated that within an often crowded curriculum, to be "time-generous" was a luxury to be focused on and aimed for. As Thomas and Monroe (2006) state, "I presented mathematics to students at an incomprehensibly fast rate – a two page spread every day, whether or not the students understood" (p. 170). The realization that completing exercises in the textbook might be one measure of achievement and the knowledge that students did not always understand and make sense of the concepts were confronting.

A central learning identified within the learning journeys was the insight that for deep learning to take place, and mathematical sense to be made, teacher educators needed to slow down, take time, and share stories with others and through being "Time-generous yet focused in encouraging mathematics discourse, elements of a cultural discourse pattern [could be] honored while learning was enhanced" (Monroe 2013, p. 105).

Summary

A conclusion that is identified in each of the self-study research publications is the importance of the journey (rather than the destination) and the ongoing commitment to further study practice and challenge beliefs. In this sense, mathematics teacher educators are constantly in the process of becoming. "This journey continues to feature cycles of reflection and growth, and along the way I have discovered that the destination is not really an end at all, but rather a series of new steps to help me to continue to learn and grow as a teacher" (Thomas and Monroe 2006, p. 179). Each highlights the nonlinear journey, the "messiness," the ongoing need to refine and adapt, and the range of tensions that mathematics teacher educators constantly struggled with, including their own identity and the often lack of shared goals and objectives. As Marin (2014) suggests, as a result of her learning journey, "Self-study was a powerful experience for me … Today, the exploration of one's own practice is not commonplace in higher education. This self-study suggests to me that reflection, inquiry and self-study of teaching practices should be the norm, not the exception, in schools of education" (p. 33).

A number of studies referred to LaBoskey's (2004) characteristics of self-study that included all or a number of the following: self-initiated and self-focused, improvement aimed, multiple (and primarily qualitative) methods of data gathering, interactive at various stages of the self-study process as a means of assessing the trustworthiness of the data, and the public sharing of new learning to assist other teacher educators. Interactivity was most often represented by connecting with the teacher educator researcher's peers and colleagues.

Implications and Insights About Mathematics Teacher Education from the Self-Studies

This section considers the gaps and silences in the mathematics teacher education self-study literature. It then discusses the general principles that appeared to be common to most of the studies and concludes with an analysis of the major points and the significance of this self-study literature.

Gaps and Silences

How could the learning presented in the mathematics self-study of practice be adopted and appropriated by others in the broader mathematics education community and how could the findings subsequently be transferred into various contexts? A principal aim therefore is to respond to the question, *How can I use this study's findings to improve my practice?* (Loughran 2006).

In this section, we differentiate between gaps and silences and consider what topics fit into these two areas. When noting "gaps" in the literature, we mean that there is little or no research in the area, and this provides guidance for recommendations for future research. When discussing "silences," we are suggesting that some topics in the literature are articulated from particular viewpoints and do not seem to consider certain aspects or characteristics that a reader would expect to see in the discussion.

We first deal with the gaps in the literature. In reviewing the articles in this chapter, we categorized them into different themes. However, some themes that concern important educational topics were not present in this literature. The areas of pedagogical content knowledge (PCK) and mathematical knowledge for teaching (MKT), while regarded as important topics in the general mathematics education literature, were only discussed by two of the self-study authors, Pereira (2011) and Betts (2011) (Pereira and Betts). Given the centrality of these concepts in teaching mathematics, this omission was surprising. Future self-study work should focus on these constructs and ways in which teacher educators might focus on both developing these constructs with their student teachers and studying their own MKT.

Another topic which did not feature at all in the literature examined was that of early childhood. This leads to a question about preparation of early childhood teachers. Who is charged with supporting such teachers and are they getting support in mathematics education? If so, are these teacher educators engaged in self-study and improvement of practice?

In this era of technology-enhanced learning, it was surprising to note that none of the authors embarked on self-studies of the use of technologies in their mathematics teaching. Again, this raises the question of whether teacher educators are using technology in their teaching but not conducting self-studies on this topic or whether they are not engaged in technology use in mathematics teacher education. Either way, this is an important topic, and future research should investigate practices in technology-enhanced mathematics teacher education.

Assessment is one of the topics that many student teachers are concerned about. They often struggle with assessing in authentic ways and with using assessment to guide further teaching. So teacher educators have a clear duty to support their students in this area. However, none of the studies we identified discussed self-study in the area of assessment in mathematics education.

We note too that most of the self-studies in mathematics education appear to be quite narrow in focus, focusing on improvement in practice but not giving much consideration to notions of gender, race, and class that might be part of the teaching and learning of mathematics. Given the importance of these constructs, this is perhaps surprising.

The final topic in which there was no literature concerned ethics in teaching. While this is unlikely to be a topic on which teacher educators will focus in a context-free way, there was no mention of concerns about ethical teaching in any of the self-studies. We suggested that ethical teaching is added to the set of principles underpinning self-studies.

We now move on to the question of silences: particular aspects of the literature that appear to be important parts of the topic but do not get mentioned in research. We focus on one such silence: the impact of self-studies. While all the publications discussed ways of improving practice, they were all focused on the authors' quests to improve their own practice, but few publications considered the wider impact of the self-study and its contribution to knowledge about teaching. The challenge in self-study is to broaden its impact. Every self-study should include discussions on how the author's learning could be adopted and appropriated by others in the mathematics education community. They should all include questions about how the findings can be transferred to other studies. And from the reader's viewpoint, we should aim to raise the question: How can I use this study's findings to improve my practice? (a reference to Loughran's (2006) challenge to teacher educators to enact different practice).

General Principles Underpinning the Studies

As noted above, all the studies centered on the process of challenging and reframing teacher education practice. Some of the other principles of these self-studies are listed below:

– Most studies noted the importance of collaboration.
– All studies exhibited Barnes' (1998) three characteristics of self-study: openness, collaboration, and reframing.
– All studies exhibited a certain vulnerability and readiness to lay oneself open for critique.
– Critical friendships often played an important role in the self-study.
– The ultimate aim in all studies was to enhance student teachers' learning and teaching of maths.

The studies exhibited a range of ways in which data were collected. Findings were data driven, and most studies were qualitative in approach. It is likely that the themes used (challenging beliefs, pedagogical approaches, collaboration, the journey) would probably be similar in other self-studies, irrespective of discipline area. There were no particular mathematical themes that arose in the studies, and in fact, the mathematics themes were secondary and, in some cases, almost invisible.

Some observations arising from the above points concern the type of methodology used. As noted, this was generally qualitative and often anecdotal. This suggests, perhaps, that there is a need to vary and broaden the research methodologies to include quantitative methodologies or mixed methods. This

variation in methodologies might enhance the rigor of the research in mathematics education self-studies and also help to broaden the scope.

Another way to strengthen the studies could be by leveraging the value of critical friendships. Perhaps critical friends could have complementary research skills – this would strengthen the impact and reach of the studies. Teacher educators should consider inviting colleagues with complementary methodological skills to join in their self-studies.

There is also a need to broaden the literature used in self-studies, and here, we look to editors of self-study publications. While in the past, the emphasis has been on highlighting other self-studies in literature reviews, we believe the field is now sufficiently mature to open to a broader literature. This avoids risks of being insular and expands horizons. It increases the value and significance by being of value to a greater audience.

Significance of the Studies

The synthesis of studies has provided insights into the nature of self-study research that has been conducted in the area of mathematics teacher education and has discussed the outcomes and the impact of these self-studies. The review identified what can be learned from these studies.

We also note the value and contribution to the field of producing edited volumes in the area. The 2011 edited book (Schuck and Pereira 2011) boosted the self-studies in area of mathematics education and was a stimulus for research in maths education. So it was a powerful product.

Finally, we note that there are few studies on self-study of teacher education practice in mathematics education. We raise the question of why that is so? While it is true that self-studies focus on practice rather than on disciplines, disciplines are a central part of any research focus on practice.

Conclusions and Recommendations

We conclude by recommending the following research agenda in self-study of mathematics teacher education that is suggested by the gaps in the above literature together with the findings of the studies:

– Expand the nature of methodologies used.
– Address the gaps and silences that were not addressed.
– Drill deeper into the mathematical content so that PCK is highlighted.
– Invite colleagues from broader mathematical disciplines to join the self-study.

Self-study in mathematics education is included in the Handbook for the first time in this edition. It is timely as there is much emphasis on increasing engagement and uptake in mathematics at school. An emphasis on how best to prepare student

teachers in this area is therefore critical. Analysis of self-studies that are striving to do just that helps to identify the critical points for improving practice. It also allows future directions to be informed by what has been done.

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S-STEP in Physical Education Teacher Education

30

Tim Fletcher and Alan Ovens

Contents

Abstract

In this chapter we review the literature on S-STEP in physical education teacher education (PETE) and its related fields, such as coach education. The review consisted of 43 materials, which were allocated to one of three major themes: becoming a teacher educator, pedagogies of teacher education (such as

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problematizing PETE practice, pedagogical innovations in PETE), and teachers studying their practices in schools. Despite a relatively slow uptake of S-STEP methodology in physical education teacher education (PETE), there is a growing presence of S-STEP research in the field. The research reviewed showed how PETE researchers have drawn from and built upon insights generated by S-STEP researchers conducting their work in other subject areas, such as science and literacy. Several themes in the PETE literature suggest that this work can contribute to a broader understanding of the complex and problematic nature of teacher education practice and thus help solidify and enrich the base of knowledge about teaching teachers. Although there are several promising avenues pursued by PETE researchers, we identify several areas ripe for investigation in the future.

Introduction

The field of physical education teacher education (PETE) has been quite slow to take up self-study of teacher education practice (S-STEP) as a rigorous form of practitioner research. Prior to the mid-2000s, examples of self-study in physical education and youth sport settings tended to reflect institutional evaluations, where the self was framed as an institution (e.g., a specific program) rather than an individual. The work of Metzler and colleagues at Georgia State University (GSU) (Metzler and Blankenship 2000, 2008) represents this type of approach. Their work offered a deep and rigorous examination of the PETE program at GSU, considering the overall program foci, the outcomes for teacher candidates, and the ways in which the many layers of their teacher education program were assessed. While this type of self-study research is valuable and makes important contributions to the literature, it is distinct from the approach to self-study of practice taken in this book where the inquiry gives voice to the individuals working with learners and who have an intimate knowledge of the practices they are engaged in. The self-directed and self-initiated nature of S-STEP is one of its hallmarks, and we focus specifically on these inquiries in the chapter. Other examples could also be found of physical education teacher educators conducting S-STEP research (e.g., Brubaker and Ovens 2012; Hopper and Sanford 2004; Kosnik et al. 2011; Garbett and Ovens 2012); however, their focus was on teacher education in a broad sense rather than on PETE. This is not to identify this focus as a limitation, but the large target audience for that work meant that many of its main points did not reach PE teacher educators or identify outcomes for those working in PETE.

Despite the presence of S-STEP in the broader field of educational research since the mid-1990s, it was not until after 2010 that there appeared more than an isolated example of how physical education teachers (PE teachers) and teacher educators were using S-STEP to engage in systematic inquiry into their practice. Since that

time, there have been two edited collections of S-STEP work in PETE, including empirical pieces and conceptual commentaries (Ovens and Fletcher 2014a, 2015). Of note, leading PETE researchers Mary O'Sullivan (2014) and Richard Tinning (2014) identified the promise of S-STEP to further the research and practice agendas of PETE, particularly concerning how to educate teachers for the realities of contemporary schools. Specifically, O'Sullivan (2014) noted:

> PETE research is not developing at a pace to match the challenges faced by teacher educators in school or in higher education institutions in helping the next generation of teachers learn to teach or in supporting and facilitating them as lifelong learners. (p. 169)

She went on to identify S-STEP as providing a way "to encourage a greater focus on PETE research and the preparation of physical education teacher educators in an increasingly complex and challenging educational environment" (p. 169). Importantly, O'Sullivan (2014) commented on the value of S-STEP at a time when research in PETE was in a state of decline in the overall field.

Following the initial edited collections published in 2014–2015 and strong advocacy by senior leaders in PETE, there has been a sustained and growing presence of S-STEP in the PETE literature. In particular, S-STEP has been identified as a powerful form of professional learning for PE teachers and teacher educators that carry the potential for the processes and outcomes of that learning to be shared, debated, and critiqued (Attard 2014). It comes at an opportune moment then to conduct a thorough review and analysis of the use of S-STEP in PETE, to understand the current "state of the art" (Vanassche and Kelchtermans 2015). We extend this review into PETE-related fields, such as outdoor/adventure education and sport coaching. The reason for this is there are common threads in some of the content and many of the pedagogies used across these fields. Although there are differences between physical education, outdoor education, and sport, there is substantial overlap in their research, practice, and policy orientations (Cassidy et al. 2008). For example, several key journals in the field (such as *physical education and sport pedagogy*) include work in physical education, outdoor education, and sport coaching.

The chapter has three main sections. In the first section of this chapter, we identify some traditions in PETE that may signal early advocacy of and for the *idea* of S-STEP, such as the promotion of inquiry-oriented forms of teacher education and advocacy for action research and reflective teaching (e.g., Kirk 1986; Tinning 1987). In the second section, we provide a traditional literature review, analyzing 43 pieces of PETE research where S-STEP was used. We conclude the chapter by considering potential futures for S-STEP in PETE and related fields.

Traditions of Self-Focused Research in PETE

While the genealogy of S-STEP methodology should be mapped back to the work of teacher educators in the early 1990s, the conditions that enabled it to become adopted by PE researchers in the past decade can be traced back to the fervent

debates shaping PETE that stretch back to the early 1980s. In brief, through the 1960s and 1970s, there was a move to research, organize, and expand the knowledge base of the field of physical education and sport into a number of subdisciplines, such as the sociology of sport, exercise physiology, biomechanics, and sport/exercise psychology. While such development broadened the field and its associated knowledge base, there were also rising concerns that such developments privileged empirical-analytic forms of research (research based a "technical" interest in manipulation and control) and marginalized critical social science (based on an emancipatory interest related to political and moral ends) (McKay et al. 1990). In particular, there was a growing critique from those more closely aligned with humanistic and socio-critical orientations regarding the overly technocratic and one-dimensional definitions of the body, movement, professional practice, and effective teaching (e.g., Kirk 1986; Lawson 1984; McKay et al. 1990). These concerns led PE researchers to challenge the orthodoxy of research practices based on the natural science approach (for more detail on these debates and concerns, we recommend the excellent papers by Carr (1985), Hellison (1988), Kirk (1989), Schempp (1987), Siedentop (1987, 1989), and Sparkes (1989, 1991, 1993)).

In this early work, scholars critiqued the assumptions, ideas, and practices associated with a positivistic logic that framed much of the conventional research in PE and sport at the time. In brief (and in a way that is possibly over simplified), those following positivistic paradigms believed that teaching was governed by a set of laws or natural rules that could be distilled through research and then be learnt, practiced, and mastered through teacher education. The critique of positivistic approaches to research in the field has continued with the growing influence of gender and cultural studies, as well as the contribution from poststructuralism and postmodernism. As a result, there has been an increased awareness and discussion of the ways culture, language, subjectivity, politics, ideology, power, and narrative, all, in complex ways, permeate research activity and mediate the processes of learning to teach (e.g., Bain 1995; Faulkner and Finlay 2002; Fernandez-Balboa 1997; Kerry and Armour 2000; Nilges 2001; Sparkes 1993, 1995, 2002).

In terms of research practice, the debates in the 1980s also focused on principles for conducting inquiry (i.e., in a participatory, democratic, and empowering manner) and an awareness of how knowledge is mediated by power relations, unable to be separated from values and embedded in context (Carr and Kemmis 1986; Carspecken 1996). Such debates also led to a growing advocacy for a politically aware, inquiry-oriented approach to PETE (Kirk 1986; Tinning 1985) that could transcend the perceived inadequacies of other models of teacher education and also enable a critical pedagogy capable of connecting teaching with its ethical, political, and moral roots. An example of this critique is provided by Tinning (1993):

> . . . research methods or pedagogies which do not problematise (at least) the dominant power relations in educational research and in teacher education; which give no voice to some participants; which do not attempt to understand participant subjectivities; which do not consider the institutional structures impacting on the cultural practices of teacher education

and schooling; and which fail to negotiate a curriculum or research agenda which is relevant and meaningful to all participants are, in my view, inconsistent with the assumptions underpinning the social reconstructivist project. (pp. 23–24)

Such advocacy, particularly when it was framed within an inquiry-oriented conception of teacher education (Kirk 1986), led to two specific philosophical developments in PETE. The first was the active promotion of reflective teaching. In reflective teaching, the individual supposedly reflects on lived experience and then interprets and generalizes this experience to develop understanding and meaning from the events that have happened. The development of reflective teachers through PETE became a significant focus, with a range of books promoting reflection (e.g., Hellison and Templin 1991), research projects on how best to develop reflective teachers (e.g., Placek and Smyth 1995; Tsangaridou and O'Sullivan 1995), and even a conference where the central question of the conference charter was "How can we train [PE] teachers to be reflective teachers?" (Paré 1995). The optimism shared in the value of reflection was built on the work of a range of scholars stretching back to John Dewey and the pragmatist's belief in the centrality of experience to learning. In particular, the work of Donald Schön (1983) offered an alternative to propositional or scientific constructions of knowledge that had traditionally been associated with the professions and added an intellectual gravitas to the concept of reflective practice.

However, while there has been broad interest in reflection, there was also much contention and unpredictability in the results of encouraging reflective activity. There were questions about how, when, where, and why reflection should take place. For example, O'Sullivan et al. (1992) argued that PE teachers were essentially pragmatists, which led to reflection becoming an individualistic process that lacked any understanding or appreciation of the wider social and structural influences on schooling and teaching. Similarly, Ovens and Tinning (2009) argued that reflection is a practice that is enacted rather than acquired and highly dependent on the culture and community one is situated in. As a consequence, while the core tenets of reflection – that it recognizes the practitioner as the historian of their own lived experience and that it provides the means for practitioners to subject their actions to critique, challenge, and transformation – form a core component of the work of many in PETE, self-study methodology provides a means through which these tenets may be enacted in a structured and rigorous way (Ovens and Fletcher 2014b).

The second major development was action research. For those working in PETE, action research was seen as an methodology that was led by individuals committed to addressing issues and problems emerging from their own practice (Kirk 1986). In particular, those working within a critical social science orientation saw action research as centrally concerned with the concept of emancipation and the ability for the practitioner to participate in setting the research agenda and transforming the material and ideological conditions which constrain practice (Tinning 1992). However, as pointed out by Tinning (1992), when action research has been used in

PETE, it has often been misunderstood and misdirected. He argues that the episte-mological assumptions underpinning various forms of action research have led to varying interpretations on how action research is actually enacted in practice with teachers. Similarly, Casey et al. (2018) suggest that one of the major criticisms of the action research project is that educational administrators rather than the teachers themselves often dictate its focus. For example, school administrators might say "teachers will conduct their action research projects on assessment this year" despite teachers themselves identifying other more pressing issues based on their needs and those of their students. This does not mean it is unnecessary to improve the technical skills of teaching. Rather, Tinning (1992) cautioned that the emphasis on the technical skills of teaching needed to be recognized as symptomatic of the widespread acceptance of technocratic rationality as the dominant logic of profes-sional practice within physical education (see Bain 1990). For those enacting action research within an inquiry-oriented approach, action research needs to be underpinned by a commitment to emancipation and empowering the practitioner researcher to critique and transform the material and ideological conditions that constrain their attempts to change educational practice (Tinning 1987). The premise that action research aims to improve educational practice through the active partic-ipation of educators in dialogue aligns closely with the characteristics of self-study (self-focused, improvement-aimed, dialogic, and interactive). Further, both are used to create an understanding of practice and to identify the strategic actions that may transform those practices.

While concepts like inquiry-oriented teacher education, action research, reflective thinking, social consciousness, and a disposition for social justice in PETE have been closely linked with the desire to engender critical citizenship, there have also been concerns raised about the inability to render such an orientation in effective pedagogical practice (Ovens 2016). In other words, as Tinning (2002) points out, there has been a long history of advocating for these ideas but few examples of how to effectively enact them in practice. In this respect, this may be why S-STEP methodology holds some promise for the PE teacher educator since the ideas central to practice would be submitted to critical self-inquiry and critique of the claims being made. S-STEP embraces a reflective disposition to the self-practice relationship and to systematically pursuing inquiry with a critical edge and a certain openness to public disclosure and the generation of debate. Mindful of his earlier critiques of action research, Tinning (2014) made the following confession upon learning about S-STEP in PETE:

> Personally, I have found my engagement with self-study both illuminating and refreshing. It took me back to the agenda of my action research 'days', but it also took me beyond those days by providing me with new insights into better apprehending the complex nature of how to better enact a critical pedagogy of teacher education. (p. 164)

With this historical background of the roots and traditions of S-STEP in PETE laid out, in the following sections, we review examples of empirical self-studies carried out by researchers in PE.

Review of the Literature: S-STEP in PETE

In this section of the chapter, we provide the results of a systematic review of S-STEP in PETE and several closely related fields. The main questions driving our review are: How has S-STEP been used in the fields of PETE, outdoor/adventure education, and sport coaching? How has S-STEP contributed to and advanced knowledge in those fields?

Five databases were used in our initial search: SPORTDiscus, Education Source, Web of Science Complete, ERIC, and Google Scholar. Our search was limited to empirical (data-based research) pieces written in English. Because many S-STEP examples are published in edited books and conference proceedings (e.g., those from the Castle conference), we included those types of sources in addition to peer-reviewed journal articles. Where there were instances of a chapter or conference paper being expanded into a peer-reviewed journal article (which may have thus involved some repetition or replication), we analyzed the peer-reviewed article only. While we recognize the significant and rich body of advocacy pieces or conceptual research exploring S-STEP in PETE (see, e.g., Brown 2011; O'Sullivan 2014; Ovens and Fletcher 2014b; Tinning 2014), our main focus was to synthesize the empirical evidence currently available to support the philosophical and conceptual arguments proposed put forth. This enables us to make conclusions about what has been done and what has yet to be done in the field. While we may make reference to conceptual pieces from time to time, those pieces were not subject to analysis. The temporal scope of the review was 1998–2017. We chose 1998 as the lower boundary because of the edited publication *Reconceptualizing teaching practice: Self-study in teacher education* by Hamilton (1998), which represented one of the earliest collections of S-STEP-focused research that aligned with the view of S-STEP we adopt here.

Our first set of search terms was straightforward: "self-study," "physical education," and "health and physical education." Following a preliminary scan of the results, we arrived at the following results from each database: SPORTDiscus (18 potential matches from 143 results); Education Source (26 potential matches from 349 results); Web of Science Complete (20 potential matches from 39 results), ERIC (23 potential matches from 25 results), and Google Scholar (41 potential matches from 258 results). We scanned and compared the results of the 5 databases to arrive at an initial pool of 40 sources. We realized that the search terms may have been too narrow to include S-STEP research conducted in outdoor education and sports coaching, so we repeated the search replacing "physical education" with "outdoor education" and "coaching," respectively. These searches revealed some new results; however, on closer inspection, the term "coaching" was used in a different context, primarily to refer to instructional or executive coaching (e.g., Drake 2016; Loughran and Brubaker 2015). Thus, no new results were added to our original search. Because many of the original results did not include book chapters, proceedings from the Castle conference, or examples we were personally familiar with, in the second stage of the review, we conducted manual searches of edited S-STEP collections from the Springer series *Self-study of teaching and teacher education*

practice, Castle conference proceedings, and other selected sources. This search yielded 23 additional matches. The entire process yielded 63 sources that met our initial inclusion criteria. Analysis of those sources led to the identification of several outliers and sources that may have alluded to self-study without it being used in the research design. Thus, 43 studies were included in the final review.

The major findings of the 43 sources were coded, compared, and compiled into a preliminary framework with categories organized around common themes that were prevalent in the reviewed literature and which reflected work that has been done more broadly in research on teacher education practice. Our initial categories were at various times expanded, collapsed, and modified throughout the review. The final three categories that frame the structure of the review are becoming a teacher educator; pedagogies of teacher education (e.g., problematizing PETE practice; pedagogical innovations in PETE); and teachers studying their practices in schools. Our approach to organizing the chapter can be considered as one way to view or analyze the S-STEP in PETE literature. At the same time, we acknowledge that the themes we have generated are not necessarily separate or distinct entities; that is, there may be some overlap where some studies reviewed met criteria that represented multiple themes. In these instances, we independently identified what we felt was the strongest thematic fit and offered a more coherent reading of patterns and chains of inquiry identified in the category.

Becoming a Teacher Educator

Adding to a solid base of research on the experiences of those who are continually in the process of "becoming" a teacher educator (see a review by Williams et al. 2012), several members of the PETE community have similarly followed this line of inquiry using S-STEP methodology (Baker 2015; Casey and Fletcher 2012, 2017; Fletcher et al. 2012; Fletcher and Casey 2014; MacPhail 2011, 2014; Ovens 2016; Richards and Ressler 2016; Tannehill 2016). What serves as a dominant feature of PETE research of this nature is the use of occupational socialization as the theoretical framework guiding the S-STEP inquiries and their analyses. Broadly speaking, occupational socialization theory highlights the ways teacher educators' personal and career paths are merged, shaping their biographies and influencing their beliefs and actions related to teacher education practice (McEvoy et al. 2015). Prior to the development and more widespread uptake of S-STEP in PETE, there were several early examples of this type of work that provided insights into the organizational socialization of women who were taking up PETE positions in higher education (Dodds 2005; Williamson 1993). For example, Williamson (1993) studied five female faculty members who were taking their first positions as PE teacher educators in research-oriented universities in the United States, focusing on how they learn their role and understand the expectations associated with it. Dodds (2005) focused more closely on mentoring experienced by women during their careers, particularly in the early stages. While both of these studies were important in drawing attention to

the transitional experiences of teacher educators in PE, their work looked at all aspects of a faculty member's work: research, teaching, and service. Although not explicitly using S-STEP methodology, Williamson (1993) and Dodds (2005) included some elements of S-STEP and other related forms of practitioner inquiry (e.g., multiple qualitative methods and interactivity) but lacked the focus on the improvement of teacher education practice and the development of pedagogies of PETE that S-STEP is geared toward. It is within this gap that several PETE researchers such as MacPhail (2011), Casey and Fletcher (2012), Fletcher and Casey (2014), and Richards and Ressler (2016) have explicitly situated their S-STEP work, examining their experiences of "becoming" teacher educators.

Teachers to Teacher Educators

One of the key foci of this body of work in the broader S-STEP literature has been the challenges of unpacking successful school teaching practices and identifying central features of developing a pedagogy of teacher education. The self-studies of Casey and Fletcher (2012) and Fletcher and Casey (2014) support the general position that effective pedagogies in school and higher education are distinct. While one can inform the other, they are not interchangeable. In both studies the authors used data from reflective journals that were focused on their experiences and the struggles they faced in understanding their practices as they made the transition from PE teachers to teacher educators. One of the authors, Ashley Casey, had been widely recognized for his innovative approaches to secondary PE teaching, advocating for and expressing the ways a model-based approach (Casey 2014; Metzler 2011) offered a means to radical and sustained curricular change in PE. However, in Casey and Fletcher (2012) and Fletcher and Casey (2014), he described the frustration and uncertainty he faced in attempting to enact these practices in the university setting. Some reasons for this included the difficulty in articulating the decisions behind his teaching *while he was teaching* and the mostly conservative pedagogical culture of the university in which he worked. In contrast, the other author, Tim Fletcher, came to realize the ineffectiveness of his school teaching practice, which he described as traditional and teacher-centered (Fletcher 2012) and which Lortie (1975) or Lawson (1983) would suggest represents a conservative or "custodial" orientation to teaching. In his transition to teacher educator, he tried to begin from a clean slate, committing to a student-centered approach embedded more explicitly in the contexts of learning to teach. His confusion in becoming a teacher educator came from enacting innovative PE practices in the higher education setting with adults, without experiencing what the practices were like when working with young people in schools. When innovative PE practices have not been tried or tested by the teacher educator in the realities of contemporary schools, this may influence a more idealized perspective of teaching practices (Fletcher and Casey 2014). In these studies, occupational socialization theory and S-STEP methodology helped show how the implicit and explicit organizational culture of teacher education programs could

either promote or stifle innovative teacher education practices, particularly in the ways in which new teacher educators are provided with opportunities to learn about innovative approaches to the pedagogies of teacher education.

Taken together, Casey and Fletcher's use of S-STEP methodology allowed them to offer the insights they gained from their experiences as a foundational but provisional exemplar for others making the transition into the role of PE teacher educator. A limitation of this work is the lack of focus on the identities of the teacher educators. Although the identities of participants are embedded in occupational socialization theory, other theories of self and identity (e.g., Bourdieu 1990; Jenkins 2014) could offer new and important insights into the same data sets, to help interrogate the ways a new professional label (teacher to teacher educator) shapes the experiences and practices of practitioners (see, e.g., Ovens et al. 2016). Their work has been built upon by others in PETE, particularly by some who are advocating for greater attention to be paid to the work of PE teacher educators and those who may be identified as early career teacher educators (Alfrey et al. 2017; Hordvik et al. 2017; McEvoy et al. 2015; Richards and Ressler 2016).

Researchers to Teacher Educators

There are several other examples from the PETE literature that veer from much of the broader body of work concerning the transition to teacher educator (MacPhail 2011, 2014; Richards and Ressler 2016, 2017). Specifically, new insights have been offered into the experiences of some who were becoming teacher educators because they had *not* had previous experiences as school PE teachers; that is, they were making the transition from doctoral student and/or researcher to teacher educator. For example, MacPhail (2011, 2014) described how the processes of organizational socialization during her induction into PE in higher education led to an explicit understanding that a higher value was placed on research over teaching in the organizational culture in which she worked. MacPhail (2011) suggested that those who made the hiring decisions at her first institution assumed that her strong research background as a doctoral student (and research associate) qualified her to be a successful teacher of teachers, despite having little experience teaching PE in schools nor having any preparation or professional education about how to teach at a university. MacPhail (2011, 2014) used S-STEP and situated learning theory (Lave and Wenger 1991) to explain how the lack of experience and professional preparation, in addition to the lack of value given to teaching at her university, led her to feel isolated, underprepared, and disconnected from authentic and meaningful PETE practices. Upon moving to a different institution where teaching teachers and the development of pedagogies of teacher education was given greater value and emphasis, she participated in specific professional learning experiences geared toward exploring teaching teachers. In particular, her involvement in a community of practice that had as one defined goal the improvement of PE teacher education practice led her to consider and articulate the ways in which she could better meet her students' needs. A key insight from this research was that even

in a research-intensive university culture (which was the case in both institutions where MacPhail worked), teacher educators and their work could still be given priority and emphasis, particularly when it was geared toward providing students with high quality and meaningful experiences of learning how to teach. Further, MacPhail's novel use of situated learning and communities of practice theories offered a new lens to the study of the transition to PE teacher educator.

Richards and Ressler (2016, 2017) similarly used S-STEP to help one of the authors, Kevin Richards, consider his identities, and improve his practices as a teacher educator who did not have K-12 teaching experience prior to being offered a 1-year role as a visiting assistant professor in the United States. Guided by occupational socialization and role theories, the authors generated data in reflective journal entries and recorded their conversations as critical friends, as well as interviewing Richards's students in focus groups and collecting exit slip data. Their research is a particularly strong exemplar for S-STEP researchers considering research design that aligns with LaBoskey's (2004) elements for quality S-STEP designs, leading them to make several pedagogical and methodological insights from their work. Another aspect of this work that makes it particularly strong is the way in which the authors' honesty and vulnerability are made clear to readers. For example, due to his lack of PE teaching experience in schools, Richards struggled with a feeling of "imposter syndrome" in terms of his identity and practice as a teacher educator. This stands in contrast to many new faculty members who struggle to reconcile an identity as a researcher, despite almost all having at least 3–4 years of experience conducting doctoral research. These feelings had implications for how Richards made plans and justified decisions about the PETE course with both his students and colleagues. Importantly, the attention paid to the self-in-practice revealed insights beyond the practices themselves, highlighting the intrapersonal and emotional tensions experienced by new teacher educators and how these shape and guide their work.

Richards and Ressler's (2016) work also offers important methodological lessons, particularly from the perspective of engaging in critical friendship. Specifically, they note the challenges new faculty members can face in identifying a suitable critical friend when that person may be a colleague who can inform discussions and decisions about the new teacher educator's career advancement. It is worth quoting Richards and Ressler (2016, p. 293) at length to emphasize the lessons they learned about being intentional in selecting critical friends in S-STEP research:

> . . . [It is important to have] a critical friend who can be trusted with your insecurities and failures can help you to uncover elements of your practices that you may not see on your own. This relationship must involve mutual vulnerability and the comfort of opening up to someone else. We have found, however, that this can be challenging at times, particularly because academia encourages self-promotion and individual achievement. Nevertheless, you need to feel comfortable hanging out your proverbial dirty laundry for your critical friend to see. If you begin censoring journal writing and withholding in critical friend conversations the entire process is undermined. Early in our relationship we had a pivotal conversation in which Kevin told James that he was not going to hold back and that his

journal would cover sensitive topics such as frustrations with colleagues in the department. We placed trust in one another knowing that Kevin's journal and our discussions would need to remain confidential in the same way that data from any study are confidential.

While the value of critical friendship is shared widely in the S-STEP literature, less is discussed about how to go about selecting and working with critical friends. As Richards and Ressler (2016) identify, the S-STEP process can lose its value for practice and knowledge generation when the parties in the critical friendship do not trust one another and/or do not feel comfortable working through the problematic, the confusing, the frustrating, and the emotional aspects of teaching teachers. Some recommend establishing critical friendships with colleagues at different institutions who do not participate in departmental discussions about personnel (Fletcher et al. 2012), but Richards and Ressler (2016) and MacPhail (2011, 2014) document ways to develop and maintain fruitful critical friendships or communities of practice within a department. This includes establishing rules and boundaries, setting common goals to pursue, and working according to the tacit rules of personal and professional relationships that most people would abide by in their daily lives.

Becoming a Teacher Educator as a Career-Long Process

In a retrospective self-study that was presented as part of the Scholar's Address to the Physical Education Special Interest Group of the British Educational Research Association, Tannehill (2016) used the image of a salmon swimming upriver as a metaphor for her teaching to represent her learning and practice over an extensive career as a PE teacher educator. Methodologically, Tannehill (2016) positions her research as a self-study; however, we think it might be considered closer to an autoethnography in that it examines her self-in-culture (the culture being PETE) rather than her self-in-practice per se. However, there remain several elements of quality S-STEP, including a clear and explicit focus on the self and conceptualizing validation as a process based in trustworthiness. For instance, Tannehill's commitment to making her private understandings of PETE practice public is demonstrated through her feeling a duty of care to share what she has learned about being a PE teacher educator throughout her career, including that one is always in the process of "becoming" a teacher educator. Sharing the insights and understandings generated through self-studies is a key moral principle upon which the S-STEP is founded, and in this way, Tannehill's (2016) research certainly captures the spirit and intent of strong S-STEP research.

A similar approach was taken by Ovens (2016), who described ways in which his practice has been informed by the pursuit of democratic ideals through critical theorizing of PE practice. Through conducting self-studies of his practice in several PETE contexts (the practicum, coursework, and so on which are reviewed later in this chapter), he identified ways S-STEP has provided a frame for how he engages pre-service teachers in PETE practice, stating:

> Disturbing practice in this way provides a criticality to my practice that enables an embodied and experiential means for student teachers to examine the origins, purposes and consequences of educational actions and the political, economic, and social contexts that give rise to them. Such change emerges from a growing understanding of these issues in response to personal and professional transitions experienced over my career. (p. 132)

In addition to articulating several principles that have guided the practice and the value of being involved in a PETE community of practice and self-studies, the feelings described by Tannehill (2016) and Ovens (2016) respectively capture the crucial need for S-STEP researchers to turn the inward focus of their inquiries outward to enable learning and knowledge generation across a field of study (Zeichner 2007).

In recognizing that many accounts of the career-long socializing experiences of PE teacher educators and academics had been retrospective accounts from senior researchers who were well established in the field and in their respective institutions (e.g., Cutforth 2013; Kirk 2014; Lawson 2009; Tannehill 2016), Casey and Fletcher (2017) sought to describe their lived experiences in the transition from early- to mid-career PE teacher educators using S-STEP. They suggested that there was a distinct lack of work focused on the socializing experiences of academics in situ, stating:

> That most accounts of organisational socialisation—the last and longest of the socialisation stages (Lortie 1975)—have been provided by senior academics suggests a degree of risk in sharing the doubts, uncertainties, confusion or points of contention in the work of academics. (Casey and Fletcher 2017, p. 109)

In a departure from other research that has explicitly used S-STEP in PETE, Casey and Fletcher (2017) describe their research as self-study *of practice* (in contrast to *teacher education* practice) where the practice being examined is that of an academic worker, including teaching, research, and service. That is, their research did not focus specifically and solely on teacher education practice but included the practices involved in teaching, conducting research, and serving academic, local, and global communities. As with their other work, their main data source was reflective journal entries and diaries focused on their lived experiences as teacher educators. They identified several challenges in the ongoing organizational phase of their socialization and critiqued the structures and practices of academic work in the contexts of neoliberal higher education, particularly in disrupting the status quo. For example, they suggested that their institutions encouraged and rewarded research that veered away from the authors' preferred personal inquiries into their PETE teaching practices and the experiences of their students, favoring instead work that attracted large-scale external funding (e.g., those that considered randomized controlled trials of obesity interventions in the context of PE). The self-in-practice, when discussed in terms of the practice of an academic worker, was thus revealed as being full of internal tensions, frustrations, and disappointments. Notably this had implications for conducting research and generating knowledge of PETE practice and also for the extent to which they were willing and able to commit extensive time and energy into innovative pedagogical practice.

Baker (2015) took a different approach to the examples presented above, showing how her processes of becoming a teacher educator changed along with the content she was teaching in her PETE classes. Specifically, engaged in memory work (creating vignettes and drawing from written reflections and artifacts from her teaching), Baker (2015) described her mostly negative socializing experiences in dance – an important content area within PE – and how those experiences shaped the ways she engaged with dance content and pedagogy. As someone who did not readily identify with the label of "dancer" or "dance educator," Baker (2015) described the challenges in coming to terms with content that she did not, at first, feel comfortable with or passionate about. S-STEP helped Baker focus more clearly on her students' experiences of learning to teach dance rather than her own, which led her to acknowledge the importance of providing students with opportunities to reflect on and critique their experiences of several content areas, and identify not only what they felt comfortable and uncomfortable with but also why. This enabled the teacher educator and students to identify shared experiences of comfort and discomfort and engage in these as co-learners.

In summary, S-STEP has been used as a powerful methodological tool by teacher educator researchers in PETE to help develop insights and deepen understandings of the transitory processes involved in becoming a PE teacher educator across the span of one's career. Much of the research conducted has used occupational socialization as a theoretical framework to guide the research design and interpretation. In particular, the research has revealed the challenges in developing and enacting successful and innovative PETE practices in light of the ongoing socialization of PE teacher educators. This applies to those who come with and without backgrounds as school-based PE teachers. Although these insights have been generative for the PETE community, they serve as a foundation only, and there is much scope for this work to be built on, critiqued, and extended by other PE teacher educator researchers, particularly in the struggles with identification that many teacher educators experience during any period of transition. Furthermore, given the predominance of occupational socialization as a theoretical frame, there are many opportunities for PE teacher educator researchers to draw from and use different and innovative theoretical frameworks to provide new and diverse interpretations into the career-long process of becoming PE teacher educators.

Pedagogies of Teacher Education

In their review on the state of the art in S-STEP research, Vanassche and Kelchtermans (2015) recognize that an important outcome from the S-STEP field has been the development "of an explicit pedagogy of teacher education and the growth in practice that follows" from that research (p. 509). Indeed, this was the thrust of several arguments made by Loughran (2006, 2013) who challenged teacher educators to commit to problematizing and better understanding pedagogy both in a broad sense and in specific respect to teacher education practice. We identified 24 pieces from the PETE literature where teacher educators had used

S-STEP to enable insights and construct their own understandings of the development of their personal pedagogies of PE teacher education practice. This area had, by far, the largest pool of S-STEP in PETE research. The subsequent sharing of these insights and understandings has thus been generative to helping the PETE field come to better shared understandings of the complex nature of PETE practice.

Problematizing PETE Practice

Many examples of S-STEP in PETE demonstrate how teacher educators have used S-STEP to interrogate and problematize taken-for-granted assumptions about teaching and teacher education practice (Brown 2014; Bruce 2013; Flory and Walton-Fisette 2015; North 2017; Ovens 2014). This line of inquiry has led researchers to delve into the reasons that underpin their pedagogical decisions in PETE, often at the subconscious level. For example, Brown's (2014) research revealed his underlying desire for control in the classroom – a revelation that came as a surprise to him and stood in contrast to his fundamental beliefs about teaching and teacher education practice. As with many S-STEP investigations, the role of interactivity (in the form of sharing written reflections with a critical friend) was central in Brown's (2014) research, triggering Brown to engage in reframing the ways he enacted his beliefs *in* practice. As Brown (2014) acknowledged, the questions offered by the critical friend were at times uncomfortable and challenging but proved crucial for this reframing to occur and subsequently enable deeper understandings of the complexity of teacher education practice.

The problematizing of students engaging in peer teaching – a commonly used strategy in teacher education – was the focus of research conducted by Ovens (2014). Part of the significance of this work is that it showcases how Ovens built on previous self-studies he had conducted where the outcomes of peer teaching were mostly positive (Ovens and Garbett 2008). In Ovens (2014), S-STEP was used to demonstrate how he enacted criticality in his PETE practice using peer teaching. Though there were many positives identified about peer teaching – particularly the way it shifted the focus of lessons away from the teacher educator and onto the preservice teachers – several dilemmas were also exposed. In particular, relational elements among pre-service teachers in the class revealed a power dynamic that left some vulnerable to overly critical peer feedback that was not reflective of the type of authentic teaching-learning experience that Ovens (2014) was trying to foster. S-STEP thus disrupted Ovens's (2014) assumptions about the value of peer teaching, leading to a more considered appreciation of the biographies pre-service teachers bring with them to the teacher education classroom and the relationships among students.

Not only was Ovens's (2014) research interesting in its own right, the ways he problematized peer teaching directly informed one of the outcomes reported in a study by Fletcher et al. (2016a). Their work highlighted the value in drawing from multiple layers of interactivity in self-studies, using data from a critical friend and meta-critical friend, peer observers, pre-service teachers, and the literature.

Of relevance to this discussion is that the findings from Ovens's (2014) work were used by one of the teacher educator researchers to question the decision to use peer teaching by another of the authors. This led to a dialogue between the two teacher educator researchers (in the context of a critical friendship) where they shared written reflections and engaged in conversations that were recorded where they further problematized peer teaching, identifying pros and cons and strengths and weaknesses. Importantly, Fletcher et al. (2016a) also drew from interview data generated by pre-service teachers who were in their classes. This proved to be somewhat of a tipping point, as the pre-service teachers overwhelmingly found peer teaching valuable, identifying the importance of collaborating with peers, sourcing and modifying activity ideas, and receiving feedback to inform reflection. While Fletcher et al. (2016a) did not arrive at a definitive answer about the value of peer teaching, their research demonstrates how S-STEP could be used to enable deeper considerations of pedagogy and potentially alter teacher educators' thinking about strategies and practices they have relied on for years, often without any substantive evidence to support pedagogical decisions to use or not.

The idea of problematizing one's practice has been the foundation of Chris North's (2015, 2016, 2017) S-STEP research, which has been conducted in the context of outdoor education – a closely related but somewhat distinct field from PE. His research is one of the few bodies of work in the broader field of PETE that represents the chains of inquiry Zeichner (2007) urged S-STEP researchers to pursue, and it serves as a strong example of the integration of LaBoskey's (2004) characteristics of S-STEP design. In the first piece of his S-STEP research, North (2015) used vignettes and reflective journal entries to acknowledge the romantic association he had with the environment as an outdoor educator, relishing being outside, whether in the rain, for example, or elsewhere in the wilderness. He also conducted interviews with pre-service teachers to interrogate his assumptions about the role of the environment in outdoor education. Like North, some pre-service teachers also enjoyed opportunities to be outside of the regular teacher education setting, suggesting that bad weather did not bother them or that being made to be uncomfortable through being cold or lacking sleep, for example, led to more powerful learning about their experience. In addition, being outdoors offered many creative and powerful *teaching* opportunities due to the different circumstances in which learners were placed. However, North (2015) also found that others felt marginalized in these settings for various reasons. For example, some pre-service teachers he interviewed found the experience triggered memories and emotions they experienced during earthquakes that occurred in Christchurch, New Zealand, in 2010–2011. One student noted that having lost her house in the earthquake meant she was living in similar conditions to those on the outdoor education trip – a point which North used to challenge the way he took for granted his relatively comfortable lifestyle outside of teaching in a way that some of his students could not.

In a different self-study but with similar overall outcomes, North (2017) described the assumptions he made about his positioning around the classroom in an outdoor education course. In a fascinating and rich account where North (2017) drew from interviews with students and a critical friend, he explained how his

students' responses and learning in that course conflicted strongly with his interpretations of their experience, which led him to swing between the extremes of infatuation and disillusionment with his teacher education practice. This had implications for how North (2017) came to understand and interpret positions of power and authority in the classroom, concluding that he had overestimated the role that his physical positioning had on disrupting power structures in learning and teaching. Consequently, this led him to reconsider his approaches and acknowledge the importance of seeking and understanding pre-service teachers' perspectives in shaping his pedagogy of teacher education.

This body of work demonstrates ways in which PE teacher educators have used S-STEP to critique and interrogate various aspects of their own practice and that of PE practitioners in a broader sense. Through these examinations, deepened understandings of PE and PETE practice have been developed in a way that reflects a commitment to not just "doing" PETE practice but "being" or "living" it. Importantly, the authors who carried out this research see their work as forming part of a broader agenda to improve our understanding of PETE practice. While each stands alone as a strong exemplar of S-STEP research, they also make strong connections to past, present, and future studies to make a clear indication of the contribution to the field.

Enacting Critical Pedagogies of PETE

PETE has a strong, though relatively short (since about 1990), record of research that carries an explicit social justice agenda, which some claim is a key tenet of strong S-STEP research (LaBoskey 2015). To this end, several researchers have used S-STEP to explore their enactment of critical pedagogies in the PETE classroom. At times, these practices have led students to take on principles of social justice in their own teaching (Flory and Walton-Fisette 2015), while in others, students have strongly resisted critical pedagogies and the approaches advocated by teacher educators (Cameron 2014). A common thread in these types of self-studies is the desire to enact a democratic ideal *with* those learning to teach PE and with the students whom they will teach (Enright et al. 2017; Ovens 2016).

A particularly complex aspect of this work has been noted in the ways teacher educators translate their personal beliefs into practice. Although many align themselves with socially critical agendas, S-STEP research has led some to reconsider how they do this and the reasons why. Bruce (2013, 2014, 2015), for example, describes how a collaborative S-STEP project where she engaged with a critical friend led her to experience a shift in the ways she conceptualized knowing and learning, particularly in moving from a critical perspective to one she described as postcritical. Importantly, Bruce (2013) did not claim to identify any solutions from her S-STEP work, but she explained how she became comfortable with the messiness, the confusion, and the uncertainty that her inquiry exposed. One example was offered where she encouraged students to confront their own prejudices; a task that some welcomed and emerged transformed, while others rejected it, not wanting to

experience discomfort (Bruce 2015). A practical and pedagogical implication of this work was the difficulty in (but importance of) teacher educators leaving situations and teaching "moments" unfinished and unsolved. This meant that both teacher educator and students could dwell on their learning beyond the classroom without seeking a correct answer or a solution to a problem.

Similarly, Cameron (2014) described her experiences as a new PE teacher educator developing and enacting critical pedagogies as part of her PETE practice. Cameron described her excitement in planning a new course where she could develop pre-service teachers' critical orientations and aim to disrupt dominant power structures within PE, PETE, and society more broadly. In a type of critical friendship, Cameron (2014) engaged with several senior PETE scholars whose socially critical work informed some of the views she was developing. However, many of her students showed strong resistance to this approach, to the point where this resistance made others in the class feel uncomfortable and unsafe. While Cameron (2014) described her approach as "having the best of intentions" (p. 102), she acknowledged a failure to adequately consider the perspectives of her students in shaping the course so that it could have become a meeting in the middle. In a compelling case of self-awareness, Cameron (2014) realized that in forcing students to engage with what she thought was best for students to learn, she was in many ways enacting top-down approaches she strongly advocated against – S-STEP thus disrupted any notions of self-justification for her practices she may have held. Importantly, this did not result in Cameron (2014) doing away with her principled position but did lead her to more intentionally seek students' input and advocating for a "gentler" approach to integrating challenging concepts and pedagogies into the PETE curriculum.

Pursuing democratic ideals has been a focus of several PE teacher educators – a point made in the brief review of Ovens (2016) previously. The privileging of student voice and "flipping" of positions of authority in the classroom are seen as a particularly promising way to promote democratic agendas, and both were taken up by Enright et al. (2017). The PE teacher educators "sought to position pre-service teachers as pedagogical consultants who would design feedback strategies, gather feedback with faculty and co-construct physical education teacher education (PETE) curricula" (p. 459). Much like the intent of Ovens (2016), engaging students in the design of PETE curricula and enactment of PETE practice was seen as a way for them to "critique and transform their own educational experiences" (p. 459). Enright et al. (2017) described their work simultaneously as a participatory action research project *and* a self-study, representing the hybrid "mongrel" nature of S-STEP inquiries (Bullough Jr. and Pinnegar 2001). Their approach contained several instances where the teacher educators made conscious turns to self in order to better understand their assumptions, beliefs, practices, and the influence these qualities had on others in the pedagogical relationship, a hallmark of S-STEP design. Moreover, the ways in which the teacher educator researchers made themselves vulnerable in their practices, creating avenues for negotiation and exposing moments of contradiction and uncertainty, are highlights of the work of Enright et al. (2017) and reveal

how challenging and "risky" the enactment of critical pedagogies in PETE can be for teacher educators and students.

In what might be described as a more modest approach to critical pedagogy or enacting democratic processes, Mead and Gilson (2017) examined ways in which captains of a high school boys' basketball team learned about leadership through the coach's mentoring. The first author was the coach of the team and documented the processes of mentoring he engaged in with the captains of the team. He gathered artifacts and made memos, which were analyzed throughout the process. Much like Enright et al. (2017), one of the main themes concerned the challenging process but positive outcomes from providing learners with greater and more explicit chances to have their voices heard in the teaching-learning process. Mead and Gilson's (2017) self-study stands out because it is one of the first in the sports coaching literature where S-STEP methodology has been used. The authors position their work among some of the foundational S-STEP literature (e.g., LaBoskey 2004; Samaras and Freese 2009) and highlight the ways their research serves as a springboard to generate further discussion and debate among members of the sports coaching community.

While the above research represents a base of S-STEP research in PETE with a democratic or social justice agenda, there is more scope to extend this work that invites newer questions and investigations carried out in a diverse set of contexts. For example, there is much to be learned from S-STEP inquiries that consider the traditionally gendered nature of physical activity and sport and the ways that is implicated in PE and PETE practice and the identities of those enacting those practices. Moreover, much could be gained from the experiences of PE teacher educators who represent visible minorities in a field that is largely white and able. These are but two general areas where S-STEP scholarship could reveal new and important insights about PETE practice for today's schools and teacher education programs.

Pedagogical Innovations in Teaching and Teacher Education

It may be argued that PETE is currently in a "grand period" of innovation, with new conceptual frameworks, pedagogical models, and teacher education practices being thrust into the limelight. Some of this has been spurred by Kirk's (2010) vision of the future of physical education, where he hypothesized that unless PE and PETE engage in radical reform and innovation, then it is likely that the subject area will remain the same or become extinct.

One approach to reform that Kirk (2010) advocated was for model-based practice, where teachers select an appropriate pedagogical model to use depending on the outcomes they want students to achieve and the contexts in which they are teaching. Generic pedagogical models that may be familiar to readers from other subject areas include cooperative learning (Slavin 1980) and peer teaching (Foot et al. 1990). Commonly used PE-specific models that have been in use since the 1980s and 1990s

include sport education (Siedentop 1994), game-centered approaches (Bunker and Thorpe 1982), and *Teaching Personal and Social Responsibility* (Hellison 2011). It is interesting to observe that many more have been developed in the last decade including health-based physical education (Haerens et al. 2011), the easy-play model (Lu and Steele 2014), function-to-flow (Lloyd 2015), adventure in the curriculum (Williams and Wainwright 2016), activist approaches for working with boys and girls in physical education (Luguetti et al. 2017; Oliver and Kirk 2015), and the Practising Model (Barker et al. 2017).

These innovations have led PE teacher educators to examine their practices of teaching about teaching, with the focus of inquiry being their enactment of certain pedagogical models in PETE classes. As explained earlier, Fletcher and Casey's (2014) use of S-STEP helped them understand the challenges of enacting pedagogical innovations in teacher education, identifying tensions in (a) transferring model-based approaches to the higher education setting and (b) enacting innovations in higher education without having the benefit of seeing the innovation enacted in schools. Hordvik et al. (2017) took a similar approach, using S-STEP to examine Hordvik's enactment of sport education.

In both examples, the teacher educators explained the complexity of articulating, unpacking, and modeling the "how," "what," and "why" of pedagogical models to pre-service teachers (Fletcher and Casey 2014; Hordvik et al. 2017). In particular, the "why" proved to be especially difficult to describe *in* the moments of teaching about PE teaching. Because it is not something that teachers have to do for school pupils, teacher educators who have taught using models in schools found difficulty in transferring these practices to higher education. In addition, teacher educators for whom using models was a new approach to teaching experienced high degrees of uncertainty and doubt, often asking themselves: "Am I doing this right?" (Hordvik et al. 2017, p. 237).

Hordvik et al.'s (2017) work is a shining example of S-STEP research that responds to Zeichner's (2007) critique of the field and his call to develop chains of inquiry. While explicitly focused on the self-in-practice, Hordvik et al. (2017) gathered self-generated data (reflective journal entries, course artifacts) as well as data from students (through interviews) to demonstrate ways in which his insights both converged and diverged from those described by Fletcher and Casey (2014). It is clear from both of these studies that teacher educators face a complex set of challenges in unpacking pedagogical decisions while teaching about and through pedagogical models in PETE. Developing and adopting pedagogical innovations in teacher education require significant commitments from teacher educators in terms of time and energy needed to develop the requisite pedagogical content knowledge but also in emotional terms where they are open to new ways of learning in ways that are similar to those they ask of pre-service teachers.

In a new development, Bowles (2016) used S-STEP to document and examine his experiences of implementing a game-centered approach into his coaching of a women's Gaelic football team. He found that one of the main challenges was related to players' socializing experiences of sports coaching, of which "traditional approaches" were a main feature. For example, it took players a long time and

some discomfort in coming to terms with an approach to coaching that was so different from what they had experienced before, despite its established effectiveness (Harvey and Jarrett 2014). Bowles noted the challenges he faced in deciding to listen to players and work with their demands (and revert to a traditional approach) and staying the course with the innovative game-centered approach that held promise for his practice *and* his players' game understanding and performance. Such research shows the promise of self-study for coaches, coach educators, and other professionals in fields related to PE, particularly sports coaching.

While the above examples provide insights and deeper understandings of the challenges experienced by PE teacher educators in enacting existing model-based approaches, S-STEP has also been used as a key mechanism in creating and developing new pedagogical innovations in PETE. For example, Ovens (2012) employed self-study to examine his use of lesson study as a pedagogical innovation for 35 senior PETE students who were coordinating an outdoor education camp for 60 first-year PETE students. Ovens felt that in the past, the senior fourth-year students were adept at supervising a camp activity but lacked in their abilities to think through the activity, responding to situations as they arose or using reflection in action to make sound pedagogical decisions. Specifically, "lesson study was introduced as a way of structuring how [. . .] fourth-year students taught the individual camp activity. For the 35 fourth-year students involved, this meant self-selecting into one of eight groups to research, design, prepare and teach one of the camp activities" (Ovens 2012, p. 200). Ovens described a tension he faced in helping fourth-year students learn to analyze pedagogical situations and having first-year students experience sound outdoor activities. For example, while fourth-year students were encouraged to focus on pedagogy through specifying learning objectives clearly, gathering evidence, considering alternatives, and modifying tasks accordingly, staff members of the outdoor camp were more concerned with having first-year students experience the outdoor activities. As a result of the latter approach, the fourth-year students were placed in situations where they were learning to teach by transmission and not through authentic inquiry.

Déirdre Ní Chróinín, Tim Fletcher, and Mary O'Sullivan (Fletcher et al. 2016b; Ní Chróinín et al. 2015, 2016, 2018) have used S-STEP in a longitudinal research project that has looked at the development of an approach to PETE practice that prioritizes the promotion of meaningful experiences. Once the idea of teaching teachers how to systematically and intentionally promote meaningful PE experiences was identified as the focus of the research and vision for their practice, their S-STEP inquiry progressed from identifying and developing general pedagogies (e.g., student-centered approaches) and specific strategies (e.g., small group formations) in the first year (Ní Chróinín et al. 2015) to refining approaches in the second year and third years (Ní Chróinín et al. 2018). Sources of interactivity included critical friendship and meta-critical friendship – an approach where an arm's length expert in the field provided support on the S-STEP design and the enactment of the pedagogical approaches (Fletcher et al. 2016b; Ní Chróinín et al. 2016) – and student data from interviews and exit slips (Ní Chróinín et al. 2018). This research is an example of ways S-STEP can be "scaled up" (Metzler 2014; O'Sullivan 2014) to

inform broader research questions and projects while still remaining a centerpiece of the overall inquiry.

PE teacher educators have used S-STEP to examine the ways in which their identities, values, and practices intersect. In doing so, these teacher educator researchers have taken considerable personal and professional risks by exposing their confusion and uncertainties about the complex nature of PETE practice and the difficulties associated with making one's tacit knowledge explicit. In accordance with key tenets of S-STEP, researchers in PETE have demonstrated a commitment to examining the self-in-practice by making themselves vulnerable, stepping out of their pedagogical comfort zones, and consistently revisiting or reframing their beliefs and values.

Fletcher (2016) articulated several principles that guided his PETE practice, based on social constructivist theories of learning. He took an innovative approach by synthesizing key findings from six individual and collaborative several self-studies he had conducted. Fletcher (2016) built on the principles of teacher education practice expressed by other S-STEP researchers, identifying (1) the importance of developing relationships and sense of community in the teacher education classroom (Crowe and Berry 2007; Loughran 2006; Russell and Bullock 2013); (2) the need for teacher educators to unpack, reframe, and share the decisions that inform their modeling of teaching practice (Loughran 2006; Russell and Bullock 2013); and (3) ways in which the interplay and interpretation of teacher educators' and teacher candidates' identities shape teacher education practice (Bullough Jr. 1997). In addition to contributing to collective understandings of teacher education practice generally, Fletcher (2016) was also able to make these understandings relevant to those in the PETE field. Importantly, like others who have shared their principles of practice, the principles are not considered to be "correct" and/or "true." Rather, they are considered provisional and grounded in the contexts in which they were developed. The main purpose of sharing principles of practice is therefore to provide a platform for critique and to generate discussion and dialogue among others in the PETE community about their relevance and meaningfulness across contexts (Tinning 2014).

The Processes of Communities of PE Teacher Educators

Though many of the examples of S-STEP research described previously have been conducted as collaborative self-studies, several PE teacher educator researchers have used S-STEP to investigate the ways in which groups of teacher educators function as communities of learners. In this way, S-STEP provided a methodology that could be used to examine the professional learning of PE teacher educators. For example, Tannehill et al. (2015) used collaborative self-study to examine their practices in the PETE program at the University of Limerick in Ireland. Along with more traditional S-STEP methods such as generating reflective journal entries and engaging in interviews, the members of the group gathered an innovative range of artifacts to use as data including timelines that captured significant moments in their respective journeys of becoming PE teacher educators, metaphors that represented how each

member saw themselves as an PE teacher educator, and a "web of engagement" (p. 303) that showed the scholarly relationships between each of the members. Analysis of data showed how S-STEP helped members of the group identify tensions and dilemmas in their interactions related to PETE research and practice. The dialogue offered by S-STEP through ongoing reflection enhanced the ways group members interrogated their beliefs *and* their practices in the PETE program. As well as identifying areas of difference, they also identified shared interests and passions, which helped them to create a shared vision for their PETE practice. Within this vision was the acknowledgment of the individuals who taught and learned in the program. As Tannehill et al. (2015) stated:

> Through understanding ourselves we can come to understand who we are as a group as we recognise our individuality, acknowledge our achievements and non-achievements. We can work more freely while safely questioning how we look at things differently and compromise and change to make a coherent program. In making our implicit beliefs explicit we strengthen who we are and what we do in the development of teachers and the conduct of research that will hopefully result in positive impact on children and youth through physical education. (p. 308)

A similar approach to collaborative self-study was taken by Jess et al. (2016) who examined their *Developmental Physical Education Group* (DPEG) as an existing community of PE teacher educators at the University of Edinburgh in Scotland. Two members of the DPEG team conducted individual and focus group interviews with other members, with a focus on how they had used and come to understand the ways in which complexity thinking was informing their practice(s). Jess et al. (2016) describe complexity thinking as a view that "is based on the belief that complex systems are self-organizing and emergent phenomena that differ from the more traditional modernist view of systems as complicated pre-programmed entities focused on linear processes and certain outcomes" (p. 102). Importantly, the DPEG team's use of complexity thinking has provided them with a particular understanding of the learning process, one that embraces guiding principles such as self-organization, emergence, unpredictability, and nonlinearity.

The focus on complexity thinking to help the DPEG members interpret their PETE practice is a matter that stands out from Jess et al.'s (2016) work. In particular, complexity thinking and theory provided group members with a shared language which not only helped them identify common areas of understanding (e.g., the principle of self-organization, p. 105) or salient moments in the group process, it also helped them articulate their tacit knowledge of practice and of learning, which had before been hard to pin down and describe. Importantly, their use of complexity theory helped frame perspectives on student learning in PE and also on *teacher learning.*

The examination of teacher learning using S-STEP in PE has not been restricted to teacher educators' considerations of teacher learning (particularly pre-service teacher learning); many teachers have themselves used self-study to examine their professional learning. In the following and final section of this review, we consider ways self-study has been used to examine the practices of PE teachers.

Teachers Studying Their Practices in Schools

The use of S-STEP to examine teacher learning has occurred in what we expect as the reverse of many other subject areas. That is, examples of PE teachers taking up S-STEP to examine their learning and practice in schools occurred before much of the S-STEP work conducted by PE teacher educators. We found nine examples of S-STEP research conducted by PE teachers in schools.

Attard was one of the first PE teacher scholars to explicitly identify self-study methodology as a helpful tool to examine teaching practice (Attard 2008; Attard and Armour 2005, 2006). Much of his self-study research was conducted, while he worked as a teacher of PE and graduate student in Malta, and due to its lengthy process (data were gathered over a 30-month continuous period), when taken together Attard's research represents one of the deepest accounts of how self-study can be used to examine and in some ways reframe teacher professional learning and professional practice. A main focus of his research was being attentive to the challenges of implementing a new syllabus while engaging in collaborative professional learning with colleagues (Attard and Armour 2005, 2006). Attard (2007, 2012) particularly advocates for the power of writing as research method *and* as a tool for professional learning. Through his self-studies, Attard (2014) identifies outcomes similar to those identified by many teacher educators. He explains: "through experiencing self-study, I have come to believe that the most important aspect of teacher learning is the examination of one's own tacit understandings and taken-for-granted assumptions" (p. 31). This statement captures the essence of self-study of practice research – that one must necessarily consider the intertwined influence of one's self and one's practice.

The contrasts in perspectives regarding implementation of a new syllabus also provided the focus for JeongAe You's (2011) self-study of her practices as a national curriculum writer in South Korea. She was inspired to conduct her research based on tensions identified by insiders and outsiders to the curriculum writing process. You (2011) described her work as a "self-study conducted in the narrative inquiry tradition" (p. 87), meaning that specific attention and value were given to her personal experiences, which were documented in meetings, formal curriculum materials, and personal journals. Using self-study helped You (2011) identify several obstacles she encountered as chairperson of the revised South Korean national PE curriculum. These obstacles were personal (related to gender), environmental (related to the marginalization of PE), professional (related to her desire to advocate for innovative and radical reforms), and institutional (related to the authority aligned with her position as chairperson).

Burne's (2017) study represents the growing interest in teachers using self-study methodology to frame their postgraduate studies in a way that connects to their practice as teachers. Reflecting a growing imperative in teaching globally, Burne sets out to explore the use of digital technologies in teaching PE with a specific focus on how developing an understanding of and confidence when using digital technologies could impact upon his pedagogy as a PE teacher. Framed around hunting and reframing the assumptions that underpinned his interest in digital technologies, he

proceeded through a chronological journey that included engaging with the literature on teaching with digital technologies, engaging with a course to become more proficient with the digital technologies, observing teachers in order to see digital technology in action, and teaching a series of PE lessons that incorporated digital technology. At each step in the journey, he was able to generate a range of data that reflected his evolving and deepening understanding of using digital technologies to enhance student learning in PE. Core to this was the insight that digital technology was unlikely, in itself, to make a PE teacher more effective and can even have a detrimental effect when used in unconsidered ways. However, when teachers grow their knowledge, capability, and confidence with digital technologies, this can act as a catalyst for PE teachers to shift their pedagogy toward a more student-centered approach that addresses the needs of twenty-first-century learners. Burne (2017) concludes that it is not the technology that will make the difference, it is the teacher's pedagogical approach supported by the technology that will.

Casey (2012) also published several examples of self-study research on his practices as a PE teacher, prior to his beginning role as a teacher educator. In that particular study, Casey looked at the ways self-study enabled him to attend to pedagogical and curricular change in his practice – something that was self-driven but that he came to acknowledge was influenced by "extra-individual" conditions, such as students, colleagues, and institutions. Much like Attard, Casey's main data source was written in reflective journals, which he generated on an almost daily basis over a number of years. One of the main features of a personal written journal and its content *as a data source* is that it allows the teacher researcher to identify what the focus of the inquiry is: it is self-initiated and self-focused (LaBoskey 2004).

These works show the hybridity of self-study research – or what might be described as principled pragmatism. For example, along with labeling their work as self-study, each author also used the following descriptors: autoethnographic (Attard and Armour 2005), critical reflection (Attard and Armour 2006), narrative inquiry (You 2011), narrative writing (Attard 2012), and insider-action research (Casey 2012). This is not to suggest that the examples are not self-studies. For example, there is evidence of several key characteristics of self-study in these works. These characteristics may include community, stance, and desire (Ovens and Fletcher 2014a) or self-direction, improvement orientation, and interactivity (LaBoskey 2004). Crucially, all focus explicitly on the self-in-practice, and there are clear instances where each author turns to self and explores the relationships between self, practice, context, and subject matter. One interesting feature is that much of Attard's and Casey's work did not include critical friendship (or similar) or other sources of interactivity frequently used by S-STEP researchers. Casey, in particular, relied on his students' voices to help him cast doubt on and dig deeply into certain aspects of his practices, while Attard interacted mostly with colleagues implementing the new syllabus that was the focus of his inquiries. Perhaps this also suggests that it may not be the mode of inquiry used or the specific audience that is most important – it is the commitment to systematically and critically examine one's identities and practices that is crucial if a practitioner seeks to better understand her or his own practice and thus more strongly and positively influence student learning.

Conclusions

The survey of self-study research covered in this chapter highlights the rich diversity of approaches that have been used to explore the edges of self in the moments of practice in PETE. A major development in the ways S-STEP research is engaged with in PETE has been the explicit alignment of their work with foundational ideas and texts in S-STEP: for example, LaBoskey's (2004) guidelines for quality in S-STEP design or Ovens and Fletcher's (2014b) S-STEP characteristics of community, stance, and desire. The notion of community as a major characteristic of S-STEP (Ovens and Fletcher 2014b) was particularly notable in the development of the UK-Ireland Self-Study Research Network at the British Educational Research Association Physical Education Special Interest Group Meeting in 2015, where S-STEP was used as *the* platform to develop national and international research collaborations around PETE practices.

The increase in the intentional framing of research as S-STEP has thus allowed PE teacher educator researchers to make chains of inquiry (Zeichner 2007) by connecting to and building on the previous self-study work of others in the PE community. This has allowed for the identification of sustained problems of PE practice (such as enacting model-based and critical pedagogies) as well as the generation of new research questions and agendas, both large scale and small scale (see, e.g., Jess et al. 2016, Ní Chróinín et al. 2018).

Because of the multiple versions of PETE and what it means and entails, there are opportunities to spread beyond the practice of teaching future teachers. For example, S-STEP research is being conducted by teacher educators in areas that may have their own disciplinary traditions similar to but distinct from PE, such as outdoor education (North 2015, 2016), dance (Baker 2015), sports coaching and coach education (Bowles 2016; Mead and Gilson 2017), and health education (Cameron 2014).

Regardless of the particular field or subfield in which S-STEP research is being conducted, the strength of such research lies not just in being able to provide a means for the PETE practitioner to subject their practice to rigorous inquiry but also in celebrating the myriad ways that physical educators are studying their practices in order to improve the learning outcomes for their students. In our edited collection (Ovens and Fletcher 2014a), we suggest that self-study offers more than a set of techniques, or an exercise in reflection, or form of professional development, or application of theory, or generation of evidence. Rather, what self-study contributes to research on PETE is an ability to sense, feel, think, and act with imagination in order to open up more useful interpretive possibilities for informed action in teacher education (and education practice more broadly). Self-studies may appear to provide subjective snap shots of reflexive, personalized accounts of the humanness involved in teaching PE, particularly in the way that authors often share their feelings, assumptions, aspirations, difficulties, and interactions in their attempts to improve personally and professionally. However, it is through sharing the experiences and interpretations of the experiences that PETE researchers can better understand what can work in teaching, how it works, and why it works. An ultimate aim of S-STEP

work is that it may provoke the reader to question their own understandings of practice. If the purpose of scholarship is to provide a platform for knowledge creation and debate, then self-study is not invoked as a form of inquiry seeking more accurate understandings of a finished reality but rather a powerful means for finding ways to initiate a more meaningful interaction with the self as producer, reproducer, and product of PETE practice.

Cross-References

► Preparing Teachers to Teach for Social Justice
► Role of Positioning, Identity, and Stance in Becoming S-STTEP Researchers
► S-STTEP: Standing on a Threshold of Opportunity
► Teacher Educator Knowledge, Practice, and S-STTEP Research
► The Role of Self-Study in Teaching and Teacher Education for Social Justice
► Theoretical Roots of Self-Study Research

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Self-Study of Science Teaching and Science Teacher Education Practices

31

Considering and Contesting Knowledge and Authority

Shawn Michael Bullock

Contents

Abstract

The intersections between self-study methodology and science education research, broadly considered, are often tacit. In this chapter, I hope to complicate these conversations by contesting the kinds of disciplinary boundaries invoked between science education and self-study. I begin by highlighting some epistemological and ontological barriers that tend to exist in a variety of literatures. I then use three ideas in self-study that have arisen from science teacher educators to analyze and reflect on the nature of knowledge as framed by different disciplinary traditions. The concepts of the *authority of experience*, *tensions*, and *self-study as professional development* will thus guide our historical and conceptual analysis of self-study and science teaching and science teacher education, with a view to reducing the tacit and explicit boundaries that have often existed in considerations of this work. I conclude with an appeal to acknowledging the different ways of knowing about science education, science teaching and

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learning, and science teacher education so that conversations across disciplines might be more productive.

Introduction

The intersections between self-study methodology and science education research, broadly considered, are often tacit. A search for self-study and science education reveals relatively few results, particularly if one requires that the self-study methods and methodology involved need to be grounded in the approaches reviewed and analyzed in this handbook. There are fewer examples still when one examines the intersections between science education research conducted within the disciplines of science, as opposed to science education more generally. Indeed, it is not difficult to imagine questions and stereotypes that might immediately be raised by particular communities within self-study, science education, and discipline-based science education when considering each other's work.

In this chapter, I hope to complicate these conversations by contesting the kinds of disciplinary boundaries invoked between science education and self-study. In particular, I will begin by arguing that the debates about the nature of knowledge within curriculum studies help to shed light on the tensions within and between debates in science education research, self-study methodology research, and teacher education more generally. I will then invoke a particular lens from curriculum theory to consider alongside debates in the literature. The bulk of the chapter will focus on three significant conceptualizations of self-study that have arisen from science teacher educators who, while speaking to a broad audience in both self-study methodology and in educational research more generally, have grounded the development of their ideas within their experiences of science teaching and science teacher education. The concepts of the *authority of experience*, *tensions*, and *self-study as professional development* will thus guide our historical and conceptual analysis of self-study and science teaching and science teacher education, with a view to reducing the tacit and explicit boundaries that have often existed in considerations of this work.

The Role of Disciplinary Knowledge in Educational Research

One key debate in the field of curriculum studies that seems to show no signs of dissipating is the debate around the importance of disciplinary knowledge in education. Michael Young (1971), for example, argued that knowledge was socially constructed and thus struggles over what was represented in the school curriculum are, in fact, an expression of power relations in society. His work was influential both

because he was a student of leading sociologist Basil Bernstein and because his work appeared alongside that of Bourdieu and Bernstein at a time when sociologists were raising questions about organizational features of schooling (e.g., which subjects were taught in school and how these subjects might be managed). In the same influential tome, he further argued that *any* form of institutionalized knowledge, school curricula included, can be critiqued from the perspective of analyzing the tensions between "official" and "unofficial" forms of knowledge and that differences between said forms of knowledge exist only because certain kinds of knowledge are valued by the powerful.

Significantly, Young ([2010](#)) later completely changed his mind and now advocates for a return to more traditional forms of knowledge in school and away from a more skills or outcome-based approach to learning that was, largely, enthusiastically espoused by his many followers after his influential 1971 tome. Young now argues that theoretical and everyday concepts are radically different and that there are inherently different types of knowledge that can be categorized beyond power relations, stating: "It is important to distinguish between the *curriculum* as the conditions for acquiring new knowledge and *pedagogy*, which refers to the activities of teaching and learning involved in the processes of transmission and acquisition" (p. 18). Put another way, Young argued that schools exist, in part, because society believes that there are some specialized forms of knowledge that are not easily obtained just via experiences in the world. Recalling Loughran's ([2006](#)) dissection and critique of the concept of a *pedagogy* of teacher education, one can see that the debate exemplified in Young's writings on the role of knowledge in school curricula exists, albeit in slightly different forms, within the teacher education literature more broadly and the self-study literature more specifically. Knowledge of teaching teachers and knowledge of the *pedagogy* of teaching teachers are different kinds of knowledge. Indeed, researchers such as Pinnegar and Hamilton ([2009](#)) have long made the argument that knowledge of the pedagogy of teaching teachers, particularly that which is gained through self-study methodology, is oriented from a moral commitment that reflects an ontological rather than an epistemological commitment.

Similarly, it is not difficult to make a conceptual leap from Young's ([1971](#)) critique of the school curricula and contemporary tensions that exist in science education, teacher education, and the self-study of science teaching and science teacher education. There is considerable research in science education that is conducted by scientists and reported in scientific journals; one might call these discipline-based education research (DBER). Such research often carries more import with scientists, policy-makers, and science teachers because those who work in the natural sciences tend to occupy a higher status than those who work in the social sciences, particularly in education. Thus the power of the higher status of "knowledge" about teaching science from science professors affords them a stronger voice in the literature. Carl Wieman, for example, lends a particular kind of authority to research in science education because of his status as a Nobel Laureate. He was the subject of an article in the eminent journal *Science* – notable both for its status and its tendency to avoid citations to educational research literature – in which he is quoted as saying "The way that most research universities across North America

teach science to undergraduates is worse than ineffective...it's unscientific" (Mervis 2013, p. 292). Writing for *Issues in Science and Technology*, Wieman (2012) himself begins with the assertion:

> The current approach to STEM education is built on the assumption that students come to school with different brains and that education is the process of immersing these brains in knowledge, facts, and procedures, which those brains then absorb to varying degrees. The extent of absorption is largely determined by the inherent talent and interest of the brain. Thus, those with STEM "talent" will succeed, usually easily, whereas the others have no hope. Research advances in cognitive psychology, brain physiology, and classroom practices are painting a very different picture of how learning works. (p. 25)

Wieman (2012) then goes on to highlight some research from psychology and its implications for teaching before discussing the "shortcomings" of the current system, beginning with "the typical teacher starts out with a very weak idea of what it means to think like a scientist of engineer" (p. 28) before opining about why educational reform is hard. Unsurprisingly, one of the targets is the "low standards" in teacher "training" programs, which "attract students with the greatest antipathy toward math and science" (p. 32). A paucity of references, none from educational research journals, are found to support a few of the claims made in the chapter. Putting aside the veracity of the cited claims about the problems of science education, the difficult rhetoric of asserting that teachers need to "think like scientists and engineers" to do their jobs well, the unacknowledged focus exclusively on contexts in the USA, and the lack of congruence between arguing for a "scientific" approach to science education while ignoring a significant body of literature in education – and that is a lot to put aside – one is inexorably left with the problem of someone with significant scientific credibility in the natural sciences dismissing, by virtue of omission at the minimum, the efforts of those who teach future science teachers. Science teacher educators are not at all mentioned. Presumably, we are complicit in the unnamed but pervasive "low quality" (p. 32) teacher preparation programs that he is concerned about. As Labaree (2005) noted, we are most certainly on the margins of disciplinary importance.

It might be considered a rather easy rhetorical device to use the sweeping generalizations of a Nobel Laureate to call attention to the problem of authority in science education, but I would argue that the relationship between discipline-based science education research and science education research has similarities to the relationship between teacher education research and self-study research. Many self-study researchers have opined, particularly at the beginning of the field, that it was difficult to publish self-study research within mainstream teacher education research journals (Arizona Group 1996). Kitchen (2008) had the temerity to examine the effects of the tenure and review system on his scholarship in self-study education. Much effort has been made to articulate the rigor and relevance of self-study and to push back against the general tendency to consider research that makes particular claims about generalizability as the gold standard of research on how we might teach teachers. Indeed, I would argue that one significant contribution of self-study research is that it has helped to locate the importance of research on and by teacher

educators – a group whom, as Labaree (2005) has noted, are a group that make difficult practices look easy.

Science Education, Self-Study, and the Precarity of Disciplinary Knowledge

It is against this backdrop of the tension of knowledge, particularly disciplinary knowledge of the school curriculum, that I wish to situate this chapter on science education and self-study methodology. A handbook chapter is naturally a time to take stock of the field and to suggest new avenues for future research and, perhaps, to offer new critical lenses on work that has been done in the past. Unfortunately, there is a relative paucity of literature that explicitly focuses on science education and self-study, so much so that it makes unpacking themes and suggesting new directions a challenge – particularly given that I co-edited a volume on self-study in science education in 2012 (Bullock and Russell 2012). I hope that the ensuing years would have seen more self-study researchers explicitly focus on science education, in particular the ways in which particular pedagogical approaches used in science education methods courses might be understood using the lenses afforded by self-study. I would also argue that the global climate crisis, in which we are all implicated, gives new warrant for the importance and relevance of issues of knowledge, identity, and practice in the formation of new science teachers.

Regardless, the idea of constructing a more traditional review chapter exploring issues and themes that have emerged from the intersections of self-study and science education seemed problematic to me early in the process of thinking about this chapter. After some further consideration of both my own entry into self-study and those self-study methodologists that might at least partially identify with science education, I realized that perhaps a different framing was in order. Perhaps a part of the challenge lies in the fact that many of us who identify, in one form or another, as science education researchers who do self-study tend to separate the fields, somewhat. It is not uncommon to find self-study researchers in several disciplines that have parallel publishing pathways – in this case, one pathway for science education research and one for self-study. Furthermore, people such as Tom Russell, John Loughran, and Amanda Berry – long-standing and heavily cited self-study researchers – tend to focus more on connecting their self-study work to more general problems of teacher education and developing self-study methodology further.

This is not to say that self-study of science education, as understood via the lenses offered by this handbook, is not undertaken. For example, Wiebke and Park Rogers (2014) examined the transition from being a science teacher to a teacher educator alongside how one might teach lesson sequencing to preservice teachers via self-study methodology. Trumbull (1998) examined the interactions between her teacher candidates' personal histories before entering a teacher education program and their developing selves as science teachers within host school contexts. Garbett (2011) used self-study methodology to investigate the ways in which using a peer-teaching approach in her science teacher education course might support her belief in

constructivist approaches to teaching about teaching science. Goodnough (2005) investigated constructivist themes in her pedagogy of science teaching as well, choosing problem-based learning as a key intervention in her teaching. Russell (2012) provides a helpful review of a collection of chapters that explore intersections between science education, science teaching, professional development, and self-study.

Although an atypical intersection between science and self-study methodology, Clarke, Erickson, Collins, and Phelan (2005) used complexity science as a way of considering cohorts within teacher education programs, concluding in part that:

> Our commitment to self-study is an essential aspect of a recursive process of doing, thinking about what was done, making adjustments, and doing again. In this way, we adapt to emergent circumstances and participate in the emergence of the practice itself. Hence we argue that the perspective on learning phenomena and practices offered by complexity science represents a new and important theoretical frame that complements the many approaches for studying learning and teaching practices. (Clarke et al., p. 175)

Although complexity science has not caught on broadly as a lens for interpreting conclusions drawn from self-study, there are a set of physical education teacher educators who work in self-study methodology that have explored complexity science-based thinking in significant ways (e.g., Ovens et al. 2013). This is perhaps not surprising given that Fletcher (2012) pointed out the many similarities facing future science teachers and future physical education teachers, including both teacher-related factors (i.e., prior experiences of the subject as students and content knowledge) and institutional factors (i.e., the relative place of the subjects relative to subjects such as literacy and numeracy at the elementary school level).

It is also important to recognize that there is research that makes use of various kinds of self-study methods and/or self-study methodology published in more typical science education journals. Akerson, Pongsanon, Weiland, and Nargund-Joshi (2014) used research journals, video-recorded lessons, and samples of student work to examine the ways in which their professional identities as elementary teachers developed alongside their developing understandings on how to teach concepts related to the nature of science (NOS). They argued that one significant purpose to their self-study was to learn about themselves as teachers, citing some self-study methodology chapters from the first edition of this handbook but, curiously, no works by self-study researchers who had written about intersections between science teaching, science teacher education, or self-study. Jones and Eick (2007) considered the ways in which they collaborated with local elementary school teachers within an inquiry-based curriculum in middle school. They concluded that the efforts of their science education students who worked alongside elementary teachers were highly appreciated and that future work might focus more clearly on how disparate content backgrounds might be productively used to further strengthen partnerships between university-based teacher educators, teacher candidates, and local teachers. Curiously, again, there was no mention of any sort of self-study research, as defined within this handbook and related literature. In

contrast, Faikhamata and Clarke (2013) explicitly used literature from self-study methodology to analyze how teacher educators might enhance their own pedagogical content knowledge in order to work more effectively with preservice teachers. They highlighted the tensions that exist between what they call subject-specific (i.e., science) and domain-specific (i.e., biology, chemistry, or physics) pedagogies, highlighting that the ways in which those who majored in biology, chemistry, or physics before becoming teachers might engage with general pedagogical approaches to science teaching in different ways.

Alongside mainstream self-study research and mainstream science education research, I might have decided to examine any one of a number of works by well-known scientists that contain, with mixed results, some of the methodological markers of self-study. Certainly, curriculum work by Nobel Laureates concerned about the education of future science teachers can be considered to have some of the moral imperative that Pinnegar and Hamilton (2009) highlight as being so essential to self-study work. Similarly, one can find examples of action research and autoethnography in science education, conducted by teacher educators, that might be positioned as self-study.

Ultimately, though, this approach felt somewhat hollow after I considered LaBoskey's (2004) assertion that self-study work needs to be self-initiated and self-focused. It is difficult to make the case that work using more casual definitions of self-study meets these criteria, in my view, as the desired outcome is often something other than a more nuanced understanding of personal practice of teaching teachers. It is often, at best, aimed to cause alarm at the poor quality of undergraduate science teaching and, in many cases, advocate for a particular intervention that seems to be created in the belief that interventions in teaching can be considered independently of those who teach science and science education. Frustrated, I decided that the paucity of literature to review demanded a different question: Why is it that self-study of science teacher education has encouraged so many science teacher educators to focus more on general problems of teacher education, to make the connections that Zeichner (2016) charged were lacking, and to develop self-study methodology more generally?

To respond to this question, this chapter will consider the history of some of the major ideas in self-study methodology that seem to have developed in the crucible of science teacher education classrooms. Exclusion from this chapter does not indicate that a particular piece of research is not within the umbrella of self-study and science education, only that it did not represent a particular trajectory of the development of an idea about self-study methodology. I have not attempted to catalog a complete history of intersections between self-study and science education. Rather, I will use a heuristic from curriculum studies as a tool for thinking about self-study and science education. Christou and DeLuca conceived of five threats to curriculum studies: jargon, contemporaneity, grandiosity, discursive balkanization, and methodological insufficiency. Briefly, these threats refer to the tendencies in curriculum studies to introduce new terms to claim academic territory, to claim that ideas are new and without intellectual history, and to claim that ideas are likely to have sweeping

changes across a plethora of fields and areas of inquiry. Additionally, Christou and DeLuca noted the tendency to fracture curricular discussions in increasingly specific, niche groupings, and that the warranted assertions (Dewey 1938) for claims made are not clearly articulated.

My hypothesis is that those who engage in self-study of science teacher education often move to less discipline-specific work in self-study because the questions they have explored in science teacher education classrooms have led them to concerns about teacher education that might be framed in the way that Christou and DeLuca (2013) have framed the threats to curriculum studies. Crucially, as we shall see, a consideration of the history of three crucial ideas that had their genesis in self-study of science teacher education, Munby and Russell's (1994) *authority of experience*, Berry's (2004, 2007a, b) *tensions*, and Loughran's (2014) *self-study as professional development* for teacher educators, offers important ways forward to the critiques of education research more generally. In so doing, I will demonstrate how 3 ideas from self-study of science teacher education, combined with 5 lenses of a critique of curriculum studies, go a long way to responding to debates about knowledge and pedagogy in education more generally and, in particular, research on teacher education.

The Authority of Experience

Hugh Munby and Tom Russell are both well-cited scholars of science education who spent a lot of time developing and expanding on work by Donald Schön (1983). Additionally, Russell was one of the founders of what came to be known as self-study methodology and has been an extraordinarily active member of the community ever since. Munby and Russell developed the concept of the *authority of experience* within the crucible of Russell's physics curriculum methods course during a 1-year bachelor of education (and teacher certification) program at Queen's University. Significantly, Russell had just completed 1 year of teaching one secondary school physics course, and, at the time of his research with physics teacher candidates, he had agreed to repeat the arrangement with the local secondary school. Unsurprisingly, this arrangement added to Russell's credibility as a teacher educator from the perspective of his students, one "not otherwise granted to professors of education" (p. 89). In this way, a significant and somewhat atypical context for learning about learning to teach was created: a teacher educator (Russell) was set up to conduct a self-study of his practice teaching future teachers while simultaneously teaching the same disciplinary subject (physics) at a local secondary school. As Munby and Russell (1994) noted, "The linkage between school and university programs through Tom's simultaneous teaching in both contexts created an additional and unusual opportunity to explore Schön's perspective on the development of professional knowledge" (p. 87) – a perspective that Munby and Russell had been exploring for some years already before this self-study (e.g., Munby 1989; Munby and Russell 1989, 1990; Russell 1987). It is also noteworthy that although this paper

was published shortly after the formation of the self-study methodology special interest group (SIG) of the American Educational Research Association (AERA) – and thus the unofficial genesis of the formalization of self-study of teaching and teacher education practices as methodology – it does not overtly label itself as a self-study. Munby, the first author, was labeled as a "researcher partner, [who] served as listening post and occasional observer throughout" (p. 87). Although Munby was not labeled as a critical friend as in Costa and Kallick (1993) or Schuck and Russell (2005), one does wonder about the extent to which the co-construction of knowledge about teaching teachers between Munby and Russell, both within this article and elsewhere, might be labeled nowadays as collaborative self-study, critical friendship, or some combination therein.

The core data for this article came from interviews from teacher candidates in Russell's physics curriculum methods class. A wide variety of comments from teachers are presented, and the authors argue that the data reveal, in the main, that teacher candidates find the new ways of learning that are expected of them in teacher education programs remarkably difficult. Munby and Russell (1994) highlighted that teacher candidates are particularly focused on the importance of "practice" teaching in their school placements and "predictable references to technical, mechanical, and more concrete matters which we take to be polite requests for more *tell us how we are supposed to teach*" (p. 88, emphasis original). Additionally, Munby and Russell underscored that even the initially popular idea of observing a teacher educator teach in a local physics classroom was tempered by the challenges teacher candidates experienced in asking meaningful questions about what they were observing. Perhaps most puzzling was the seemingly bimodal nature of the responses: some teacher candidates wanted far more direct information about how to teach, and others wondered why their peers seemed so-called focused on best practices.

The significant contribution made by Munby and Russell (1994) was their decision to use the concept of authority to shed light on the puzzling yet familiar nature of teacher candidates' responses to Russell's teaching efforts. They began with the premise that "the authority within teacher education courses is likely to be no different from that previously experienced; it is the authority of the text and the person at the front" (p. 92). Munby and Russell then argued that teacher education draws upon a different kind of authority, that of the authority of experience, and that one might productively use the authority to understand the tensions inherent in thinking about teacher education:

> We use the term *authority of experience* because of our concern that students never master learning from experience during preservice [teacher education] programs in a way that gives them direct access to the nature of the authority of experience ... [if] learning from experience has its own epistemology, then our concern is that learning from experience is never clearly contrasted with learning that can be expressed and conveyed in propositions ... In their many years of schooling preservice teachers have seen two basic concepts of authority at work: the authority of reason and the authority of position ... Unfortunately, school's preoccupation with the authority of reason and of position can cause teachers and students to ignore a type of authority lying at the heart of action and performance: the authority of experience. (p. 92)

The concept of the *authority of experience* not only suggested an explanation for the difficulties teacher candidates had in making sense of Russell's unwillingness to adopt an approach to teaching grounded in sharing best practices, it also highlights some of the reasons teachers find it challenging to make the transition to teacher educator:

> The explanatory potential of the authority of experience is evident in the predicament of experienced teachers appointed to faculties and colleges of education. Their knowledge-in-action [gained as schoolteachers] gives them the authority of experience. But the circumstances of telling their [preservice teachers] about teaching unavoidably commits them to the authority of being in charge, and their [preservice teachers] are automatically placed under authority. The authority of experience gets transformed into the authority that says, *I know because I have been there, and so you should listen*. The authority of experience simply does note transfer because it resides in having the experience. This [conclusion] coincides with Schön's view that knowledge-in-action cannot be transformed into propositions . . . Experience in the role of teacher is what is new and exciting for preservice teachers, but their opportunities to learn the authority of that experience are hampered in a fundamental way by their being subject to observation by cooperating teachers and by representatives of the university. Those observers are in positions of authority with respect to [preservice] teachers . . . Thus the potential of the practicum to be a forum for beginning to understand and interpret the authority of experience is restricted and undermined. (Munby and Russell, pp. 92–93)

There is indeed a lot to unpack in these comments; one of the most salient messages may be that teacher education programs do not pay sufficient attention to teaching preservice teachers how to attend to, and learn from, the new types of learning required of them. In this particular study, for example, Munby and Russell highlighted some of the more obvious signals to teacher candidates that teacher education is different from other forms of university-based education: a pass/fail grading system, a requirement to spend significant amounts of time in local schools and to be assessed by nonuniversity personnel (associate/mentor teachers), and a more holistic approach to curricular requirements for coursework are all likely to be rather unfamiliar. The idea that teacher candidates might be struggling with learning how to learn because the nature of authority within their educational context has changed is one of the most esoteric ideas imaginable for beginning teachers, yet it may be absolutely critical to helping them to understand and interpret their own experiences.

The concept of the *authority of experience* has become a crucial touchstone within self-study methodology as well. Pinnegar (1998) argued that the authority of experience formed the warrant for self-study methodology – the justification for how those who use the methodology can make claims. In the first edition of this handbook, Samaras, Hicks, and Garvey Berger (2004) situated those working Schön's ideas, including the concept of the authority of experience offered by Munby and Russell (1994), as being foundational to the development of what they termed "personal history self-study." The connection was made particularly strong because of the connections between personal reflections (engaging in the self) and actions taken. Richardson (1996), writing in the second edition of the handbook

of teacher education research, highlighted the value of teacher educators such as Russell exploring his practices and beliefs about teaching teachers within the contexts of school and universities. She also foreshadowed the growth of the burgeoning self-study methodology SIG within AERA. Again writing in the first edition of this handbook, Berry (2004) used the authority of experience as a way of thinking about practical knowledge, "a form of knowledge gained through experience [that is] personal, context-bound, and includes implicit knowing, that is, a kind of knowledge that is embedded within action that cannot be separated from that action" (p. 1305). In particular, Berry called attention to the concept of the authority of experience for thinking about the hierarchy between "traditional theoretical" knowledge and "the status of knowledge derived through personal experience" (p. 1305).

A couple of years after Munby and Russell (1994) appeared, Abell, Bryan, and Anderson (1998) examined the framing positions of elementary preservice science teachers with respect to their self-identities as science teachers, the ways in which they analyzed video case studies, and the ways in which they problematized emergent issues in science classrooms. The conclusion of the paper is one of the early clear articulations of the importance of Munby and Russell's (1994) work:

> Furthermore, we believe that it is the responsibility of science teacher educators to help preservice teachers recognize the validity of experience in shaping their theories. We want them to be able to learn from their experiences in the virtual world and in the real world of the classroom, and regard their experience as a source of authority (Munby and Russell 1994). We believe that the authority of experience, derived through reflection in and on practice, will be meaningful and useful to them as teachers. (Abell et al. 1998, p. 507)

In this way, we can see how ideas developed from an early self-study of teacher education practices conducted by two science teacher educators were first presented in a more general teacher education literature before then being taken up within a major, well-regarded, journal specifically focused on science teaching and learning.

Tensions in Teaching About Teaching

Amanda Berry's use of *tensions* as a heuristic for thinking about knowledge gained from self-study of teacher education practices has emerged as a popular way for other self-study researchers to consider the results of investigation into their own practice. Berry is a significant contributor to self-study methodology and science education research and, like Russell, comes from a background as a science teacher. In a chapter in a previous edition of this handbook, an article, and a book (Berry 2004, 2007a, b), she explained that tensions offered a way of thinking about problems of practice she encountered as a biology teacher educator. By using two extremes of an idea, she was able to "to capture the sense of conflicting purpose and ambiguity held within each" (2007b, p. 120). Berry was also careful to point out that the named tensions interacted within and with each other, "as interconnections

between tensions become apparent, new knowledge of practice is brought to light" (p. 120). The six tensions reported were:

1. *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.
2. *Confidence and uncertainty.* This is a tension experienced by teacher educators as they move away from the confidence of established approaches to teaching to explore new, more uncertain approaches to teacher education.
3. *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.
4. *Safety and challenge* (named by Korthagen 2001, p. 75). 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.
5. *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.
6. *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. (Berry 2007b, p. 120)

Berry's study was partially motivated by what would eventually come to be known as the literature on becoming a teacher educator, a significant subgenre of self-study methodological literature that has been present from the early days of the field (e.g., Arizona Group 1996) right through to the present day (e.g., DeMink-Carthew et al. 2017; see Williams, Ritter, and Bullock (2012) for a helpful review of the first 20 years of this kind of literature). Berry (2007b) expressed dissatisfaction with what she referred to as a "pedagogy of presentation" approach because she realized that she could not "transfer [her] ideas and experiences into the minds of prospective teachers and expect them to enact [her] approach in their own practice" (p. 118). Put another way, Berry realized that she was struggling with what Munby and Russell (1994) referred to as the authority of experience. Like most teacher educators, she found it difficult to overcome the gap in experience that existed between her and her biology teacher candidates.

Berry (2007a, b) employed an extensive data set including interviews, video recordings of each class, assignments from her students, email correspondence, field notes, collegial observation, and a personal research journal. The study is noteworthy for, among other things, its precision in the use of methods and of the transition between data and the use of tensions as a conceptual frame. Berry (2007b) provided some explanation within her text as to both the initial and enduring appeals of using tensions to make sense of the complicated work of teacher educators:

> The notion of tensions offered a useful way of describing teacher educators' experiences of their practice (including my own). It 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. Tensions have, for the most part, grown out of teacher educators' attempts to match goals for prospective teachers' learning with the needs and concerns expressed by prospective teachers for their own learning. (pp. 119–120)

The fundamental difficulty that beginning teacher educators have in reconciling their vision of teaching teachers with the reality of what they are able to accomplish is similar to the disconnect experienced by new teachers, who often struggle with the discrepancy between their intended and enacted practices (Hammerness 2008).

Berry's (2007b) use of tensions enabled her to analyze carefully the relationship between and challenges posed to the nature of knowledge used by teacher educators. More specifically, she draws from Korthagen and Kessels' (1999) considerations of *episteme* and *phronesis* to highlight the role of tensions in developing both *phronesis*, defined as "the development of personal perceptions while trying to act to improve one's own teacher education practices" (p. 131) and *phronesis* from *episteme*, defined as "the results of personal efforts to take research-based findings and enact them in personal practice" (p. 131). Korthagen and Kessels' (1999) considerations of *episteme* and *phronesis* from a reading of Aristotle are not without debate, but Berry's link between their ideas and a use of tensions as a framing device has resonated both with self-study researchers more generally and with self-study researchers interested in science education.

One useful example of Berry's work as a framing device is Wiebke and Park Rogers' (2014) exploration of Wiebke's transition from science teacher to science teacher educator. In particular, they focused on the development of a process for teaching future elementary school science teachers how to construct a lesson sequence. Grounded in the concept of pedagogical content knowledge (PCK), first generally articulated by Shulman (1986, 1987) but strongly represented within the corpus of science education research, the authors view self-study as a way of "developing [their] PCK for teaching elementary science teachers" (Wiebke and Park Rogers, p. 223). The authors used a version of critical friendship, somewhat undefined, to analyze collaborative journal entries using the lenses offered by Berry's aforementioned six tensions. Wiebke stated that the tension between *telling and growth* was most significant, whereas interactions with Park Rogers helped both to realize that telling and growth was augmented by the tensions between *confidence and uncertainty* and *planning and being responsive*. These comments underscore Berry's original assertion that tensions are a heuristic tool and that said tensions interact with one another and thus should not be considered as isolated concepts.

As with Munby and Russell's (1994) work, Berry's (2004, 2007a, b) analysis resonates with teacher education researchers outside of the sphere of science education. Goodwin et al. (2014), for example, cite Berry (2007b) as an example of the importance of developing mentoring opportunities for new teacher educators given the difficult transition from teacher to doctoral student to teacher educator, notably using the terms *tensions* and *conflicts* and citing other self-study work by Dinkelman et al. (2006). Margolin (2011) cites Berry's work when describing self-study as "a unique form of research that is responsive to the demands of the practice context"

(p. 10). In both cases, and in many others, we see that work done within the crucible of a science teacher education classroom by a science teacher educator engaged with self-study methodology produced a useful research tool. Berry (2004) commented on the importance of these sorts of contributions from self-study work:

> One of the major challenges for the self-study of teacher education practices continues to involve finding ways to remain true to itself in communicating the particularities of experience while, at the same time, drawing out generalisable knowledge that can be widely available to others. (p. 1328)

It would appear that her use of tensions as an heuristic met, in many ways, the requirements to produce more generalizable knowledge about teaching future teachers, the transition from teacher to teacher educator, and the professional development of teacher educators. This last point will be taken up more fulsomely in the following section with a consideration of an article by John Loughran, one of the most widely cited self-study authors and another science teacher educator.

Self-Study as Professional Development

The unique demands placed on teacher educators have been recognized for some time within the broader teacher education literature. David Labaree, for example, has consistently highlighted the ways in which teacher educators are often marginalized both within their own institutions and within broader societal concerns. Labaree (2005) argued that teacher educators engage in "a difficult practice that looks easy" (p. 188), in part because of the apprenticeship of observation (Lortie 1975) that makes most adults feel as though they have a unique insight into the work of teachers and, in part, because the invisible "second layer of expertise that is distinct to the teacher and teacher educator—the knowledge about how to teach particular subjects to particular students" (p. 189).

Compounding these issues is the fact that many teacher educators begin their professional lives as teachers and that the transition from teacher to teacher educator is anything but straightforward (Bullock 2009; Dinkelman et al. 2006; Williams et al. 2012) and, as Berry (2004) noted, often relies on past successful practices as a teacher in order to develop an initial framing position as a teacher educator. Loughran (2014) takes on not only the issues around the transition to teacher education (regardless of past professional history) but also the nature of teacher education and the importance of researching teacher education practices. Although neither explicitly framed as the self-study of a science teacher educator, nor published in a journal devoted either to science education or self-study, Loughran (2014) merits inclusion in this chapter because he introduces self-study as a way to develop professionally as a teacher educator – and he does so from a significant amount of research exploring intersections between science education and self-study.

John Loughran is also a highly cited and well-published figure in self-study methodology and science education. Along with Russell, he is an inaugural editor of the flagship journal, *Studying Teacher Education* (Berry is now one of the coeditors of this journal, along with Julian Kitchen). Like Russell and Berry, Loughran comes from a science teaching background. Loughran (2014) begins by highlighting some of the challenges in becoming a teacher educator by citing literature from both within and outside of self-study. It is common, for example, to cite lack of support for the transition to teacher education as a problem facing new teacher educators. In responding to comments from Berry (2013) about the necessity of having independent space to construct knowledge of practice, Loughran comments:

> Developing professionally carries expectations of a need for teacher educators to be able to conceptualize and enact their own professional learning in ways that require careful planning and thoughtful actions. To do that requires understanding the nature of teacher education in ways that are supported by genuinely reflecting on, and responding to, the needs, demands, and expectations of teaching about teaching within the academy. (p. 273)

Loughran resists the temptation to then argue for "upskilling staff to perform in new ways," instead arguing that teacher educators need to have space to engage in ongoing professional development (p. 273). In particular, he argues that developing a *pedagogy* of teacher education is more important than developing more traditional ideas surrounding knowledge of a teacher education curriculum. Crucially, he argues that the construction of a pedagogy of teacher education is something that needs to be shared with the preservice teacher education students in one's classroom:

> The nature of a teacher educator's knowledge and practice of teaching teaching can easily be misunderstood and/or misrepresented. Knowledge and practice of teaching teaching requires much more than the simple delivery of information about teaching, or sharing tips and tricks that have been "picked up" or accumulated through school teaching experience (which itself harks back to issues associated with a teacher educator's transitionary issues in moving from school to university). Teaching teaching is about thoughtfully engaging with practice beyond the technical; it is about using the cauldron of practice to expose pedagogy (especially one's own) to scrutiny. (p. 275)

Loughran's comments reflect a consideration of the ideas explored in the two previous sections of this chapter. In the first instance, they can be seen as a way of responding to Munby and Russell's concern about the authority of experience; a teacher educator who exposes their own teaching to scrutiny in their classroom is making a concerted attempt to address the disconnect between the experiences of teacher educator and preservice teachers. Berry's work on tensions articulates some of the fears, uncertainties, and challenges that might result from this difficult work.

In the third part of the article, Loughran (2014) introduces self-study of teacher education practices as an established, and useful, way of describing, interpreting, and analyzing one's practice as a teacher educator. He highlights both the importance of self-study for challenging assumptions about one's practice by citing Bullough and

Pinnegar (2001) and the importance of moving beyond personal stories of practice with a link to earlier work (Loughran, 2010). Anticipating some of the potential concerns about making one's practice visible for public scrutiny in the name of professional development, Loughran (2014) commented:

> The expectations of quality self-study could be viewed as disconcerting but for many teacher educators it has meant that they have begun to see new opportunities for ways in which to research teaching and learning about teaching. In so doing, they have been able to not only learn more about their own practice but also, by focusing more attention on the learning about teaching perspective, better understand the relationship between teaching and learning in substantive ways. As a consequence, their inquiries have highlighted the role of reframing (Schön 1983), the taken-for-granted in their practice to become more informed and knowledgeable about teacher education more generally, their teaching about teaching more specifically, and the learning about teaching by their students of teaching more fundamentally. (p. 278)

Here again, we see Loughran making links to ideas explored in earlier sections. Like Munby and Russell (1994), he sees a significant role for Schön's (1983) perspectives on the development of professional knowledge. Like Berry (2004, 2007a, b), he acknowledges that the process of learning to teach teachers is both ongoing and likely to be fraught with a certain amount of tension.

Loughran's (2014) central thesis is that teacher educators must have both an opportunity to examine and analyze their practices in meaningful ways and an opportunity to situate such analyses within scholarship. He acknowledges that professionally developing as a teacher educator is not only of relevance to beginning teacher educators; it is also a crucial feature of being a teacher educator. The complexity and messiness of making one's practice visible was framed as being both necessary and fraught over an extended period.

Thus Loughran's (2014) assertion that self-study should be considered as a form of professional development goes far beyond what Berry might have referred to as tips and tricks for teacher educators. An examination of the reference list for his article reveals a significant number of references either to work done at the intersections of science education and self-study or to authors who have routinely identified, at least partially, as science teacher educators. Like Munby and Russell and Berry, Loughran's work was soon picked up within the larger sphere of educational research. In an attempt to conceptualize the nature of a desirable research disposition for teacher educators, for example, Tack and Vanderlinde (2014) pick up on Loughran's suggestion that teacher educators view their careers in terms of a research journal. Patton and Parker (2017) quoted Loughran at the beginning of their article to lend credence to the idea of professional development of teacher educators being a "touchstone" for learning as and becoming a teacher educator, before frequently using ideas advanced in Loughran's article as a foundation for exploring how physical education teacher educators engaged in communities of practice. Finally, Ping et al. (2018) used Loughran's (2014) definition comments about the knowledge and skills required to professionally develop as a teacher educator in order to conduct a systematic review of the literature on the professional learning of teacher educators for a major journal. Significantly, they concluded in part:

Many of the professional activities reported on in our review study are closely related to the teacher educators' own practice. For example, doing practice-oriented research, especially self-studies conducted both individually and collectively, usually starts from the practical issues or concerns that teacher educators face in their daily teaching practice. Some reasons exist for self-study research being one of the activities most referred to in the reviewed articles. Internationally, a large network of teacher educators strongly promotes this kind of research, organizing its own conferences and having its 'own' peer-reviewed journal 'Studying Teacher Education'. Self-study provides an efficient approach for teacher educators to explore the why of their routines in their everyday teaching practices and places inquiry at the center of learning and teaching about teaching. (Ping et al. 2018, p. 102)

Future Directions for Exploring Self-Study and Science Education

This chapter began by arguing that the debates about the nature of knowledge within curriculum studies help to shed light on the tensions within and between debates in science education research, self-study methodology research, and teacher education more generally. In part, I suggested that the intersections between science teaching, science teacher education, and self-study span a number of different disciplines, methodologies, and traditions and that academic hierarchies and warrants for "who" should be listened to in debates about science teaching and learning play out in any consideration of science education and self-study. Put simply: the so-called discipline-based educational research in science tends to have little to do with science education research, and science education research tends to exist rather separately from self-study of science teaching and science education research.

I also introduced Christou and DeLuca's (2013) critique of curriculum studies more broadly as a framing device to think about issues raised in the chapter. They articulated five concerns facing curriculum studies: jargon, contemporaneity, grandiosity, discursive balkanization, and methodological insufficiency. I would make a strong argument to suggest that the current situation of disconnect in science education can be understood, at least in part, through these lenses. Each field risks falling into jargon (e.g., what is a critical friend, anyways?), contemporaneity (e.g., the natural sciences' keen interest on the most recent studies), and grandiosity (easily found in any discipline, I would argue). The most serious shortcoming is the discursive balkanization that exists between discipline-based educational research in science, science education research, and self-study of science teaching and science education research. There are rare instances of overlap. Likely the critique of methodological insufficiency could be used by each group to criticize the other two, with accusations of either being too self-focused (and questionably generalizable) or not self-focused enough (and thus too instrumentalist) being leveled.

In selecting Munby and Russell (1994), Berry (2004, 2007a, b), and Loughran (2014), I have attempted to demonstrate the ways in which research done in the crucible of science teacher education and self-study methodology might help us break away from the trends of discursive balkanization and methodological

insufficiency. Each study introduces a concept that has demonstrably broken free from the confines of the self-study of science teacher education to move not only into the frame of self-study methodology more generally but educational research writ large. Each problematized our understanding of the nature of knowledge for teaching and for teaching teachers. Munby and Russell built on Schön's work to call attention to the relationship between authority, knowledge, and experience of teaching teachers. Berry named the complexity and competition between the kinds of knowledge one uses for teaching teachers and the difficult standard one holds oneself to when enacting a pedagogy of teacher education grounded in theory. Loughran pushed us to consider that self-study methodology provides not only a way of navigating the transition into becoming a teacher educator but also a way of making continued professional development via scholarly practice the fundamental work of any teacher educator.

There have been some promising examples of self-study of science teaching and teacher education that have attempted to break down barriers of disciplinary knowledge and methodological allegiances. Many have been cited throughout this chapter, but I encourage the reader to examine some of the following work as well to understand how we might move forward more collaboratively in self-study. Santau (2012), for example, provides a fascinating account of how she became a science teacher educator after having worked in a laboratory. Her self-study is a potent reminder of the preconceived ideas that laboratory scientists might have about science educators and vice versa. In particular, Santau highlights the ways in which her doctoral program in science education did and did not help her make the transition from laboratory science to teacher education, concluding in part that "A series of assumptions appears to drive the path of a doctoral student who enters academia and who is, by default, expected to teach teacher candidates without explicit attention to preparation for the role of teacher educator" (pp. 61–62). Osmond and Goodnough (2011) explored just-in-time teaching (JiTT) within the context of a science education methods course, in work that will likely appeal to many discipline-based science educators given the popularity of JiTT approaches in undergraduate coursework in science. Osmond commented that the approach both strengthened her understanding of preservice teachers' assumptions about scientific concepts and her own pedagogical content knowledge (PCK), a popularly researched concept in science education more generally. Nageotte and Buck (2019) used critical friendship to understand dialogic approaches to teaching science in higher education and, in a poignant comment, suggested that "the challenge of silence" (p. 16) is a critical challenge for new science instructors to negotiate in their work with students. Like the work of Munby and Russell, Berry, and Loughran cited earlier, these self-studies of science teacher education offer ideas useful to the specialist in science teaching or in science teacher education, as well as the generalist audience across disciplines. I suggest that future work in self-study and science education readily identifies itself as embracing traditions from both sets of research, in order to help future researchers make connections between the disciplines.

It has been clear since the beginning of the self-study of teaching and teacher education practices that there is no one right way to conduct self-study research,

although there is a particular kind of coherence. Writing in the closing chapter of an edited volume on self-study and science teacher education, Russell (2012) made the following comment:

> To conduct a self-study of one's teaching practices is to give oneself reason, seeking out the sense in one's existing practices and in the responses of our students to those practices. As we seek to understand more fully our practices and what our students make of them, it is almost inevitable that puzzles and uncertainties will arise, and these often lead to a reflective turn. (p. 199)

In closing, I would like to push Russell's comments a bit further. In the next decade, I hope that those who work in discipline-based educational research within the sciences, in mainstream science education research, and at the intersections of self-study and science education will find ways to share their puzzles and uncertainties outside of traditional boundaries. Doing so will require an acknowledgment of different ways of knowing and different warrants for how we come to know about science education, science teaching and learning, and science teacher education. Given the challenges that our planet currently faces, I would argue that Pinnegar and Hamilton's (2009) comments about the moral commitment of self-study researchers should exceed existing discursive balkanizations and, hopefully, allow us to find ways to speak with one another more directly.

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Self-Study in Social Studies Education

Where Do We Go from Here?

32

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Abstract

In this chapter we present a review of self-study research with a social studies education connection. We reviewed 60 published works in two phases of analysis. First, we read the literature through an open interpretive approach looking for patterns and themes that could provide insights into the body of research as a whole. We then reviewed the literature through two frames – the notion of transformation and the construct of teaching for democracy. Initially we found that the body of social studies-situated self-studies included: (1) a strong presence of scholars and publishing outlets located in the United States; (2) few studies that provide a rich and robust connection of the study to both social studies education and self-study; (3) studies providing insight into the complex and nuanced innerworkings of the social studies education endeavor; (4) a trend toward collaborations with science education scholars; (5) a variety of ways that individuals engaged in self-study; and (6) a variety of ways to collaborate. We also found evidence of a focus on teaching for transformation and democratic living. We provide three recommendations: (1) that social studies focused self-studies be situated more strongly in social studies education literature, (2) that we expand the questions that social studies focused self-study scholars ask, and (3) that the field engage in conversations about what qualities should be seen in social studies focused self-study.

Introduction

Where do we go from here? asked Dr. Martin Luther King Jr. in 1967 (Martin Luther King, Jr., Research and Education Institute 2019). Though his purposes and aims for the Civil Rights Movement in the United States were far greater than those of a handbook chapter, the question resonates with us as social studies educators because of fundamental connections between the civic and transformative goals and objectives of the Civil Rights Movement and the civic and transformative goals and mission of social studies education. Though how and what we teach may differ (Evans 2004), the field as a whole has an ultimate purpose of citizenship education (Barr et al. 1977). Self-study researchers also seek transformation through the study of their teaching practices. They seek to improve their teaching and value social justice (LaBoskey 2004). In both fields, we want to teach beyond learning content by developing the skills and attitudes necessary to foster a well-educated, civically competent, and civil citizenry that teaches for justice for all. Thus we ask: Where do we go from here?

In this chapter the term social studies is used. This term, which is employed throughout the United States, refers to a multitude of disciplines that study humans in their social world (e.g., history, political science, geography, sociology).

The National Council for Social Studies (NCSS) has defined social studies since 1992 as:

> the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences. The primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world. (NCSS 2010)

Social studies is a term used by some outside the United States but not all. In Australia the same subjects mentioned by NCSS appear as Humanities and Social Sciences. Although the name is different, the purpose remains similar – to "provide a broad understanding of the world in which we live, and how people can participate as active and informed citizens with high-level skills needed for the 21st century" – still essentially preparing for citizenship (Australian Curriculum and Assessment Reporting Authority 2016). The United Kingdom includes similar focus through the subjects of citizenship, geography, and history (Department of Education 2014). What the United States, Australia, and others share through the teaching of subjects that fall under the name social studies is a focus on citizenship. For the purpose of this chapter, social studies is defined as a field of study in schools which uses disciplines in social science and history in the preparation of citizens to understand the inner workings of the social world around them.

Self-study is a genre of qualitative research that can be considered one form of practitioner inquiry. Self-study began with teacher educators wanting both to transform teacher education and to understand how teacher educators team. Self-study existed as a formalized field for over 20 years, first as self-study of teacher education practices, moving into the study of teaching and teacher educator practices, and recently beginning to include professional practices beyond teaching. Self-study research is theoretically grounded in many areas as explored by LaBoskey (2004). Our understanding of self-study included many of the areas she explores but is captured well by understanding that self-study for us rests strongly on the joining of feminist values with Deweyan pragmatism and democratic goals to disrupt barriers between knower and known and research and researched, develop knowledge and understanding of practice, solve problems, and improve practice all from an insider perspective.

As you approach reading this chapter, there are at least three ways to use this chapter. First, you can read it to explore what self-study research has been done in social studies contexts and develop a broad base of knowledge of what these works tell us. Second, you could use this chapter to introduce yourself to those who have been conducting self-studies as social studies educators. Third, you

can read this chapter to consider what areas need more work and find areas where you can explore, connect with, and build upon as a self-study social studies scholar.

The chapter begins with the methodological approach to the review. This will help you understand the processes we engaged in to find, choose, and analyze the literature. We then provide a set of initial findings that help provide insight into the works reviewed in a range of general ways including, for example, publishing patterns, theoretical grounding, and approaches to the studies. We then provide a set of findings related to how the works contribute to understanding, how to transform and improve schooling and society for all, and/or how they promote a robust democratic way of life. These two ways of looking at the literature, both with a wide, general lens and then a specific lens, help give various views on the body as a whole. You can then read a discussion of where our field is and then move on to where we think social studies focused self-study can push boundaries and expand.

Methodological Approach to the Literature Review

Self-study research has been occurring in the broader teacher education community since at least the beginning of the1990s and became formalized in 1994 with the creation of the Self-Study of Teacher Education Practice Special Interest Group within the American Educational Research Association (Loughran 2004). After its creation, Zeichner (1999) recognized self-study as a new form of research with great promise for understanding teaching and teacher education. Although some social studies teacher education scholars engaged in self-study for many years (e.g., Dinkelman 2003; Johnston 2006; Johnston et al. 2002), a strong tie between self-study and social studies has taken time to develop. More recently, the use of self-study to focus specifically on social studies teaching and teacher education has begun. In Crowe (2010a), nine different self-studies, foundational information (Crowe and Dinkelman 2010) and conceptual arguments (Powell 2010) for self-study in social studies education are presented. The number of self-studies with a strong tie to social studies education remains limited, and a thorough review may offer additional guidance to those new to this endeavor.

In considering the power of self-study research to provide insight into the nature of teaching and teacher education, Zeichner (2007) called for self-study work to better situate itself within larger research programs and for us to begin to look across self-studies to better understand what can be learned from within a field. In this chapter, we begin to work toward this second portion of Zeichner's call, searching for a sense of what knowledge is embedded across social studies specific self-study work.

We consider our review systematic in the manner that the *Review of Educational Research's* explained as acceptable forms of review: "integrative reviews, theoretical reviews, methodological reviews, and historical reviews" (as cited by Kennedy 2007, p. 139). Kennedy describes a type of systematic method that does not

necessarily ask the type of question that a meta-analysis may but where the review includes clear criteria, provides boundaries to the literature, and is helpful for readers to gain a deeper insight into what work has been conducted, especially for those beginning to read within a field. Key here is a thorough, transparent methodology for the review of the literature.

We entered this endeavor with two research questions in mind:

- What does the body of self-study research in social studies education tell us about what we have studied as self-study social studies scholars of teaching and teacher education?
- What are the strengths and limitations of the work so far?

Search Process

We used six approaches to search for research that used self-study as the methodology within the social studies education context.

- *Database search*: Exploring five databases, Academic Search Complete, Academic Search Premier, Education Full Text, Education Research Complete, and ERIC, with combinations of social studies, self-study, and teacher education.
- *Social studies education journals*: Searching four major journals in social studies education that publish research – *Theory and Research in Social Education*, *The Social Studies*, *Social Studies Research and Practice*, and *The Journal of Social Studies Research* looking for any published items that refer to the term "self-study" ($n = 41$). If one of these articles was not self-study research itself but identified a piece of self-study work in their writing, we also gathered that source to review ($n = 7$).
- *Studying Teacher Education (STE)*: Examining the flagship self-study journal for articles that referenced social studies, social sciences, history, economics, government, civics, citizenship, geography, psychology, or sociology ($n = 39$).
- *Castle Conference Proceedings*: Reviewing all proceedings from the International Conference on Self-Study of Teacher Education Practices for the term social studies ($n = 43$).
- *Social studies education research handbooks*: Reading the chapters of the two most recent social studies education research handbooks (Levstik and Tyson 2008; Manfra and Bolick 2017) that included reviews of social studies practitioner-based research for references to works they deemed self-study.
- *Database search*: An additional search of all databases our university subscribes to, which added databases such as Humanities International Complete, JSTOR Journals, and PsycINFO as well as the catalog of books for OhioLINK. We searched using the terms social studies, history, civics, political science, social science, social education, economics, geography, psychology, and sociology, with self-study to try to locate pieces that referred to subject matter considered a part of social studies but that may have been overlooked. If a new piece was

identified, the journal it was in was then searched for the combination of social studies and self-study ($n = 6$). Several chapters that were social studies and self-study also appeared ($n = 14$).

Once compiled we revisited all areas before finalizing this chapter to make sure we included the most up-to-date references. This expansive search brought in far more scholarship than merely self-study research in a social studies context. Inclusion and exclusion criteria helped us select the studies to be reviewed.

Selection Process

From the articles, chapters, conference proceedings, and books gathered, the following inclusion and exclusion criteria were applied to finalize the pool of research. To be included all four inclusion criteria must have been met and no exclusion criteria met.

Inclusion Criteria

- The item must be research.
- The item must be self-study research, as defined in some manner by the author. For example, the research was published in a self-study journal, book, or conference proceedings, the author used self-study literature to frame the research methods, and/or the author called the study, methodology, or methods self-study.
- The item must be social studies as defined in some manner by the author. For example, the work was published in a social studies education journal or book, the author used social studies literature to contextualize the piece, or the study was conducted within a social studies educational setting (i.e., a teacher educator teaching future social studies teachers, a history/social science professor teaching history/social sciences students, teachers' self-studies of their teaching in a social studies context).
- The item was written in English. Although this limits the chapter because it only focuses on works published in one language, as authors we could only feel confident reading and analyzing such works. As well, most works found were in English language sources. We want to acknowledge that there are social studies scholars beginning to publish self-study work in other languages though (Japanese for example, see Kim and Hirotane 2018).

Exclusion Criteria

- Theoretical or conceptual works were excluded from the literature review (e.g., Dinkelman 2000 & 2003).
- Works that identify self-study as part of accreditation were excluded.
- Works that define self-study as students or teachers learning on their own were excluded.

Analysis

With detailed criteria and a wide range of places to search, it would seem easy to find self-study work with a social studies focus. However that was not the case. To begin, 170 items that included self-study and social studies in some form that appeared to be research written in English were gathered. Works that we already knew were literature reviews that referred to social studies and self-study were not included in this initial group. We then applied the criteria. Upon examination of each item, we found some that appeared as research in the search (such as Dinkelman 2003) were actually not or appeared to have a social studies context but when examined closely, did not (such as Young and Erickson 2010). Other works included the term "self-study" in the literature review by referring to another piece of research (e.g., Journell 2008 for an example) or as part of an implication in the conclusion (e.g., Castro 2013). These were quickly eliminated since the study that the publication was based on was not described as a self-study by the author(s). After all inclusion and exclusion criteria were applied, 60 research articles, book chapters, and chapters in proceedings were included for further review. Our review ended with items in 2018.

We chose two approaches to analyze the literature. First we read and applied an open interpretive frame looking for patterns and themes that emerged by looking at the research as a whole. The benefit of coming at the literature without any a priori assumptions or categories was that we were likely to see connections and relationships we might miss if we were looking through a particular lens. As we began to see patterns and themes, we took those and looked across all the works with some specific areas in mind such as was the work completed alone or collaboratively, how was the work framed, what literature was the study connected to, what was the purpose of the study, what type of self-study was it, and what was the key focus or focal areas for the study. This produced the section titled initial findings below.

Since this is particularly a review of social studies work, we chose to apply two lenses after the initial analysis: one transformative and the other democratic. These lenses helped to specifically look for ways that self-study research might or might not be enabling, describing, or revealing transformative or democratic social studies practices. We think that self-study can play an important role in being transformative for social studies education but also for making it more democratic. These are also key areas that we think social studies as a subject can offer both theoretical and active civic support within the educational community and in society more broadly. Therefore, we wanted to determine if and in what ways these might be underlying currents in the studies that exist thus far.

Initial Findings

An initial read of the literature proved interesting. We organized the patterns and themes that emerged into six findings that reveal several opportunities for growth within the field. We found that the literature (1) reflected a strong presence of scholars and publishing outlets located in the United States; (2) included few studies

that provide a rich and robust connection of the study to both social studies education and self-study; (3) showed that these self-studies provide insight into the complex and nuanced innerworkings of the social studies education endeavor; (4) included a trend toward interdisciplinarity; (5) highlighted a value for variety of ways that individuals engaged in self-study; and (6) represented four types of collaboration signaling a value for collaboration in the field. Many studies could be categorized under more than one of these findings, but for readability and accessibility, we chose to succinctly explain each area and provide illustrative examples rather than include every citation that could relate to every finding.

A US-Centric Field

It is interesting to understand both where and when work that is self-study research with some social studies context has been published. Castle proceedings show the earliest works in 2000 and contain the most with 16. In informal conversations over the years, many of those who are both self-study and social studies scholars have expressed a sense that self-study is not published in social studies journals and a superficial look seems to counter that with 13 items in social studies journals. However, upon a deeper examination, the leading social studies research journal, *Theory and Research in Social Education*, has only published three works by authors who identify the research as self-study (Kirkwood-Tucker 2004; Ritter 2010a; Sevier 2005). Considering self-study has a history of more than 20 years, and this journal publishes four issues a year with roughly four research articles per issue; the feeling that self-study is not published in social studies seems justifiable. *Social Studies Research and Practice* and *The Social Studies* have each published five pieces between 2005 and 2018. Social studies researchers have found equal success in journals outside of self-study and social studies ($n = 9$) and with *Studying Teacher Education* ($n = 9$). Ten book chapters were published, nine of those in an edited collection of self-study work (Crowe 2010a). From 2000 to 2018, each year between one and five items have been published except one. In 2010 the most items were published yet at 16, including an edited volume with 9 research-based self-studies (see Crowe 2010a).

The United States is strongly represented in both the location of the publications and the location of the authors. Almost all of the book chapters and journal articles were published by authors or in publications primarily associated with the United States. Nine journal articles were published in *Studying Teacher Education*, which has had editors from Australia and Canada and whose reviewers are international. The chapters in the proceedings for the Castle Conference ($n = 16$) can be considered international since the conference is in England and draws authors from many countries typically across five continents. The social studies authors, however, overwhelmingly represent US contexts. Two of the book chapters were authored by individuals outside of the United States (Australia (Tudball 2010) and Canada (Farr Darling 2010)), and one chapter in the 2006 Castle proceedings by Berry and

Crowe had one individual author from Australia and one from the United States. However, the US context in Berry and Crowe (2006) was the social studies context.

There were 79 distinct authors included in the 60 pieces reviewed. Of the 60 pieces, 32 were authored collaboratively (2 or more people), and 28 were authored alone. Seventeen of the 32 collaborations involved groups of 3 or more. Of the 32 pieces authored by groups, there were 27 combinations of authors. Although single-authored, evidence in at least three of those studies show that the study occurred while the author was part of a collaborative self-study research group (Hostetler 2010, 2012; Johnston 2000). These findings reflect the value of collaboration within self-study that was reported in the first handbook through LaBoskey's chapter (2004) and was evidenced throughout the *Handbook* by the numerous places that collaboration appears.

A Dearth of Studies with a Strong Theoretical Grounding in Both Social Studies and Self-Study Literature

In looking across our work as a field, it is clear that social studies teacher educators are not consistently grounding our social studies self-studies in both social studies literature and self-study literature. Many studies have a strong grounding in one field or the other. At times, self-study literature or social studies literature is not cited. It is important to explain that the authors discussed in this section did not set out to explicitly influence the fields of social studies education or self-study. Rather, we are reporting a trend in what we saw when looking across a body of literature, most of which we had read at some point and considered social studies focused self-study. Many of the studies were coded as having minimal to no social studies theoretical grounding. At times authors did not ground their work in the methodological literature of self-study or related self-study literature. It is important to note that though studies may not be grounded in one or both areas, this does not mean that the works are atheoretical or lacking a strong tie to literature. For example, Cuenca (2010) grounds his study quite strongly in teacher education literature. It is contextualized and situated very well within teacher education, just not social studies education. This is a thoughtful piece of self-study scholarship by a social studies educator that adds to our understanding of how a new university supervisor who is just from his life as a teacher in secondary schools experiences supervision of preservice teachers. However, without the theoretical grounding in social studies or deliberate connection to the field of social studies, the findings do not add to what it means to be a social studies university supervisor as they could.

Within the literature, we found studies where one of the authors was in a social studies context (one of the inclusion criteria), but the study is not about the social studies portion of that context (e.g., Berry and Crowe 2006; Coia and Taylor 2004; Cuenca 2010; Dinkelman et al. 2006a, b). For example, Coia and Taylor study their enactment of authority in their teaching, and Dinkelman and colleagues explore the transition from teacher to teacher educator. Others are in a social studies context

that is more a focus of the study, but the authors do not to situate the study in or relate the findings to social studies literature. Crowe et al. (2010) clearly demonstrate they are engaging in self-study within their social studies program and about their practice as social studies educators, but the study is situated in a broader teacher education and self-study methodology context. Studies like this can add a great deal to social studies education conversations, and as we move forward in future studies, a clear and stronger connection to social studies education is important.

At times, a study is reported as a self-study by the author who clearly is including their teaching as a part of the study, but no self-study literature appears in the methods and methodology sections. This can be seen in Kirkwood-Tucker's (2004) exploration of the use of simulation in teaching. The author had three research goals, and one was specifically about exploring her "own global teaching practices in exposing students to pressing global issues voiced before the United Nations General Assembly" (p. 58). Though the methods chosen are grounded in well-accepted qualitative literature without the connections to self-study methodological literature, social studies scholars are not learning about the methodology of self-study.

Teaching Social Studies Teachers Is a Complex Endeavor Across Multiple Spaces

Loughran (2005) posited that self-study was "a meaningful way for uncovering important facets of the knowledge of practice." A way by which "teacher educators might then begin to capture, unpack and portray the complexities of teaching and learning about teaching in ways that might lead to deeper understandings of practice" (p. 13). Social studies scholar Adler (2008) explained that self-study research enables us to bring forth the implicit theories of social studies teacher educators and subject those beliefs to close scrutiny, careful analysis, and reflection (pp. 332–333). Essentially, self-study research provides insights into the complexity of our endeavor as social studies teacher educators. Social studies educators who engage in self-study demonstrate that social studies teacher education is not something that merely occurs in the social studies methods course. Studies thus far tend to show the complexity of teacher education in one of four spaces of social studies education: supporting and supervising preservice social studies teachers while in fieldwork, teaching and learning in social studies methods courses and social studies education programs, and learning in social studies teacher education graduate programs.

There are a number of social studies self-studies that occur within the context of supporting and supervising preservice social studies teachers (e.g., Cude et al. 2016; Cuenca 2010; Cuenca et al. 2011; Hartwick and Johnson 2008; Ritter et al. 2007; Trout 2008, 2010, 2012). Trout's (2010) self-study research deeply explores the individual relationship between a preservice social studies teacher and a supervisor through the frame of care theory (Noddings 2003). Trout (2012) continues this research by exploring the author's capacity to "think about the relationships I have with teacher candidates and how our interactions may affect their development as

beginning professionals" (p. 125). While the author did not characterize herself as a "teacher in the usual sense of the word," she did identify as an "educator" in her supervisory role. Similarly, Cuenca et al.' (2011) self-study research focuses on university supervisor/teacher educator and student teacher interactions and suggests creating a "third space" to provide more depth for university supervisors/teacher educators to engage in relevant conversation and thinking in teacher education. These expansions of our notion of what constitutes social studies teacher education, via self-study, reveal the complexity of our work.

Many studies focus on the social studies methods course context in some manner (e.g., Christou and Bullock 2014; DeWitt and Freie 2005; Dinkelman 2010; Dinkelman et al. 2012; Journell and Webb 2013; Lang 2010; Meuwissen 2005; Ritter 2010b). Much of this research focuses on the pedagogy enacted in these spaces by teacher educators and/or students. Logan and Butler's (2013) collaborative self-study explores their practice and pedagogical choices in the context of a methods course. Preston-Grimes's (2010) self-study focused on her teaching practice in an elementary social studies methods course and found that "through a study of 'self in teaching,' I have changed *how I teach* in light of increasing demands" (p. 189, emphasis in original). DeWitt and Freie's (2005) study occurred in the context of a social studies methods class, and they aimed to improve their practice in future versions of the course. Lang's (2010) self-study sought to improve the "skills for bringing issues of diversity and democracy to the forefront in the context of the social studies curriculum methods course" (p. 71). As the author explained, "I wanted to explore how I could better teach preservice teachers that understanding points of view and perspective taking are crucial in the diverse social studies classroom" (p. 75). Tschida and Sevier (2013) used dialogic conversations to explore their experiences, issues, and challenges they faced with an elementary social studies methods course they taught for the first time in an online format. Tudball (2010) focused on internationalizing the curriculum in her social studies education course in Australia.

Some self-studies focused on aspects of the social studies program as a whole rather than a practice in an individual course. Crowe et al. (2010) explored how three professors sought to analyze, question, and improve their social studies teacher education program. They reported the experience of the growth and implementation of their overall vision for the program. Cronenberg et al. (2016) used self-study to examine their teaching and experience across the program as they began to use a standardized, high-stakes performance assessment. They used narrative methods to explore their experiences with this performance assessment to understand impacts on their teaching and the program. They found that despite their efforts, their teaching shifted from a focus on learning about teaching to learning the rubrics of the standardized assessment. They also went from being optimistic about the potential of this performance assessment to being quite skeptical as to whether it consistently and accurately assesses their students' ability to teach rather than their ability to write and follow directions.

Authors also unpacked the complexity of teacher education while engaged in graduate education. Within this is a substantial thread of research that uses self-study

to explore the process of becoming a social studies teacher educator (Hostetler 2010, 2012; Levicky 2014; McAnulty and Cuenca 2014; Ritter 2006, 2007, 2009). Some of the earliest works in this area were by Ritter (2006, 2007, 2009). Ritter (2006) found three areas of difficulty in the transition from classroom teacher to teacher educator. Ritter's (2007) study explored how graduate coursework contributes to the development of identity, practice, and understanding of being a reflective teacher educator. Following this study, Ritter (2009) employed self-study to analyze the development of a teacher educator's vision and showed an example of graduate school experience as an influence on teacher beliefs, pedagogy, and practice. Levicky (2014) contributes to this body of research by sharing a focus on the evolution of his beliefs and identity as a social studies teacher becoming a social studies teacher educator while influenced by the ideas of counterculture of the 1960s and 1970s. Hostetler's (2010) self-study of the graduate school experience adds to this area. Unlike other work on becoming a social studies teacher educator, Hostetler's study highlights the use of self-study as a teacher in a secondary school. This work provides insight into the use of self-study as a means to analyze and situate a teacher's beliefs, theory, and practice in an ongoing and evolving manner throughout graduate school. Through the studies we begin to see nuances and complexities among beliefs and values as a social studies educator and one's practices and learning.

Interdisciplinarity

The studies reviewed show scholars engaging in interdisciplinary ways with teacher educators from science and math. Collaborations with a science teacher educator were common (see Berry and Crowe 2006; Christou and Bullock 2014; Kirkwood-Tucker and Bleicher 2003; Johnston 2000; Johnston et al. 2002; Johnston-Parsons et al. 2007; Journell and Webb 2013; Lang and Siry 2008). Johnston (2000) studied with a science teacher educator and shared what they learned about meeting the needs of preservice teachers of color when teaching about social justice and equity. Kirkwood-Tucker and Bleicher (2003) share a self-study centered on traditional social studies content, global issues, through their team teaching of an elementary social studies and science methods course. Journell and Webb (2013), a social studies and a science teacher educator, studied their experiences teaching subject matter methods courses that included students pursuing licensure through a 4-year program and alternatively licensed students together. Lang and Siry's (2008) self-study explored how their teaching in social studies and science methods courses fostered "strategies, orientations, and structures that help us to more effectively engage preservice teachers in using inquiry-oriented pedagogy and understanding diversity" (p. 213). Araujo, Uribe Florez, and Goenaga Ruiz de Zuazu (2017) brought math and social studies together. They created a math and social studies day at a local elementary school where their students could teach an integrated math and social studies lesson. They studied this process, which included the preparation of their preservice teachers. Their reporting exposes the opportunities and drawbacks

to the process. Partnering with colleagues from other disciplines and engaging with content not traditionally considered part of the social studies reflect the already interdisciplinary nature of social studies education and the propensity of social studies educators to cross-disciplinary borders.

Varied Approaches to Self-Study

How self-study research was enacted had similarities, like the use of qualitative methods of data collection and generation. However, the variations provide greater insight into the many ways that social studies teacher educators engaged with self-study. We present individual and collaborative approaches along with the variations within those.

Individual approaches: Studies varied from a deep focus on internal aspects of the self as a social studies educator to an exploration of the self within one's practice to an examination of actions and practices. It is most helpful to consider this as a continuum. Farr Darling (2010) engages in a personal history self-study that explores her experience and that of her grandmother within the larger historical context. Through the story of their experiences, she allows readers to see how her experiences connect and relate to her practices as a social studies educator.

Other authors focused on the changes of their beliefs and knowledge as they are in graduate school. Hostetler (2010) reported on outcomes of a self-study into one's teaching beliefs and practices and how engaging in self-study led to empowerment as a classroom teacher of social studies (Hostetler 2012). Ritter (2010a) investigated the transition from K-12 classroom teacher to teacher educator; analyzed the assumptions of the "skills, expertise, and knowledge" needed to be a teacher educator; and explored the process of becoming a teacher educator.

Some look at the experience of teaching and learning as a teacher educator. Kessler (2006) studied the experience of returning to the high school classroom to obtain National Board Certification in Adolescence and Young Adulthood/Social Studies-History. The author highlights the interplay between this process and improving the teaching and learning in the social studies methods course. Hawley's 2010 study explored the connection between planning and teaching social studies education courses, both undergraduate and graduate teachers, and the author's continued refinement of his rationale for teaching social studies. Ritter (2012) examined his use of modeling in his elementary level social studies methods course. He shared in the article how four types of modeling appeared in his teaching.

Collaborative approaches: Thirty-one of the reviewed studies were collaboratively created, and over half of those were groups of three or more. Collaboration took on at least four forms across the literature: (1) scholars who specifically situated their own work as a critical friendship; (2) scholars who worked together on a project or study with one research goal or the same research question(s); (3) those who engaged as a collaborative, supporting one another but conducting their own self-study with separate foci; and (4) those who used self-study to study a collaborative process.

A critical friendship is a common form of collaboration in self-study, for example, Berry and Crowe (2006). Logan and Butler's (2013) study is an example of critical friendship within collaborative self-study. The authors undertook a self-study as critical friends as they taught elementary social studies methods courses for the first time. Similar to Logan and Butler, Christou engaged in a critical friendship when teaching a new course. In Christou and Bullock's study (2014), Bullock acted as Christou's critical friend but did not teach the same course like Logan and Butler did. Both studies provide insights into the process of learning to teach a new course and into the experience of a critical friend partnership.

A second type of collaborative self-study occurred when authors were working toward one research goal or the same research question(s). Dinkelman et al. (2006) undertook a collaborative inquiry around the research question: "What does collaborative inquiry into shared instruction of a social studies student teaching seminar reveal about how beginning and experienced teacher educators make pedagogical choices and draw on standards to support them?" (p. 280). They described a give-and-take in their practice between their "commitment to a critical democratic conception of social studies teacher education" and the resistance of the preservice teachers they taught (p. 280). Hawley et al. (2012) explored their individual teaching rationales as a group. Their self-study collective helped them delve into their teaching practice "to explore the influence of their unarticulated beliefs about teaching and learning" (Hawley et al. 2012, p. 155).

A third type of collaboration also appeared, self-study collaboratives where the participants supported one another but were engaged in studies of their own practices (e.g., Hawley et al. 2010a, b, 2012; Hostetler et al. 2012, 2013; Ritter et al. 2007, 2008). Examples of this type of collaboration include the findings of a self-study among teacher educators and preservice teachers that explored how taking an inquiry stance through self-study contributed to learning about teaching practices (Hostetler et al. 2012, 2013); the work of a self-study collective to support graduate students in their individual social studies self-studies (Hawley et al. 2010a); and the collaborative self-study of three beginning teacher educators who "...found that collaborative self-study provided a useful framework for considering their pedagogical reasoning and decision making as they encouraged student teachers to engage in rationale-based practice" (Ritter et al. 2007, p. 341). Hostetler et al. (2012) exemplify this conception through their focus on "self-study and inquiry work" (p. 165) in a collaborative as a means to create space for supporting preservice teachers. This study found the self-study collaborative to be a supportive, reflective group that helped nurture the developing beliefs and attitudes of preservice teachers. Those who participated in these studies were part of the same teacher education program. Collaborative self-study seemed to have become part of the teacher education program, though not in formalized or required ways.

A fourth type of collaboration included the use of self-study to examine a collaborative process. Cude et al. (2016), Hawley et al. (2010b), and Dinkelman et al. (2012) exemplify this. Cude and colleagues engaged in a collaboration to better understand their teaching and better prepare the students they taught. One of the purposes of their study was to learn "what contributed to a successful collaborative,

interdisciplinary partnership" (p. 23). From this they found that the success of a collaborative depended on "ongoing communication, shared vision, and goodwill" (p. 23). Hawley et al. (2010b) described a self-study collaborative as a means to collectively and individually explore the depths of social studies education, practice, teaching, and learning. In their work, the graduate students shared both how they experienced the collaborative and what they gained. Dinkelman et al. (2012), former doctoral students, sought to understand the influence a collaborative seminar from their graduate education had on the doctoral students' development as scholars and teacher educators. The group found ways that experiences with a collaborative process in graduate school stayed with them especially the value of collaboration as a scholar and as a teacher educator.

Social Studies Focused Self-Study for Transformation and Democratic Living

As social studies educators, we chose two lenses to view body of self-study by social studies educators. These lenses reflect two interrelated themes that appear often in social studies education: teaching for transformation (Dewey 1916) and teaching for democracy (see Dewey 1916; Barr et al. 1977; Parker 2003; Westheimer and Kahne 2004). We chose to look at the social studies self-studies through a transformative lens because we believe that social studies can and should play an important role in transforming schooling and society to be more just and equitable for all. In social studies, themes that relate to the notion of transforming society such as social justice, improving students' lives, and improving society have permeated social studies conversations since its early days (Evans 2004). Improvement and equity are also important values appearing in self-study literature (LaBoskey 2004). We chose to look at the literature through a democratic lens because of the influence of Dewey (1916) and teaching toward democracy as a way of life on social studies education, notably seen in Parker (2003). As well, social studies is often viewed as an important subject to learn to be a member of a democratic society, as stated in the NCSS (2010) purpose for social studies education. The notions of transformation and democratic are interrelated. Shulte (2004) posited a connection between transforming as a teacher educator and creating a democratic classroom where one engages in "more socially just teaching" (p. 712). We found that many studies could be described in both ways; we present select ones to highlight each theme.

Transforming and Improving Schooling and Society for All

As we reviewed and analyzed the self-study research in social studies education, we found the notion of teaching for transformation. We found authors who explored teacher education with intentions of transformation and other who found ways that self-study facilitates transformation. These can inform and instruct efforts to improve social studies teacher education programs.

Some authors explicitly wrote about transformative intentions. Hartwick and Johnson (2008) collaborated to understand how one of them experienced being a supervisor of preservice teachers while attempting to enact principles of transformational multiculturalism. Araujo, Uribe Florez, and Goenaga Ruiz de Zuazu (2017) held a commitment to transformative multicultural social studies. Their study focused on their preservice teachers' teaching as they prepared and taught an integrated social studies and mathematics lesson in the context of transformative multicultural social studies.

Sevier (2005) studied his own practice as he recommitted to his theoretical influences of culturally relevant and transformative pedagogy. He found four ways that he enacted these two commitments in his teaching as he intentionally focused his actions. Sevier argues that the revised practices led not only to the enactment of transformative pedagogy but also to the transformation of preservice teachers' understandings of equity in US schooling. Sevier's work highlights a teacher educator trying to make change for society by changing teaching.

A fundamental purpose of self-study is improvement of practice (LaBoskey 2004), which itself can be seen as transformation. Some authors' work allowed readers access to the process of transformation. Self-study afforded Hostetler et al. (2012) the opportunity to transform as a social studies teacher. The author began to express democratic values and engage in practices as a social studies teacher to model these – for example, listening across differences. As well, the process created a sense of empowerment as a social studies teacher that had not been experienced before.

Lang and Siry (2008) also reported changes to their teaching practices while they studied their practices. They share that they changed as educators while trying to teach preservice teachers to be teachers in diverse classrooms. They also found that their preservice teachers changed. The preservice teacher began to understand the need to explore "multiples interpretations of evidence," which, Lang and Siry argue, leads to transformation for all those engaged in the teaching and learning relationship (p. 216).

Johnston's (2000) research was grounded in a social studies methods course for graduate students in an elementary-level teacher education program. This collaborative self-study of two teacher educators' practice, as related to issues of equity and diversity with students of color, suggested that spending time and actively listening to their students from different cultural groups were valuable for the author's growth as a teacher educator. These experiences helped the author develop deeper understandings of the preservice teachers' experiences and made the author more cautious and critical when determining if their social justice teaching was effective.

Teaching for Democracy! Promoting a Robust Democratic Way of Life

Curricular choices in social studies can support democratic education. As well, how we teach social studies can provide opportunities for students to engage in activities that help them build skills and attitudes needed to engage in a democracy.

In reviewing the literature, we were pleased that the theme of teaching for democracy emerged before we began the focused analysis. Teaching for democracy showed up clearly in how authors framed their work and their studies highlight curricular and pedagogical choices that support teaching for democratic life.

Several teacher educators focused their studies on teaching for social justice and diversity, while others examined their efforts to engage in culturally relevant pedagogy. Some authors explored how they enacted specific methods to promote democratic ideals. Still other scholars sought to understand how their practices aligned with their values for democratic education. An (2016) studied the experience of teaching elementary social studies preservice teachers from a social justice framework while also preparing them for and guiding them through completing a standardized, high-stakes national performance assessment. The author studied a practice that many teacher educators were using but through a social studies lens. The author's findings and discussion show a social studies educator modelling teaching within a social justice framework.

Johnston led several studies with a clear social justice focus. Johnston et al. (2002) continued the work from Johnston (2000). They studied the experience of the teacher educators' practice of actively engaging their students from different cultural groups as cultural informants. This group included one of the preservice teachers who had informed the Johnston (2000) study, who was a teacher by that point. They shared what they each learned and then reframed and critically analyzed their research findings by using five theoretical lenses. Johnston-Parsons et al. (2007) continued this process and amplified the voices of students of color within their teacher education program. They continued to develop their own understandings of social justice and diversity.

Lang (2010) wanted to teach preservice elementary social studies teachers that "social studies is to produce a democratic citizenry that understands the social justice issues fundamental to democratic institutions within the United States" (p. 76). Lang studied the use of Praxis Inquiry and the Praxis Inquiry Protocol to support pre-service elementary teachers in their learning to be teachers of future citizens in a diverse society. Lang and Siry (2008) sought to understand how they engage their preservice teachers with issues and topics of diversity in society in the science and social studies methods courses. They sought to improve their preservice teachers' ability to understand and engage with diverse cultural backgrounds to become better teachers of children.

Others studied their practices as culturally relevant teacher educators. Sevier (2005) documented and explored the experience of trying to be a culturally relevant teacher educator. Martell's (2015) work is an extended self-study of a social studies teacher's practice and role of culturally relevant instruction over years of teaching high school in different settings then while transitioning to teacher education.

Some authors focused their attention on teaching for democracy through teaching methods. Reidel and Salinas (2011) examined "the ways in which the validity of honoring and exploring emotions within the context of classroom-based discussions was articulated and enacted by the first author and students responses to this focus." Pereira (2000) provides insight into pivotal moments across her life and their

connection to current positions on discussion and the teaching of controversial issues. Kirkwood-Tucker (2004) explored United Nations (UN) simulations as a method to teach global issues and citizenship in a graduate social studies teacher education course attended by both in-service and preservice.

Other authors framed their work around tensions in their teaching. Erickson and Young (2008) sought to align their teaching practices with Goodlad et al.'s (2004) vision for education in a democracy. Erickson and Young studied their and their students' experiences as they worked to resolve the tensions between their teaching practices and these commitments. Lowenstein (2010) explored the multifaceted tensions in teaching for citizenship education in a social studies methods course. The study documents the journey the author experienced that helped him create a safe place in the social studies methods course where rich, authentic deliberation and discussion of different perspectives could occur. The author began to question whether his practices of discussion and debate and focus on social justice actually created an unsafe space for some students. Lowenstein described the move to making academic service-learning the focus of the methods course and the outcome.

Ritter et al. (2011) wondered if their practices as university supervisors aligned with their democratic beliefs. To do this, the authors used characteristics of an independent self, a dominant cultural norm that the authors state, "can detract from more inclusive, and potentially more powerful, forms of democratic teaching and learning" (p. 33) to examine their written feedback. They found ways that their feedback did seem to reinforce this ideal and in turn would limit the understandings their preservice teachers' would need that would lead them toward "Parker's (2003) advanced conception of democratic citizenship education" (p. 35).

Discussion

What Does Social Studies Focused Self-Study Bring to the Broader Social Studies and Self-Study Communities

Many social studies education scholars have taken up the question of the purpose of social studies teaching and learning (e.g., see Counts 1932; Parker 2003; Ross 2014). The answer to what we are teaching social studies for is generally democratic education and preparing citizens. Though the field may agree on a citizenship purpose, social studies teachers and teacher educators still must decide what type of citizen they are trying to prepare through their practice. The type of citizen can vary. Westheimer and Kahne (2004), for example, provide three types of citizen. Each type of citizen has implications for choices of content and teaching methods. Self-study can help us, as social studies educators, understand our decisions and better align our intents with our actions.

The turn toward self is an important aspect of self-study. By turning toward the self in social studies focused self-study, researchers have an opportunity to occupy the multiple

roles of teacher, citizen, researcher, and activist. Through these roles we can consider complex critical conceptions of contrasting micro perspectives (self/citizen/practice) and macro environments (society/civics/democratic action) in our research both theoretically and within a number of educational (K-12 practitioner classroom and teacher educator courses) and community (varied spaces for learners and citizens) contexts.

Social studies focused research simultaneously allows us to turn inward and turn outward, changing the outside (larger society) by changing from the inside (teaching practices). As self-study seeks to turn inward via the self, the social studies supports us turning outward in our practice via democratic and citizenship education. A social studies focus can help a self-study scholar move between turning inward, toward our individual learning environments and the students, and turning outward, to society and strengthening democracy. In doing this, our studies can both endeavor to innovate and inspire a new generation of learners while teaching them to be active, engaged citizens. Engaging our preservice teachers in social studies focused self-study can help them improve as teachers of citizens while also becoming more active and engaged citizens themselves. For example, teaching controversy (Hess 2009) and teaching social issues (Evans and Saxe 2007) are two areas explored within the larger social studies education community that offers insights and frames for self-study research. By encouraging social studies educators to take the turn to self and examine an alignment of personal commitment to teaching controversy, we can simultaneously improve our ability to teach controversy, learn about controversy, and learn to engage with controversy in the public realm.

Social studies focused self-study can explore inquiry-based teaching methods and practices that are innovative, diverse, and engaging while considering the larger implications these practices have for democratic living. These self-studies can help us understand and explore authentic assessments that offer the opportunity to create learning connections that apply beyond the walls of the classroom to society and problems at large. Through such studies, we might endeavor to reimagine learning environments that engage our most substantial intrinsic and extrinsic motivations; demand our all in pursuing our best thinking, talents, efforts, and applications; and require respect for multiple ideas in sharing and discussing our individually and communally held moral and ethical values toward a more inclusive and equitable society. As well, this work can help us negotiate the undertaking of living in a world together and writing about how we taught, thought, and did so with our students, professional colleagues, and fellow citizens.

The deconstruction of self as a teacher of social studies in and of itself may help others see into how values influence who we are as educators. This extends beyond social studies education and can help others think about how they teach. Values such as democracy, voice, and deliberation that are core in social studies education are strongly tied to self-study and though our work may be situated in a social studies context the findings may apply far more broadly. In this regard self-study and social studies colleagues can use social studies focused self-study to create new knowledge and practice in the borderlands (Giroux 2005) of the two research communities.

What Should the Field of Social Studies Expect from a Social Studies Focused Self-Study?

As we read the studies and began to discuss them, we struggled with the idea of how much social studies is needed for the piece to be called a social studies focused self-study.

Our broad inclusion criteria in section "Selection Process," identified as social studies because of context, led to the inclusion of research pieces that were only connected to social studies because one of the authors happened to be teaching in a social studies setting. Though the research may be located in a social studies context, the work may not be grounded in social studies literature or connect the findings to social studies. We found that studies could be placed on a spectrum from very little social studies connection (i.e., the context is social studies) to very detailed and consistent social studies connection (i.e., the context is social studies, and the study is clearly tied to the scholarly social studies literature – from the topic through the findings).

A piece written by one of this chapter's authors provides an instructive example of the end of the spectrum with the least tie to social studies (Berry and Crowe 2006). It is clearly a self-study, but the authors do not delve into the nuances of social studies teacher education, the principles of practice of teaching social studies teachers, or how a critical friendship as a social studies educator might be different or similar to that of a science educator. Instead it is an example of a self-study in teacher education where at least one author happened to be engaging in self-study in a social studies context. When considering the literature, topic, and findings of the study, it is clearly a study of teacher education, not social studies teacher education. These and others like this add to the teacher education literature, but they caused us to wonder whether or not a study that occurs in a social studies context warrants the description, social studies focused self-study. An's (2016) work is an example of a study on the end of the spectrum with a high level of detailed and consistent connection to social studies. In this case, the study is grounded in a social studies-related theoretical framework, social justice. The social justice frame comes through in the findings and discussion as well. Additionally, the study is aimed toward a social studies teacher education audience. Many studies fell along the spectrum between the two ends. We are not establishing a spectrum to place one's study on but rather using the visual of a spectrum to illustrate the range and present a question that as a field we must consider: Where do we draw a line to say a self-study is contributing to social studies teaching and teacher education knowledge?

Just as we grappled with the idea of how much social studies connection is needed, we struggled with what qualifies as engaging in self-study. Self-study has grown greatly since LaBoskey's guidance in the first handbook in 2004. For example, the construct of "the turn to self" is now used as a criteria for reviews of self-study work and often given in feedback as an area to emphasize. Though always present in some form since the beginning, it has emerged as another

characteristic of self-study research. In the studies reviewed, there was a range of connection to self-study in the methods and methodology sections. Some authors identified their work as self-study (e.g., DeWitt and Freie 2005) or published in a self-study journal or conference proceeding but provided little to no methodological literature related to self-study, while others have robust and detailed methodological ties to self-study (e.g., Ritter 2010a). As well, many did not connect their work to the larger body of self-study (e.g., Martell 2015), while others are beginning to connect their self-study to other self-studies (e.g., Logan and Butler 2013). From all of this, the question we are left with is: What needs to be included in social studies focused self-study to be called self-study?

All of the reviewed sources were identified as self-study in some way. But what about work that was not identified as self-study. From personal experiences we know that some published studies were part of larger self-study endeavors but the published works do not explicitly name the work as self-study or did not publish as self-study venues. Except for personal communications, we would never know about these studies. Without clear self-study references, the work can never be understood as contributing to the broader self-study community. Some of our own work does this. As an example, Crowe (2004) and Crowe and Wilen (2003) are articles from studies in social studies education that are not explained as self-study but are research conducted in the author's social studies education courses. Crowe is a self-study scholar. Since it is the work of one of us, we know that self-study methodology has been a great influence on the author, even if the publications themselves do not reflect that. Does this matter as we continue to engage in research?

Issues About the Field that Arose Within the Literature

A concern that arises when a set of literature is so small is that the work generally represents a small group of scholars. This is true here as well. Likewise, there are many connections among these authors. As you may have noticed from the lists of authors cited in the research, names show up often and repeatedly. Also, several of the repeated names are connected in some way. For example, Crowe and Hawley are colleagues at the same institution; Dinkelman advised Butler, Cuenca, Hawley, Powell, and Ritter during their doctoral work; and Crowe and Hawley advised both Hostetler and Levicky. These names are represented throughout various chapters and articles, both alone and among collaborations. By leveraging these long-standing relationships, this interconnected group can be advantageous to social studies teacher educators who are interested in self-study allowing new scholars to quickly become acquainted with many others in this research community. Someone new to self-study in social studies need only meet one member in the group to connect with a support system of scholars as they engage in their inquiry. However, we must be careful of the disadvantages of a small group: becoming insular, ceasing to challenge one another, or being perceived by others as an unwelcoming group because of the familiarity of those within the group. Examining the authorship of the self-study

work reviewed, it is clear that others have become interested and engaged in self-study through the years. Several of these who become interested in self-study connected with a member of this smaller group and were supported by the community as described. We hope this continues. Yet, we must always be cautious to maintain openness and not allow long-standing relationships in the community to push others away.

We are troubled by the limited diversity of race, ethnicity, and, as previously shared, geographic region of the social studies teacher educators publishing self-study, as well as the limited variety of publication outlets. For example, almost all of the authors are from the United States. A lack of diversity like this can limit the questions we pursue, the capacity of our inquiries to engage and challenge one another, and the overall depth and breadth of the knowledge base we build. What does that mean for our work when our research is dominated by scholars from a single nation? Whose voices and perspectives are we missing? What forms of knowledge and experiences of teaching social studies and teaching social studies teachers are lost when social studies focused self-study has not spread far beyond the political borders of one nation-state?

The small number of scholars in the group also brings up concerns about supporting scholars to continue to engage in social studies focused self-study. Making sure our work has an influence in both areas – self-study research and social studies education – might seem difficult. As well, it could seem like our research would have a larger impact in a larger teacher education forum. This may push some to move to publish studies more germane to a larger teacher education audience and to situate social studies in a secondary position in their work, or not at all. In making this choice, the potential for limiting the influence within the social studies community becomes at risk. At the same time, someone may choose to focus on the social studies aspect of their research and, in the process, lose the connection to other self-study literature stunting the expansion of self-study.

Pushing Beyond the Current State

Over the years, we have been excited every time we see another self-study shared by a social studies educator. Despite seeing the numbers of items increase, social studies focused self-study is still in its early stages of development. What is encouraging is that we are poised to chart the path ahead. So, this is where we are. And, in reverence to Dr. King and the importance of teaching for a democratic life, social justice, and transformation, we ask ourselves and our social studies education colleagues: Where do we go from here to have the impact we want? We recommend (1) that social studies focused self-studies be situated more strongly in social studies education literature, (2) that we expand the questions that social studies focused self-study scholars ask, and (3) that the field engage in conversations about what qualities should be seen in social studies focused self-study.

First, we saw many works by social studies teacher educators that are clearly focused on teacher education while not specifically contextualized in the social studies. We propose that social studies scholars who engage in self-study further develop the social studies connections in their self-study work to enhance and expand the knowledge of practice in social studies teacher education. We suggest that those of us who engage in this work delve into conversations about what makes a self-study a social studies focused self-study, how we can use social studies focused self-studies to better inform our practices, and how we can frame and publish works that highlight the connection to social studies.

Second, we saw a limited number of scholars engaging in social studies focused self-study. We call to our social studies education colleagues, those only starting in the field, those social studies colleagues who are also self-study scholars, and those engaged in a wide variety of types of research besides self-study to engage in social studies focused self-study. We need a wide variety of people representing many experiences and perspectives engaging in social studies focused self-study to further develop the knowledge base and to have a greater impact on teaching for democratic life. If our perspectives are not diverse, our impact will be limited. We want to encourage scholars to find ways to push and question the teaching and learning in our field in ways that only self-study can. With studies that do this, we gain a richer, more complex understanding of social studies teaching and social studies teacher education. To make systematic and transformational change that innovates social studies teacher education, we need to know more about ourselves and what we do. We need a robust body of knowledge about what it means to be, grow, learn, and change as a social studies educator in addition to our strong body of work that studies K-12 student and preservice teacher learning. We have a solid foundation, but conversations should continue so we can further develop our understandings and improve our teaching. As a start, we should explore how, as social studies teacher educators, we conceptualize democracy and teach preservice teachers to teach for a democratic life.

Third, we found a wide variety of detail regarding the methods and methodology used. We recommend that to have a stronger knowledge base and to help others use our work that members of the field engage in conversations about the methods and methodology involved in good social studies focused self-study. We ask that self-study and social studies education scholars discuss: the qualities of a good social studies focused self-study; how to build on one another's work to better understand social studies teacher education; and ways to support one another in engaging in this work.

As social studies teacher educators, we are responsible for preparing future teachers to educate the youth of our citizenry. We have a responsibility to push for changes, to uncover issues, and to rattle the systems that exist. That is what transformative teacher educators and researchers do to better their fields. That is what citizens do to make a better democracy. That is what social studies is about – creating good citizens. Therefore, as good scholarly citizens, we should model this. We believe that social studies focused self-study is an excellent way to do this.

Cross-References

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Technology Teacher Educators

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The Role of Self-Study in Supporting Digital Age Technology Teacher Education

Candace Figg and Kamini Jaipal-Jamani

Contents

Abstract

Technology teacher educators – those teacher educators who teach courses in teacher education programs focused on the pedagogy of how to teach with technology – are a small community, with a teacher education program counting itself privileged if they have one technology teacher educator on faculty offering stand-alone technology pedagogy courses. However, technology teacher educators have knowledge that is essential for shaping the digital landscape and promoting technology-enhanced teaching in both preservice teachers and fellow teacher educators. The purpose of this chapter is to provide a description of how research, specifically self-study research, informs our current understanding of the problems of practice of technology teacher educators. As well, it is within the

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scope of this chapter to identify any gaps in self-study research that could contribute to our understanding of how technology teacher educators not only promote the knowledge about how to teach with technology but illuminate those problems of practice for technology teacher educators that are distinctly different from the examples in the self-study literature of how teacher educators build their own knowledge about how to teach with technology. Therefore, the chapter will present a review of the literature that describes best practices for building knowledge for teaching with technology appropriate for preservice teaching and illuminates the problems of practice experienced by technology teacher educators, with examples of teacher educators and their experiences. New directions for self-study research to support technology teacher educators so their stories are shared are also discussed.

Introduction

Teaching in the digital learning landscape of today is complicated. With buzz words – like tech-enabled learning, tech-enhanced teaching, online learning environments, blended learning, makerspaces, and flipped classrooms – being touted throughout the current teaching profession, we find that technology often leads to a shift in the way we teach, the resources we use in our teaching practices, and even how we think about teaching and learning (Howell and O'Donnell 2017). A recent review of the digital learning climate in Canada suggested that the goal of education in the twenty-first century around the world was "to prepare all learners to succeed in an ever-changing, technology-driven, and globally connected world by providing the means to develop the skills, competencies, and knowledge they need to succeed today and into the future" (Howell and O'Donnell 2017, p. 7). With such a lofty purpose for those teaching in teacher education programs, it is no wonder that there is a need to prepare future teachers with the same expectations in mind to facilitate their success in preparing these digital learners.

And yet, not every preservice teacher education program includes a stand-alone technology course as part of the program requirement – technology methods courses are relatively new additions to the overall subject area methods courses required in teacher education programs (Niess 2012). The field of educational technology is a young discipline, so the theoretical foundational understandings and scope of general content that should be included in such a course are currently being reframed by research. Additionally, there are no specific curriculum guides to content for these technology courses such as would be found in the "content subject" curriculum courses of science, mathematics, literacy, or social sciences. Compounded by the pervasive and ubiquitous nature of technologies in our daily living environments, the

ever-increasing availability of new and different technologies, and the rapid pace with which technologies change, the description of that "technology course content" has been, and will continue to be, difficult to establish and is generally described vaguely as a course that will provide students with an introduction to teaching with technology.

Therefore, the quality of instruction related to digital learning environments and technologically enhanced teaching in programs that do provide technology methods courses is reliant upon the background experiences, technical skill, and pedagogical expertise of the technology teacher educator to design and implement a quality course that promotes growth in knowledge about how to teach with technology. In other words, not just any teacher educator will be able to serve as the technology teacher educator as may have been past practice. Successful technology teacher educators have a knowledge base that, when shared through research methods such as self-study, provides descriptions of how to promote that knowledge base, not just within technology methods classes to preservice teachers but also to their fellow colleagues who are teaching technology in the subject areas.

The purpose of self-study research is to promote improvement in teaching practices from studying specific problems of individual practices (Lassonde et al. 2009). This type of study is rigorous, with a specific focus on how to make individual teaching practice better, and uses qualitative methods such as interviews, questionnaires, reflections, reflective journals, and experiences in communities of practice to inform that teaching practice. Shulman even described research "that renders one's own practice as the problem for investigation" as being "at the heart of what we mean by professing or profession" (Shulman 2000, p. 11). Yet, as teacher educators who are also researchers, when we share the study of these problems of practice, we often describe how the findings will result in an alteration to a course or a program or participant, rather than how the application of these findings will change *us* and our personal teaching practices. This ability to not only reflect upon our teaching practice but also articulate change in our own practices is an important teaching mindset necessary to promote digital pedagogy (such as the pedagogical understandings for promoting the development of future-ready skills within ourselves and our students) and knowledge-building in others (through sharing examples of what worked or models that were effective).

Therefore, the question "How do I build the knowledge preservice teachers need to teach with technology so that they engage students in digital learning?" has been the burning question at the heart of every technology teacher educator for at least the last 25 years when computers and the Internet became more available to schools. A second question becomes "How do technology teacher educators support colleagues and teacher education programs in the current use of technology for pedagogy so that knowledge about teaching with technology is made relevant to the content we are teaching?". Both of these questions indicate that there is specific knowledge, Technological Pedagogical and Content Knowledge (often identified by the acronym, TPACK), that is developed as teachers learn to teach with technologies. Self-study has a role to play in sharing different perspectives on how technology teacher educators promote the knowledge of how to teach with technology and how that

teaching changes with new technologies and technology-enabled learning environments.

The purpose of this chapter is to provide a description of how research, specifically self-study research, informs our current understanding of the problems of practice of technology teacher educators. As well, it is within the scope of this chapter to identify any gaps in self-study research that could contribute to our understanding of how technology teacher educators not only promote the knowledge about how to teach with technology but illuminate those problems of practice for technology teacher educators that are distinctly different from the examples in the self-study literature of how teacher educators build their own knowledge about how to teach with technology. Thus, we will introduce you to Technological Pedagogical and Content Knowledge (TPACK), or the knowledge teachers need to teach with technology, in the next section of this chapter, followed by an overview of the current research-based directions that inform technology teacher educators as they design and implement technology courses that support the growth of TPACK knowledge in preservice teachers. Section "Literature Review: Problems of Practice for Promoting Digital Teaching": will describe the literature review, including the methods used to answer the two research questions: (1) What teaching strategies or interventions are currently considered best practices for incorporation into preservice technology methods courses between 2013 and 2018? and (2) What are the problems of practice experienced by technology teacher educators? This section will describe the themes that emerged from the literature review to answer these questions and present examples of self-study research that share narratives of how teacher educators build their knowledge about teaching with technology. Section "Gaps in the Literature" identifies the gaps in the literature, and we conclude the chapter with a discussion about next directions for self-study research to support technology teacher educators.

What Knowledge Do Teachers Need to Teach with Technology?

Between the approximate years of 1985 to 2005, technology teacher educators focused the content of technology courses on building technical skills (see Bull and Bell 2006; Schrum 2005). Preservice teachers were taught how to use sets of tools in their "computer" course so that they would be able to integrate those technologies into their everyday teaching practices and engage students in using those technologies for learning. The educational technology field expected that all teachers would embrace teaching with technology – computers and the Internet would infuse every classroom, or as Koehler and Mishra (2005a) wrote, "It was assumed that teachers who can demonstrate proficiency with software and hardware will be able to incorporate technology successfully into their teaching" (p. 94).

Unfortunately, this did not happen – teachers were not integrating these technologies into their daily teaching practices or instructional activities. Expensive computers sat unused in the back corners of classrooms, while the information readily available "at your fingertips" through the Internet was seldom consulted (Paige et al.

2004; Schrum 2005). In 2005, editors of journals in instructional technology technology field held a national summit to discuss effective uses of technology in teaching and teacher education to make recommendations for research directions that would "accelerate the meaningful impact of digital technologies in education for the 21st century" (Bull and Bell 2006, p. 302). Schrum (2005) explained that the concern of journal editors for research over the past 20 years had focused on the question "Is a technology-based method better than a non-technology-based one?" (p. 219), and the findings about technology-enabled instruction were not advancing the meaningful use of digital technologies for student learning and resulting in "the technological capacity available to schools exceed[ing] our ability to use it effectively to enhance learning" (p. 220).

The fascination of the educational/instructional technology field with how to use the tool appeared to be only one piece of a knowledge base required for teachers to engage in and successfully teach with technology (Koehler and Mishra 2005a; Schrum 2005). Koehler and Mishra (2005a) argued that standards established to provide guidance in building teacher knowledge about how to teach with technology, such as the International Society for Technology in Education (ISTE) national standards or NCATE accreditation standards, explained "*what* teachers need to know," but not "*how* they are supposed to learn it" (p. 94). They further argued that traditional methods of workshops and courses did not promote the deep understanding that was needed by a teacher to transform their practice. They proposed that teachers engage in learning about technologically enhanced instructional design by *doing* that type of lesson design, which incorporates:

> challenging problems that reflect real-world complexity. The problems should be authentic and ill-structure[d]; that is, they should not have one predetermined, foregone solution but rather be open to multiple interpretations and multiple "right answers." Students should engage in actively working on solving the problem over an extended period of time in collaborative groups to reflect the social nature of learning. (p. 96)

Mishra and Koehler (2006) proposed a framework describing the knowledge that enabled a teacher to engage in technologically enhanced teaching in technology-enabled learning environments, called Technological Pedagogical and Content Knowledge (TPACK). This framework emphasized the development of "rich connections between technology, the subject matter (content), and the means of teaching it (the pedagogy)" (Koehler and Mishra 2005a, p. 95) in collaborative professional learning contexts and was based on Shulman's (1986, 1987) theory of teacher knowledge, where teacher knowledge encompasses a number of categories of knowledge specific to the act of teaching (e.g., pedagogical content knowledge, knowledge of learners and their characteristics, and knowledge of educational contexts). The TPACK framework extends Shulman's model by presenting the following pairs of knowledge intersections in relation to technology: technological content knowledge (TCK); technological pedagogical knowledge (TPK); and the intersection of technology, pedagogy, and content (TPCK), called Technological Pedagogical and Content Knowledge (TPCK or TPACK) (Fig. 1). The knowledge

Fig. 1 Technological
Pedagogical and Content
Knowledge (TPACK).
(Reproduced by permission of
the publisher, © 2012 by
tpack.org)
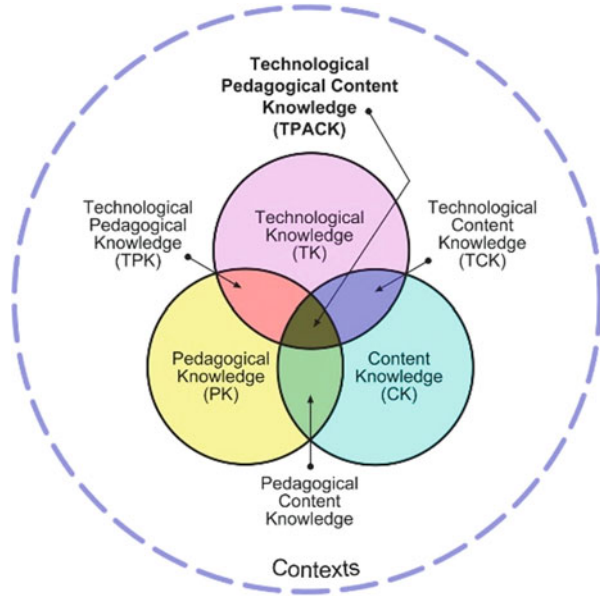
required for successful technology-enhanced teaching (TPACK) is situated within
pedagogical content knowledge (PCK), which relates to "that special amalgam of
content and pedagogy that is uniquely the province of teachers, their own special
form of professional understanding" (Shulman 1987, p. 8).

Mishra and the Deep-Play Research Group (2018) further explained that:

> TPACK suggests that expert teachers have a specialized brand of knowledge, i.e., a blend of
> technological, pedagogical, and content knowledge. Thus, it is the interaction between
> knowing a technology, knowing about pedagogy, and understanding a subject matter that
> makes for effective teaching with technology (Mishra and Koehler 2008). TPACK shatters
> this myth of technology as being "chrono-centric" and asks only that we focus on "what can
> your technology do for your content and what is the best way to do it?" The TPACK
> framework emphasizes the importance of teacher creativity in repurposing technology tools
> to make them fit pedagogical and disciplinary- learning goals. (p. 12)

Other voices in the field explain this connection with content and preservice
teacher preparation:

> Devising a 21st century skills curriculum requires more than paying lip service to content
> knowledge. Outlining the skills in detail and merely urging that content be taught, too, is a
> recipe for failure. We must plan to teach skills in the context of particular content knowledge
> and to treat both as equally important. (Rotherham and Willingham 2009, p. 19)

With such a strong focus on content-centric instruction and learning goals, TPACK
has become the theoretical framework that guides how we think about preparing
preservice teachers (Figg and Jaipal 2009; Jaipal and Figg 2010b) – specifically

teaching that promotes the development of pedagogical knowledge necessary to teach content using technologies (Jaipal-Jamani and Figg 2015; Angeli and Valanides 2009).

More than 1600 publications have been based on the TPACK/TPCK framework over the 15 or so years since the introduction of the idea that teachers with TPACK – this knowledge about how technology can be meaningfully integrated into classroom learning experiences – design and implement successful technology-enhanced learning experiences for digital age students, and they do so by effectively identifying the affordances and constraints of technologies for application to instructional purposes and content (Harris and Phillips 2018). Several reviews of literature of those publications (e.g., Chai et al. 2013; Gur and Karamete 2015; Polly et al. 2010; Rosenberg and Koehler 2015; Tondeur et al. 2012; Voogt et al. 2013; Willermark 2018; Wu 2013) present the general themes held within that body of work, and although the focus and scope of each of these reviews differs, together they present the overall general findings of what we currently understand about TPACK and its impact on "the practice of teachers, professional development providers, administrators, and other stakeholders invested in meaningful educational uses of technology" (Harris and Phillips 2018).

TPACK and Teacher Education

We have selected five specific reviews to share that exemplify key themes from this body of research that are particularly salient for technology teacher educators seeking to answer the question regarding what knowledge best prepares preservice teachers to teach with technology in their initial teaching experiences.

Gur and Karamete (2015) analyzed 115 papers from 2001 to 2015 and concurred with other reviews and critiques of the TPACK framework that the framework is vague and broad and the constructs are ill-defined (Voogt et al. 2013; Cox and Graham 2009; Graham 2011). However, their review suggests that the framework is useful as it does identify areas of teacher knowledge that, if combined with innovation adoption models (such as the concerns-based adoption model suggested by Hall and Hord 2014, or SAMR as described by Hamilton et al. 2016), could provide teacher educators with opportunities to identify gaps in knowledge of preservice teachers, allowing planning for continuous support of TPACK development throughout education programs. Gur and Karamete also shared the important idea from Lee and Tsai (2010) and Lee et al. (2006), that interventions normally produced positive outcomes with a noted increase in self-efficacy and preservice teachers' willingness to use ICT with exposure to technology-enhanced teaching experiences. However, Gur and Karamete further reiterated the caution from Angeli and Valanides (2009) that just increasing the proficiency of each of the seven TPACK knowledge constructs does not automatically result in overall TPACK knowledge. Overall TPACK knowledge grows over time with continued experiences and multiple examples of each construct, but gaining proficiency in one area, such as TK

(technical knowledge), does not increase TPACK knowledge alone; therefore, skill instruction alone does not result in TPACK.

Chai et al.'s (2013) examination of 74 papers from 2003 to 2011 highlighted that 54 of these papers reported on the use of technology in various subject domain areas rather than in the technology methods classrooms, with 41% of those studies in the science, mathematics, and engineering classrooms. This finding reinforces the content-centricity of TPACK knowledge. However, to foster TPACK development, the authors suggested that the TPACK framework must also take into account contextual factors, such as the availability of technological solutions, the pedagogical skill of the instructor, or the technological skill of the student. Most importantly, studies showed that most interventions had positive results – exposure to technological instruction often resulted in TPACK growth.

Tondeur et al. (2012) identified 19 qualitative studies published between 2001 and 2009 in which the focus was to prepare preservice teachers to integrate technology into their daily instructional practices. Strategies that were effective for fostering the growth of TPACK were identified, including the practical use of technology within authentic, instructional experiences, with scaffolded technical experiences. Other successful strategies contributed by this review were the use of collaborative learning activities with peers and using reflective discussions and writing activities about appropriate use and role of technology in instruction.

The findings from the analysis and review by Voogt et al. (2013) of 55 journal articles and 1 book chapter published from 2005 to 2011 illuminated the practical use of TPACK in promoting the growth of TPACK knowledge in preservice teachers and expanded the information from the previous reviews. First, their review described the development of the concept in the research and the criticism of TPACK as a theoretical framework similar to the other reviews; however, they noted that, in working with teachers, "TPACK is an intuitive and easy-to-communicate concept" (p. 118) and suggested that this knowledge base should be developed for specific subject area domains. They provided the example of Harris et al. (2009) and Harris et al. (2010a), who developed activity types, those sets of "classroom activities and interactions that have characteristic roles for participants, rules, patterns of behaviour, and unrecognizable materials and discursive practices related to them" (Harris et al. 2009, p. 404). The activity types were developed per subject domain and presented in a taxonomy of content-based activities to help preservice teachers (and in-service teachers new to teaching with technology) to plan lessons enhanced with technology. Preservice teachers used the taxonomy to develop a personal knowledge repertoire of learning activity frameworks that they felt worked well with their instructional styles and combined these activity frameworks to create lessons, units, or learning opportunities (Joyce et al. 2004). For preservice teachers, this is foundational knowledge for successful technology-enhanced lesson planning.

Another specific contribution of Voogt et al.'s (2013) review was to identify additional specific strategies that foster TPACK knowledge growth. Overall, those strategies included modeling of technology-enhanced lesson design or teaching in a technology-rich learning environment; enactment of technology-enhanced lessons,

either through microteaching or during field experiences; or designing technologically enhanced lessons. As well, there was an overall understanding about teaching with technology suggested by Niess (2011) that included four central components:

> an overarching concept about the purposes for incorporating technology in teaching a particular subject; knowledge of students' understanding, thinking and learning with technology in that subject; knowledge of curriculum; and curriculum materials in a particular subject that integrated technology in learning and teaching, and knowledge of instructional strategies and representations for teaching and learning that particular topic with technology. (Voogt et al., p. 118)

And finally, Voogt et al.'s analysis highlighted that numerous studies focused on how to evaluate the growth of TPACK in preservice teachers. Of note is that, in this review, the predominant method currently in use were self-report surveys (e.g., Schmidt et al. 2009a), which often reflect increased confidence rather than actual increased knowledge in practice (Lawless and Pellegrino 2007). Other methods also being investigated included performance or design-based tasks evaluated with scales (Angeli and Valanides 2009; Kramarski and Michalsky 2010), rubrics (Harris et al. 2010a), and observational rubrics (Bowers and Stephens 2011).

Willermark (2018) reviewed 107 peer-reviewed journal articles published from 2011 to 2016 to supplement many of the earlier review studies, intent on illuminating the different approaches that have been used to identify teacher TPACK, mostly to "determine the impact of interventions and professional development programs or to descriptively characterize the current state of teacher knowledge (e.g., Herring et al. 2016; Koehler et al. 2014)" (p. 318). Of specific interest to technology teacher educators is Willermark's analysis of the emerging discussion of *TPACK as knowledge* that is "something that the teacher possesses, such as concepts, rules, and procedures" or *TPACK as competence* that is "an inextricable facet of teacher action itself, which must continuously be mastered" (p. 318). Willermark further explained that "knowledge and competence are closely connected, and competent acting requires basic, general, and theoretical knowledge as well as practical experience" (p. 318). Willermark continued that, if a teacher (either preservice or in-service) was evaluated, most research either required the teacher to self-report to complete the evaluation or the performance was marked/observed/evaluated in a teaching activity. As teaching usually comprises actions of planning, implementing, and evaluating, teachers who were self-reporting may have been reporting on their knowledge about planning, implementing, and evaluating teaching with technology without the advantage of the classroom teaching experience. Willermark notes that "gaps have been shown to occur between self-reporting and performance in practice, between displayed knowledge and application of such knowledge, and between performance exercises and typical behavior" (p. 339) and recommended a combination of methods for future research.

In summary, and to put the research in perspective of this review, in the brief 15 plus years that technology teacher educators have researched and explored how to best initiate the process of helping preservice teachers grow their TPACK – this

knowledge about how technology can be meaningfully integrated into classroom learning experiences – so that their initial teaching experiences in the digital learning environments of today's classrooms are successful and productive, we have learned the following from the empirical research:

1. The modeling of technology-enhanced learning experiences in the context of subject content areas is influential in promoting technology-enhanced teaching effectiveness (Gur and Karamete 2015; Chai et al. 2013; Tondeur et al. 2012; Voogt et al. 2013).
2. Modeling is important, and the type of modeling matters – modeling just-in-time technical training during a lesson demonstrates how to scaffold technology within a lesson to achieve a learning goal without having the technology distract from that learning experience (Tondeur et al. 2012; Voogt et al. 2013).
3. Engaging in pedagogical reasoning during the technology-enabled learning experience with the instructor promotes growth in understanding how to teach with technologies (Chai et al. 2013).
4. Competency in one of the domains alone will not result in transformation of practice. All domains must be represented. For example, skill competency and acquisition of technical skills alone will not promote teaching with technology (Gur and Karamete 2015).
5. The connections to content subject areas are important and are supported by examples of technology-enhanced activities that can be used effectively in that area (Voogt et al. 2013).
6. Collaborative/peer learning and authentic technology-enhanced learning experiences are effective (Tondeur et al. 2012).
7. Another effective strategy for growing TPACK knowledge is providing opportunities for preservice teachers to design and teach technology-enhanced lessons (Tondeur et al. 2012; Voogt et al. 2013; Willermark 2018).
8. Measurement of TPACK should include opportunities for multiple forms of assessments, both for research (self-report, performance assessments) and for information for preservice teachers' understanding of how their TPACK knowledge and competence is growing (CBAM or SAMR inventories) (Gur and Karamete 2015; Willermark 2018).

Literature Review: Problems of Practice for Promoting Digital Teaching

From the general reviews of the TPACK literature, we have learned that promoting the growth of TPACK knowledge is a process of authentic, pedagogical, content-centric experiences. Strategies noted as being most effective were (1) having opportunities to design lesson plans; (2) teaching a technology-enhanced activity, either in a microteaching or field experience; and (3) having opportunities to participate in technology-enhanced instruction to see modeling of how to teach in an authentic, problem-based, collaborative learning experience, and

(4) incorporating demonstrations of teaching the technical skills using "just-in-time" methods so that the focus was on the learning goals and not the tool.

As a technology teacher educator (first author) of how to promote TPACK in preservice teaching for nearly 20 years, along with a science teacher educator (second author) who has researched TPACK for the last 20 years, these are strategies that we have long embraced; however, the constraints of a university course embedded within a unique teacher education program – the context within which preservice teachers are engaged in their technological learning experiences – are influencing the extent to which we are able to incorporate some of the best practices into course design and delivery. Technology teacher educators work constantly to infuse new ideas, technologies, and the pedagogies that enhance those technologies into our courses, and we are continuously seeking to learn what interventions have been successful in other programs, albeit with the understanding that we must adapt for our own students, programs, and contexts. Therefore, the research questions that are the basis of the following literature review are:

- What teaching strategies or interventions are currently considered best practices for incorporation into preservice technology methods courses between 2013 and 2018?
- What are the problems of practice experienced by technology teacher educators?

Methods

An extensive query of our library databases, including robust academic databases such as ERIC, Academic Search Complete, Sage Journals Online, and Scholars Portal, plus a query of Google Scholar and specific searches of journals such as *Studying Teacher Education*, *Journal of Teacher Education*, and the *Canadian Journal of Education*, was conducted using the search terms *tpack*, *self-study*, *best practices to develop tpack*, *technology preservice courses*, *preservice teacher education*, and *technology teacher education*. The resulting list of 48 self-studies was reviewed for the discussion of a strategy or intervention and/or redesign of a technology preservice course and how those changes informed teaching practice. Reviews of abstracts and initial readings of articles discussing the experiences of in-service teachers or graduate instructors were removed, as the research question seeks information regarding preservice teaching experiences only. As well, articles describing interventions or strategies applied entirely in alternate settings were also removed from consideration, including courses applied only in field experiences or courses applied in the online environment – unless the self-study clearly articulated how the author's TPACK knowledge had grown through the experience. This resulted in nine articles that highlighted the changes in teaching practices of teacher educators related to growing TPACK knowledge and teaching with technology; however, there were no articles related to technology teacher educators and technology methods courses in a teacher education program. So, to answer the research question about "what are the problems of practice of technology teacher educators"

and having extensively searched the sources for self-study, we knew the self-study literature would only be able to describe the problems of practice of teacher educators when those problems of practice involved building TPACK and learning to teach with technology.

The specialized nature of this query – the search for research about technology teacher educators – meant that we required a specialized database; therefore, we restricted the next search to one database. The *LearnTechLib: The Learning and Technology Library* was chosen for the specialized search because this database indexes conference papers and dissertations from the leading technology teacher education conferences and organizations as well as journal articles from the leading international educational technology journals. Aware that in the educational/instructional technology field most of the research is empirical, and searching for ethnography or even narrative stories of lived experiences would show few and far between results, we accepted that the outcome of our next search would be more empirically based.

The process for the search was repeated. One hundred four articles published between the years of 2013 and 2018 emerged using the same search terms: *tpack*, *self-study*, *best practices to develop tpack*, *technology preservice courses*, *preservice teacher education*, and *technology teacher education*. These articles were reviewed for the following: discussion of a strategy or intervention or redesign of a technology preservice course. Once again, articles discussing in-service teachers or graduate teaching were removed. Articles describing interventions or strategies applied entirely in alternate settings were also removed including technology courses applied only in field experiences. However, in this review, articles that examined the use of field experiences as part of a technology methods course were included. Online technology courses were also excluded as most teacher education programs are face-to-face to emulate classroom teaching; however, articles that described blended components and online modules within face-to-face courses were included. Fifty articles remained and were included for the purposes of the final thematic review. Only 2 articles out of the 104 articles described themselves as self-study and are included in our review. 56% (or 28) of the articles described interventions or strategies used in subject area courses, indicating the strong connection between content and TPACK; however, those articles are not reviewed or included here as they were not self-studies and were more focused on researching the content taught or providing research on an intervention.

Of note is that, in addition to the themes of course design and effective strategies or interventions for promoting the growth of TPACK knowledge, 3 other overall themes were evident across these 104 articles: (1) effective evaluation of the growth of preservice teachers' TPACK as the result of an intervention, (2) programmatic influences on preservice teachers' TPACK development, and (3) more illumination of and discussion around the TPACK framework.

First, although assessment of TPACK growth and development is central to how a technology teacher educator might make decisions to foster that growth and development, the lack of clear definition of the constructs of the TPACK framework and often overlapping components have made measurement of such growth a

complex and problematic issue (Cox and Graham 2009; Graham 2011). As well, this is a fast-growing and constantly emerging area of research, which makes this stream of research outside of the scope of the research question for this review. As noticed in the earlier reviews of literature described in the previous section, assessment instruments were developed (e.g., the survey instrument developed by Schmidt et al. 2009b and rubrics by Harris et al. 2010a) which have been useful for some purposes to date, and a new focus on measuring preservice teachers' *intention* to implement (as seen in Perkmen et al. 2016) may serve to be a promising method for providing some manner of describing changes and growth in knowledge and attitudes.

Additionally, 11 articles specifically sought to describe ways in which teacher education programs could support preservice teachers throughout their program experiences, such as preparing teacher educators and program leaders who are able to inspire and lead TPACK change (e.g., Carpenter et al. 2016; Herring et al. 2013) or examining how standards and teacher educator competencies are related to and enhance preservice teachers' TPACK (i.e., DeSantis 2016; Foulger et al. 2017). Other articles described how to support the development of preservice teachers' TPACK by organizing the delivery of technology experiences by embedding instructional strategies throughout and across the experiences of the teacher education program (see Brenner and Brill 2013; Mouza et al. 2017a) or making that area of knowledge the responsibility of a single stand-alone technology course, with recommendations that a combination would be the best solution going forward (Elwood and Savenye 2015).

Next, 14 articles tackled the continuing debate about how we define or illuminate the complex TPACK framework. Some sought to flesh out the connections between PCK and TPACK (Phillips et al. 2017), specifically pedagogical reasoning and action (PR + A) and technology (Harris and Phillips 2018); others examined how TPACK could be distributed and dynamic (Di Blas and Paolini 2016), which offers new and intriguing insights on future research. The use of the TPACK framework with other frameworks, such as the Stages of Concern (Marich and Greenhow 2016) and the Universal Design for Learning (Harris et al. 2018), was also investigated with positive results and recommendations for how these different frameworks can work side by side. TPACK and its relationship to critical and computational thinking were discussed, with early recommendations for increased emphasis on problem-based learning (Henderson 2013), and activities that promote thinking "from *consumers* to *creators*" (Mouza et al. 2017b, p. 74) through programming tools were also presented.

Promoting TPACK Growth: Best Practices for Technology Teacher Educators 2013–2018

The remaining 22 articles were relevant to our research question, "What teaching strategies or interventions are currently considered best practices for incorporation into preservice technology methods courses between 2013 and 2018?", and present

us with several patterns or themes for the current understandings of what technology teacher educators can view as best practices for fostering preservice teachers' TPACK knowledge growth.

Using Design to Foster TPACK

As demonstrated in earlier reviews, one effective practice to foster TPACK development being used in technology courses today is providing preservice teachers with opportunities to design technology-enhanced lessons, a strategy originally described by Koehler and Mishra (2005a, b) as the *Learning Technology by Design* approach. Prior to the introduction of the TPACK framework, the stand-alone technology course typically consisted of an introduction of several types of teacher productivity tools and computer software that a teacher might encounter in their work (including word processing, gradebooks, presentation tools, spreadsheets, the Internet), with some pedagogical information about their affordances and constraints for use in the classroom (Mouza et al. 2014). However, as many researchers of the time noted (e.g., Kay 2006; Jaipal and Figg 2010a; Niess 2012), there was no transfer between the development of technical skill knowledge and how to use that knowledge in technology-enhanced teaching. The learning-by-design approach (as described by Mishra et al. 2010) uses "rich pedagogical, technological and content problems" (Mouza et al. 2014, p. 208) as the basis for collaborative group work in which preservice teachers find technological solutions to those problems.

In addition to designing lessons and analyzing lesson designs for appropriate use of technology to enhance the lesson, Lloyd (2013) had shown how the TPACK framework could be used as an effective tool for analyzing the knowledge preservice teachers were using to select appropriate learning objects for use in specific teaching contexts and justifying their choices. The language expressed in their reflections demonstrated their solid grasp of the technological pedagogical knowledge (TPK) required for that task. Other researchers, such as Angeli and Valanides (2009) and Graham et al. (2012), provided design-based tasks and sought evidence of TPACK within those tasks through criteria scoring or thematic mapping of constructs.

The more current research studies have investigated expanding and enhancing knowledge gained through creation and analysis of technology-enhanced lesson designs by implementing those designs in microteaching or field experiences and reflecting upon those experiences. For example, Mouza et al. (2014) describe how the preservice teachers in their technology course were also engaged in a 3-week teaching placement during the course and were therefore able to make a strong theory to practice connection through assignments such as a technology resources inventory of resources available to preservice teachers at the teaching site, the design of a technology-enhanced lesson, and ability to teach and reflect upon that lesson. The ability of the associate teacher to model and support the preservice teacher in the modeling of technology-enhanced teaching was also conducive to the development of the preservice teachers' TPACK; however, the "major strength of the integrated approach was the opportunity it provided preservice teachers to design, enact and reflect upon the implementation of a technology-integrated lesson in a real classroom" (p. 219).

As well, the TPACK framework became the basis of the TPACK game – a learning activity developed at the National Technology Leadership Summit's annual gathering in 2007 (Richardson 2010). The TPACK game has been used as a method for introducing the framework and the idea that pedagogy, content, and technology must be considered in the planning of a technology-enhanced activity. Baran et al. (2014) used case study to describe how even an introductory exposure to understanding the TPACK framework supports the design of technology-enhanced activities.

Another successful strategy that further expands the effectiveness of promoting TPACK through the design of technology-enhanced lessons is the use of design teams, adding the collaborative component to the process. For example, Johnson (2014) employed design teams as a strategy in a technology course to examine the effects of the approach on preservice teachers' TPACK compared to the traditional individual approach. Findings from the study demonstrated that, although both instructional strategies promoted TPACK growth in preservice teachers, those preservice teachers who had participated in the collaborative design teams approach showed more improved TPACK as evidenced in written lesson plans. Stansberry (2015) described the redesign of a technology course to include peer teaching teams who not only designed technology-enhanced lessons but taught those lessons as part of a peer teaching team. Findings from this qualitative study revealed that students were able to meet their own learning goals, addressed teaching with technology differently and more professionally at the end of the course than they did at the beginning, and were able to articulate new learning goals for building their knowledge about technology-enhanced teaching at the end of the course.

For those technology teacher educators with programmatic constraints that would never allow access to field work or for those who have their course embedded in a collaboratively designed program where heavy lesson designing in subject area methods coursework make lesson designing within the technology course redundant, studies about effectiveness of activity types and blended learning modules for fostering TPACK growth offer a method for incorporating lesson design strategies in the technology methods course. For example, Harris and Hofer (2016) describe how their taxonomies of TPACK-based learning activity types, categorized by subject areas, are used to select and sequence technology-enhanced activities to create a lesson plan, or project, or series of lessons for combining into a unit. The support provided by the taxonomies promotes deep learning of the planning process and enhances TPACK through the decision-making processes. Hofer and Harris (2016) then offered the learning activity types (LATs) as a set of eight brief, developmental video-based modules in an online format and as open educational resources. The modules guide exploration of the LATs through the selection and analysis processes, with suggestions and considerations. Mourlam and Bleecker (2017) investigated the use of the effectiveness of these LAT short courses in promoting TPACK in preservice teachers by including the completion of these eight modules to the requirements for course assignments. Findings from the study indicated that preservice teacher knowledge about "their ability to combine instructional strategies and technology, select technologies that were compatible with curriculum goals and

instructional strategies, as well as fit content, instructional strategies, and technology strongly together within the lesson plan" (p. 2408) were increased, indicating TPACK growth. Both the use of the LAT taxonomies and the online short courses would prove beneficial ways to incorporate lesson designing strategies in technology courses.

Strategies that Work for Fostering TPACK

Although we acknowledge that the learning-by-design approach continues to be a successful form of promoting the growth of TPACK knowledge in preservice teachers, two other strategies also contribute to the knowledge-building process and are noted in the research: modeling and pedagogical reasoning discussions.

The importance of modeling of technology-enhanced teaching for preservice teachers within actual teaching must not be underestimated (Brenner and Brill 2013; Crowe 2004; Mouza et al. 2014), and even though the quality of that modeling might be constrained by resources, skill, or availability, the willingness of faculty teacher educators, the associate teacher overseeing preservice teaching, and even fellow preservice teachers to engage in modeling technology-enhanced teaching provide a learning environment for risk-taking and experimenting (Mouza et al. 2014), thus promoting the growth mindset that is part of teaching in a digital society (Partnership for 21st Century Learning 2007).

As well, current research has suggested that this mentoring and coaching need not merely take place in face-to-face environments. Several articles addressed how this form of distance modeling support might occur such as within field experiences supported by coaching through flipped environments described in Bruciati and Lizano-DiMare (2016). Additionally, Dorner and Kumar (2017) successfully implemented an online collaborative mentoring program that supported learning about how to teach with technology; however, their research had words of caution for developing this type of program in that providing mentoring and coaching in the online environment requires attention to different issues, namely:

> that effective online communications and transparency in the role of the mentor should be an integral part of the instructional design of online collaborative mentoring. Further, the instructional design should be informed by a thorough investigation of participants' technology skills and technology self-efficacy, and a needs analysis of the level and types of guidance expected by mentees based on their previous experiences and existing expertise. A comprehensive picture of mentees' anticipations, prior knowledge, and skills will enable course designers and mentors to design online mentoring experiences that meet expectations and respond to mentees' actual needs. (p. 296)

White and Geer (2013) investigated a video project developed by the Education Services Australia for the Teaching Teachers for the Future (TTF) based on TPACK in which a series of:

> modules were designed for pre-service teachers as professional learning packages that demonstrated the interrelated content, pedagogy and technology knowledge used in Mathematics, Science, History and English. The online modules incorporated videos of teachers

and their students using ICT in the classroom, lesson plans, useful ideas for incorporating ICT as well as text that described the interaction of the teacher, the students and the technology. (p. 124)

Their qualitative research demonstrated that the preservice teachers valued the modeling of technology-enhanced lessons in a video format where they could learn at their own pace, could access the materials online at their own convenience, and were able to see how "things worked in real classrooms" (p. 131).

A second strategy that also emerged throughout the TPACK literature about technology teacher educators as contributing to building TPACK knowledge is the use of discussion and reflective writing to engage pedagogical reasoning around decision-making. Figg and Jaipal (2013) described a workshop strategy that engaged preservice teachers in a technology-enhanced learning activity followed by a pedagogical dialogue in which the preservice teachers are engaged in a discussion and collaborative reflections in thinking about the activity type, how the activity could be adapted for other content areas, how the activity could be adapted using other technologies, and, most importantly, what preparation would the instructor need to ensure happened prior to the lesson for a smooth implementation. Later in the workshop, how to teach just the skills needed to replicate the learning activity is taught, with a follow-up opportunity for the preservice teachers to design a lesson activity using that technology that they might teach in their own classroom. The final sharing of these activities results in an additional pedagogical dialogue and reflection.

An additional and developing research area is the exploration of preservice teachers' instructional design processes to highlight their pedagogical reasoning and any relationships or connections between instructional design and pedagogical reasoning. Preservice teachers in three universities in three countries, who are already familiar with TPACK and have experience with technology-enhanced teaching, will be participating in the study by sharing aloud with the researcher their instructional design process, with the goal of highlighting pedagogical reasoning during specific instructional design tasks (Trevisan and De Rossi 2018). As this research is in progress, the research team is hopeful that new insights into pedagogical reasoning that grows out of or is supported by instructional design will emerge.

Using Problem-Based or Authentic Learning to Foster TPACK

Technology courses are grounded in authentic or problem-based learning and have been since the work of Jonassen and Reeves (1996) proposed viewing technology as cognitive tools. Initial investigations of innovative new problem-based structures and learning environments are beginning to make their way into the research literature. Mouza et al. (2014) described how their technology courses not only infused hands-on activities with a variety of technology tools but also required preservice teachers to design and teach a technology-enhanced lesson in their course-embedded field experience creating an authentic and applicable learning experience. Dreon and Shettel (2016) described an authentic learning field experience that was part of their technology course, in which the preservice teachers first

served as instructional designers of learning objects for flipped classroom activities and later taught lessons prior to and after the flipped learning object to students in the schools, providing relevant and meaningful learning experiences for preservice teachers. As well, alternative methods for structuring the problems have been investigated. For example, Beaudin (2016) describes the use of structural gamification, or "the application of game-elements to propel a learner through content with no alteration or changes to the content itself. The content does not become gamelike, only the structure around the content" (p. 1132), to set up a problem-based authentic learning experience for preservice teachers, to motivate, and to engage them in content learning. Likewise, Figg and Jaipal-Jamani (2015a, b) describe how structural gamification was implemented to provide background knowledge and flipped learning experiences to support in-class learning activities in a technology methods course. Findings from the qualitative data, surveys, and student-created artifacts were evidence of growth in TPACK knowledge and student engagement. Conference presentations, such as those regarding the use of genius hour (Downes and Figg 2017) and makerspaces (Figg et al. 2018) as inquiry-based projects to structure or support technology courses, are other examples of research investigations emerging as explorations of how these structures can be used to engage creativity as well as problem-based learning in the technology course.

Self-Study in Promoting Teacher Knowledge for Teaching with Technology

Although our review of the self-study literature revealed that technology teacher educators have yet to share their stories of problems of practice to a great degree, there are examples of teacher educators who are openly contributing their problems of practice to our understanding of how TPACK knowledge is developed by teacher educators. It is the narrative quality of self-study, the eliciting of stories of experiences, that are especially useful for teacher educators investigating how teachers learn to teach with technology in online and technology-enabled environments; after all, we have learned from the literature on adoption of innovations that the majority of teachers engage in using innovations, such as digital technologies, through the successful examples of peers – the innovators and early adopters suggested by Rogers (1995) and Harris (1998). Reading stories of the lived experiences of these innovators and early adopters as they sought to design online courses or the understandings gained from adding a new technology to their teaching practice are significant contributions to the literature on the knowledge we need to teach with technology. However, many of these self-study reflective stories end up on a blog post (see Bal 2018), or some other form of social media, and the contribution that could have been made to our overall understandings of how to teach with technology stop there. Hence, the value of self-study research by technology teacher educators is the purposeful sharing of the study of technology-enhanced teaching practices using rigorous data collection and analysis to illuminate these problems of practice.

Bullock and Sator ([2018](#)) suggest methods as diverse as "portfolios that track development, journaling one's personal history, action-research through lived experiences, collective self-study, as well as arts-informed and memory-work self-study" (p. 60). These same methods are also the basis of evidence in other forms of research, such as action research, participatory research, or design-based research. Parsons and Hjalmarson ([2017](#)) describe the difference between design-based research and self-study as the focus of the research, so that "Design research examines the design, implementation and study of a product or process in an educational setting. Self-study focuses also on the designer of the innovation and the personal learning that influences teaching decisions" (p. 332). Feldman et al. ([2004](#)) distinguish action research from self-study as follows: "Traditional action research has a technical orientation toward research that relies on a 'how-to' approach and does not make problematic the nature and context of teachers' work" (pp. 948–949). They go on to state that self-study methodology is distinguished by "the type of practice in which the researcher is engaged – teacher education – and the preferred method of inquiry – narrative" (Feldman et al. [2004](#), p. 949). Feldman et al. assert that self-study methodology is characterized by three features:

A focus on the self.
The experience of teacher educators acts as a resource for research.
It involves being critical of the self in relation to researcher and teacher educator roles.

LaBoskey ([2004](#)) adds that self-study research may also be viewed in terms of five characteristics in which the research is (1) self-initiated and focused, (2) improvement aimed, (3) and interactive; (4) includes multiple, mainly qualitative, methods; and (5) defines validity as a process based on trustworthiness.

The Use of Self-Study to Explore Integrating Technologies into Instruction

Bullock tells of his experiences teaching with blogs and videos (Bullock [2013a](#), [b](#)) in narratives that highlight the "use of self-study as a vehicle for exploring digital technologies" and the professional learning about pedagogy that emerges from those experiences, which are echoed in qualitative research elsewhere (see Jaipal-Jamani and Figg [2015](#); Jaipal and Figg 2009); yet the narrative component is appealing to teacher educators who are contemplating the same teaching experience. Bullock's ([2013a](#)) description of his exploration of blogs to support teacher candidates in the field clearly illustrates how blogs, as a collaborative form of multimodal reflection, may be useful in providing a forum for preservice teachers to discuss and share experiences from their field experiences that have promoted their growth as a professional and, at the same time, provide the instructor with an opportunity to continue and enrich the instructor/student relationship at a distance during pivotal professional experiences. These revelations about how and for what purpose the use of blogs in instruction is successful support the understanding required for teachers

wanting to use this technology but unsure of how to approach the integration process.

Likewise, Bullock (2013b) describes first experiences using video reflections with preservice teachers. The instructional task in the study required preservice teachers to self-select a technology new to them, which they were to master and create a lesson design in which they use this technology. Reflections were recorded in video clips and shared with the instructor. These reflections revealed that the preservice teachers demonstrated mastery of the tool selected and how to use the tool, but pedagogically, there was little or no transfer to understanding about how to teach with the tool from the activity. Even though preservice teachers did not translate what they were learning about the tool into valuable pedagogical knowledge as expected from the task, the video reflections provided clues about the type of task that might promote a transfer from "learning the tool" to "teaching with the tool." These findings support the themes from the TPACK literature (as reviewed above) that highlight that the act of simply learning or teaching a tool does not result in technology-enhanced teaching; however, the narrative format of the self-study findings provided contextual evidence about teaching practices that are often difficult to elicit from more empirical forms of research.

Consider the descriptions from Bullock and Sator (2018) of incorporating makerspaces into their courses. They describe their intention to create learning spaces that are authentic, safe, and peaceful spaces, and they identify specific principles of maker pedagogy, "namely: (ethically) hack, adapt, design, and create" (p. 68). These are key concepts about how to use makerspaces for learning. Especially poignant within this article are the descriptions of the dialogues and discussions about how the researchers decided to embody those principles within their own teaching within a makerspace, leading to understanding of better practices for teaching within the makerspace environment. The language provided by the authors around how these principles supported successful integration of makerspaces into meaningful learning experiences conveys practice-based knowledge not often found in more empirical research findings.

The Use of Self-Study to Inform Teaching in Online and Blended Environments

Stories, especially those about teaching online, further provide useful insights into challenges that are often inherent in teaching in these technology-enabled environments that differ from those encountered for face-to-face interactions; these stories also share solutions to those challenges (Parsons and Hjalmarson 2017; Turner 2011). The stories often highlight technical issues, such as how to support learners in using the tools for learning, but, more importantly, share pedagogical issues, such as facilitation, roles of participants and instructor, adaptations of face-to-face interactivity into online environments, and the design process. Stories such as these enable other educators to make connections to their own teaching practice.

Ham and Davey (2005), for instance, describe their experiences working with communication activities in which email and discussion board tools are integrated. Their findings demonstrate how proactive facilitation of communication activities in

the online environment often determine the difference between meaningful interactions or an isolated experience that is perceived as less than satisfactory. They also clearly make connections for how that facilitation between student-teacher might occur so that student-student interactions are encouraged, including providing a list of best practices for teaching and communicating in this learning environment. For one who has taught online for over 20 years and supported others in learning to teach online effectively, the simple recommendations described by Ham and Davey as lessons learned are valuable to any novice teacher hoping to successfully navigate teaching in the online environment for the first time. These insights, such as (1) teaching online takes more time than face-to-face situations to moderate and sustain discussion and interaction, (2) establishing interpersonal relationships in the online environment requires a focused effort from the instructor and additional time to ensure connections are made, and (3) building activities into the instruction that explains how to use the online tools as part of the course and never assuming that students will know how to use the tools for learning, are lessons usually learned in less than successful online teaching experiences.

The considerations found in self-study by teacher educators who are sharing stories of what they learned from teaching in an online environment not only include best practices for engaging and communicating with the online student but also highlight the significance of reflective practices for informing and supporting the design and implementation of an online course. For example, Donnelly (2006) shared how she struggled with incorporating an experiential model of learning (providing students with opportunities in each module for a concrete experience, reflective observation, abstraction, and active experimentation) in her online course while effectively providing a model of best practices for students regarding the design, implementation, and use of technologies for learning. The study findings explained how reflection around issues related to the online environment were identified and then resolved, thereby promoting a rigorous online learning experience for students. The examples of how students in this study learned how to select and use a variety of learning technologies to enhance student learning while integrating and evaluating those learning technologies in the context of their own subject areas provided a realistic story of how to incorporate theories of learning as the basis and foundation of design of learning experiences for an online course.

Parsons and Hjalmarson (2017) also highlighted the critical aspect of their role as designer and instructor-designer of an online learning environment and provide useful insights into three key design characteristics of online course development: "focusing on systems of learning and teaching, designing pedagogical tools and products, and using iterative processes" (p. 331). Their study examined how "developing discipline-based knowledge and skills to support literacy/math teaching and learning within a school-based leadership model" led "to foster[ing] communities of practice and student engagement" (p. 338) and led to great personal understanding of how to successfully design synchronous online learning environments as well as how their design of the use of technological tools could both support and engage students in the online environment.

Turner (2011) highlights another inevitable task that online teachers face – adapting a distance course for an alternative technology medium – and realizing that this task required creative thinking about (1) knowledge issues, what knowledge was needed for a successful transition from a synchronous face-to-face environment to an asynchronous distance environment; (2) design issues, what decisions needed to be made about design choices to better fit the distance environment; and (3) change issues, what would the instructor need to learn in order to implement the course as designed. She further identified a step-by-step transition process that could be used to support others in such a task. The transition process utilized thoughtful reflection of the redesign process on four critical areas of transitional knowledge:

- *Student Knowledge*: Knowledge known by students who had taken courses delivered by distance technology.
- *Technical Knowledge*: Knowledge known by technology experts and instructional designers.
- *Experiential Knowledge*: Knowledge known by instructors with experience using virtual multi-user technology.
- *Reflective Knowledge*: Knowledge known by the researcher and reflected upon during the change process (Turner 2011, p. 8).

Although most of the self-studies share stories of teaching in the online environment, and the issues related to those environments, Sanagavarapu (2018) tells of first experiences with learning how to teach in a flipped classroom environment. He then shared six criteria for success that were the result of his self-reflection on his experiences: (1) use a holistic framework for planning, (2) build in intentional scaffolding, (3) ensure equity and access, (4) address and manage the change, (5) seek institutional support, and (6) remember that time is an important resource. Additionally, Sanagavarapu suggests that being realistic and persistent as well as being open to new opportunities and a changing identity allows one to move forward and make changes in teaching practice worth doing. Many of these contributions echo those found in the findings of the self-studies that describe experiences and lessons learned in fully online learning environments.

The Use of Collaborative Self-Study to Promote Teaching with Technology in Subject Area Courses

A unique self-study highlights how the TPACK framework might be used in self-study to enhance understanding of how TPACK emerges and develops through the act of teaching with technologies (Fransson and Holmberg 2012). These researchers "used the conceptual framework of TPACK to visualize and analyze [their] own prerequisites, understanding, and actions when using technology to support learning. In other words, [they] analyzed [their] own PCK [Pedagogical Content Knowledge], TCK, and TPK and how these aspects of TPACK (and thus [their] own TPACK) might evolve during the design and realization of the course" (p. 197). Their findings highlighted the overlap and connectedness of each of the components of TPACK

knowledge and how their personal study of building professional knowledge was contributing to their overall ability to teach with technologies.

There are a few studies beginning to emerge in the SSTEP literature that are addressing the important question about how technology specialists, including technology teacher educators, are working with colleagues in faculties to ensure the promotion of TPACK in higher education faculty. For example, Kosnik et al. (2017) describe their collaborative experiences as two literacy teacher educators working with a knowledgeable other during their first experiences of slowly integrating digital technologies, such as wikis, into their teaching practices. Their story eloquently describes their process of risk-taking that is inherent to growth in teaching practice through positive collaborative engagement with colleagues. Likewise, the study by Jaipal-Jamani et al. 2015a describes three literacy teacher educators (the latter three authors) working with two technology mentors to integrate digital technologies into their own teaching practices first and then how that helped them gain confidence to serve as digital mentors for other faculty members. The stories shared by the collaborators highlighted four strategies used by the technology mentors that supported their ability to easily integrate digital technologies into their teaching practices: modeling of the technology in a learning activity, just-in-time technical instruction, pedagogical discussion, and support in designing a learning activity. They then used those same strategies to design and teach technology-enhanced activities to their own students and later taught workshops to faculty colleagues. Together, these two self-studies highlight ways in which the collaborative support from the faculty community enhanced their confidence to change teaching practice.

Although this extensive review of literature only resulted in a total of 11 self-study articles highlighting teacher educators' stories of learning to teach with technology, the SSTEP literature does contain multiple examples of teacher educators and their experiences incorporating specific technologies into their teaching practices, additional descriptions of how teaching with technology led to changes in their personal teaching practice, and even how digital technologies have changed the way teacher educators conduct research – such as the stories we see in *Being Self-Study Researchers in a Digital World* (Garbett and Ovens 2017). By limiting the review to technology courses or technology teacher educators – the focus of the research questions – many of the articles that may have come to light could have been excluded. However, self-study narratives, such as these, illustrate the potential of self-study research findings to inform and promote changes to the teaching practices of teacher educators and are especially effective for informing teaching practices that include technology.

In summary, other themes that emerged from self-studies of teacher educators solving problems of practice that contribute to the growth of TPACK knowledge included the common motivation of remaining relevant to students as an impetus for integrating technology into teaching practice as well as the resulting frustration that teacher educators often experience from the lack of knowledge and expertise when using the new technology in teaching. The narratives often describe the apprehension with the risk-taking that is required to attempt to use a new technology within

their teaching practice and the innovative strategies created to overcome these frustrations and challenges. Most, if not all, of these self-studies provide guidance for the reader, such as providing a summary of best practices learned from the journey or next steps in the growth process. We anticipate that most of the chapters in this section on self-study across subject disciplines will highlight the influence of technology upon teacher educators in those disciplines and provide further examples of how teacher educators respond to the pervasive influence of the use of technology across teacher education (Howell and O'Donnell 2017).

Gaps in the Literature

As indicated by this review, the area of self-study of technology teacher educators is a new and emerging area of research. Self-studies by technology teacher educators are rare in the literature, partly due to formative stages of the discipline as a teaching subject domain and partly due to the ever-present change in the field. As well, technology teacher educators – those teacher educators who teach courses in teacher education programs focused on the pedagogy of how to teach with technology – are a small community, with a teacher education program counting itself privileged if they have one technology teacher educator on faculty offering stand-alone technology pedagogy courses.

Understanding how technology teacher educators foster the development of TPACK and the decisions made about "what works" to promote technology-enhanced teaching in preservice teachers to prepare them for their initial teaching experiences can be gleaned from literature reviews of qualitative, design-based, action, and quantitative research literature. However, the stories and narratives of technology teacher educators that describe those decisions, the findings and best practices that result from the rigor of self-studies that describe the trials and errors from the technology classrooms, and the lessons learned, are minimal in the self-study literature. Although this can be attributed to the more focused research on promoting TPACK in preservice teachers in subject matter domains rather than in sharing what they, the experts, are also learning about how to promote TPACK in the technology classroom, the question still remains – what are the problems of practice for technology teacher educators?

How do technology teacher educators make decisions about what should be included in our stand-alone technology courses? Technology teacher educators understand that content for a technology methods course is one of those problems of practice. The field of technology covers such a large knowledge base of technologies, pedagogies, and technical skill requirements that support teaching one content area, much less teaching multiple subject content areas, that selecting appropriate content that grows TPACK within the structure of a short one-term technology methods course is a challenge. Even within the literature reviewed for this chapter, descriptions of what technology teacher educators are doing for content within the technology courses are seldom included. There are descriptions of assignments

(Mouza et al. 2014; Jin et al. 2015) and problem-based activities (Dreon and Shettel 2016), but the perplexing question about content for these courses is infrequently tackled. The narratives and stories from these contexts would provide valuable information and examples for other technology teacher educators struggling with questions such as how to select the types of tools introduced in technology courses, how to determine what background technology knowledge is most important to be shared with preservice teachers, as well as seeking indications of the types of learning activities that promote the attitudes and beliefs that lead to a growth mindset needed for teaching in a digital society. Recommendations for future research directions in self-study for technology teacher educators are simply to get those stories shared. Finger and Finger (2013) called for the urgent need "for research which acknowledges the importance of teacher stories to assist in our understanding of what TPACK looks like in practice" (p. 31), but this is not just the TPACK of the preservice teachers but of the technology teacher educators as well. The expertise that rests buried between the lines of the other research formats is rarely shared, and when they are shared, they are shared most often in the chance meeting of colleagues over coffee or, informally, at conference social events or summits. Yet, the voices of these innovators and early adopters could provide much guidance, not only for other early adopters but for those with little or no experience with technology-enhanced teaching.

A second area that is highlighted by the literature review is the issue related to the difficulty of assessing TPACK – how do we measure the growth of TPACK knowledge in preservice teachers? Do we need to measure the growth or assume that TPACK is always growing? Do we instead research or measure the effectiveness of interventions to promote specific knowledge components of TPACK, or intent to teach with technology, as proposed by Perkmen et al. (2016)? Do we focus on pedagogical reasoning as more important as a measure of TPACK (Chai et al. 2013; Trevisan and De Rossi 2018)? Most of the research in this area is quantitative, and yet, the findings from self-study reflections of the technology teacher educator may be more indicative of what is most effective.

Additionally, the literature review also highlighted how the growth of TPACK knowledge is closely tied to the interaction of content knowledge and technological knowledge. An important area for self-study researchers would be to research how technology teacher educators coordinate what is taught in the technology methods course with the technologically enhanced content that colleagues in the program are teaching in the subject area methods courses so that the preservice teachers are experiencing a well-rounded exposure to how to teach with technology in the content areas. The narrative stories of programs where the faculty are engaging in the process work to make such a coordinated program a reality (such as seen in Lindsey et al. 2016) would be especially informative to other teacher education programs, and the technology teacher educator's understanding of what is contributing to the success of such a program would not only be a pivotal but could present perspectives of actions to promote improvement. We would also recommend that within a self-study of a technology teacher educator, it would be especially important

to include what personal knowledge about teaching practice, or teaching with technology, or reflection on teaching preservice teachers, was gained from this experience – in other words, how did the experience result in personal TPACK growth for the technology teacher educator in the self-study?

A separate, but similar, topic for research would include the self-study of how technology teacher educators work with colleagues in the faculty to ensure that they, too, are growing their TPACK knowledge. Descriptions of strategies, successful mentoring techniques, types of administrative support required for success, and motivational aspects of achieving growth are all appropriate findings that could inform other technology teacher educators who are often faced with the same tasks, as are tech-savvy teacher educators. The literature review did highlight two collaborative self-studies (Jaipal-Jamani et al. 2015b; Kosnik et al. 2017) that illustrated how small collaborative groups were successful in promoting TPACK in teacher educators – other stories are needed to enhance our understanding of this powerful method of TPACK knowledge-building.

And finally, and arguably most importantly, what are technology teacher educators learning about teaching with technology that informs their own teaching practices in a digital classroom? Experienced technology teacher educators already possess TPACK – they understand how to use technology and have a highly developed pedagogical knowledge of how to design technologically enabled learning environments. Their practice is not informed by stories from teacher educators who describe how they had to learn how to work with the tool technically, how to figure out a learning activity that was appropriate for that tool, and then how to pedagogically use the tool effectively during instruction (which faculty who teach in subject areas do). Technology teacher educators' practice will be informed by other technology teacher educators sharing how changes made in their technology classrooms influenced their teaching practice. For example, coding in the classroom, makerspaces, genius hour/inquiry-based learning, robotics, and artificial intelligence are all examples of newer technology-enabled learning environments that could be utilized for teaching. In our experiences, it is the technology teacher educators who will be the first ones engaged in overcoming the technical issues of the technologies, ironing out how these environments will work seamlessly in instructional situations, and determining situations in which teachers will be successful in integrating these into teacher education classroom instruction. We would also expect any best practices for working in this new environment or with these new technologies to be shared as well. These are rich and robust areas of self-study research for technology teacher educators.

Next Steps

Given the rapid rate of change of technology, it is naive to assume that the tools we have today will remain static. Clearly this has implications for how we think about deploying these tools in the classrooms and how we train teachers to use these tools for pedagogical purposes. This is what brings teacher creativity to the forefront, since teachers have to be

prepared to utilize tools they may have never experienced before in their classrooms. This idea lies at the heart of the TPACK framework as well. (Mishra and Henriksen 2018, p. 2)

As Mousa et al (2014) suggest, the technology does not remain static. We would also suggest that the learning environments that we prefer for technology-enhanced teaching do not remain static. Change is the only constant in the classroom of the technology teacher educator. Self-study research is one of the few forms of research that documents the change process that often occurs quickly in the technology classroom, specifically as it is aligned with personal teaching beliefs and goals. Such research would support and enhance our ability to encourage and promote quality teaching with technology, so the need for the research is real and immediate, and this review illustrates the complete gap in this type of research being done.

There is an opportunity for scholars to engage in robust research agendas to close this gap and encourage the development of a forum for conversations about problems of practice of technology teacher educators that does not currently exist. Therefore, we would like to suggest that our next steps as self-study researchers are twofold. First, we must advocate for this type of self-study research. Our self-study interest groups at the national research conferences are the Self-Study of Teacher Education Practices SIG of the *American Educational Research Association (AERA)* and the Self-Study of Teacher Education Practices (SSTEP) SIG of the *Canadian Association for Teacher Education (CATE)*, a constituent association of the *Canadian Society for the Study of Education (CSSE)*. We recommend attending the SIG meetings and presenting at the conferences and sharing the results of this literature review and inviting young scholars and teacher educators to submit their self-study research to journals such as *Studying Teacher Education* or *Journal of Teacher Education*. We would also invite interested senior scholars to join with us as volunteers to serve as editors or "readers" to pre-read submissions, much as we do for our graduate students, to promote more rigorous publications on these topics.

Secondly, we need to advocate for technology teacher educators to become engaged in self-study research and provide the narratives and much-needed stories of decisions made during their problems of practice. In order to do this, we also need senior self-study scholars to step forward as advocates and volunteers to attend and present at conferences, specifically by attending the special interest groups meetings, such as the special interest group, the Technology as an Agent of Change in Teaching and Learning (TACTL) SIG of the *American Educational Research Association (AERA)*, and the Technology and Teacher Education (TATE) SIG meeting of the *Canadian Association for Teacher Education (CATE)*, a constituent association of the *Canadian Society for the Study of Education (CSSE)*. Then, we also recommend presenting and visiting with the TPACK SIG members at the *Society for Information Technology and Teacher Education (SITE)* which is a unique organization focused on the integration of instructional technologies into teacher education programs. These are the venues where technology teacher educators most often present their research and congregate to learn from the community about best practices, innovations, and advancements in ideas.

Conclusion

The field is wide open. There are opportunities for the development of new special interest groups within our research associations. There are opportunities for new streams of communities of engagement in the self-study research of problems of practice for technology teacher educators; there are opportunities for new advocates and senior scholars alike. We call upon our self-study colleagues to pick up the baton and make this happen. The need for this research is real and imperative.

The capacity for self-study research to contribute to the knowledge base of how to make decisions to improve our technology-enhanced teaching practice cannot be underestimated. Although self-study is informative for other content areas and teaching practices, self-study literature about how technology teacher educators changed their teaching practice with technology and innovative teaching practices and structures has been shown to serve as exemplars of decision-making for future technology educators. Reflecting, reading, and learning from the self-study literature shared by these knowledgeable others, innovators, and early adopters prepare us to enact those decisions we make for our own teaching practices.

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This fifth part of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* extends self-study beyond the educator in the classroom. The chapters in this part move beyond teacher education in three ways. First, several chapters offer perspectives on the challenges of enacting self-study as an epistemology of practice. Second, other chapters widen the lens to consider elements of teacher education beyond the university classroom, such as the practicum, portfolios, leadership, and programs as a whole. Third, other chapters widen the scope of self-study to fields beyond teacher education, such as teaching and higher education. Overall, this part challenges the self-study community to consider how it can increase the impact of its work by simultaneously thinking and acting locally and globally to improve education.

Self-Study in Teacher Education and Beyond

34

Julian Kitchen

Contents

Abstract

In self-study, teacher educators typically write about their experiences working with teacher candidates in university classrooms. Most studies are modest in scale and directed at improving their personal professional practice within their institutional context. These inquiries, by also addressing issues of more general concern, contribute to a wider discourse on enhancing teacher education practices and policies. While the findings are not generalizable, articles and chapters offer insights that might be transferable to other practitioners engaged in similar pursuits. This introduction to Section 5, "Self-Study in Teacher Education and Beyond," while recognizing the importance of such work, challenges S-STEP practitioners to look beyond individual studies of practice to the bigger theoretical, methodological, and practical questions that should engage the field in the 2020s and beyond. After introducing the other nine chapters in this section, the author reviews the history of S-STEP as a vehicle for improving practice and teacher education. Then, as many of the chapters deal with elements of teacher

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education beyond the university classroom, teacher educators are urged to consider ways in which they might use self-study to inquire into the wider teacher candidate experience in their institutions. The third theme is widening the scope of self-study to fields beyond teacher education. Finally, Schwab's commonplaces are used to frame a discussion of future directions for self-study as a curriculum-making approach.

When we think of self-study, we typically imagine teacher educators writing about their experiences working with teacher candidates in university classrooms. Most studies are modest in scale and directed at improving their personal professional practice within their institutional context. These inquiries, by also addressing issues of more general concern, contribute to a wider discourse on enhancing teacher education practices and policies. While the findings are not generalizable, articles and chapters offer insights that might be transferable to other practitioners engaged in similar pursuits. The focus on teacher educators understanding themselves and their practice in context is what drew me and many others to the S-STEP community of research and practice. This focus has validated and enriched our individual and collective work, but is it enough?

S-STEP has been praised by Zeichner (2007) for adding "dignity to the important yet universally undervalued work of those faculty and staff who educate a nation's teachers" and contributing to "many improvements in the quality of teacher education programs" (p. 37). Zeichner and others would like to see more generalizable and verifiable findings that can be replicated and implemented on a large scale to improve practice overall. Indeed in AERA's *Studying Teacher Education* (Cochran-Smith and Zeichner 2005), self-studies were not considered because they could not could be readily transferred to other settings, which they deem crucial to building a knowledge base in teacher education. While Craig (2009) is very supportive of self-study, she does suggest that we could increase the impact and trustworthiness of our accounts by being more explicit in naming knowledge contributions of our studies in relation to educational policy, history, and "'conceptual containers' that could hold big ideas central to the field" (p. 31).

Zeichner's larger concern is that, as teacher educators, we need to focus more on approaches and structures that support the effective preparation of teachers for our increasingly diverse and changing schools. Zeichner and Conklin (2005) make a case for research that helps identify program structures that are particularly effective in preparing teachers, especially in the face of politically driven challenges to conventional programs. While I have written mainly about teacher educator identity and effective practices through self-study and complementary practitioner

inquiry methods, I have come to share Zeichner's concerns. Writing handbook chapters on teacher education programs while leading my college of education's program renewal process prompted me to widen my gaze beyond my own work. As the program chair responsible for doubling the length of the teacher education program at Brock University in response to government directives, I asked deep questions about the conception and structure of our program (Kitchen and Sharma 2017). As the lead author of a study of teacher education in Ontario, I noticed that conceptions and structures varied widely and were often not well articulated (Kitchen and Petrarca 2015). As the lead author of an international handbook chapter on approaches to teacher education, I became increasingly aware of the limited impact of improved courses in the absence of program vision and coherence (Kitchen and Petrarca 2016). This led me to edit a book on teacher education programs in Ontario as a means of increasing public knowledge about the conceptions and structures of the new programs (Petrarca and Kitchen 2017) and to study integrated and cohesive exemplary programs in my other chapters in this section of the handbook.

These experiences, which have widen my lens as a teacher educator, guide my exploration of self-study in teacher education and beyond in this introductory chapter. While the daily work of teacher educators is at its core, self-study is ultimately about much more. The founders of the S-STEP special interest group in 1993, to use the language of environmentalism, thought globally while acting locally. S-STEP rejected epistemological and ontological approaches that were prevalent in the academy, drawing strength from the perspectives of Schön (1987), Connelly and Clandinin (1988), Schwab (1971), and others who challenged technical-rational models of teacher education. The best way to solve these problems was to situate their work in the context of their own classrooms. But they also raised many important issues, some of which may get taken for granted as we plug away teaching our courses and writing our studies. They engaged with big ideas about the nature of knowledge and applied these in studies of their practice at the outset and when the first handbook was published in 2004.

The publication of this second international handbook is an opportunity to look beyond individual studies of practice to the bigger theoretical, methodological, and practical questions that should engage the field in the 2020s and beyond. After introducing the other nine chapters in this section, I review the history of S-STEP as a vehicle for improving our practices and the entire teacher education enterprise. Then, as many of the chapters deal with elements of teacher education beyond the university classroom (e.g., practicum, portfolios, and program structure), I invite teacher educators to consider ways in which they might use self-study to inquire into the wider teacher candidate experience in their institutions and disseminate such inquiries within our community. The third theme is widening the scope of self-study to fields beyond teacher education. Can self-study contribute to practitioner research in teaching, higher education, and the professions? Finally, Schwab's (1971) commonplaces are used to frame a discussion of future directions for self-study as a curriculum-making approach.

An Overview of the Chapters in This Section

▶ Chapter 35, "Advancing an Epistemology of Practice for Research in Self-Study of Teacher Education Practices" by Andrea Martin and Tom Russell illustrates the value of both good theory and good practice. Their insights on the epistemology of practice are based on rigorous thinking, careful reading, and, most importantly, deep insights into the experiences of teacher candidates in their practicum course. This chapter illustrates that good theory is highly practical, lived experience is critical to good theory, and theory and practice are both strengthened when they come together through reflection in and on practice. Martin and Russell draw our attention to philosophical questions while, like the other chapters in this section, offering practical insights into improving teacher education practices within the contexts in which we work alongside teacher candidates. Tom Russell was one of the founding members of S-STEP in 1993. Russell (2004) argued that "our growing awareness of the importance of *self* in teacher education" was "not only necessary but also inevitable" (p. 1192), given the failure of the technical-rational model to serve the needs of practitioners. Russell, working with Hugh Munby, made important contributions to the application of reflective practice in education (Munby and Russell 1993, 1998) and understanding the authority of teaching in the preparation of teachers (Munby and Russell 1992, 1994). Together with Andrea Martin, they also wrote an influential and often-cited handbook chapter on teachers' knowledge (Munby et al. 2001). This work led Russell to more closely inquire through self-study into his own practice as a physics teacher educator (Russell 1995b; Russell and Bullock 1999), the practicum (Russell 2017), and the experiences of teacher candidates in his classes (Russell 1995a) through self-study. Martin too has written extensively about the epistemology of practice (Russell and Martin 2017), reconceptualizing a teacher education program (Martin 2007) and her teacher education experiences supporting learning during the practicum (Martin 2017).

It is useful to bring these ideas to our reading of subsequent chapters in this section on specific areas of teacher education such as the teaching of the foundations of education, practicum, portfolios, and exemplary programs.

▶ Chapter 36, "Intimate Conversations" by Michael Pitblado and Theodore Christou examines the place of educational foundations in teacher education and in S-STEP. The authors make a strong case for the cluster of courses "typically involving history, philosophy, and sociology of education, along with educational psychology" (p. 1) as places in which foundational theory and knowledge may be introduced and then integrated into teacher education. When I took such courses in the 1980s, they were interesting courses in terms of the traditional epistemology of the university, but seemed far removed from the epistemology of practice advocated by Martin and Russell. Building on Christou's (2009) previous work on the demise of the history of education, as well as their experiences teaching foundations of education, Pitblado and Christou demonstrate that such courses can be spaces that allow for "intimate conversations" between theory and practice, biography and history, and educational foundations and social justice. In doing so, they survey the modest number of self-studies on educational and social foundations to

demonstrate the richness possible when such courses are made relevant by engaged and inspired teacher educators. This chapter contributes to the theme of this section by shedding light on an under-researched area in the self-study of teacher education practices. Also, in the context of Martin and Russell's examination of epistemology, this chapter suggests that the critical skills and "complicated conversations" introduced in such courses can help elevate teacher education from training to education that helps new teachers think deeply about the challenges of education and schooling. Whether one agrees that educational foundations should continue to hold distinct places within the teacher education curriculum or holds that such courses should give way to practical courses related to pedagogy, inclusion, or social justice, Pitblado and Christou's survey of self-studies on educational foundations and strategies for making such courses more relevant offers much food for thought. Read alongside Martin and Russell's chapter on epistemology of practice, this chapter suggests that educational foundations could be a site for the integration of theory, practice, and reflection.

The epistemology of practice, according to Martin and Russell, involves learning from experience. In teacher education, this makes the practicum a particularly important space for learning, one that teacher candidates typically view as the most useful part of their preparation. The practicum has been widely studied from a variety of perspectives, but it is surprisingly under-researched in teacher education generally and within the self-study inquiry community. Diana Petrarca and Shirley van Nuland, in ▶ Chap. 37, "Initial Teacher Education Practicum 2.0," note that there has been little new work done since Beck et al. (2004) in the first self-study handbook suggested that a self-study approach could improve learning for teacher candidates, supervising teachers, faculty, and practicum supervisors. This leads them to organize their "reboot" of Beck and colleagues' chapter around two key questions: (1) Why is the practicum still a less-explored area in the S-STEP community? and (2) How can we facilitate an S-STEP approach to practicum? They, like Beck's team, adopt a constructivist perspective to learning that is largely consistent with Martin and Russell's approach to critical reflection in the practice setting. Petrarca and van Nuland embrace the complexity of practicum as an ideal location for self-studies that recognize and welcome complexity, interconnectedness, and situated learning. They also acknowledge the challenges and impediments to such work. Exemplary programs, such as the ones explored in a subsequent chapter by me, are noted for strong connections between course and practicum experiences. While the conditions identified by Beck et al. for fostering a self-study approach to the practicum exist in such programs, they are less common elsewhere. The examples from self-study and other research on the practicum, offered by Petrarca and Nuland, illustrate the present state of practicum research in our field. In the final portion of their paper, the authors offer suggestions for a research agenda for self-study practitioners interested in better understanding the practicum. As practical experiences in the field are critical to the education of teacher candidates, especially to the connections they make between propositional and practical knowledge about teaching, can we as a community seriously study teacher education without attending more to the practicum? Martin (2017) and Russell (2017) would say no, which is why they have recently focused

their efforts on understanding practicum experiences and enhancing university-school connections for their teacher candidates. Petrarca and van Nuland, by focusing squarely on the practicum, offer teacher educators deeper understanding and a path forward, so that the next edition of this handbook will not need to have a chapter focused on the lack of practicum research in self-study.

When Kitchen and Petrarca (2016) reviewed the teacher education literature for exemplars of effective practice, we found that the best programs "employ portfolios as a culminating *thesis* through which teacher candidates' theory and practice, ideally through reflection-on-action processes (Schön 1987), are captured" (p. 162). We suggested that most programs would benefit from using reflective processes, structures, and tools – such as a structured, standards-based digital portfolio – on an ongoing manner to foster teacher candidate learning. Portfolios attend to the complexities of practice identified by Martin and Russell by helping teacher candidates analyze both theory and practice in order to integrate their learning into a set of skills and dispositions that enable them to respond effectively to the uncertainty, ambiguity, and wonder of teaching and learning. Kevin O'Connor, Gladys Sterenberg, and Norman Vaughan bring deep theoretical and practical knowledge of portfolios to ▶ Chap. 38, "Portfolio and Self-Study." In their chapter, it is noted that portfolios have been widely accepted in self-study as a teaching practice to facilitate reflective learning and that programmatic portfolios can contribute to an epistemology of practice. The main benefit of portfolios, including the e-portfolios they employ at Mount Royal University, is that teacher candidates effectively integrate theory and practice by systematically charting and critically reflecting on their development. Interestingly, drawing on Munby and Russell (1994), the authors argue that this practice diminishes the problematic tendency to give primacy to the status quo in schools or their own school experiences. Indeed, to use Russell and Martin's language, teachers learn to thoughtfully navigate the tensions between the propositional knowledge of the university and the craft knowledge of schools as they develop and live out their professional knowledge. The chapter draws extensively on self-studies on portfolios, as well as the authors' experiences employing portfolios as an ongoing and culminating assignment in their highly integrated program. The ability to do this is in no small measure due to working in a small teacher education program with a focus on teaching over research, something I discuss in the next chapter. Readers of this chapter would do well to consider how you might work collaboratively with colleagues to employ portfolios as a means toward the epistemology of practice in your programs and how you might inquire into this integrative program-wide approach using S-STEP methodology.

In ▶ Chap. 39, "Pedagogy of Teacher Education in Exemplary Programs," I propose that self-studies and other practitioner research by teacher educators in programs identified in the literature as innovative and exemplary offer insights into how self-study can contribute to the development of effective teacher education at the program and institutional levels. In particular, this chapter draws attention to connections between self-study and teacher education reform by drawing on the rich research and richer practice in three exemplary programs: Bank Street College

of Education, Mills College School of Education, and the Mid-Town Option at OISE/University of Toronto. The contributions of practitioner research in these programs, which include many recognizable self-study practitioners, are organized around five themes: theory, practice, reflection, integration, and influence beyond the program. The survey of these programs reveals that "no element in an exemplary program is an island, that each is dependent on and interconnected with other elements. The examination of theory reveals ways to make knowledge and pedagogy meaningful as theory, and in relation to practice and reflection." Key to all three programs is the integration of vision and practices across courses and fieldwork by highly collaborative and deeply engaged teacher educators. Such integration is difficult, but these exemplars offer us possibilities as we envision integrated programs guided by an epistemology of practice. I conclude by challenging teacher educators to turn our attention as practitioners and scholars to the integration of various elements at the program level as a means to improving student learning, schools, and communities at a time when education is critical to living in a diverse and changing world.

If colleges of education are to become effective in preparing teachers, it will be due in no small measure to teacher educator leaders who attend to the complexities of preparing teachers and encourage teacher faculty to engage fully in teaching and studying their practice. As S-STEP has developed as a discourse and practice community, a growing number of our members have assumed leadership responsibilities. This was made evident by the publication of *Inside the Role of the Dean: International Perspectives on Leading in Higher Education*, edited by active S-STEP members Clift et al. (2015). Valerie Allison and Laurie Ramirez, in ▶ Chap. 40, "Role of Self-Study in Navigating Teacher Educator Administrators' Responsibilities," examine the leadership and self-study literature, as well as their own experiences as teacher educator leaders, to inquire into how self-study informs how deans, department chair, program director, and other leaders go about their work. They review the work of prominent S-STEP members who have written self-studies and other accounts of their work as deans. These studies offer insights into both the complexities of leading change and the challenges of bringing self-study approaches to positions of responsibility. More significantly, they have delved more deeply into lower-level administrators, such as program directors, who take on program leadership roles for a period of time, often in addition to teaching duties. While this chapter offers useful definitions and terms for framing discussion, the most engaging sections are those that describe and make sense of the stories of people, themselves included, who navigate these roles and responsibilities. While some of the stories focus on frustrations, the tone is largely hopeful. This is thanks to sections that offer insights into how self-study understandings prepare leaders, how they balance their lives and work, and how critical friendships support them in this important work. Allison and Ramirez invite us "to transform the perception and practice of teacher educator administration" by developing "a more sophisticated understanding of the various roles within teacher educator administration and develop a body of work that can serve to guide new administrators, enhance leadership practices, and promote positive change within

teacher education, the academy, and beyond to the work of teachers and schools in society."

Before looking beyond teacher education to self-study in other fields, it is useful to return to big questions about our roles as teacher educators. Jason Ritter and Mike Hayler consider "the challenges of impact in self-study in teacher education" in ▶ Chap. 41, "Challenges in Engaging in Self-Study Within Teacher Education Contexts." The authors "see the challenges as very real and inevitably multilayered because the work of teacher education is itself multilayered" and teacher educators are conferred limited status in academe. The specific multilayered challenges identified by these two established self-study teacher educators include vulnerability, the messiness of practice, academic expectations, and the norms of schools. These concerns echo the fears of the founders of S-STEP 25 years ago as they risked tenure or academic legitimacy by courageously studying their practice (Loughran 2004). The chapter is grounded in a deep understanding of the literature, but it is their personal accounts that add emotional weight to the argument. Ritter and Hayler, like their predecessors, conclude that self-study is worth the risk as it improves the quality of teacher education practice and the quality of the experience of being a teacher educator. Their review of the literature reminds us that self-study is important work that contributes to the improvement of teaching, learning, and society. Ritter recalls a collaborative self-study on field instruction that led to reforms that better prepared teacher candidates for the practicum. Hayler's worries as a teacher educator in an institution that offered mainly precarious employment to those not engaged in traditional research did not prevent him from continuing to study his practice. Building on Ritter and Hayler's stories and insights, I would add that self-studies that go beyond the safety of our classrooms to the wider teacher education program through an epistemology of practice, practicum, portfolios, and integration across a program are particularly challenging and deserving of our courage and commitment.

The final two chapters look beyond teacher education to possibilities for self-study in schools and higher education. Self-study has much to offer teachers, college and university instructors, and other professions, yet our insights into improving practice and methodologies for inquiring into practice have not spread to these groups that are equally in need of our inquiry approach. The limited transfer to teachers in elementary and secondary schools is particularly disappointing as the title of both editions of the handbook include the words "self-study of teaching and teacher education practice," and Samaras and Freese (2006) wrote an excellent *Self-Study of Teaching Primer*.

▶ Chapter 42, "Self-Study in Elementary and Secondary Teaching," by Jack Whitehead, Jacqueline Delong, Marie Huxtable, Liz Campbell, Cathy Griffin, and Joy Mounter, functions as a review of self-study as an approach to inquiry in schools by a team of experienced school-based educators. Simultaneously, these educator-scholars draw on their experiences to explore Living Theory as an approach teachers (and teacher educators) can employ as they "continuously research their practice to improve their educational influences in their own learning and in the learning of their students and contribute to the evolution of an educational knowledge base." Living

Theory is a form of self-study research that generates evidence-based explanations of educational influence to teachers who then draw on these explanatory principles as they engage in their professional practice as teachers and school administrators. This chapter is rich in reflection and research by the team of authors, who illustrate how Living Theory has improved their teaching, student learning, and the knowledge base of teaching. As befits the title, the emphasis in this chapter is "on practicing educators and their professional development and gaining academic recognition for the embodied knowledges of master and doctor educators." Hopefully this chapter, read in conjunction with other chapters, will inspire more teachers to engage in the self-study of teaching practices.

▶ Chapter 43, "Polyvocal Self-Study in Transdisciplinary Higher Education Communities" by Anastasia P. Samaras and Kathleen Pithouse-Morgan, extends the reach of self-study into higher education more broadly. Samaras, who earlier served as a bridge-builder to teachers with the *Self-Study of Teaching Primer*, has quietly and effectively built bridges with other professors in other disciplines and colleagues across borders. Similarly, Kathleen Pithouse-Morgan has built bridges with colleagues in South Africa across departments, universities, and, perhaps more significantly, cultures only recently united after the official end of apartheid; she also brings a strong commitment to arts-based methods of representation in research. Transdisciplinary self-study "offers a broader inclusiveness to practitioners from multiple fields of professional expertise and from diverse disciplinary backgrounds" inside and outside of teacher education, as well as dialogue among practitioners from multiple fields of experience and diverse disciplinary backgrounds as a means to reciprocal and innovative learning and research. *Polyvocal* refers to multiple voices, voices in dialogue and multiple form of representation (such as poetry) in professional learning. As leading ambassadors in this transdisciplinary and polyvocal movement, Samaras and Pithouse-Morgan describe how they have facilitated and participated in transdisciplinary self-study communities in the United States and South Africa. They provide a strong conceptual grounding for this work, before shifting to showing rather than telling. As Whitehead and his colleagues did in the previous chapter, Samaras and Pithouse-Morgan illustrate their approach with excellent examples. At the heart of the chapter are two exemplars outlined in considerable detail. These exemplars are then revisited with the lens of explaining the design elements so that readers can then facilitate and enact polyvocal self-study in transdisciplinary higher education communities. Hopefully, this work will be taken up in more and more institutions of higher learning. Perhaps, many teacher educators will join Samaras and Pithouse-Morgan as ambassadors ready to facilitate and enact such dialogue with a view to improving education beyond our own discipline.

Improving Practice: Looking Back, Looking Forward

The central purpose of self-study has always been to improve teaching and teacher education through the engagement of teacher educators as practitioners and scholars of their practice within their particular settings. In his history of S-STEP,

Loughran (2004) recalls that the aim was "to better understand the problematic worlds of teaching and learning" (p. 9) with a view to better serving the teacher candidates in their classes. The impetus for the founding of S-STEP was a 1992 American Educational Research Association conference session at which the Arizona Group (which included Mary Lynn Hamilton and Stefinee Pinnegar) "publicly articulated, and honestly portrayed their personal and professional struggles in interactions with their students as they endeavored to enhance their learning about teaching" (Loughran 2004, p. 14). This session by four emerging academics who were worried about their future careers resonated with more established professors who were struggling with similar questions. Fred Korthagen, as the discussant of the session, made connections to reflective practice. Tom Russell, who was also present, was questioning the taken-for-granted assumptions of teacher education; Russell continues to challenge our assumptions and epistemologies in ▶ Chap. 35, "Advancing an Epistemology of Practice for Research in Self-Study of Teacher Education Practices" with Andrea Martin in this section. Over the next few years, as the S-STEP special interest group was established, Jack Whitehead (who was already writing about Living Theory, employed in his chapter with colleagues in this section), Jerry Allender, Jean Clandinin, John Loughran, and others were drawn to what became self-study. S-STEP grew into an open discourse community "characterized by a need to understand the context of a given self-study and to us" (Loughran 2004, p. 18), rather than a closed community bounded by predefined methods. The theoretical underpinnings are multiple (see ▶ Chap. 1, "S-STTEP: Standing on a Threshold of Opportunity"), and the methods and methodologies varied, often hybrids adapted to confront the tensions of practice. This continues to be the case today, as is evident from the self-studies reviews in ▶ Chaps. 16, "The Role of Self-Study in Teaching and Teacher Education for Social Justice," and ▶ 26, "Self-Study Within and Across Disciplines." The chapters in ▶ "Self-Study in Teacher Education and Beyond" too are guided by commitment to improving practice, with an emphasis on widening the scope of our practice and scholarship.

This generation and sharing of knowledge by practitioners has intellectual roots in epistemology and ontology and empirical roots in the critique of teacher education programs. Hamilton (2004) examines how self-study arose from questions concerning the nature of knowledge that led to a deeper appreciation, in some corners of the academy, of the experiences, stories, reflections, and pedagogical knowledge and contextual understanding of teacher educators. Munby and Russell offer insights into reflective practice (1993, 1998) and the authority of experience (1992, 1994) in teacher preparation, which Russell subsequently connects to self-study in other works (e.g., Russell 2004). As there are multiple ways of knowing, self-study researchers accept their subjectivity rather than worry "about a level of objectivity beyond self" (Hamilton 2004, p. 410); they also let the reader assess the validity of the interpretation for themselves based on their experience.

Korthagen and Lunenberg (2004) link self-study to teacher education reform. By identifying the limitations of conventional approaches to policy leaders, the Holmes Group's (1986) report opened the door to major reform efforts, particularly in North America (Fullan 1993; Darling-Hammond and Sykes 1999). Russell et al.

(2001) articulate one of the central understandings that emerged from teacher education reform efforts during this era:

> The inability of traditional programs to prepare beginning teachers with more than an imitative understanding of their role emerges, in large part, from the lack of explicit connections between the actions of teachers and the pedagogical theories that inform practice. (p. 42)

Korthagen and Lunenberg view self-study as a response to the recognition that the curricula of conventional teacher education programs consisted largely of "isolated courses in which theory was presented without much connection to practice" (p. 429), leading to fragmentation in both coursework and practice. This disruption created space for innovative teacher educators to experiment with alternative program structures. Michael Fullan (1993), as dean of education at the University of Toronto, encouraged experimental alternative programs that involved the likes of Clandinin (1995) and Beck and Kosnik (2006) in teacher education research and reform. Several waves of teacher education in the years that followed have led to improvements in teacher education (Kosnik et al. 2016). From its inception, Korthagen and Lunenberg (2004) suggest, self-study was intended to improve one's own practice, help improve teacher education within one's institution, and offer collective gains within a wider community of teacher educators. They also remind us that self-study must keep an eye on both inward discussions within our discourse community and outward dialogue with others involved in teacher education, who often speak the language of validity, theory, and generalizability.

Returning to the environmentalism metaphor, the goal of acting locally based on global thinking is to prompt global action to save our planet. So too the long-term goal of self-study should be the improvement of teacher education approaches in programs nationally and internationally. Our local improvements to courses have helped teacher candidates (as artisanal purveyors of produce have improved some people's diet and reduced pesticide use). Our local program innovations have made our institutions more responsive (as recycling efforts have diverted much waste from landfill). Our scholarship has raised awareness of effective practices in the wider educational community, inspiring others to replicate our approaches (as green parties have raised political awareness of the environment). But how big an impact are we having on the educational system? Martin and Russell's deeply philosophical chapter, grounded in their practice, suggests that teacher education has not changed fundamentally for teacher candidates, even in programs with active self-study practitioners. They suggest that much more needs to be done if we are to successfully wrestle with the fundamental knowledge questions that took Russell to the meeting at which S-STEP was conceived. Their intent, and mine in framing their work in political terms, is not to be negative. The intent is to spur us to further action lest we become complacent in the safety of our successful S-STEP community. A companion piece to Martin and Russell's is the chapter by Ritter and Hayler on the challenges of engaging in self-study. They ultimately conclude that self-study, by offering a "versatile and inclusive methodology with which to approach…

unpredictable, messy and complex work," offers "a sense of agency" to teacher educators seeking to change the world.

All chapters in this section, like many others in this handbook, are concerned with improving practice, enhancing programs and changing the world. Many of the chapters do this by considering the teacher candidate experience across a program.

From Practice to Program: A Focus on the Teacher Candidate Experience

> Self-knowledge, in the end, is not important. As means it is all important... 'Looking in' must take its place as shedding light on what is out there. 'Looking in' must make for a better professional landscape. (Clandinin and Connelly 2004, p. 597)

As self-study has roots in the teacher education reform movement, Renee Clift (2004) argues, our collective work should extend beyond individual practice with teacher candidates to understanding program impact and deriving common understandings that might be used in our institutions and other teacher education settings. As Korthagen and Lunenberg (2004) suggest, effectively wielding influence or power can have a beneficial impact on program design and the teacher candidate experience. Clift, drawing on exemplars of program-level self-studies, makes a strong case for self-studies that go beyond course-based inquiry to improving key program elements and "continuous self-study with an entire program" (p. 1360).

Since Clift's chapter appeared, a growing number of case studies have been published on exemplary teacher education programs, some of which include faculty engaged in self-study. Darling-Hammond (2006) proposes that the key to improving schooling is understanding "what strong preparation for teachers looks like and can do, and to undertake the policy changes needed to ensure that all teachers can have access to such preparation" (p. xii). Darling-Hammond (2006) and Beck and Kosnik (2006) have written books that consider what makes highly regarded programs successful at a time when many reform efforts flounder. As I report in ▶ Chap. 39, "Pedagogy of Teacher Education in Exemplary Programs," important attributes include shared vision, faculty members committed to the shared vision, academic rigor, and integrated approaches to learning across all university and field-based elements of the program. This entails doing multiple things well simultaneously, not attending to one element at a time as can happen in individual self-studies.

Traditionally, teacher education programs begin with theory and coursework, with practicum placements serving as a culminating event (Darling-Hammond and Hammerness 2005). Increasingly, practice teaching is recognized as "a bridge between theory and practice... and the place where pre-service teachers develop a personal teaching competence" (White and Forgasz 2016, p. 231). The evidence now suggests that teacher candidates "who have some experience with teaching

when they encounter coursework are more prepared to make sense of the ideas, theories, and concepts that are addressed in their academic work" (Darling-Hammond and Hammerness 2005, p. 401). Going deeper, Martin and Russell in their chapter note, "Learning from practicum experiences is unique and different and often hard to put into words: it is tacit, it is quite personal, it is emotional and immediate." Most teacher education programs, however, are not designed to respond to critical moments that may not square with teacher candidates' propositional knowledge. Nor are most faculties involved in supporting learning during the practicum. While teacher candidates are generally asked to reflect on their field experience, little meaningful connection is made between theory presented in university classes and experiences in the context of practice in schools (Darling-Hammond and Hammerness 2005). Furthermore, only limited work is done in large programs to ensure formative feedback, good modeling, graduated responsibility, and effective mentoring. Yet we know from the research reviewed in Petrarca and van Nuland's chapter on the practicum that, while no easy task, stronger theory-practice connections are possible through thoughtful program design. The three exemplary programs in Kitchen's chapter serve as models of the integrated design that is possible when the practicum and an epistemology of practice are given due consideration in program design. White and Forgasz (2016) conclude their review of practicum research by proposing that "school-based and university-based teacher educators working together" might lead to a "convergence of theory and practice and collectively produce teachers better prepared for our complex teaching profession" (p. 260). Petrarca and van Nuland make a strong case for self-study as an approach well suited to inquiring into the complexities of practice teaching and finding ways to make meaningful connections across program elements. The three exemplary programs in Kitchen's chapter serve as models of the integrated design that is possible when the practicum and an epistemology of practice are given due consideration in program design.

An integrative assessment tool in teacher education is the teaching portfolio, which is explained and examined in detail by O'Connor, Sterenberg, and Vaughan in ▶ Chap. 38, "Portfolio and Self-Study." Portfolios vary widely in form, function, and degree of depth. Proponents of portfolios identify three possible purposes: reflecting on growth and learning, demonstrating learning, and aiding in employment (Darling-Hammond and Hammerness 2005). While all three are viable reasons for using portfolios, the most promising use is to foster growth and learning by making connections across personal experiences, theory, and practice. Although portfolios have become nearly ubiquitous, there is little research in most cases, and there is suspicion that the level of analysis and reflection is low (Lyons and Freidus 2004). There is evidence, however, that rigorous approaches to portfolios across a program can help teachers identify their beliefs and capacities, understand students in the classroom better, and make connections between theory and practice (Darling-Hammond and Hammerness 2005). Such approaches, however, are time-consuming and require commitment by teacher candidates, individual teacher educators, and the program as a whole. The success of such portfolios is evident in the

three exemplars in Kitchen's chapter. Teacher educators committed to self-study are particularly suited to a reflective portfolio approach, as they engage in reflection, appreciate the complexities of learning to teach, and are committed to improving teaching and learning through their own inquiries. O'Connor, Sterenberg, and Vaughan offer guidance to self-study practitioners considering portfolios as a practice and as a line of inquiry. They draw on self-studies of portfolios to make their case and also share their experiences within a college of education that uses portfolios across courses and the practicum.

A focus on the teacher candidate experience is most exemplified by the examples of Bank Street College and Mills College in Kitchen's, ► Chap. 39, "Pedagogy of Teacher Education in Exemplary Programs." The self-studies and other practitioner research from these programs illustrate that teacher educators can pull the elements of effective professional practice together by collectively following a strong vision and committing to cohesion and integration across the program. Key in these cases, as well as Mid-Town Option, is faculty commitment to visiting teacher candidates in the field, alongside thoughtful pedagogy of teacher education and reflection on their own practice. Yet how prepared are faculty to engage at this level? The demands of graduate teaching and research are among the distractions to intense commitment to the whole teacher candidate experience. A shared vision enacted in teacher education pedagogy is critical to such cohesive programs (Kitchen and Petrarca 2016), so everyone needs to be part of it, including foundation instructors, who too often are on the periphery of teacher education. Pitblado and Christou's philosophy and history professors could have a role to play in helping teacher candidates understand more fully their program's core values, which are then enacted in other courses, in the field, and through portfolios.

Leadership is about much more than managing people and addressing the day-to-day operational tasks within an organization. In teacher education, effective leadership involves putting the teacher candidate experience at the center. An understanding of the issues in teacher education, the ability to identify priorities, and lived experience as a teacher educator all contribute to leadership in preparing teachers. Self-study practitioners seem particularly suited to such tasks and should be encouraged and supported in taking on program and college leadership. Alison and Ramirez offer valuable insights into teacher educator leaders, particularly at the program level. As many of the challenges (e.g., lack of vision, fragmentation, and disconnection) and opportunities (e.g., connections across courses, portfolios, connections to the field) currently facing teacher education are at the program level, teacher educator leaders

can have a beneficial impact on program design and the teacher candidate experience. And what could be better than leaders interested in improving key program elements and "continuous self-study with an entire program" (Clift 2004, p. 1360). For this reason, we need to read about and learn from their experiences and inquiries.

In ► Chap. 41, "Challenges in Engaging in Self-Study within Teacher Education Contexts," Ritter and Hayler write:

Self-study gives insight to the challenges and expectations of the teacher education enterprise, and to the place of scholarship as a key element of the profession where the teacher education classroom and the academy come together. Importantly, the methodological underpinnings of S-STEP can serve to gently encourage self-study practitioners to pursue the sort of teacher educators that they want to be.

Taking this a step further, these insights can gently encourage teacher educator leaders (formal and informal) to pursue teacher education program designs that enrich the whole teacher candidate experience.

Moving Beyond Teacher Education: Widening the Scope of S-STEP

The conception and methods of self-study have potential to be of value well beyond the field of teacher education. Two chapters in this section consider the application of self-study to other fields, notably teaching and higher education. The titles of both editions of this handbook include the term *teaching*, yet only one chapter in each explicitly deals with teaching in elementary and secondary contexts. The other chapters deal primarily with the teacher education context and cite example studies of teacher education. Why is it that self-study has not expanded more beyond its original context? Does self-study have the potential to contribute to the improvement of practice in other fields?

Practitioner inquiry is relatively new as a form of research respected in the academic educational literature. Zeichner and Noffke (2001) note that their chapter on practitioner research in the fourth edition of the *Handbook of Research on Teaching* "marked the first time that practitioner research had been included in the handbook" (p. 298). The delay was because academics "viewed it as a form of professional development for practitioners" (p. 298) rather than a form of educational knowledge based on rigorous research methodologies. The increased respect for practitioner inquiry that led to their chapter suggests that "the conception of teachers is merely consumers of educational research is changing to one of teachers as producers and mediators of educational knowledge" (p. 299). Zeichner and Noffke identify five traditions of practitioner research in education: action research, teacher-as-researcher in the United Kingdom and Australia, North American teacher research, self-study research, and participatory research. Action research is recognized as the longest standing and most influential in educational practice, if not in academia. Most of these traditions are characterized as practical, reflective, and emancipatory orientations. S-STEP as a hybrid approach is informed by other practitioner inquiry traditions, with action research being an important stream within self-study (Feldman et al. 2004), but does not appear to have a significant impact on research by teachers.

In "Self-Study in Elementary and Secondary Teaching: A Living Theory Approach," Austin and Senese make a strong case for the self-study of teaching.

They suggest that self-study "incorporates elements of both teacher research and action research" while moving "beyond the immediate surface" to the "underlying values" of teachers. They allude to Living Theory, central to the teaching chapter in this section by Whitehead et al., in suggesting that this can lead to greater reflection and scrutiny regarding beliefs, assumptions, and ideologies. Yet this chapter did not inspire a plethora of teacher self-studies, let alone a stream of teachers employing a self-study approach. Austin and Senese stumbled onto self-study in their graduate programs, but clearly not enough have stumbled onto it or transferred it to the school setting. Samaras and Freese (2006) also embraced the challenge of promoting self-study to teachers through their *Self-Study of Teaching Practices Primer*. This primer, written in language accessible to teachers, outlines the self-study approach, connects it to teaching, provides templates for formal self-study, and offers examples of self-study in action. Their illustrations make it evident that the authors use self-study both in their own inquiries into practice and as an inquiry strategy for teacher candidates to puzzle over their experiences in school settings.

Whitehead and his colleagues in this section of the handbook draw on teacher stories of transformation through Living Theory and self-study to make another solid case for the self-study of teaching. Each of the co-authors writes about how these stories influenced them as teachers and/or administrators. Mounter discusses how she embraced self-study as a personal form of professional development that added to her self-knowledge and led to collaboration with peers in England. Huxtable reflects on how these approaches helped her to engage in productive dialogue with teachers. DeLong mentions her work as a Canadian school district administrator who promoted action research and self-study among teachers in her school district. The multiple collections of practitioner research she edited suggest that this work had a powerful impact locally. Campbell and Griffin, working in nearby districts, were drawn into similar networks inspired by DeLong's initiative. Whitehead, who has been promoting practitioner knowledge and living theory approaches as part of professional development since the 1970s, continues to work with a wide variety of teachers to encourage professional development and harness teacher knowledge.

Evidently, neither a chapter buried in a handbook for teacher educators nor a primer for teachers has been a big enough influence to draw significant numbers of teachers to this approach. The chapter by Whitehead and his associates suggests that there may be many pockets of success that are largely invisible to those of us in the teacher education community. Unfortunately, self-study lacks the teacher networks, how-to guides for practitioners, and prominence in teacher education classes of action research (Feldman et al. 2004), even though it appears more accessible and adaptable than the prescribed format research formulas of action research.

Will the self-study of teaching ever become as influential as action research in schools? I think it will not *unless* we as a self-study community make more of an effort to promote it in our university classes and in academic and professional

publications. The main organizational body, the Self-Study of Teacher Education Practices Special Interest Group within the American Educational Research Association, consists mainly of academics, and so it is not well positioned to promote teacher research in school settings. The dedicated journal, *Studying Teacher Education: A Journal of Teacher Education Practices*, welcomes self-studies by teachers, but few are published, and the title's use of *teacher education* may further discourage submissions. There are a wide range of edited volumes on self-study, but most focus on teacher education and/or are edited by teacher educators. Perhaps it is time for individuals as well as the leadership to do more to encourage self-studies in teaching and, in other areas, including higher education beyond colleges of education.

Anastasia Samaras has played a leading role in widening the conversation about self-study within colleges of education, in teaching (Samaras and Freese 2006), and in higher education (Pithouse-Morgan and Samaras 2015). The chapter in this section by Pithouse-Morgan and Samaras can serve as a good rationale, primer, and facilitator guide to professionals expanding the reach of self-study in the academy. There is an interest in studying teaching within higher education, something that is promoted by the centers in each university dedicated to improving the pedagogical skills of professors, sessional instructors, and teaching assistants. Boyer's (1990) advocacy for the *scholarship of teaching* has inspired a good number of university instructors to make this a strand in their scholarship alongside the scholarship of integration and application. While this work is not cited by Samaras and Pithouse-Morgan in their chapter, they are clearly tapping into similar sentiments in their outreach beyond their colleges of education. The strategies they offer could help other teacher educators interested in widening the self-study conversation to include colleagues in other disciplines within the university or other professional groups, such as medical and social service professions. These exemplars would also help in the promotion of such work. It is likely that such academically inclined professionals would welcome a practitioner research tradition that respects professional knowledge and agency. Some of these groups have been receptive to reflective practice, narrative research, and action research and publish in international, interdisciplinary, refereed journals connected to these professional and academic research traditions. A promising development has been the emergence of self-study in the field of English language teaching, thanks to the efforts of Megan Madigan Peercy and Judy Sharkey (2018). In ▶ Chaps. 28, "Self-Study and English Language Teaching," from ▶ 16, "The Role of Self-Study in Teaching and Teacher Education for Social Justice," of this handbook, this cross-pollination, according to Peercy and Sharkey in their chapter, "means bringing increased awareness of self-study and its possibilities to scholarship in applied linguistics, and enhancing the understanding of pedagogies related to linguistic, cultural, racial, and ethnic diversity in the self-study scholarship in ways that foster opportunities for self-study to inform a more inclusive, pluralistic, and mobile world." Hopefully, the work of these trailbrazers can inspire others to build bridges to related fields of practice!

Deepening Understanding Through Schwab's Commonplaces

The publication of an international handbook is an opportunity for a community practice of scholars and practitioners to reflect deeply and critically on their own work and the state of their field. Editing and writing an introduction to this section, "Self-study in Teacher Education and Beyond," has raised many questions about the self-study of teacher education practices. This chapter and other handbook chapters I have written in recent years have inspired me to ask bigger questions about teacher education and self-study. As is evident from the critical review of the field and chapters in this section, I am asking "So what?" and, in particular, "How can we as teacher educators engaged in self-study improve teacher education and education beyond colleges of education?"

Joseph Schwab's (1973) conceptualization of *curriculum making* may offer us some direction. The curriculum field, Schwab declared, was moribund for failing to connect students with knowledge. Drawing on Aristotle, Schwab recognized that curriculum was constituted both a course of study and, more importantly, the course of one's life. He shared Dewey's (1938) belief that education proceeds from the individual in his/her social context, and he also shared his suspicion that modern educational systems often deny the "organic connection between education and personal experience" (Dewey 1938, p. 25). Schwab identified four commonplaces (1971) to be considered in curriculum making: the learner, teacher, subject, and milieu. A fifth commonplace, curriculum-making, is critical to understanding the complex interplay among the learner, teacher, subject, and milieu commonplaces. As Null (2008) writes:

> The curriculum making commonplace. . . is crucial because it puts all of the other commonplaces in their perspective. It also puts them in motion toward the end of serving the public good. (p. 486)

Schwab's deliberative approach – a vision of curriculum as practical, eclectic, and informed by experience – "revolutionized the field of curriculum" (Craig and Ross 2008, p. 285) by contributing to "the humanization of educational inquiry" (Eisner 1984, p. 24). In addition, Schwab's conceptualization laid the intellectual groundwork for Schön's (1987) reflective practice, Connelly and Clandinin's (1988) personal practical knowledge of teachers, and, ultimately, S-STEP as a practical and practitioner-focused field of inquiry (Samaras and Freese 2006). Reid (2006), who identifies deliberative inquiry as one of the four important traditions in the curriculum field, writes that deliberative approaches such as self-study, unlike the radical tradition, balance critique with respect for the positive contributions of the other traditions. They do so recognizing the messiness of experience and by placing the process of deliberation over the certainty of technical-rational systems or critical theories.

Our inquiry community has deepened and enriched understandings of teacher education over the past quarter-century. Self-study research has made significant contributions to understanding the teacher commonplace in teacher education,

thanks to the many inquiries into teacher educator identity and how this is informing teacher education practice. Significant contributions have also been made to the subject-matter commonplace, particularly from inquiries drawing on the action research tradition. Most self-studies are rich in contextual detail regarding the actual milieus in which teacher education is delivered. They are also concerned with attending to the learner and to place, with data on the experiences of teacher candidates guiding both scholarly findings and practical application of the lessons learned. Finally, self-studies are improvement-driven, seeking a positive impact on teacher candidate learning.

Yet I think we would be wise to ask questions concerning the degree to which we connect our growing knowledge base about ourselves and our practices with teacher candidates' experiences of teacher education programs. Martin and Russell's critical consideration of the epistemology of practice provides insights into this challenge. Other chapters in this section suggest that self-study needs to consider more fully teacher candidates' experience across academic courses, practicum, and other program dimensions. We increasingly know how to deliver effective courses, but the chapters on practicum and portfolios suggest that looking through a curriculum-making lens can help us better wrestle with teacher candidate experiences of theory, practice, and reflection. The chapter on exemplary programs offers illustrations of effective integration of these elements when teacher educators band together as curriculum makers to make their programs unified and coherent. While the chapters on teaching and higher education suggest that self-studies, regardless of the commonplace used, can have a positive impact on student learning in other fields, they too would benefit from a curriculum-making orientation.

Conclusion

The self-study of teacher education practices has come a long way from its inception in the early 1990s and since the publication of the first *International Handbook of Self-Study of Teaching and Teacher Education Practices* in 2004. We need to take time to acknowledge the tremendous work of our forebearers. We also need to commend ourselves for our ongoing work as a *community* of *practice and scholarship*. I think of the reconcepualizations of the field in "Section 1: Foundations of Self-Study." I think of the further refinement of methods and methodologies in Section 2. I think of the puzzling and experimentation evident in cutting-edge work in "Section 3: Self-Study and Teaching and Teacher education for Social Justice." I think of the deepening understandings of self-study across subject disciplines in Section 4 and the efforts to extend teacher education across cultures and languages in the ambitious work of authors in Section 6.

At the same time, we need to take stock of the ways in which we as a self-study community can work toward improving education at all levels – teaching, teacher education, community-based, and higher education. Our goal is to improve practice *and* programs.

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Advancing an Epistemology of Practice for Research in Self-Study of Teacher Education Practices

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Abstract

Our goal in this chapter is to advance the claim that our understanding of teacher educators' learning from the experience of practice (self-study) can be enriched considerably by adding a second epistemology, an epistemology of practice, that complements the traditional epistemology of the university. Self-study research will benefit considerably from a methodology for verification of knowledge that is learned from experience and for connecting such knowledge to the propositional knowledge embraced by the university. As teacher educators who study our own practices, we believe that the theory-practice tension cannot and will not be resolved until teacher educators recognize the potential of an epistemology of practice and act accordingly. Then self-study reports can consider and explore not only the espoused background and conceptual analysis of their teaching but also the unique nature of their theories-in-use and their learning from experience. If a preservice teacher education program has not identified, addressed, and nurtured the unique features of learning from experience, particularly in the practicum, then most new teachers and teacher educators are unlikely to develop on their own the skills of verifying what is being learned from experience and then linking it to theory. As teacher educators study their own practices, we urge them to incorporate the insights to be gained from an epistemology of practice.

Introduction

In this chapter we present, explore, and advance an epistemology of practice as a sometimes poorly understood and little recognized aspect of self-study research and the development of teachers' and teacher educators' professional knowledge. In our view, understanding teachers' and teacher educators' learning from the experience of classroom practice is more difficult than is suggested by the familiar assumption that theory is first learned and then applied. The complexity of our argument calls for a complex introduction. Reports of self-study of teacher education practices research should include accounts of the complexity to which Jackson refers in the following statement:

> Examples of the complexity of the teacher's decisions . . . illustrate an inevitable quality of the teacher's work, a quality that places severe limits on the usefulness of a highly rational model for describing what the teacher does. Given the complexity of his work, the teacher must learn to tolerate a high degree of uncertainty and ambiguity. He must be content with doing not what he *knows* is right, but what he *thinks* or *feels* is the most appropriate action in a particular situation. (Jackson 1968, p. 167, emphasis in original)

Like teachers, we as teacher educators confront a "high degree of uncertainty and ambiguity" in our work. When we engage in self-study, we are studying our own learning from experience.

Although not trained as philosophers, we need to introduce the philosophical topic of epistemology prior to describing the two epistemologies that are the focus of this chapter:

> Epistemology is an area of philosophy concerned with the nature and justification of human knowledge. A growing area of interest . . . is that of personal epistemological development and epistemological beliefs: how individuals come to know, the theories and beliefs they hold about knowing, and the manner in which such epistemological premises are a part of and an influence on the cognitive processes of thinking and reasoning. (Hofer and Pintrich 1997, p. 88)

The first epistemology we consider is the familiar way of knowing captured in propositions and logical argument, with research findings guided by accepted methodologies. This is the fundamental, traditional epistemology of the university and published research. In this chapter we advance a second epistemology, an epistemology of practice that considers what and how we learn from professional experience, sometimes referred to as craft knowledge (Grimmett and MacKinnon 1992) or the wisdom of practice. We framed teachers' knowledge in the following way in 2001:

> There is a tension between the academy of research and the professional field of teaching, especially when these two solitudes are as tenuously linked as they are in both preservice and inservice teacher education. There is a tension in the teaching profession between teachers' development, understanding and use of practical knowledge, and the generally acceptable understanding that knowledge is propositional. For example, teachers know that there is much more to their knowledge than knowing the subject matter to be taught. (Munby et al. 2001, p. 900)

We hasten to add that we do *not* see these two epistemologies as mutually exclusive. Our goal in this chapter is to advance the claim that self-study of teacher education practices, in which teacher educators are learning from experience, can be enriched by recognizing an epistemology of practice. Throughout this chapter, when we refer to teachers' knowledge, we are also referring to teacher educators' knowledge.

We find it somewhat ironic that attention to teachers' practical knowledge has drifted in and out of focus over time, as the university tends to consider practical knowledge to be simple and unproblematic.

> The evidence is that we in teacher education still proceed as if [teachers' knowledge] were simple: "We tell our students and they go out and teach," seems to sum it aptly. But the field of teachers' knowledge has developed immeasurably since the publication of the third edition of the *Handbook of Research on Teaching* (Wittrock 1986), and understandings of epistemology, especially about the epistemology of practice, have also matured. . . Research on teachers' knowledge and teacher education does not always keep pace with these developments. Indeed, the academy still seems to be experiencing difficulties in assimilating an adequate understanding of craft or practical knowledge. (Munby et al. 2001, p. 900)

Perhaps the academy's difficulties in accepting practical knowledge as worthy of further research help to explain the drift in and out of focus over time. As quoted at the outset, in *Life in Classrooms*, we see Jackson directing attention to practical knowledge in 1968. Then in 1983, Schön's *The Reflective Practitioner* made

extensive use of the term "epistemology of practice," but many in teacher education seemed to attend only to the idea of reflection. In 2001, our work with Munby in the chapter on "Teachers' knowledge and how it develops" in the *Handbook of Research in Teaching* (4th ed.) relied heavily on the idea of an epistemology of practice. In 2018, in this chapter, we find ourselves applying that concept to self-study of teacher education practices. Here is part of our argument in 2001:

> The growth of attention to epistemological issues in teacher education is accompanied by work that focuses on predicaments within the circumstances of teacher education. Feiman-Nemser's (1990) account of the traditional models and arrangements of teacher education and their history is balanced by Ginsburg and Clift's (1990) more sociological account, which revisits some of the themes of the earlier review by Lanier and Little (1986). Teacher educators are found to honor the maxim, "Do as I say and not as I do," and the delivery of teacher education is cast as course-work intensive, with inadequate time for reflection and with an emphasis on the teacher as technician and consumer of propositional knowledge rather than reflective practitioner. (Munby et al. 2001, p. 893)

Teacher educators and researchers understand that classroom learning and practicum experience are uniquely different, but it is typically difficult for them to respond adequately to the reality that there are some aspects of teaching that their students can only learn through practice:

> For teacher education and teacher education research, the irony of teaching is at first epistemological. To the uninitiated, teaching unfolds as sets of skills but, to the initiated, teaching depends on, is grounded in, and constitutes knowledge. The character of this knowledge poses the irony for teacher education: the knowledge is in part practical and that part can only be learned in practice, the very setting over which teacher educators have little direct control. And unaccountably, some teacher education research verges on duplicity in this irony: calls for instructors to have their students teach in a fashion consistent with constructivist accounts of learning are not typically accompanied by clear calls for these instructors to acknowledge anything about how their students will construct their own views of teaching. Constructivism in teacher education seems to apply only to school-age learners and not to the preparation of their teachers. (Munby et al. 2001, pp. 895–896)

Self-study of teacher education practices research focuses on the practice of the teacher educator. While teacher educators "have little direct control" over teacher candidates' experiences of practice in schools, we like to believe that we have some measure of control over our own teaching practices. In self-study research, we seek to better understand our own practices in order to improve the quality of learning in the teacher education classroom and in the teacher education program.

Having set the stage with purpose and context, we continue by recalling Schön's (1983) critique of technical rationality, which we see as the familiar and traditional epistemology, the epistemology of the university and its academic researchers. Traditional epistemology calls for an accepted methodology used to analyze data to achieve warranted conclusions. Schön argued for the significance of an epistemology of practice in which a process termed reflection-in-action begins with reframing triggered by surprise or uncertainty and concludes with new actions to be tested in the real world of professional practice.

Guided by Schön's (1983, 1987) argument for an epistemology grounded in reflective practice and accepting his (1995) argument that the traditional episte-mology of the university can be characterized as technical rationality, we suggest that an epistemology of practice is particularly relevant to research in self-study of teacher education practices. In self-study research, the teacher educator seeks to learn from experience, typically by listening both to oneself and to one's students. The teacher educator seeks to understand personal assumptions about the effects of teaching practices on those who are learning to teach and also seeks to identify and enact changes in practice to improve the quality of teacher candidate learning.

In this chapter we argue that self-study of teacher education practices is a meta-cognitive and reflective practice conducted by teacher educators learning from expe-rience. We begin by illustrating with examples of learning from experience in published self-studies to set a context for the argument that follows. This is followed by discussion of some of the challenges inherent in learning to teach. We then introduce the topics of learning from experience and the authority of experience and move on to address the importance of interpreting self-study research within an epistemology of practice as well as within the traditional epistemology of the univer-sity. We draw additional illustrations from teacher candidates' accounts of learning from experience, as we identify important parallels between the professional learning of teacher candidates and that of teacher educators. We also consider learning from experience in terms of voice, trustworthiness, and metacognition. We conclude with insights about self-study research arising from preparing this analysis.

Illustrations of Teacher Educators Learning from the Experience of Self-Study

We here present three examples of teacher educators conducting self-studies of their teacher education practices and learning from those experiences. Each example has a unique focus, and this illustrates the range of topics that can serve as a focus for self-study. While these are not the reader's own experiences, they are experiences with which many teacher educators will be able to identify and imagine conducting and learning from a similar analysis. Because our focus is on learning from experi-ence, it seems important to begin with examples of such learning.

Learning from the Transition from Teacher to Teacher Educator

Todd Dinkelman conducted a self-study with Jason Margolis and Karl Sikkenga as Jason and Karl made the transition from the role of teacher to the role of teacher educator. Their self-study documented the ways that learning by doing (or learning from experience) was an important part of their role transitions:

> Reflection emerged as a new and critical element here, beyond mere activity in teacher education. Both Jason and Karl found opportunities to reflect upon their practice at the

university that were unavailable to them as teachers in schools. Karl noted that the development of his knowledge base was an "ongoing work in progress" (Interview, November 3). "If I didn't have this concept of reflection," he later noted, "then it would be harder to draw on those experiences [as a high school teacher]" (Interview, May 25). Jason also connected practice and the opportunity to consider it, noting that his basis for knowledge is drawn from his teaching experience and "mostly from the act of teaching and the reflection upon it" (Journal, March 30). Karl claimed that he was "acquiring [knowledge] in part by seeking it . . . and by using my own experiences" (Interview, November 3), concluding finally that "I doubt, therefore I am" (Interview, May 25). Both Jason and Karl asserted that they learned by doing, as they always had as classroom teachers. (Dinkelman et al. 2006, p. 122)

It was in practice that Jason and Karl met the challenges of their transition head-on, and it was in practice that the boundaries separating teaching from teaching teachers began to emerge. Here Karl and Jason identified issues, planned strategies, and acted as they encountered numerous problems that challenged them to reconsider what it meant to assume their new identities as teacher educators. The crucial role played by these puzzling moments, born of direct experience, calls for setting them apart to highlight their contributions to the story of the development of two teacher educators. (p. 124)

Learning to Understand the Process of Teaching About Teaching

Amanda Berry's (2007) self-study emphasized the importance of understanding one's teacher education practices as part of the process of improving those practices. Many teacher educators have responded positively to her account of tensions associated with teaching. Berry's learning from experience emphasizes the unique nature of teaching about teaching:

Researching one's personal practice as a teacher educator is an important means of better understanding and improving the relationship between teaching and learning about teaching. As a practitioner-researcher, I have been able to reframe my knowledge of practice as tensions to be managed. This act assists in formalizing the teacher educator experience and, in the process, provides a language for articulating and sharing more fine-grained understandings of the problematic nature of teacher education practices. As the study of my practice has progressed, I have come to recognize important differences between conceptual shifts in understanding practice as a teacher educator and concrete shifts in enacting these changed understandings. Taking changed thinking into practice does not automatically change how one acts. Throughout the process of acquiring and examining experiences of teaching about teaching, I was developing new levels of understanding about my practice and learning to articulate my knowledge in new ways. As part of this process I needed time to understand my practice, to recognize the need for change, and then whether or not to alter my behavior. (Berry, p. 132)

Learning from Analysis of Program Impact on Beginning Teachers

Clare Kosnik and Clive Beck (2008) studied program impact and from that experience learned that some of the material in their program may be beyond what the

beginning teachers are ready and able to learn. Their self-study helped them to identify a "focused, coherent pedagogy" as a priority goal for those completing their teacher education program:

> We believe that lack of clearly developed priorities is a major problem in teacher education. This leads us to try to cover so much material that student teachers and new teachers are unable to develop a focused, coherent pedagogy. This research has helped us to see that, regardless of the length of a course, it is impossible to cover everything. We wish to develop an approach to teacher education that focuses on topics and concepts that are appropriate for preservice students and beginning teachers, rather than ones that are beyond their abilities. Accordingly, we see a need to identify priorities, give them prominence, and provide considerable opportunity for students to understand, assess, modify and make connections. Teachers should emerge from their preparation program with an integrated set of pedagogical pursuits that, to the extent possible for a new teacher, they can name, understand, own, and enact. (Kosnik and Beck 2008, p. 127)

These three excerpts from reports of self-study research share a number of interesting features. The first report considered two individuals making the transition from teacher to teacher educator – a move that some may see as straightforward and unproblematic, while we see it as complex and demanding careful and deliberate attention. Significant terms include *reflection*, *in practice*, *puzzling moments*, *direct experience*, and *learned by doing*. The second report considered unique features of teaching about teaching, using terms such as *tensions*, *problematic nature*, *understanding practice*, and *need for change*. The third considered the long-term impact of program practices and used terms such as *identify priorities*, *make connections*, and *focused, coherent pedagogy*.

Notice that the learning from experience in each of these three accounts resides *in* the experiences of these teacher educators. Their experiences are personal and cannot be transferred to others. Their accounts of their learning may inspire others to undertake similar self-studies, but the knowledge they gained resides at least partially within their experiences. This reminds us that knowledge gained from experience has a significant tacit dimension.

These three self-studies illustrate teacher educators making some of their tacit knowledge explicit. In the first report, for Jason and Karl, "it was in practice that the boundaries separating teaching from teacher teachers began to emerge" (Dinkelman et al. 2006, p. 124). In the second report, Berry (2007) stated "I have been able to reframe my knowledge of practice as tensions to be managed" (p. 132). In the third report, Kosnik and Beck (2008) drew the conclusion that in teacher preparation "it is impossible to cover everything" (p. 127). They also concluded that topics for teacher candidates should be appropriate "rather than ones that are beyond their abilities" (p. 127).

These conclusions suggest that the real issue may be that some topics in teacher education are beyond the existing experiences of those learning to teach. Tacit knowledge can be elusive; self-study can propel the effort to make the tacit at least somewhat explicit. Tacit professional knowledge is embedded in our teacher education practices; self-study can remind us that it is there – elusive but demanding

our deliberate attention. We suggest that these self-study reports would be even more valuable were they to include discussion of these tacit features of professional learning, features that become more apparent from the perspective of an epistemology of practice.

The Challenges Inherent in Learning to Teach

Teacher education asks those learning to teach to learn in two very different contexts – university classrooms and school practicum placements – usually without exploring and explaining the differences and how two quite different modes of learning can productively interact. Teacher candidates enter a program of teacher education believing in a single epistemology: first theory is learned (in university classrooms) and then applied in practice (in schools). Their apprenticeship of observation (Lortie 1975) as students in schools has provided few, if any, insights into how teachers learn from experiences of teaching. They and their teacher educators speak all too easily of a gap between theory and practice; occasionally, a few teacher educators have forthrightly challenged this perspective, but this view has gained little traction:

> The theory-into-practice conception of ITE [initial teacher education] 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. . . . It is a conception of ITE that has scandalously, if less obviously, neglected the expertise of experienced teachers. (Hagger and McIntyre 2006, p. 158)

Typically, teacher educators do little to address the theory-practice divide (Vick 2006). In the words of Leinhardt et al. (1995), "the task before us, then, 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, emphasis in original). If we replace *learners* with *teachers*, we see that the same task faces teacher educators doing self-study research.

We turn next to conclusions drawn decades ago by Feiman-Nemser and Buchmann (1987) in a discussion of the educative aspects of the student teaching practicum. They begin by noting that teacher candidates must learn from interaction with students over time: "Prospective teachers are in a position to start learning from teaching, under guidance, and to see that some of the knowledge they need is 'local': It can only be derived from interactions with particular students over time" (p. 256). They also emphasize the importance of how teacher candidates learn in practicum classrooms with support from teacher educators who understand the nature of learning from experience:

> Student teaching is teacher education when intending teachers are moved toward a practical understanding of the central tasks of teaching; when their dispositions and skills to extend and probe student learning are strengthened; when they learn to question what they see,

believe and do; when they see the limits of justifying their decisions and actions in terms of "neat ideas" or classroom control; and when they see experience as a beginning rather than a culminating point in their learning. Meeting these conditions depends on teacher educators' perceiving and acting on the central tasks of teacher preparation.

By themselves, student teachers can rarely see beyond what they want or need to do or what the classroom setting requires. . . . Teacher educators must be actively present in student teaching to give prospective teachers a concrete sense of pedagogical thinking and acting. (p. 272)

We acknowledge and applaud the point that teacher candidates need active support to move beyond the immediacy of the classroom, where they are learning how to think like a teacher rather than like a student, as they do in university classrooms:

For student teaching to be teacher education, it must go beyond survival or extend[ing] practice in the outward forms of teaching to sort out appropriate from inappropriate lessons of experience. Well-meaning praises from cooperating teachers, coupled with a focus on management, fixes the attention of student teachers in the wrong direction. University supervisors . . . must act in concert with cooperating [mentor] teachers to make student teaching an occasion for teacher education. (p. 272)

An important parallel argument can be made when moving from teacher candidates becoming teachers to teachers becoming teacher educators. What intrigues us is that these authors point so clearly to the unique and different nature of learning from experience, yet they do not extend the argument to address the issue of different epistemologies that should complement each other.

Similar points have been raised by others, and they too stopped short of identifying the challenge as an epistemological one. Kessels and Korthagen (1996) argued that the knowledge a teacher candidate requires is not only in his or her experience but also perceptual and subjective:

The knowledge a student needs is perceptual rather than conceptual. Therefore it is necessarily internal to the student, it is in the student's experience instead of outside it in some external, conceptual form. It is thoroughly subjective. . . . And so there is nothing or little to transmit, only a great deal to explore. And the task of the teacher educator is to help the student teacher explore and refine his or her perceptions. This asks for well-organized arrangements in which student teachers get the opportunity to reflect systematically on the details of their practical experiences, under the guidance of the teacher educator—both in group seminars and in individual supervision. (p. 21)

They also point to the importance of carefully planned ways to guide teacher candidates in identifying what they have learned from practical experience.

Bryan and Abell (1999) emphasized the significance of experience in learning to teach and also identified some 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)

[This] case implicitly underscores the fallacy of certain assumptions underlying traditional teacher education programs: (a) that propositional knowledge from course readings and lectures can be translated directly into practice, and (b) that prospective teachers develop professional knowledge before experience rather than in conjunction with experience. Teacher educators are challenged to coach prospective teachers to purposefully and systematically inquire into their own practices, encouraging them to make such inquiry a habit. (p. 136)

Bryan and Abell conclude that "the genesis of the process of developing professional knowledge should be seen as inherent in experience" (p. 136). "A preeminent goal of science teacher education should be to help prospective teachers challenge and refine their ideas about teaching and learning science and learn how to learn from experience" (p. 137). Similarly, we believe that a preeminent goal for the new teacher educator is learning how to learn from teaching in the context of helping others learn to teach. The experienced teacher educator must consistently ask, "Am I still learning from experience?" "Am I teaching my students how to learn from experience?"

Professional Knowledge-in-Action Is Tacit, for Both Teachers and Teacher Educators

In our efforts to better understand that a second epistemology is essential for teacher education, it is helpful to recall Schön's (1995) account of the tacit nature of professional knowledge gained from experience:

When we go about the spontaneous, intuitive performance of the actions of everyday life, we show ourselves to be knowledgeable in a special way. Often we cannot say what we know. When we try to describe it we find ourselves at a loss, or we produce descriptions that are obviously inappropriate. Our knowing is ordinarily tacit, implicit in our patterns of action . . . It seems right to say that *our knowledge is in our action*. And similarly, the workaday life of the professional practitioner reveals, in its recognitions, judgments, and skills, a pattern of tacit knowing-in-action. (p. 29) . . . . I submit that such knowing-in-action makes up the great bulk of what we know how to do in everyday and in professional life. (p. 30, emphasis added)

Developing knowledge-in-action, which is tacit rather than explicit, requires those learning to teach to recognize the unfamiliar authority that can only be gained through experience as a reflective practitioner. Self-study that seeks improved teacher education practices may similarly benefit from recognition that knowledge-in-action is tacit and that the authority of experience is different from the authority of research findings.

Having introduced the tacit nature of knowing-in-action and the idea that what is learned from experience conveys a type of authority, we illustrate the significance of

these ideas for a teacher candidate who took a metacognitive turn as he came to terms with how he was learning to teach:

> The time between my first and second field placements gave me an ample opportunity to reflect on my experiences and determine exactly what I had learned, if anything at all. I believe it was during this time that I began to develop a more sophisticated understanding of what it is to teach. . . The result was ultimately a radical shift in my thinking about teaching and learning by putting the needs of learners front and centre. (Harrison 2014, p. 3)

> My professional development did not really commence until I understood that no one was going to tell me how to teach, and for that matter, it was not even possible to do so. . . . One avenue for improving practice is for teachers to monitor their own experiences and to use them as a source of knowledge about teaching. Munby and Russell (1994) point out that this "authority of experience" is something beginning teachers must learn to trust in order to develop as professionals. (p. 5)

We see this as an unusual perspective; most teacher candidates we have taught do not achieve such deep insights and understanding of their development. There is a clear link between accepting that being told how to teach does not automatically translate into changed practices and acknowledging that one must learn to trust the authority of experience.

Similar understandings are important for the self-study teacher educator, who is familiar with teaching as learning from experience but who may not have considered that aspect of learning to teach. Most teacher educators are well trained in research methodology, which is grounded in technical rationality. When engaged in research studying personal practices as a teacher educator, they typically have not considered the significance of working with and moving between two epistemologies – technical rationality and the less familiar epistemology of practice and learning from experience.

The Importance of Learning from Experience

If the teacher educators cited above were learning from their own teaching experiences using self-study methodologies, what does it mean to say that one is learning from experience? How is learning from experience different from the much more familiar learning from textbooks, research reports, and lectures? In self-study we are working to understand and develop our *tacit* knowledge (Polanyi 1966), not just to apply our research knowledge. Learning from experience is quite different from the classroom world of learning in school or university. One of the earliest arguments calling attention to different modes of professional learning and to learning in and from experience came in Schön's (1983) analysis of "how professionals think in action." As he introduced the concept of reflection-in-action as a way of knowing, he drew a contrast between technical experts (confident in their certainty) and those professionals (willing to admit uncertainty) who are reflective about their practice:

Because professionalism is still mainly identified with technical expertise, reflection-in-action is not generally accepted—even by those who do it—as a legitimate form of professional knowing. Many practitioners, locked into a view of themselves as technical experts, find nothing in the world of practice to occasion reflection. . . . Others, more inclined toward and adept at reflection-in-action, nevertheless feel profoundly uneasy because they cannot say what they know how to do, cannot justify its quality or rigor. (p. 69)

Here we are reminded that tacit knowledge is truly different in kind from the propositional knowledge associated with technical rationality. We see self-study of teacher education practices as research that strives to make tacit knowledge explicit. This process is enhanced by realizing that this does not need to be done within the confines of the traditional academic epistemology. Recognizing an epistemology of practice seems essential for understanding what a teacher educator is learning from experience using self-study methodology.

Understanding the Authority of Experience

In a discussion of learning from experience, we also need to consider the authority that is gained when experience has been analyzed for assumptions and implications for future practice. Munby and Russell (1994) introduced the concept of authority of experience in the context of individuals learning to teach:

In their many years of schooling preservice teachers have seen two basic concepts of authority at work: the authority of reason, and the authority of position. While the goal of education can be cast in terms of establishing knowledge claims on the authority of reason, there are times when claims are seen to rest on the teacher's authority of position (Russell 1983). Preservice teachers are poised to move from being subject to their own teachers' authority of position to taking charge and, as students turned teachers, assuming authority of position over those they teach.

Unfortunately, school's preoccupation with the authority of reason and of position can cause teachers and students to ignore a type of authority lying at the heart of action and performance: the authority of experience. (p. 92)

As beginning teachers acquire teaching experience, the authority that can come from experience may be challenged by the authority of position held by those with considerably more experience. The same may be true for the beginning teacher educator who is moving from the role of teacher to the role of teacher educator:

Once on the job, the beginning teacher readily acquires experience but still may not come to understand the process of learning from experience or to recognize fully the authority of experience. There is a competing authority in long and short conversations with other teachers in the school, conversations expressing perspectives and practices shared by many teachers in the school. This competing authority may restrict the ability of the beginning teacher to listen to personal experience, including responses of students. Other teachers' practical knowledge has an obvious authority of experience but it is expressed in words and propositions most readily associated with authority of position, in this instance the position of having more experience. (p. 93)

School makes us all (beginning teacher or teacher educator, experienced teacher or teacher educator) familiar with the authority of reason and the authority of position. A teacher is an authority (based on reason) in authority (based on position) (Peters 1966, pp. 258–265), and we only confer the authority of position on individuals who have shown that they possess the authority of reason as well as the knowledge they are expected to teach. In the real world of teaching in a school classroom, learning from experience gradually develops one's authority of experience, but how that authority of experience develops is only poorly understood until one recognizes it as involving a second epistemology that depends on a professional learning process such as reflection-in-action:

> We use the term *authority of experience* because of our concern that students never master learning from experience during preservice programs in a way that gives them direct access to the nature of the authority of experience. If Schön is correct that there is a knowledge-in-action that cannot be fully expressed in propositions and that learning from experience has its own epistemology, then our concern is that learning from experience is never clearly contrasted with learning that can be expressed and conveyed in propositions. (Munby and Russell 1994, p. 92)

As those learning to teach move back and forth between university and practicum, they alternate between two different worlds that involve quite different types of authority:

> Prospective teachers have been accustomed to the two traditional forms of authority: the authority of position, and the authority of argument (reason and evidence). Part of the significance of an epistemology of practice is the implicit credence it affords to experience itself, a feature of student teaching that underlies its significance to students in teacher education. This switch to a different authority, the authority of experience (Munby and Russell 1994), may well represent the power needed for changes in beliefs. . . . As teacher educators, we seem to express what Whitehead (1995) calls a living contradiction: by requiring our students to have field experience, we espouse its significance, but we have tended to give more time, emphasis, priority and status to on-campus courses within programs of preservice teacher education. (Munby et al. 2001, pp. 896–897)

Self-study of teacher education practices involves similar challenges for the teacher educator, as the authority of experience interacts with the authority of reason (teacher education research) and position (the views of colleagues with more and different experience).

Self-Study Research and the Epistemology of Practice

While the world of teacher education seemed to accept eagerly Schön's (1983) use of the word *reflection*, it seemed to pay little or no attention to his argument about the epistemological characteristics of reflective practice and their significant differences when contrasted with the dominant epistemology of the university, which he characterized as *technical rationality*. Schön (1995) developed his points further in one of his final publications. In the following passage, he emphasizes how different the

analysis of teaching and learning are from the familiar characteristics of traditional scientific or quantitative research or technical rationality:

> For any problem of interest to teaching and learning, insofar as it arises and is studied in the actual contexts of practice, one cannot establish true control groups, create random assignments, eliminate potentially confounding phenomena, or, in general, meet the standards of normal-science rigor. Hence, there can be no such thing as a "scholarship of teaching" *unless we can change the rules that govern what counts both as legitimate knowledge and as appropriately rigorous research into teaching and learning.* (Schön 1995, p. 34, emphasis added)

Schön has argued for an epistemological alternative to technical rationality. One of the goals of this chapter is to link that epistemological alternative (reflection-in-action) to the learning from experience that arises from self-study of teacher education practices. The following excerpts from his argument remind us of the range of challenges associated with broad acceptance of research in self-study of teacher education practices.

> The new scholarship cannot achieve legitimacy within an institution exclusively dedicated to technical rationality—the epistemology around which the modern research university was originally established and which still underlies its key institutions. The new forms of scholarship . . . proceed through design inquiry, in the Deweyan sense. They are infused with a tacit knowing that their practitioners usually cannot describe (at least without observation and reflection devoted to that purpose), and they are inimical to the conditions of control and distance that are essential to technical rationality. (p. 34)

As he continued, Schön appeared to suggest that research on teaching and learning, including self-study, requires an epistemology of practice that is unique and different from the epistemology of technical rationality:

> The epistemology appropriate to the new scholarship must make room for the practitioner's reflection in and on action. It must account for and legitimize not only the use of knowledge produced in the academy, but the practitioner's generation of actionable knowledge in the form of models or prototypes that can be carried over, by reflective transfer, to new practice situations. The new scholarship calls for an epistemology of reflective practice. . . . But in the modern research university and other institutions of higher education influenced by it, reflective practice in general, and action research in particular, are bound to be caught up in a battle with the prevailing epistemology of technical rationality. (Schön 1995, p. 34)

Both self-study research and learning to teach require an individual to move back and forth between the knowledge captured in propositions and the knowledge that resides in action. As an alternative to the battle that Schön suggests, it may be more productive to acknowledge that we are working in two different epistemologies and need to develop productive strategies for benefitting from both as we improve our professional learning. Because teachers, teacher educators, and preservice teachers have all acquired tacit knowledge through years of observing their own teachers, teacher education may be the professional field that must be most attentive to the tensions between two ways of knowing. Having mastered technical rationality by

succeeding as a student, those who elect to prepare to teach meet the uniqueness of learning from experience in their practicum placements, only to move into the work of the teacher (or, later, the teacher educator) where further professional learning may be almost exclusively from experience. If the preservice teacher education program has not identified and explored the unique features of learning from experience, then teachers seem unlikely to develop on their own the skills of verifying what is being learned from experience. Self-study research attempts to provide a methodology for verification of knowledge gained from experience and for connecting such knowledge with knowledge grounded in technical rationality.

Reflective Practice Reframed in Terms of Learning from Experience

Having considered a range of writing about teachers' knowledge (Munby et al. 2001), learning from experience (Darling-Hammond 2006; Loughran 2006; Mezirow 1997; Schön 1983, 1995), and the authority that uniquely derives from experience (Munby and Russell 1994), we now submit that teacher education and self-study of teacher education practices can benefit from reframing learning from experience in terms of an epistemology of practice that is different from the traditional epistemology of the university, providing important alternative perspectives.

Our most recent research studying our own practices as practicum supervisors (Martin 2017; Russell 2017) focused on improving the quality of professional learning in the preservice practicum and has led us to approach teacher candidate learning from the perspective of an epistemology of practice. The traditional epistemology of the university focuses on propositional knowledge, typically with minimal attention to the tacit knowledge acquired from experience. The preservice practicum is unique for most teacher candidates, particularly in the sense that the practicum may be the first time they have been asked to acquire professional knowledge from first-hand experience rather than from books and the teaching experiences of others.

As teacher educators, we struggle with this issue only to conclude that the theory-practice tension cannot and will not be resolved until teacher educators recognize and address the need for two epistemologies that speak not only to the theoretical background for teaching but also to the unique nature of learning from experience in the preservice practicum. Teaching experience is 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. *Reflection* is an everyday word; *reflection-in-action* is a significant new perspective on learning from experience.

To begin to develop the skills required for reflection-in-action, teacher candidates must become more aware of their own thinking and their underlying assumptions, particularly in moments of puzzling, surprising, and unexpected responses from their students. These are the learning opportunities that call for reflection-in-action to

better understand what one did and what one might do differently. To learn how to think like a teacher, teacher candidates need the metacognitive understanding of what it means to be a teacher and how teachers learn from experience. We submit that teacher candidates deserve no less than a significant reframing of the learning experiences in a teacher education program, in order to comprehend the unique nature of learning from experience as a professional. This presents unfamiliar challenges for the teacher educator and the teacher education program. The teacher educator who initiates self-study of personal practices of teacher education will also encounter the gaps between the epistemology of the academy and the epistemology of learning from experience that must be developed for teacher candidates. The challenge to teacher educators grows larger in light of the fact that they themselves may never have considered an epistemology of practice.

The Need for an Epistemology of Practice in Teacher Education

We recently explored the concept of an epistemology of practice (Russell and Martin 2017) by considering Raelin's (2007) work in the field of management studies, work that reminded us that an epistemology of practice is not exclusive to the profession of teaching. However, an epistemology of practice seems particularly relevant to learning to teach because students acquire so much unexamined observational knowledge of teaching before they begin a teacher education program. Raelin's words speak clearly to Harrison's account of his reinterpretation of his learning from experience as he moved beyond academic epistemology to embrace a new way of knowing.

> The dominant empiricist epistemology governing our educational enterprises in higher education . . . leads us to separate theory and practice in an aspiration to define the best conceptual models to map external reality. (p. 496)
>
> Academic epistemology, interpreted as knowing in advance of practice, can lead to "haste in wanting to know." An epistemology of practice espouses as much intellectual quietness as the staccato of questions and answers. Practitioners take in experience and reflect on the lessons available in front of their eyes. They compare their experience to existing theory and determine its applicability. If experience is not conjunctive with theory, ongoing reflection with others can produce new theory. The reflective stance suggested above can apply just as readily within the practice setting as the classroom. (p. 506)

Many teacher educators have embraced the term *reflection* but may not recall that Schön's (1983) unique contribution was richer and more complex than looking back on experience. Schön described the concept of reflection-in-action in terms of the powerful learning that can occur in moments of surprise and uncertainty:

> The process of reflection-in-action begins when a spontaneous performance is interrupted by surprise. Surprise triggers reflection directed both to the surprising outcome and to the knowing-in-action that led to it. It is as though the performer asked himself, "What is this?" and at the same time "What understandings and strategies of mine have led me to produce this?" The performer restructures his understanding of the situation . . . It is what

a good teacher does as she tries to make sense of a pupil's puzzling question, seeking to discover, in the midst of classroom discussion, just how the pupil understands the problem at hand. (Schön 1995, p. 30)

Reflection-in-action is often triggered by puzzling and unexpected moments of practice (Russell 2017) that may be ignored by those unprepared to venture into an unfamiliar epistemology. Reflection-in-action and reflection-on-action can initiate and sustain self-study of teacher education practices when the teacher educator listens to better understand the learning of the teacher candidate.

Illustrations of the Potential of an Epistemology of Practice

We now present three accounts of teacher candidates writing about learning from experience. It seems widely recognized that those learning to teach regard their practicum experiences as the most powerful elements of their preservice program. The following accounts are dramatic and compelling, in part because they provide insights into teacher candidates who are coming to terms with the unique nature of learning from professional experience. These teacher candidates had taken a meta-cognitive turn with respect to their own learning; they were thinking explicitly about how their thoughts about teaching and learning were changing.

Practicum experiences typically follow education classes intended to help teacher candidates prepare for the role of teacher. Practicum experiences are their first encounter with professional learning of a different kind – learning from their own experiences rather than from someone else's authority of experience. Learning from practicum experiences is unique and different and often hard to put into words; it is often tacit, it is quite personal, and it is emotional and immediate.

> I have already started my second week of practicum and I am now currently teaching 50 percent in the classroom. I now realize what you mean by reflecting in-action and adapting my practice as necessary. I have also come to understand what it means to think like a teacher. Immersing myself in the field of education through my practicum has given me more knowledge and experience in teaching than I have accumulated in my academic experience thus far. My past week has been filled with new realizations, struggles, and learning opportunities. Every day in school has revealed to me how different learning about the theory of teaching and actually teaching can truly be. I have started to grasp the subtle complexities that are sometimes overlooked in university courses, such as the importance of classroom management and teaching a class with a wide range of cognitive abilities. Furthermore, it has become clear to me the necessity of towing the line of being authoritative and not authoritarian when creating relationships, and how essential task design is to the success of your lesson and, more importantly, your students. (A. Rafih, November 14, 2017, "personal communication").

Here we are listening to an individual in only the second week of an extended practicum placement. The differences between two learning contexts are becoming more apparent.

To emphasize further the significance of an epistemology of practice for someone learning to teach, we offer an example from a teacher candidate writing about his practicum experience. This account illustrates what Schön termed *reframing* in response to a surprising event. A dramatic change in thinking followed by a new course of action that paid huge dividends has all the reflective practice elements of reflection-in-action and reframing.

It's Friday now [in my Grade 10 science class] and things have not significantly improved since Wednesday. I've been trying to remember all the little things, but it's a lot to break out of my way of thinking. I'm teaching ionic bonding, and today's lesson is naming ionic compounds/write formulae from names—difficult because it requires an explicit understanding of electric charge. I'm still not feeling super confident in front of the class. I'm teaching and things are still confusing for the students; many cry out in protest. None of these things are the point. What is about to happen is probably the most critical incident of my entire practicum. One of my students, always vocal and gregarious, but often times pushing the line when it came to respecting authority, asks me to come over. He then says that he is a fairly observant guy, and he noticed I kept glancing over at Mr. J [my mentor teacher] while I taught. He asked me why I did that, or if I even noticed. I gave a polite response, but was surprised that I had not been aware of all the faces watching me while I'd been doing it, nor had I realized what sprang to me in that instant why I had been doing it. Clearly, things weren't going as well as I wanted them to. I kept looking over at Mr. J for some sort of look of reassurance that I wasn't making a complete mockery of myself up there. But that insecurity, that need for approval was noticeable and was detrimental to the students. As much as I wanted to care for their needs, my first instinct was to find a way for my own needs to be met. This moment had a profound impact on me. It showed me how easily the smallest, unconscious things can be scrutinized when you are teaching, but that was insignificant [compared] to what it caused me to do. I realized that if I wanted to gain control over the class, to teach for the students instead of myself, I had to shrug off my insecurities, I had to believe in myself as a teacher, and I had to tackle the class with more focus and purpose than naturally comes from me. I managed to put myself aside, not worry about approval, and actually learn. That class turned around, and I've never felt more confident than I did in front of that class by the end of week 4. The students, who I knew were just pushing to see how far they could cross the line, learned to respect me, work with me. I developed a rapport that didn't come easily but became strong. (Courtin 2017)

The point of this long passage is to emphasize the unique nature of learning from experience and the dramatic differences between the learning described and the learning that happens in university classrooms. We have come to recognize these as epistemological differences. The literature and data provided here illustrate the influences on our thinking as we move further toward the position that teacher education needs an epistemology of practice that operates in conjunction with the familiar academic epistemology.

In 2013 a teacher candidate presented us with a richly metacognitive account of his experiences as an individual in the throes of learning to teach. In our experiences as teacher educators, this is a unique and unusual account of learning from experience, both in education classes and in practicum classrooms. Notice how the author moves between those two contexts of learning, and notice how he is gaining authority as he better understands his experiences in both contexts. Again, it is an

extended passage that provides illustrations of what is possible in terms of making explicit one's learning from experience.

> The following is a metacognitive analysis of my personal and teaching habits as well as my mind frames regarding how students learn. It is intended to provide deeper insight into my development over the past two months, as my analyses of my own teaching and learning have led me to discover some of the profound lessons that all teachers should know. Firstly, I learned that teachers need to have their cake and eat it too. Secondly, I realized that rewards can actually hurt students.
> During my first practicum I really embraced active learning (Knight 2004). I did lots of POEs [Predict-Observe-Explain] and I incorporated several PEEL [Project for Enhancing Effective Learning; www.peelweb.org] procedures into my lesson plans. Sadly, when I got back to classes at Queen's I couldn't say how much my students had actually learned. That insight was very disorienting. What grounded me again was a connection to Hattie's (2012) description of how a "passionate, inspired teacher" (p. 24) plans lessons: by focusing on the learning that needs to happen before thinking about how to conduct the lesson.
> Accordingly, for my next practicum I consulted the Science curriculum document (Ontario Ministry of Education 2008) to find the expectations that I would be responsible for teaching. Then I focused on having "the mind frame to foster intellectual demand, challenge, and learning" (Hattie 2012, p. 35). And ... it worked! Students learned Relativity well. I became a focused, determined, exhausted teacher. With all my focus on the learning, I had lost sight of the various methods of teaching. Still I had made tremendous strides towards connecting with the students. As Alfie Kohn would put it, I had begun "working with" students, rather than "doing to" students. Pedagogically, however, I was a one-trick pony: talking and then helping the students solve problems.
> To address my methodlessness, I revisited the PEEL procedures and discovered a whole new world of pedagogical insights. No longer was this just a database of different teaching methods; it was a tool box with various procedures to fix learning problems. Then Ian Mitchell [a leader of PEEL] showed me the menu option where I can browse the procedures according to learning requirements. Now I know that I need to have a wide repertoire of teaching methods so that I can better facilitate the *learning* that needs to happen. Another, more academic, way of putting it would be: I need to develop my technological pedagogical content knowledge (Mishra and Koehler 2006). Yet another, more creative, way of putting it would be: I need to have my cake and eat it too.
> The idea of "working with" students aligned seamlessly with Ian Mitchell's talk about sharing intellectual control with students. This idea also extends beyond teaching content, even though it has content-learning implications ... implications that I have felt, myself, when I was given trust and decision-making power over my own learning. The most important effect was on *how* I learn. Under such conditions, not only was my learning more enjoyable, but also the intrinsic value was amplified by the fact that I wanted the learning that I had decided to pursue to be valid. I want my students to have that kind of enjoyment-the pleasure of finding things out.
> Rather than appealing to their hedonistic faculties with bribes and threats (I mean positive reinforcement and inevitable consequences), now I realize that the curriculum may not always afford me much latitude regarding content. However, I'm sure that if I can present any content as an interesting problem, then students can have choices by being given autonomy over how to solve the problem. That way they can learn more than what's on the page; they can learn why it's worth being on the page in the first place....
> As a teacher, I need to remember why I love physics and math. If I don't see the value in what I'm teaching, then my students *never* will. We may get through the curriculum, but what a pointless endeavor it would be! I know that I can't teach everything to students, nor can I expect them to like everything that I like. Also, I need to give them freedom to decide where

they see potential value. Nevertheless, I am a leader in the classroom and my attitude towards what they are learning will affect their interest as well as the value they place in the subject. So, if I can focus on the learning as well as on how to teach, afford students the respect and choices necessary to encourage vulnerability and risk-taking, and also set an example for the kind of person I want students to be, then I can discover more ways of helping students learn. (M. Brown, 12 February 2013, "personal communication", emphasis in original)

There are several reasons for providing these three accounts from teacher candidates rather than teacher educators. These accounts illustrate (perhaps to doubtful teacher educators) that teacher candidates can take a metacognitive turn and benefit from the identification of reflective practice as a second perspective on their learning to teach. These accounts also reveal many parallels to the initial self-study accounts of teacher educators learning from experience. The teacher candidates needed teacher educators who would provide the opportunity and the invitation to write about their learning from experience and to listen and respond to their accounts of studying and interpreting their practices in schools.

To us, these accounts are unusual, presenting insights and understanding that many teacher candidates do not achieve. The authors of these accounts have begun to recognize an epistemology of practice, even though they are not familiar with the term. The following passage suggests that those learning to teach are likely to approach their practicum experiences solely in terms of the traditional epistemology of the university, lacking a frame for understanding all that they have learned tacitly by observation:

One need have little more than a rudimentary grasp of the difference between the concepts of behavior and action to understand the appeal of school experience to teacher education candidates. As many have noted, intending teachers' prior experience of teaching is severely restricted. Although they have observed thousands of hours of teaching behavior, they have not been privy to the profound and extensive knowledge and thinking that underlies this behavior. As with any good performance, good teaching looks easy.... Teaching is so commonplace that successful, proficient, even artful teaching can be its own undoing.... Good teaching in the eyes of those taught unwittingly reinforces this view of teaching, and its manifestations suggest strongly that, if some of its students should wish to become teachers, then all they need do is attend a teacher education program, acquire the skills, and then practice them. Certification and good teaching will follow. (Munby et al. 2001, p. 895)

More generally, "the atheoretical nature of field experience that has existed for many years can be attributed partly to the imposition of a scientific research paradigm on situations that are not compatible with the methods, purposes, philosophy, epistemology, or assumptions of the paradigm" (Guyton and McIntyre 1990, p. 529).

Voice and Metacognition in Learning from Experience

Richert (1992) made explicit some connections between voice and reflective practice while also advocating that teacher education programs need to create opportunities for voices to be heard as an integral part of learning to teach:

> Voice is a vehicle for reflective practice which results in ongoing learning in teaching. Knowing how to speak, including how to frame questions, how to grapple with answers, how to identify problems and focus on solutions, how to use theory to inform practice, and so on is as important as knowing what to speak about. Programs of teacher education must have a structured expectation of voice; they must provide ample opportunity and a safe and supportive environment for the voiced conversations to be exercised. (p. 192)

Voice lends credence to experience. In an epistemology of practice, it is essential to listen to one's own voice and also to the voices of one's students. Voice authorizes experience (Cook-Sather 2002). While voice tends to have little significance in an epistemology of technical rationality, we have come to see it as central to an epistemology of reflective practice.

The three teacher candidates whom we have quoted display early indications of reflective practice and a willingness to engage the differences that can be summarized as two different modes of learning. While they do not speak of epistemologies, their recognition of a new and different mode of learning is initiating a metacognitive turn as they try to understand what is unique and different about professional learning constructed from first-hand experience.

This is a tension felt in every teacher education program, this is a tension that the self-study researcher experiences, and this is a tension that teacher educators can endeavor to acknowledge and address. If the epistemology so valued by the university is the only one recognized by the teacher educator, the teacher candidate trying to come to terms with an epistemology of practice may be confused, even disappointed and, ultimately, frustrated. If the teacher educator recognizes and accepts the potential of two epistemologies, then assisting teacher candidates in learning to move between two epistemologies to the benefit of teacher candidates necessarily becomes a fundamental goal.

Trustworthiness in the Context of Dual Epistemologies

A self-study of teacher education practices demands consideration of the trustworthiness of the argument and its conclusions. We concur with LaBoskey's (2004) identification of trustworthiness as an essential characteristic of research in self-study of teacher education practices, a characteristic in which one redefines "validity as trustworthiness, meaning that the field is advanced by the construction, testing, sharing, and re-testing of exemplars of teaching practice" (p. 851). Trustworthiness is typically addressed in terms of credibility, transferability, dependability, and confirmability (Shenton 2004), and these can be recognized as derivative from characteristics of quantitative research. Recognizing and incorporating an epistemology of practice amplify and give new dimensions to the significance of trustworthiness. Mishler's (1990) account of trustworthiness serves as a convenient starting point:

> I propose to redefine validation as the process(es) through which we make claims for and evaluate the "trustworthiness" of reported observations, interpretations, and generalizations. The essential criterion for such judgments is the degree to which we can rely on the concepts,

methods, and inferences of a study, or tradition of inquiry, as the basis for our own theorizing and empirical research. 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. (p. 419)

Incorporating an epistemology of practice highlights the importance of personal theorizing and writing oneself into the context of a report of self-study. The account of traditional academic research by Ham and Kane (2004) is also relevant to our consideration of trustworthiness:

Traditionally in academic research, something is more or less true insofar as it is more or less convincing to those competent to know. And those competent to know make such judgments not only on the coherence of the argument put or the face validity of the knowledge claimed—how consistent or inconsistent it may be with what is deemed to be already known—but also on the bases of the credibility, validity, trustworthiness or authenticity of the methods used, and the reflexivity of its representation. In the academy at least, a legitimation of a study as research is still largely a legitimation of method. The epistemological baby not yet apparently thrown out with the positivist bath water is that quality control of the product we know as research, even in all forms of qualitative research, is still as much about validating how something came to be known as it is about validating what is claimed to be known. (Ham and Kane 2004, p. 118)

An epistemology of practice provides a richer and more complex perspective about "what has come to be known" as well as "how something came to be known" than is typically available when working solely in terms of the traditional epistemology of the university.

Metacognition and Learning from Experience as Elements of an Epistemology of Practice

An article by Gunstone and Northfield (1994) suggests to us that they were studying their own teacher education practices before self-study was formally recognized as such. They foreshadowed the issues of metacognition and learning from experience when they elaborated seven principles that they saw as "fundamental to approaches to the promotion of metacognition and conceptual change." They intended these principles "to provide direction for actual classroom practice in the pre-service programme" (p. 534):

(i) Learners have a dual agenda in teacher education programmes—learning the content being taught, and learning about pedagogy by example. Put another way, all teachers in teacher education programmes are models. This modelling must be positive, and student teachers should be metacognitively informed in their learning from this modelling. This requires, inter alia, teachers discussing their pedagogies with student teachers and linking these with their pedagogical purposes, and, whenever appropriate, teachers using the pedagogies argued to be important for student teachers to embrace.

(ii) Student teachers need ideas (from broad philosophies to specific new teaching/learning strategies) about teaching/learning/roles of learners and teachers in order to have an informed basis for the evaluation and possible reconstruction of existing ideas and beliefs. These new ideas must be advanced in ways which show that the teachers value the ideas.

(iii) Conditions which encourage intellectual risk taking by student teachers must be provided. Trust and support are needed when student teachers are trying to acknowledge and restructure existing views, and trying to understand and evaluate new views. This risk taking is needed both during the university-based component of the programme and during periods of teaching practice. One dimension of the origins of the risk taking is that often experience precedes understanding (Guskey 1986) when learning to teach.

(iv) A genuine understanding of the content that the student teacher will teach is a necessary component of a student teacher's ability to conceptualize and implement alternative pedagogies. Hence an understanding is needed by teacher educators of the conceptual areas of the content student teachers will teach for which student teachers hold alternative conceptions, and of the detail of these alternative conceptions. This allows the teacher to use contexts which involve real conceptual learning for the student teachers as vehicles for the exploration of pedagogies.

(v) Discipline content, as discussed in (iv), is a significant context for change of ideas and beliefs about teaching/learning/roles. That is, some content is more appropriate for effecting informed conceptual change about pedagogies.

(vi) The teacher (of pupils or student teachers) is central to enhanced metacognition and conceptual change. Put another way, a necessary consequence of our embracing of constructivist perspectives on learning is that we must accept that our ideas cannot be handed directly to others; they must construct their own understandings of these ideas, whether they are our student teachers or other teacher educators.

(vii) Many of the above issues require, as a minimum condition, a genuinely collegial approach. This is not only collegiality between teachers, but between teachers and student teachers, and between student teachers themselves. In addition, the collegiality provides safeguards against perceptions that seeing learning as the learner's responsibility is to believe that all learning is relativistic, that any outcomes are acceptable. (Gunstone and Northfield 1994, pp. 534–535)

In these seven principles, we see many points that suggest the need to foster an epistemology of practice, and this is a responsibility of the teacher educator. As point (vi) indicates, teacher educators must develop the metacognitive skills that commonly have not been developed in their students' previous studies. Teacher educators must clearly value the ideas they present to teacher candidates, and they must encourage and support taking risks in the practice setting. Teacher educators must understand the alternative misconceptions of their disciplines that their students may hold and how fostering conceptual change is closely linked to pedagogy. Teacher candidates "must construct their own understandings," and we as teacher educators must "accept that our ideas cannot be handed directly to others" (p. 534). Finally, Gunstone and Northfield challenge us as teacher educators to enact the seven principles in a genuinely collegial context.

Actionable Theory from Reflection-in-Action and Reflection-on-Action

What Gunstone and Northfield have done is set out seven principles of actionable theory for the teacher educator. We take the term *actionable theory* from Schön's (1995) argument calling for "a new institutional epistemology" (p. 34):

> In Lewin's work [on action research], we find the idea that a practitioner's reflection on knowing- and reflection-in-action can give rise to actionable theory. Such verbally explicit theory, derived from and invented in particular situations of practice, can be generalized to other situations, not as covering laws but through what I call "reflective transfer," that is, by carrying them over into new situations where they may be put to work and tested, and found to be valid and interesting, but where they may also be reinvented. (p. 31)

Revisiting our own roles as teacher educators, we suggest that those learning to teach are not rejecting theory but seeking actionable theory and such theory must be constructed in teacher education classrooms guided by teacher educators who understand reflective practice, metacognition, and an epistemology of practice. While technical rationality sees theory as rigorous and reflective practice prides itself on relevance, Schön (1983, p. 42) was suggesting that that familiar tension (between the "high, hard ground" of theory and the "swampy lowlands" of practice) calls us to develop an epistemology of practice:

> The study of reflection-in-action is critically important. The dilemma of rigor or relevance may be dissolved if we can develop an epistemology of practice which places technical problem-solving within a broader context of reflective inquiry, shows how reflection-in-action may be rigorous in its own right, and links the art of practice in uncertainty and uniqueness to the scientist's art of research. We may thereby increase the legitimacy of reflection-in-action and encourage its broader, deeper, and more rigorous use. (p. 69)

Schön (1987) repeated the call for research on reflection-in-action when he considered the nature of a reflective practicum:

> Creation of a reflective practicum calls for kinds of research new to most professional schools: research on the reflection-in-action characteristic of competent practitioners, especially in the indeterminate zones of practice, and research on coaching and on learning by doing. Otherwise, . . . their efforts to create a reflective practicum may only produce a new version of a dual curriculum in which classroom teaching and practicum have no discernible relation to each other. (p. 171)

Thus those who engage in self-study of their classroom teaching are reminded that the implications of a new epistemology must also be considered in the context of the practicum placements for those learning to teach.

Throughout this chapter, we have focused on reflection-*in*-action but do not wish to suggest that we are ignoring reflection-*on*-action as an important process in the development of professional knowledge by teachers and by teacher educators. Munby (1989) captured our position in the following:

> We do not read Schön to be claiming that reflection-in-action is the sole source of professional knowledge, although it represents the process by which one can learn from experience. Reflection-on-action is powerful, and professionals undoubtedly use the knowledge of technical rationality in their work too. Schön's contribution is the language he gives us to recognize and so attend to an element of "learning from experience" that can easily be overlooked. (p. 34)

Munby (1989) concluded his article with four questions directed to our understanding of the work of teachers. We cite those questions by substituting *teacher*

[*educator*]s for *teachers* to indicate that we must pose similar questions to the work of teacher educators and must consider these questions as we conduct self-studies of teacher education practices:

1. What predisposes some teacher[educator]s to be more open than others to reframing puzzles that arise in their own work, and how does this predisposition change with experience? How do dominant metaphors restrict or contribute to such reflection-in-action and change?
2. What experiences strengthen teacher[educator]s' abilities to make sense of their own teaching and to utilize theoretical knowledge?
3. What features of professional practice make it puzzling to a teacher[educator]? Then, what generates changes and modifications in teacher[educator]s' practices? And what changes in language accompany changes in teaching?
4. What is the role of language (especially metaphors) in the development of professional knowledge as teacher[educator]s change their practices? How do metaphors evolve as teacher[educator]s gain experience with their teaching?

When we recognize an epistemology of practice, we acknowledge the importance of questions such as these in self-study research.

Insights from the Experience of Constructing This Argument

Constructing this chapter has reminded us of the need for and importance of revisiting Schön's (1983, 1987) work to better understand the implications of admitting a second epistemology into the analysis of professional practice by teacher candidates, teachers, and teacher educators. The following passage provokes powerful reconsideration of the relationship between coursework and practicum in a teacher education program:

> Introduction [of a reflective practicum] would reverse the usual figure/ground relationship between academic course work and practicum. In the normative curriculum, a practicum comes last, almost as an afterthought. Its espoused function is to provide an opportunity for practice in applying the theories and techniques taught in the courses that make up the core of the curriculum. But a reflective practicum would bring learning by doing into the core. . . . A reflective practicum demands intensity and duration far beyond the normal requirements of a course. . . . The work of a reflective practicum takes a long time. Indeed, nothing is so indicative of progress in the acquisition of artistry as the student's discovery of the *time* it takes – time to live through the initial shocks of confusion and mystery, unlearn initial expectations, and begin to master the practice of the practicum; time to live though the learning cycles involved in any designlike task; and time to shift repeatedly back and forth between reflection on and in action. (Schön 1987, pp. 310–311, emphasis in original)

We note that the teacher turned teacher educator typically has no preparatory practicum because of the implicit assumption that someone who has teaching experience understands all that is required to help beginners learn to teach. This reminded us that teacher educators must be vigilant in challenging their assumptions about their preparation to teach teacher candidates.

It has taken us considerable time to incorporate the various points we present here and to give them shape and significance in relation to each other. As we write, we learn from the experience of writing – again reminding us that learning resides *in* the experience and that making the learning explicit takes time and deliberate effort. As in the reflective practicum, we have had many moments of confusion and uncertainty about our practice as writers. Perseverance and tenacity have generated new insights into self-study research and new expectations of important ingredients of a productive report of self-study of teacher education practices, such as the following:

- A productive account of self-study research should attend to both epistemologies and show evidence of moving back and forth between the two.
- Learning from experience is easily taken for granted; it requires a different epistemological stance that needs the methodological features derived from technical rationality – credibility, transferability, dependability, and confirmability (Shenton 2004).
- What we learn in a self-study is *in* the self-study experiences of reflection-*in*-action; what we report in a self-study is learning from experience, in reflection-*on*-action.
- Preparation of self-study reports for conference presentations and publication requires that the guidance of an epistemology of learning from experience be blended productively with the rigor required by an epistemology of technical rationality.
- Self-study is not formulaic. It is not following a recipe developed by others; self-study helps to generate new practices in the practice moment, in action that is guided by a personal sense of previous teaching practices and of what improvement might look like.
- The importance of rich description of the organizational context in which a self-study occurs must be recognized.
- When teacher educators conduct a self-study of their own teaching practices, their learning from experience helps them to understand what their students need to learn to do in moving between and drawing insights from two epistemologies rather than one.
- Self-study reports should strive to include the voices of the researcher, the critical friend, and those learning to teach. Self-study is not a solitary undertaking limited to the voice of the researcher.
- In an epistemology of practice, voice plays a significant role – the voice of the researcher (here, the teacher educator) and the voices of those who are taught (here, the teacher candidate learning to teach).
- As tacit and taken-for-granted assumptions are identified and modified in the context of teacher education practices, learning from experience in self-study can and should be transformative.

Serendipitously, this analysis has proven to be a self-study as we reconsidered our personal teacher education practices in light of what we were writing. Now we must ask ourselves, "What will we do differently to move the insights captured

here into our own practices?" We will be more direct and explicit about learning from experience and the profound differences between two ways of learning and knowing – theory, texts, and lectures on the one hand and personal professional experience on the other. We will guide our students in challenging their own assumptions and help them to see the benefits of doing so – how challenging assumptions can lead to changed practices. Seeing benefits is not automatic; we must always acknowledge that reflective practice is about embracing the puzzles, uncertainties, and surprises of practice and model that understanding as we teach and study our own practices further (Russell, 2018). We will introduce the perspective of two ways of knowing and learning and explain how that perspective has enabled us to develop our professional practices as teacher educators. Although the focus on technical rationality in the typical culture of the university may mask the need for these strategies, the teacher educator/self-study researcher does work in a world of dual epistemologies and must help those learning to teach to do the same.

Conclusion

Our goal in this chapter has been to advance the claim that our understanding of teachers' and teacher educators' learning from the experience of practice can be enriched considerably by adding a second epistemology, an epistemology of practice. Self-study research uses a methodology for verification of knowledge gained from experience and for connecting such knowledge to the propositional knowledge embraced by the university. As teacher educators who study our own practices, we believe that the theory-practice tension cannot and will not be resolved until teacher educators recognize the potential of an epistemology of practice and act accordingly. Then self-study reports can consider and explore not only the background and conceptual analysis of their teaching but also the unique nature of learning from experience. If a preservice teacher education program has not identified, addressed, and nurtured the unique features of learning from experience, particularly in the practicum, then most new teachers are unlikely to develop on their own the skills of verifying what is being learned from experience and linking it to theory. Similarly, as teacher educators study their own practices, we strongly recommend that they incorporate the insights to be gained from an epistemology of practice.

Cross-References

▶ Exploring Challenges to and from Self-Study Methodology
▶ Teacher Educator Knowledge, Practice, and S-STTEP Research
▶ Theoretical Roots of Self-Study Research

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Intimate Conversations

36

Self-Study and Educational Foundations

Michael Pitblado and Theodore Michael Christou

Contents

Abstract

This chapter examines the relationship and interaction between self-study methodologies in teacher education and foundations of education courses. These courses commonly consider the history and philosophy of education, as well as sociology and, on occasion, psychology of education. There is relatively little self-study scholarship pertaining to the foundations, and extant work focuses primarily on philosophy, history, and social justice work. A prescient theme in the literature is the necessity of relating "theory" to "practice." Educational philosophy and history, as examples, may appear to be removed from the practical realities of classroom work for teacher candidates, but they can offer possibilities for the examination of how teacher educator and teacher candidates think about, understand, and act in their everyday practice. Foundations courses and self-study are both rooted in biographical, reflective, and mindful practices within teacher education and beyond.

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Introduction

Educational foundations are defined here as a cluster of courses, typically involving history, philosophy, and sociology of education, along with educational psychology (Christou and Bullock 2014). Courses dedicated to educational foundations in teacher preparation programs are fighting to survive. The discipline has been under attack for many years (Butin 2004; Liston et al. 2009). Principally, there is criticism of "contemporary practices in foundations of education for their persistently inadequate integration of foundational theory and knowledge into teacher education programs" (Tozer et al. 1990, p. 296). In a special issue of *Educational Studies*, several educational foundations scholars took stock of the field and explored the decline of educational foundations in teacher education. The entries in the special issue make it abundantly clear that educational foundations have been marginalized in teacher education (Dottin et al. 2005), leading Butin (2005) to raise the existential question: "Does social foundations of education [as a course] matter? What do prospective teachers gain, if anything, from taking a social foundations course?" (p. 214). Teacher candidates, too, tend to be among the most vociferous critics of educational foundations courses. Teacher candidates demand the practical lessons and on-the-job training through classroom practica. When in their university classrooms, they expect to be handed ready-made classroom strategies and lesson plans (Goodlad 1990; Johnston 1994). Often, they believe they already know how to teach (Bullough 1989) and are therefore exceptionally critical of their professional preparation. For the majority of them, the answer to Butin's question is a no-brainer.

Research also shows that once preservice teachers become in-service teachers, they continue to identify historical and philosophical foundations of education as "the least significant coursework requirements vis-à-vis their present job tasks" (Butin 2005, p. 217 citing Public Agenda 2000). In these desperate times, the defenders and champions of educational foundations have their work cut out for them. To make matters worse, there is a dearth of research that focuses on educational foundations courses and their value to preservice teacher education (Diem and Helfenbein 2008).

Christou explored the marginalization of foundations courses in teacher education curricula as a personal campaign (Christou 2009, 2010). He examined five factors that contributed to the demise of history's foundational role in teacher education. The first concerned an accountability shift in teacher education, which, due in part to shortened programs and congested curricula, funding being tied to outcome measures, and increasing rationalization and centralization of decisions, represents a relatively recent, sometimes tacit, requirement that disciplines prove meritorious of space in teacher education (Bales 2006; Bredo 2005).

The second factor concerned the methods and means of instruction in educational history, which all too frequently depends upon textbooks treating educational foundations and academic articles; there is no literature supporting hope that there has been any dramatic change in the teaching resources used in instruction, which is profoundly problematic due to the often superficial and sometimes banal treatment of educational history that textbooks employ. The third factor postulated that the transfer of teacher education in Ontario from normal schools and teachers' colleges to faculties of education in universities carried forward "a tradition of training candidates for the practical realities of the classroom" (Christou 2009, p. 572), by concentrating upon initiation into appropriate methods and strategies for classroom teaching. This tradition is in essence antithetical to the purposes of educational history, which largely concern reflection on the inevitability of change rather than training for extant circumstances, and the examination of educationists as instruments of change via the exploration of past contexts.

Historian Herbert Kliebard (1995) explained this reflection by arguing that educational history's purpose pertains less to the curriculum design, lesson planning, and classroom administration as it does to the habit of deliberative and critical reflective inquiry into educational contexts:

> It is the habit of holding up the taken-for-granted world to critical scrutiny, something that usually can be accomplished more easily in a historical context than in a contemporary one. Ideas and practices that seem so normal and natural in a contemporary setting often take on a certain strangeness when viewed in a historical setting, and that strangeness often permits us to see those ideas and practices in a different light. (Kliebard 1995, p. 195)

Kliebard's position follows from that of Emile Durkheim (1977), who held out the promise that studying the history of education would teach them neither to revel in the past nor to be seduced by whatever is new or technological. Durkheim depicted educational history as an antidote to narrow and technical training of teachers, which he described as "simply instructing our future teachers in how to apply a number of sound recipes" (Durkheim 1977, p. 8). History of education, alternatively, was a means of leading future teachers "away from the prejudices both of neophobia and neophilia: and this is the beginning of wisdom" (Durkheim 1977, p. 9). The study of educational history demonstrates that pedagogical change may not be linear and progressive, nor may it be predictable, but it is unavoidable.

The fourth factor concerning the marginalization of history implicates the involvement of government and the Ontario College of Teachers in the certification and regulation of education faculties in an emphasis upon standardization and control of what subjects teacher candidates will study. Not only do the mandatory courses teacher education programs must include crowd out the traditional foundations subjects, including history, they leave less room for the study of historical parallels and narratives that challenge contemporary educational practices as well as any sense of their inevitability and permanency. The fifth and final factor discussed concerned the yoking of educational history in "foundations" courses with disciplines including philosophy, sociology, and psychology of education. Each of these areas has a different disciplinary structure, various means of

understanding, and distinct questions it concerns; the blurring of borders between these disciplines led to the dissolving of each area of study as a distinct subject, conflating different means and methods of studying education. History, as a foundations subject:

> Became disconnected both from the curriculum as an independent discipline and from the concerns of its 'parent' discipline [history]. This latter disconnect undermines the very aims of historical inquiry by requiring that it concentrate on contemporary issues and debates rather than on the past for its own sake. With the emergence of postmodern critiques of power and knowledge bases, the foundations model (and with it, each of the humanities and social science topics involved) was interrogated and attacked. Why did foundations courses focus heavily on the ideas an texts inherited from 'dead European white men'? Where were the female, international, and minority voices in the foundations syllabus? (Christou 2009, p. 573)

The plight of history as a marginalized subject in contemporary teacher education curricula has been the plight of each foundations subject, particularly sociology and philosophy. Some of the postmodern critiques were particularly valid; in particular, the matter of including multiethnic, multicultural, and multigendered voices will be treated later in this paper in the argument that stories need to be central to the exploration of history.

While self-study scholars do not normally link their work to curriculum theory in any explicit fashion, we found resonance between self-study and William Pinar's framing of the curriculum field. Pinar describes curriculum as a complicated conversation. "While not necessarily its outcome," he explains, "*understanding* is the *raison d'être* of the curriculum. Understanding is directed to the present—including our fantasies of the future—as it is informed by the past" (Pinar 2014, p. 4). Teaching teacher candidates for understanding gets further complicated when the instructor embarks on a self-study of his or her experiences teaching educational foundations. There is so much at stake. The risks are enormous to make one's own pedagogical decision-making vulnerable to criticism in a classroom environment whereby the majority of the students in the room have predetermined the course useless.

Introducing conversation as a metaphor for curriculum theory, Pinar (2004) states, "curriculum becomes a complicated, that is, multiply referenced, conversation in which interlocutors are speaking not only among themselves but to those not present, not only historical figures and unnamed peoples and places they may be studying, but to politicians and parents alive and dead, not to mention to the selves they have been, are in the process of becoming, and someday may become" (p. 43). Pinar (1974, 1994, 2004) further advanced the notion of *currere* as a method. It can be understood as a methodology for engaging systematically in curriculum conversations within a framework that involves an element of self-study. Four steps delineate the method of *currere*; it is (1) regressive, (2) progressive, (3) analytical, and (4) synthetical (Pinar et al. 1995). The first step involves study of one's personal experiences within the social and systemic contexts in which one was immersed. Thus, "the method of *currere* reconceptualizes curriculum from course objectives to complicated conversation. It is conversation with oneself (as a 'private'

person) and with others threaded through academic knowledge, an ongoing project of self-understanding in which one becomes mobilized for engagement in the world" (Pinar 2012, p. 47). In this way, curriculum as conversation and *currere* as a methodology is a dialectic process that creates a dialectic between the personal and the public, the historical and the contemporary, and the theoretical and the lived experience. Although we do not conflate *currere* with self-study here, we do note that both entail retrospective reflection on phenomenological aspects of life and learning. We will return briefly to *currere* later in this chapter by suggesting that it shares a methodological concern with self-study, particularly with regard to its focus on biography.

The broadsides leveled against educational foundations are built on flawed assumptions and preconception. But what if there was a body of empirical evidence to make informed decisions on the pros and cons of offering educational foundations courses in teacher education programs? What if we had evidence produced by reflective teacher educators actively engaged in educational foundations courses? Can self-study research help to fill this void? Can self-study challenge the critiques with evidence proving the relevance and value of the discipline? Conducting self-study in this cauldron of skepticism leads not only to complicated conversations but to what educational foundations scholar Robert V. Bullough Jr. describes as "intimate conversations." Within these intimate conversations, much can be revealed about the character and value of the field of educational foundations which can help in the fight to keep the discipline alive. To better understand its current state of insecurity and how self-study can assist, we must first consider its history. "The best way to understand the distinctive contribution that social foundations can make to professional preparation [of teachers]," according to Tozer and Miretzsky (2005), "is to examine the historical origins of social foundations instruction" (p. 5). How can this history help us understand the current marginalization of the field? With its history considered, we can then turn our attention to the small body of self-study literature conducted in educational foundations courses and explore how those "intimate conversations" contribute to the field.

Historical Roots of Educational Foundations

There is no simple logic line to guide any attempt to establish the historical roots of educational foundations in teacher preparation. Butin (2005) explains that, "The history of social foundations seems to be one of eclecticism. No singular text, no definitive methodology, no 'best practice' formations are to be found. The lack of a foundation within foundations in fact seems to be a foundational theme" (pp. xiii–xiv). The first sign of emergent versions of educational foundations in North America can be traced back to the very first teacher preparation programs in the United States during the late nineteenth century (Warren 1998, p. 119). According to Wagoner (1976), they "began out of necessity, as a way to provide substance to an emerging [teaching] profession" (p. 2). Without a developed body of knowledge, the field's creators had to borrow liberally from existing bodies of

knowledge (Wagoner 1976). According to Tozer and Miretzsky (2005), during the first decades of the twentieth century, teacher candidates took one of two types of foundations courses: (a) a single-discipline course from the social sciences or the humanities or (b) an introduction to the practice of teaching that focused on the "fundamentals" or "basics" of teaching without examining the relationship of education and society through any particular disciplinary lens (p. 5).

Vast changes to the structure of the Teachers College at Columbia University in the 1930s ushered in a new era for educational foundations. Within the reorganization, educational foundations was afforded a stand-alone division encompassing the history of education, philosophy of education, educational sociology, educational economics, comparative education, and part of educational psychology (Gibson 2002). Shortly thereafter, a group of distinguished educational thinkers – including William Heard Kilpatrick, Harold Rugg, John L. Childs, and George S. Counts, among others – began meeting regularly to discuss trends in modern society (Gibson 2002, p. 5). This radical shift to formally institutionalize educational foundations at Columbia is widely considered to be the birth of the discipline and the informal roundtable considered to be the first educational foundations course (McCarthy 2006).

From the beginning, the discussion group was incorporated a variety of disciplinary perspectives. The course aimed to provide "a critical, cross-disciplinary study of education, including schooling, as a cultural process grounded in social institutions, processes, and ideals that characterize particular cultures" (Tozer and Miretzky 2005, p. 7). They analyzed educational problems and discussed "what kind of future was most promising for the country and what role education could have in creating that future" (McCarthy 2006, p. 137). The topics for discussion broadened to include a "focus on psychology, curriculum making, teaching and the role of arts in education" (McCarthy 2006, p. 137). As the discussion group morphed into a formal course, it soon became prerequisite for all students attending the Teachers College. Other institutions of higher learning offering teacher preparation programs took note of the Teachers College institutional inclusion of educational foundations and soon followed suit (Beadie 1996; Gibson 2002).

The early period of educational foundations, between its inception in the 1930s through the mid-1950s, was not without challenges. Many faculty members across the Columbia University campus viewed Teachers College faculty as "neither academic nor as professional" and Teachers College's curriculum as "devoid of scholarship and generally worthless" (Gibson 2002). This period was also significant for the Progressive Education Movement. As a result, social reconstructionists and functionalists tended to dominate the early years of thinking about educational foundations (Gibson 2002).

By the early 1950s, however, progressive education came under attacked which, according to Gibson (2002), "tipped the scales in favor of the disciplinary critics in Foundations" (p. 162). The next decade or more was characterized by the field's shift back toward the academic disciplines (Cohen 1976). With the Cold War space race heating up with the Sputnik launch in 1957 and the National Defense and Education Act of 1958, it was alleged a more rigorous curriculum was needed to

compete (McCarthy 2006). To do so, "there was widespread belief that the study and practice of education could only be improved if it were firmly rooted in some discipline, the legitimacy of which was rarely recognizable and generally not questioned by scholars in the traditional disciplines" (Johanningmeier 1991, p. 18). In 1963, for example, Conant agitated for the end of educational foundations courses, claiming educational foundations faculty were ill-prepared and incapable of teaching in the disciplines (Gibson 2002). Conant believed educational foundations courses were not only useless, but they ruined the reputations of education departments (Gibson 2002, p. 164).

By 1968, the trend toward bringing the humanities in closer harmony with the social sciences ushered in a new era for education foundations. Graduate students trained in the social sciences disciplines had turned their attention to studying education, and, as a consequence, many ended finding homes in faculties of education. This helped to transform educational foundations departments into departments of philosophy and the social sciences (Shields 1968). For the rest of the twentieth century, there was a renewed interest in the cross-disciplinary approach, which galvanized around the newly established American Educational Studies Association. Educational foundations scholars now had new avenues to publish. In response to a growing "competency-based evaluation movement in education" (Council of Learned Societies in Education 1996) that began in the mid-1970s, the American Educational Studies Association adopted the *Standards for Academic and Professional Instruction in Foundations of Education, Educational Studies, and Educational Policy Studies*.

With the help of the National Council for Accreditation of Teacher Education (NCATE), the American Educational Studies Association began distributing these standards to all teacher education institutions (Gibson 2002). They established the important role of the humanities and social sciences in preparing teachers. This marked the beginning of the field being embroiled in the debates in the United States regarding teacher accreditation. Within these disputes, educational foundations advocates ensured that preparation in educational foundations was a requirement in accreditation frameworks (Dottin et al. 2005). At the turn of the century, this became increasingly difficult in the American context as the "No Child Left Behind" policy in 2001 exacerbated the issue by requiring all public school teachers of core academic subjects be "highly qualified." The US Department of Education defined "highly qualified" as requiring full state certification, opening up a debate over the "relevance and viability" of traditional teacher education programs as the only pathway to full certification (Butin 2005, p. 216).

The move toward deregulation of teacher accreditation, led by conservative organizations like the American Enterprise Institute and the Thomas B. Fordham Foundation, argues that teacher preparation programs "are ineffective and cumbersome, thereby providing ineffectual education to individuals within them and creating steep hurdles to otherwise qualified individuals attempting to enter the teaching field" (Butin 2005, p. 216). Standing in opposition to the deregulation movement have been teacher education organizations such as NCATE and the American Association of Colleges for Teacher Education who argue that improving

teacher quality requires strong and reasonable regulation of teacher preparation programs (Butin 2005, p. 216). During the "No Child Left Behind" era, it was exceedingly difficult to demonstrate the relevance of educational foundations in teacher education programs with its explicit emphasis on "scientifically based research" as a means to discredit education research that constructed and contested established definitions (Butin 2005, p. 218). The political rhetoric and the attempts to isolate and minimize the role of educational foundations courses in teacher preparation programs have not abated in the years since "No Child Left Behind" was scrapped in 2015. In this highly politicized context, educational foundations in teacher education program consistently finds itself in the crosshairs and on the defensive. Some of the most significant contributions to the literature in the recent years that make persuasive claims for the value and importance of the discipline in preparing future teachers employ robust self-study methodology. An assesment of these studies can highlight the close relationship between self-study and educational foundations and the benefits they offer both instructors and teacher candidates.

Self-Studies in Educational Foundations

Assaults on educational foundations have not been confined to political arenas. Many teacher educators, too, have added their voices to the chorus of criticism. In the late 1980s, for example, Edgar Stones (1989) argued that educational foundations had become irrelevant to teacher education. He believed that teachers of foundations courses failed to make the link between theory and practice and blindly hoped that these links would be made "later when the students had been in school for a few years" (p. 5). Responses to these attacks, as Wilson et al. (2001) observed, have generally failed to produce the empirical data needed to make the case for the vitality of foundations courses. This is where the growing body of self-study literature in the field of foundations of education in teacher preparation programs can be on immense service. While foundations faculty may lament the vanishing position of educational foundations in teacher preparations programs, teacher candidates have every right "to challenge their professors to make a compelling case for the worth of their offerings" (Bullough 2008, p. 6). The following review of recent self-studies illustrates the high quality of research efforts that – from different perspectives and research foci – reveal how self-studies can help arm the defenders of educational foundations with evidence-informed data.

Because so many teacher candidates notoriously categorize their experience in educational foundations courses as one of their least favorite and least relevant during their teacher preparation programs (Butin 2007; Carter 2008; Lewis 2013; Morrison 2007; Swain 2013), choosing to conduct a rigorous self-study in such a course necessitates a generous amount of courage on the part of the instructor. Laying one's pedagogy bare to constructive criticism in such circumstances takes courage. The potential payoffs, however, as the reviewed studies below reveal, are worth the risk. It is precisely that inherent vulnerability in self-study methodology that creates space for "intimate conversations" (Bullough 2008, p. 14)

to emerge and from which we can glean significant insights into the character, value, and potential of social foundations of education courses.

The discussion of the literature below is organized around three broad themes where self-studies in educational foundations have made significant contributions: theory and practice, biography and history, and social justice education.

Intimate Conversations Between Theory and Practice

It was John Dewey's stated position that "theory is the most practical of all things" (1929, p. 17). From his perspective, theory is a matter of broadening one's outlook, of "widening the range of attention beyond nearby purpose and desire [which] eventually results in the creation of wider and farther-reaching purposes" (Dewey 1929, p. 17). For teacher candidates, the link between theory and practice is not self-evident, making courses like foundations of education courses sources of frustration. To be useful, "theory must prove its worth in how students understand and think about their practice, how they think about themselves as teachers, about schooling, pupils, and learning. In short, it must impact how they see the world they inhabit" (Bullough 2008, p. 6).

In their collaborative self-study, Bullock and Christou (2009) aimed to better understand the usefulness of theory by exploring what they termed the "radical middle" between theory and practice in teacher education. Both had left professional employment as classroom teachers to pursue doctoral studies in aspects of teacher education and were graduate teaching fellows in the Bachelor of Education (BEd) program at their institution when they conducted their study. Bullock taught a course focused on practicum supervision, while Christou taught a philosophy of education lecture. One grounded in practice, and the other, at best, can be deemed theoretical. While teaching in very different contexts within the BEd program, they both sought to help teacher candidates challenge the familiar rhetoric surrounding theory and practice and to interrogate their own assumptions about theory and practice in teacher education. At the outset, they confronted a familiar problem. "Our candidates," they observed, "had a seemingly insatiable desire for the practical at the expense of the theoretical" (p. 76). Believing the perceived gap between theory and practice as false and misleading, Bullock and Christou proposed a reconceptualization of the relationship where "there is theory in practice and practice within theory" (p. 76), the "radical middle" as they described it. Such an approach recognizes that teaching is inherently problematic. Their belief is that a linear, cause-and-effect understanding of theory and practice contributes little to a teacher candidate's understanding of teaching as a problematic endeavor. Thus, Bullock and Christou aimed to "help candidates make explicit the connections between information and personal understanding, between learning experiences and the deliberate pedagogical strategies that support them. Such purposeful intertwining of theory with practice has the potential to provide models for the learners in classrooms where a disciplined analysis of the nature of teaching and learning is both possible and desirable" (p. 77). By engaging in a collaborative

self-study, therefore, they "sought ways in which to analyze and challenge the theory-into-practice assumptions underpinning our teacher education program" (p. 76).

Over the course of the 2007–2008 academic year, Bullock and Christou met regularly to "discuss areas of mutual interest in teacher education and to help each other think about the problems of practice that we encountered as we taught in the preservice program" (p. 75). Each meeting lasted approximately 90 minutes and was informal in nature, allowing for organic discussions "guided by our shared interest in the philosophical implications of the familiar debate between theory and practice" (p. 76). This was augmented by each researcher recording the ideas explored during these meetings as well as their reflections on their respective teaching experiences in journals. As a guide for their discussions, they adopted Berry's (2007) notion of tension in teacher education. In her experience, "teacher educators regularly experienced particular tensions as they attempted to manage complex and conflicting pedagogical and personal demands within their work as teachers of prospective teachers" (Berry 2007, p. 119). For Bullock and Christou, both at the beginning of their careers as teacher educators, becoming a teacher educator was not only a process of reconstructing a professional identity and learning to listen to teacher candidates but also a process of learning to navigate tensions in professional learning. This notion of tension in learning to teach teachers was instructive as they developed new professional roles as teacher educators (p. 78). The collaborative self-study process provided "considerable emotional and intellectual support" (p. 83) as they navigated this process. They explained that self-study helped them "to find the courage to challenge and disrupt our own prevailing assumptions concerning the roles of theory and practice in teacher education" (p. 83).

For the purposes of this paper, Christou's experiences teaching the philosophy of education to preservice teacher candidates are particularly significant. In the BEd program at his institution, teacher candidates encountered the philosophy of education in a nine-class over 3-week module, rather than a full course. Thrust upon an auditorium stage in front of 450 teacher candidates who were, perhaps, less than enthused to be there, Christou questioned whether teaching and learning was possible in such "a hornets' nest of discontent and unease" (p. 79). Nevertheless, Christou set out to convince his teacher candidates that teaching "is a deeply ethical, moral, and personal activity. Each moment of deliberation – and there are many each day – is philosophy enacted. There is nothing more pedagogically practical, in other words, than philosophy. It is enactive, growing and reactive rather than passive, abstract, and merely discursive" (p. 80).

To make this case, Christou refused to teach the philosophy of education by simply lecturing. A set of talks beginning with Plato and ending with postmodernism would be ineffectual and ineffective. It would reinforce the notion that philosophy is content to be read rather than a way of living in the world. Rather, he challenged his teacher candidates to construct their own philosophy of education statements that were purposeful, personal, and meaningful – a pedagogical risk Christou credits the collaborative self-study helped motivate him to take (p. 83). Christou highlights a number of critical problems of practice that emerged from this

assignment and his reflections on teaching this module. For example, the dearth of instruction time hindered the teacher candidates' ability to effectively reflect on their own experiences as learners and to engage with the theoretical. The philosophy of education statement assignment began with Christou asking his teacher candidates to create a life map as an attempt to engage teacher candidates in "conversations about their prior assumptions about teaching and learning, while also encouraging them to construct theory from practical experiences" (p. 87).

It became clear immediately that the deadline for the life maps needed to be extended. The teacher candidates needed the time and space to engage with their own histories, and by granting the time, Christou reports the depth and success of the assignment were greatly enhanced. Additionally, Christou challenged the teacher candidates to dissect well-worn educational slogans such as "No Child Left Behind." This proved more difficult for the teacher candidates than Christou anticipated. Their frustration, however, was telling. As Christou explains, "if pedagogical choices were easy to make... there would be no need for philosophy, reflection, or deliberation" (p. 82). While awkward in the auditorium, this revelation reinforced Bullock and Christou's central premise that the dichotomy between theory and practice is a false one. By endeavoring to untangle educational tropes, Christou gave the teacher candidates an opportunity "to see that dichotomous scenarios are not the stuff of actual lived experience."

"Philosophy is not abstract and distilled; it is messy, experiential, and contingent" (p. 82). For his specific portion of the collaborative self-study, Christou concluded that "all teachers are educational philosophers and all abstracted principles are only as useful as the next situation in which they would be tried. The separation of educational theory and practice is impractical because it does not account for the enactive and reflective necessities of actual pedagogical practice" (p. 83).

Within the context of collaborative self-study, Bullock and Christou's attempts to find a radical middle ground between theory and practice in their respective pedagogies were met with some successes. They confirmed their initial assumption that "teaching is a fluid, dynamic process that takes many forms" (p. 87). Their collaborative self-study allowed them to share their personal narratives of learning to teach preservice teachers and illustrate the value of using theory or practice as a starting point that can help us "recognize and deal explicitly with the whole of teaching, to make listening to teacher candidates a priority, and to continue on the journey to locate the radical middle between theory and practice."

Similar to Bullock and Christou (2009), Breck and Krim (2012) conducted a self-study of their experiences teaching foundations of educations to two different cohorts in a Masters of Arts in Teaching (MAT) certification program. Wrestling with the complicated relationship between theory and practice is at the heart of their study. They asked: "How can we best teach foundational concepts with a practice-based approach" (p. 290)? This self-study represented their first attempt at the foundations components of the MAT program. Therefore, Breck and Krim were interested in examining the new teaching experience in a systematic way through self-study, setting out "to re-examine our own theories regarding the theory/practice divide as a means for personal and professional growth" (p. 290). Unlike Bullock

and Christou (2009), however, Breck and Krim (2012) prioritized the practical over the theoretical.

Their orientation from the outset of their study was grounded in Ball and Forzani's (2009) notion that practice ought to be the core curriculum of teacher education, shifting "from a focus on what teachers know and believe to a greater focus on what teachers do" (p. 503). Their understanding of educational theory also differed from that put forward by Bullock and Christou (2009). Whereas the latter scholars represented theory and practice as two mutually dependent elements of a single whole that is teaching and learning, Breck and Krim adopted a practice-based approach to teacher education whereby connections to theory are made only when the theory is in direct service of classroom practice. Nevertheless, Breck and Krim saw their role as teacher educators to be that of "facilitators or coaches guiding teacher candidates as they weave, or reconstruct, the theories developed throughout our program into a professional identity with a belief system that guides their practice" (p. 290). Like Christou's philosophy of education statement assignment, Breck and Krim focused their instructional approach to foundations of education on the autobiographies of teacher candidates, believing in Beijaard et al. (2000) argument that "teachers' perceptions of their own professional identity affect their efficacy and professional development as well as their ability and willingness to cope with educational change and to implement innovations in their own teaching practice" (p. 750).

After sharing their own autobiographical contexts as the researchers, grounded in Nieto's (2010) premise that we first need to "understand and accept [our] own diversity and delve into [our] own identities before [we can] learn about and from [our] students" (p. 157), Breck and Krim explicated their self-study methodology. "We wanted a process," Breck and Krim explained, "that would allow us to conduct our classes with as little impact on our teaching as possible while at the same time rigorously examining our practice" (p. 292). Thus, they chose self-study as their methodology citing Pinnegar and Hamilton (2010) who see inquiry into self-study of teaching and teacher education practices as an approach that bridges the gap between theory and practice. For Breck and Krim, this meant investigating the degree of success in implementing their stated practice-based orientation to foundations coursework.

Using student work as feedback, they aimed to gain an accurate perspective of their teaching practice as they navigated their educational foundations course (p. 292). To validate their study, they employed a critical friend model (McNiff and Whitehead 2010; Samaras 2011) by sharing each other's data analysis and conclusions and by "challenging the other's findings against current theoretical and empirical research" (p. 292). The study was conducted over 3 semesters and included 20 middle school teacher candidates as participants. For data sources, Breck and Krim collected the teacher candidates' work samples.

Despite teaching different cohorts, Breck and Krim planned the course together, selected common texts, and constructed assignments which would serve the dual purpose of addressing the course concepts and providing appropriate data sources to answer their research question (p. 293). By course planning collectively, Breck and

Krim were able to work with common conceptions of educational foundations. Meeting regularly throughout the study to share anecdotal findings as well as to formally discuss their understandings of the teacher candidates' learning processes and work at the end of each semester, Breck and Krim's study became a "recursive act that [required] revisiting earlier steps, reexamining [our] data, and reassessing [our] preliminary interpretations based on incoming data" (p. 198). After repeated discussions of each other's findings, including debates about their significance, the two researchers came to shared conclusions.

They found that at the beginning of the process, the teacher candidates were reluctant to engage with educational foundations, making limited associations with the disciplines "as they related to their personal experiences, as they connected to their future classrooms in a general manner, or in terms of specific teaching behaviors" (p. 299). These responses led Breck and Krim to believe that their teacher candidates were beginning to make the personal connections to theory but: "For us," they explained, "the realization that our data collected within the fall program assignment showed candidates making very limited connections between foundational theories and practice resulted in a complete reworking of the spring TWS assignment" (p. 299). They added probing questions about the impact of sociocultural realities on their students' learning experiences which helped to elicit new themes depicting the relationship between the context in which teacher candidates found themselves placed and the foundational theories they had examined during the previous summer.

Breck and Krim highlighted the limitations of their inquiry. They explained:

> Ironically, as middle-level educators, we were always cautioning potential teachers not to assume that children who were at a more advanced stage in their physical development were also at that same advanced stage in their cognitive development. We proceeded to make a similar faulty assumption about the development of our own candidates. Just because our candidates had the educational and life experiences to allow them to provide evidence that they grasped concepts as they pertained to educational foundations did not necessarily mean that they were more adept than their undergraduate counterparts in understanding how these concepts would impact their practice. (p. 300)

Pedagogically, Breck and Krim came to understand that they needed to provide appropriate scaffolding but also meaningful and extensive modeling of what connecting context to learning needs would look like. The most striking revelation for the researchers did not relate to the teacher candidates' learning, it concerned their own teaching of the foundations; this, they accredited to conducting the self-study.

Breck and Krim reported that there was often dissonance between the educational theories they taught and the pedagogical choices they made. At times, the educational theories under consideration were reenforced by their practice, while at other times, they came to new understandings about their thinking about their teacher candidates. For example, Breck and Krim admit to assuming that their teacher candidates would be able to readily transfer new knowledge from the course into classroom practice. These unexpected findings from their self-study echo Lovin

et al.'s (2012) insistence that "self-studies remind us to look not only for consistencies but also for apparent inconsistencies between our practices and our belief" (p. 53). As Breck and Krim discovered, the inconsistencies revealed in their self-study proved a rich opportunity for growth in their teaching practice (p. 300).

Exploring the nexus between theory and practice in the context of their educational foundations course also proved revelatory. "While we both considered ourselves to be practiced-based when it came to the content methods we had traditionally taught, we had not, in all the hours (and there were many) we spent planning, actually asked ourselves, what practice-based foundations would look like in a foundation course" (p. 301). Upon reflection, the two researchers understood that they need to be more specific in what they want from their teacher candidates in an educational foundations course. They explained that they "needed to do more 'homework' concerning making connections between foundations and field assignments" (p. 301). Thus, they concluded that good practice in teaching educational foundations requires the effective modeling of specific examples of how context impacts instruction during class sessions but also "in field placements, seeking out cooperating teachers who effectively develop instruction with context in mind as well" (p. 301). The self-study experience for Breck and Krim produced deeper meaning on how, through the process of studying educational foundations, to help guide teacher candidates in the development of their own professional identities as future educators. While studying their own practice to determine if they could connect context to practice for their teacher candidates, they "discovered the need for us to connect the context of who our candidates are, as master's level, career-changing adults, with how we develop learning experiences for them" (p. 302).

Roosevelt (2011) conducted a self-study to demonstrate the richness of such an approach by reporting "on the ways in which a foundations course at a small urban college has used an introduction to educational ends to prompt teacher candidates to identify, reflect upon, and analyze their own personal and professional values" (p. 546). She did so in response to recent critics of educational foundations (Liston et al. 2009; Mueller 2006; Murrow 2008) who criticized the field of educational foundations for being too narrowly taught and limited to the current orthodoxy of constructivist pedagogy; Roosevelt argued that the self-conscious articulation of values that an educational foundations course encourages can affect teacher candidates' reflective practice in useful ways. She conducted her self-study in a mandatory, two-credit introduction to the philosophical foundations of education course where her approach was not only to introduce teacher candidates to the traditions that the progressivist, constructivist, student-centered orthodoxy evolved from but also to encourage teacher candidates to actively and reflectively connect such theories to daily classroom practice.

Roosevelt conducted her self-study at an institution that primarily services marginalized urban teacher candidates and has a built-in purpose-centered educational model requiring teacher candidates to engage in fieldwork every semester and to relate academic theories to their fieldwork practice in a systematic and purposeful way. Even in an educational environment that prioritizes classroom practice or performance-based teacher training, Roosevelt stressed that "reflective study of

educational aims is an achievable goal" (p. 547). At her institution, the teacher candidates' abilities to demonstrate connections between theory and practice are assessed through the completion of a project report of the candidates' selected topic and how they planned, implemented, evaluated, and reflected on the data they generated. Their projects were related to a curriculum dimension the institution labels values and ethics, one of five core curricular dimensions that anchor the teacher education program (the others being purpose, self and others, systems, and skills). It is within the values and ethics dimension where teacher candidates are introduced to educational philosophy. By conducting a qualitative self-study based on the written project reports of teacher candidates in the values and ethics dimension, Roosevelt aimed to lend her voice to the chorus championing a continued place in teacher education programs.

Roosevelt's approach to teaching educational foundations was rooted in history and philosophy texts that are canonized within the Western tradition. Nevertheless, like the other foundations instructions discussed above, Roosevelt prioritized connecting theoretical ideas with her teacher candidates' own lived experiences and values with foundational concepts, rather than simply focusing the exercise on deconstructing dense philosophical texts. She carefully selected short, accessible excerpts of key readings collected in Gerald L. Gutek's (2001) *Historical and Philosophical Foundations of Education: Selected Readings*. To provoke debate among her teacher candidates about basic epistemological questions, for example, Roosevelt introduced Plato and John Locke. The teacher candidates wrestled with the competing pulls of idealism and empiricism, spiritualism and materialism, and nature and nurture. Roosevelt explained that while some teacher candidates enter the program with strong spiritual commitments leaning toward the proto-religious elements in Plato while others arrived with lived experiences and observations that aligned more with a materialist epistemology of how children learn, what was interesting was how the teacher candidates from either side began to change their positions after reflection.

The learning that resulted from engagement with excerpts of Jean-Jacques Rousseau's *Emile* was similarly productive. This engagement concentrated on questions about the aims and ends of education as presented in the text, which is part novel and part philosophical treatise. According to Rousseau, we have to choose whether our aim is to educate a person for the sake of self-development or for the sake of society's needs.

Teacher candidates confronting this question had deep, yet sometimes uncomfortable, discussions about education as a means to nurture both individual freedoms and civic responsibilities. Roosevelt observed her teacher candidates' initial unease with Rousseau's argument dissipate with greater discussion, yet they remained frustrated when seeking to reconcile Rousseau's apparent child-centered pedagogical beliefs with their actual observations of pedagogy in schools. The teacher candidates reported how it was painfully obvious how difficult it was for teachers to put Rousseauian theory into practice.

Readings from John Dewey including *My Pedagogic Creed* and excerpts from *Democracy and Education* appeared to be accessible to most teacher candidates. Roosevelt speculated that the popularity of Dewey is due, at least in part, to teacher

candidates' ability to see connections between Dewey's philosophy and the purpose-centered educational model that they had themselves experienced. Education, seen as a social experience, was recognizable. Even so, Roosevelt noted Dewey did not resonate equally with everyone, but engagement with his writing helped teacher candidates to reflect on their own experiences. Roosevelt explained that one teacher candidate asked herself if she would really follow Dewey's principles once she became a teacher. "When I attended my elementary school we did not have cooperative learning. Learning was an individual process. The sharing of ideas, thoughts, and opinions felt almost like cheating," she wrote. Recognizing the complex and often messy relationship between theory and practice, this teacher candidate found growth as a teacher. Roosevelt speculated that "it is very possible that [this teacher candidate's] reflections on Dewey helped [her] become aware of her own values as an educator" (p. 558).

Roosevelt's self-study of teaching foundations persuaded her of the benefits of engaging teacher candidates with the philosophical vision of thinkers such as Plato, Locke, Rousseau, Mann, Washington, Du Bois, and Dewey. We note that the authors examined in educational foundations, including the course considered by Roosevelt, is largely male and part of the Western canon. Roosevelt does note that her teacher candidates' written reflections illustrated their need for "larger conceptual frameworks that provide perspectives for their choices" (p. 559). Engaging with the texts of Jane Roland Martin, Nel Noddings, and Mary McLeod Bethune – to name only a few important educational philosophers not fitting within the categorical structure noted above – would facilitate the aim of broadening the landscape of foundations work. Responding to Liston et al.'s (2009) assertion that "part of being a professional educator is figuring out which ends you desire" (p. 110), Roosevelt concluded that the study of educational foundations can enable teacher candidates to become more reflective and ultimately more effective teachers by crossing the theory-practice divide.

What appears to be vital in the success of foundations courses is the instructors' and teacher candidates' work to connect to philosophical, theoretical, and historical ideas to their lived experiences. One might argue that there is nothing more practical than these three sets of concepts. Why do schools look the way they do? How ought they to look? How did they get this way in the first place? These questions, seminal to foundations scholarship and teaching when it is at its very best, are shared with the work of self-study. Each concentrates on deliberate and thoughtful action, informed by and involved with ongoing reflective and contemplative habits of mind.

Intimate Conversations Between Biography and History

In "Teaching and Reconsidering the Social Foundations of Education: A Self-Study" (2008), Bullough offered a lucid and persuasive argument for the value of foundations courses by focusing on the importance of linking teacher candidate life experiences with the literature and ideas in the history and philosophy of education.

He began from a standpoint that teacher candidates need to encounter and experience "associative and interpretive uses of knowledge" in order for them "to recognize their transformative power for teaching" (pp. 6–7). By bringing biography and history into an intimate conversation in his social foundations course, Bullough hoped his teacher candidates would be able to connect more deeply to the course content and thus recognize how such knowledge could influence their classroom practice by challenging how they think and what issues they think about. "When biography and history, understood broadly, are linked," according to Bullough, "relevance follows and perspectives are broadened. One begins to see not only that we are not alone, but also that we have a stake in understanding the history of the issues that we confront and how that history shapes sight" (p. 7). The challenge, therefore, for foundations courses and the focus of Bullough's self-study is how to successfully bring the biographies of teacher candidates together with the history of education in a way that allows for the exploration and illumination of both.

It is, perhaps, in Bullough's work that we see most apparently the link between self-study in teacher education and *currere* in curriculum theorizing as methods. As noted earlier, any linkages are not made explicit in the literature of either curriculum theory or self-study, yet both involve a concentrated study on autobiography. This is true etymologically, as autobiographical work, derived from its Greek roots, entails writing about one's own life experience. This writing is meant to be ongoing and recursive but also the subject of examination with the aim of informing the way one thinks about the world, thinks in the world, and lives in the world.

Bullough applied self-study methodology while teaching a diverse group of 17 secondary teacher candidates in his educational foundations course at Brigham Young University. The choice to focus his study on his own experiences as well as those of this teacher candidates throughout the foundations course was grounded in a conceptual framework rooted in Cook-Sather (2002) and Palmer (1998), who hypothesized that "the most practical thing we can achieve in any kind of work is insight into what is happening inside us as we do it" (p. 5). As such, Bullough carefully considered his role as instructor with express purpose of shedding the role of expert. Instead, he saw his role more as discussion leader "charged with creating conditions whereby students could share stories of their past, make linkages between and among stories, and contextualize those stories within the wider foundational literature on schooling and teaching that we would read" (p. 8). In this sense, Bullough aimed to bridge biography and history together in a "constant conversation" (p. 8). This collaborative approach to running the course left the instructor vulnerable. "I realized," Bullough admitted, "that I was inviting students to criticize my practice, just as I invited them to study and criticize their own practice as students. The risk was obvious, but I thought there would be no other way of seeing if the course succeeded and if training assumptions softened over our time together" (p. 8).

For his data, Bullough collected both instructor and teacher candidate diaries throughout the process of instruction as well as a diary summary at the end of the course. "Diary entries were to be based on their thoughts about the day, what they did before, during, or after class to make the experience more interesting, engaging, or

challenging, including opportunities that were missed by me or by the students to make our time together more meaningful or enjoyable" (p. 8). Diaries were kept anonymous to create a "community of truth," meaning teacher candidates could write freely and honestly in their diaries without fear of reprisals from the professor.

In their diaries, teacher candidates were asked to make connections between assigned readings and their own lived experiences as a means to help them interpret the issues presented in the course. Of the three principle texts that grounded the course, Bullough specifically chose Parker Palmer's *The Courage to Teach* (1998), "because of [Parker's] orientation toward the personal aspects of teaching and the inner struggles of teachers" (p. 7). Bullough hoped the topics raised in *The Courage to Teach* would connect to the teacher candidates' experiences of schooling.

Approximately 234 diary entries were collected from teacher candidate diaries, excluding Bullough's own diary and the final summaries. Teacher candidates were required to write an education-related life history which would be used to identify common student issues and to explore why they were held in common. When teacher candidates shared their work with each other, questions of equality and justice and the public purposes of education quickly emerged as themes from these life histories. On three occasions during the term, Bullough allowed for full class discussions about issues arising from the diaries. Together, the diaries and summaries were analyzed for emergent themes, and special attention was paid to noting changes in a teacher candidate's views over the course of the term. Through his analysis, Bullough isolated four central themes that emerged from the data set: teacher education is a waste of time and foundational studies are even worse; the strength of training assumptions; thinking about biography and schooling – a few changed perceptions; and I am responsible for my learning.

Unsurprisingly, Bullough noted that his teacher candidates began the course with "strong and mostly negative feelings about the value of teacher education generally and of educational foundations specifically" (p. 9). They were not shy about expressing their desire to learn about practical aspects of teaching and learning. Some even admitted they were irritated for having to take the foundations course at all. It was clear from the diaries that most of the teacher candidates already thought of themselves as teachers. Many confessed that courses like Bullough's were merely hoops they were forced to jump through before attaining official teacher certification. In the earliest entries, several teacher candidates prejudged the course, "unconvinced they would encounter anything worth learning" (p. 10). As a consequence, they readily admitted they had no intention of putting much energy or effort into the class. Bullough concluded that it was clear his teacher candidates were not initially convinced of the value in what they were doing. However, Bullough noted a turning point in some diaries following a class discussion arising from a reading in *The Courage to Teach* about subjects that students fear. It led to deep considerations of personal experiences with classroom anxieties and the pressure to attain good grades. Steering the conversation back to their own burgeoning pedagogies, Bullough witnessed his teacher candidates beginning to see connections between institutional organization, purposes embedded in established practice, and their experiences within that institution (p. 10).

The second theme emerging from Bullough's data was recognition that teacher candidates had a deep desire for training and practical classroom strategies. While some teacher candidates began seeing the value to their growth as teachers of reflecting on their own lived experiences in schooling, others remained stubbornly determined to stick to their demands for the practical. Bullough lamented that such steadfast inflexibility impeded teacher candidates' engagement and risk-taking. It also, however, forced Bullough into recognizing a hard truth: that slipping into monologue – even if by accident simply because he was excited to share his ideas about a particular topic that was interesting to him – might not aid in his teacher candidates' learning. Some wrote in their diaries that, while they were committed to getting something out of the class, they simply did not have the same concerns that Bullough did.

As trust grew in the course – between teacher candidates and instructor, as well as between fellow teacher candidates – Bullough discovered the third theme emerging: a change in teacher candidate approaches to biography. Early reluctance to thinking carefully about self, about one's values, or about the wider social contexts as connected with learning to teach gave way to a progressively richer quality of teacher candidate diary entries. Bullough noted "signs that they were beginning to think more seriously about their beliefs, involvement in learning, and the context of schooling" (p. 12). From feeling touched by something Dewey had written, to challenging one's very understanding of democracy, to getting fired up about contemporary problems in the education system, the diaries revealed a gradual deepening of engagement with foundations issues. To his great satisfaction, Bullough could see from the heartfelt and sometimes passionate diary entries a letting down of their guard and an increasing willingness for taking intellectual risks. Guarded, Bullough maintained that vocationalism and individualism remained blinding for most, but, as the course progressed, foundations were helping them see that teacher education programs were about more than functionalist and instrumentalist aims.

The final theme emerging from data proved a critical lesson for both Bullough and his teacher candidates. Bullough realized that the responsibility to make the social foundations course valuable and meaningful must be shared by both the instructor and the teacher candidates. Where Bullough witnessed this pattern was in the increasing quality of class discussion throughout the term. Bullough noted an improved willingness to listen carefully to other's views and to explore those views in the quest for connections. The diary entries corroborated these observations. According to Bullough, the discussions improved not only because he became slightly more adept in facilitating those interactions as he grew to know the teacher candidates better but also because they were increasingly more inclined to take ownership of their learning. The final class of the term was dedicated to discussing this very issue at length. "The class," to Bullough's delight, "had become more the [teacher candidates'] and less mine" (p. 13).

For Bullough, the self-study process laid bare his vulnerabilities as an instructor, but it was the courage to make his pedagogy vulnerable that encouraged his teacher candidates to do the same with their own educational biographies and, ultimately,

their own learning within the foundations course. "This self-study," he concluded, "helps confirm that the real challenge for foundations of education to become relevant involves bringing biography and history into intimate conversation" (p. 14). By attending to biography, teacher candidates are afforded the space to push beyond the limits of classroom practice. Reflecting on their own interactions with schools, they began to think more critically and powerfully about contexts of practice, to better appreciate how these contexts take shape and how they change. "By comparing and contrasting school experiences, teacher [candidates] may be helped to recognize the limitations of their own views of the world and may confront some of the limitations inherent in training models of learning to teach" (p. 14). Bullough's study illustrates that if, in social foundations courses, we elicit personal stories of teacher candidates' prior schooling and bring knowledge to bear on that experience, "learning to teach becomes a matter of learning *how* to think better about teaching and learning. Thinking deeply, linking biography and history to behold oneself, one's pupils, and teaching and learning more richly and broadly, is the proper aim of educational foundations" (p. 14).

Intimate Conversations Between Educational Foundations and Social Justice

In "Articulating the Purpose of a Social Foundations of Education Course through Instructor Self-Interviews," Philip (2013) presents a vision for the foundations that is rooted in social justice education. The context for Philip's study is a relatively small teacher education program in a very large research university that has a strong focus on social justice. It makes explicit that the educational foundations course must be rooted in the exploration of social justice education and the preparation of teachers for careers teaching in urban schools. The course, which is mandatory, allows teacher candidates to grapple deeply with the historical and contemporary factors that have shaped and which continue to shape educational inequity and injustice in our society. For Philip, this context offered a worrying paradox: his teacher candidates often stated that "they feel that the course played an important role in getting them to struggle with the relations of power that shape education, but they have also stated that they are left with a feeling of uncertainty with respect to how they might address these issues as a teacher" (p. 204). This paradox highlights how intimate the conversation can be between educational foundations and social justice issues, a fact that only reinforces Philip's understanding of the purpose of educational foundations as a means to deeply engage teacher candidates with what it means to teach in a democratic society (p. 204).

In his efforts to explore this intimate conversation and the inherent nuances, complexities, and tensions in educational foundations, Philip developed a novel self-interviewing method adapted to self-study methodology. The method came from Keightley et al. (2012), who suggested that self-interviews can augment the traditional interview process by allowing the interviewee additional time and reflective space to respond to guiding prompts.

As the interviewer, Philip relied on his "knowledge of practice" (Cochran-Smith and Lytle 1999; Loughran 2006) to shape iterative prompts that built on his personal experiences teaching educational foundations over several years, beginning with the widest possible question: "What is the purpose of social foundations and how do you communicate it to your students" (p. 206)? As the interviewee, Philip explored his previous course materials for evidence to answer the question which then produced additional, more specific questions, which he recorded in a separate interviewer notebook. With each new question or prompt, Philip as interviewee was able to reimmerse himself in the course materials, artifacts, and written responses. The process took several days, allowing Philip to question, refine, abandon, rediscover, and generate new understandings of the purpose of educational foundations and his own pedagogical orientations to the discipline. For Philip, this method permitted him the space to comb through previous course syllabi, planning notes, presentation slides, course readings, assignments, personal journals, and teacher candidate course evaluations.

Philip included his teacher candidates in the research process by representing his initial beliefs regarding the purpose of educational foundations and a letter addressed to his teacher candidates. This address was an assigned reading for the final week of the course and helped to guide their reflective activities for the final day of class (p. 209). As part of the self-study, the teacher candidates' feedback on the letter allowed Philip to reflect the degree to which the letter worked to construct a sense of purpose for his educational foundations course. His teacher candidates were "'interactive' partners from the perspective that their struggle with the purpose of [educational] foundations over the years provided a 'primary data source' and the responses written by this particular class of [teacher candidates] to my letter offered an 'interpretation check' for my findings" (p. 216; LaBoskey 2004, pp. 847–848). Here, Philip framed the teacher as "critical friends" in his self-study (Samaras 2011).

Philip's unique self-study process enriched his own pedagogy and illuminated for him and his teacher candidates the complex nature of many arguments central to social foundations including (a) the historical, social, political, and economic processes that have shaped education; (b) how schooling reproduces existing relations of power; (c) how the complexities of power that permeate society play out in each classroom and school; (d) how classrooms and schools provide powerful sites to contest the status quo; and (e) how contradictions in classrooms, schools, communities, and society can drive transformation (p. 210). The study offers an exemplar of how foundations classrooms can integrate the needs and interests of the individual with the civic and social responsibilities that one bears in a democratic society. Self-study enriched the course planning and delivery, once again dissolving the division between educational theory and practice.

Similarly, Brian Sevier (2005) studied his experiences teaching an educational foundations course to better understand the relationship between his personal beliefs about socially just forms of pedagogy and his teaching practice. Over the course of single semester, Sevier conducted a self-study during a required course for all teacher candidates pursuing teacher certification at his university entitled "School, Culture, and Society." From his teacher candidates, he collected the results from two

anonymous questionnaires, completed coursework including journals and short papers where teacher candidates were invited to critique the course as well as their own lived experiences in K-12 education. Sevier also coded and analyzed the transcripts from videotaped class meetings as well as his own personal teaching journal.

Sevier deemed his educational foundations course to be the perfect environment for a study into culturally relevant and transformative pedagogy because the course is meant to allow preservice teachers the opportunity to investigate, analyze, and expose dominant assumptions about education in the United States. In particular, they are challenged to recognize and identify inequalities in schooling and society and to start thinking about ways they can, as future teachers, confront those inequalities. This lofty goal presents logistical problems, none more challenging than the limited time allotted for instruction – the instructor met with teacher candidates once a week for 15 weeks. Sevier, therefore, favored depth of inquiry and reflection rather than breadth, focusing the course specifically on the relationship between social class and schooling.

Sevier makes three broad arguments. The first posits that understanding teachers as transformative intellectuals is the best way for preparing preservice teachers to work for social justice within schools. He situates this position within a conceptual framework combining cultural relevance and transformative pedagogy theory. Pointing to Gloria Ladson-Billings (2001) who describes culturally relevant teaching as aiming "to empower students to critically examine society and to work for social change" (p. 202), Sevier argues the classroom then "becomes a place where teachers allow students' diverse cultural experiences to reveal the negative effects of the dominant culture. This process, in turn, leads to collective and emancipatory action" (p. 350). He also builds on the work of Stanley Aronowitz and Henry Giroux (1993) and other critical pedagogy theorists who consider teachers as transformative intellectuals who create classrooms "where students simultaneously participate in the examination of social injustices and in the struggle to overcome them" (Sevier 2005, p. 351).

To help the teacher candidates in his educational foundations course move in this direction, Sevier discovered that it is necessary to invite them to reflect on their own histories with K-12 education and how they experienced inequalities in school life, which he presents as his second key finding. Teacher educators need to continually interrogate the effect of their personal experiences and histories on their classroom practice. Sevier's self-study revealed how important it is for teacher educators to "find the means to not only convince [teacher candidates] of the realities of schooling inequities but also to enable them to begin to think of themselves as agents of change" (2005, p. 349).

Finally, Sevier argues that teacher educators must "genuinely seek to use teacher education to provide models of the socially aware practices we hope our students will undertake" (p. 349). This is perhaps Sevier's strongest argument but the most difficult to achieve. Modeling culturally relevant pedagogy is the key. Through trial and error in his self-study, Sevier worked toward authentically modeling how teachers can and should assume civic responsibility.

For the teacher candidates, the course challenged them to think critically about the generally unqualified acceptance of the equality of public schools and move toward a more nuanced view of the reality of K-12 education in American society with historical precedents and contemporary relevance. For Sevier, the self-study experience illustrated his own growth as a teacher. "My journey," he reports, "represents a movement from a pedagogical position where student blame justified ineffective teaching to a more critical/reflective stance that enabled me to begin to conceive of ways to make this course relevant and purposeful" (pp. 372–372).

The self-study process allowed Sevier to recognize the split between his theoretical beliefs about teaching and his practice in the foundations course and channel his teacher candidates' personal histories in order to successfully model culturally relevant and transformative practices. He was then able to draw three key conclusions. The application of rigorous self-study methods to the delivery of an educational foundations course led Sevier to believe that "the changes in [his] instructional practices will help students to begin to understand the privileges inherent in their educational histories, to comprehend the (often) harsh realities of public schools, *and* to realize that there are groups and individuals dedicated to working for change" (p. 372).

Conclusion

In isolation, each of the aforementioned self-studies makes unique and significant contributions to our understanding of the nuances of educational foundations courses in teacher education programs. What binds them together is a tacit argument for the critical role the field plays in the development of new teachers. By providing empirical data through self-study methods, these studies bolster the argument that a reflective grounding in educational foundations prepares future teachers with far more than mere classroom training and thus deserves a prominent place in teacher preparation programs. These self-studies represent an additional bulwark against those critical of the field by helping to build a body of empirical literature revealing the purpose and positive benefits of educational foundations courses in teacher education programs.

Educational foundations courses are critical in the development of future teachers if value in teacher education programs is placed on education rather than mere training. "To be trained is to be able to perform actions that assure a predictable outcome. To be educated is to be able to find and test meaning—to think—a about the ill-defined problems of teaching in ways that enable productive problem solution or evasion" (Bullough 2008, p. 6). Foundations scholars have often, if not always, found themselves under pressure to defend their disciplines or demonstrate their value to teacher education, often in terms antithetical to the core of their disciplines. "The case for foundations," according to Bullough (2008), "hinges on education, not training, and therefore a different argument for relevance is required" (p. 6). Since the time of their formal inception at Teachers College in the 1930s, the foundations have been able to help teacher candidates "make informed and ethical

choices within their educational practice" and "to understand the consequences of their actions as educators" (Tozer and Butts 2011, p. 4). For many, the belief that "teachers should be intellectually and pragmatically engaged in the continual formation of a democratic society" (Philip 2013, p. 203) remains a pillar upon which teacher preparation programs are built, and educational foundations courses are the cornerstone of that groundwork.

If education, rather than training, is the goal of teacher preparation; if we are to encourage teacher candidates to think critically about themselves as teachers and about the school systems they aim to enter; if we want teacher candidates to think about, not merely read, John Dewey, Lev Vygotsky, or Paolo Freire; and if we want to produce reflective classroom practitioners that can problem-solve and effectively orientate themselves in the present and future – defined by historical consciousness (Seixas 2015) – then we must continue to agitate for the inclusion of rigorous education in the social foundations of the teaching profession. The self-studies discussed in this paper are critical arrows in the quiver. They arm us with the empirical evidence that bolsters the case for relevancy and legitimacy. But we need more. Self-studies can open up a diversity of important and vital intimate conversations within the field of educational foundations in teacher preparation.

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Diana Petrarca and Shirley Van Nuland

Contents

Abstract

Self-study of teacher education practices (S-STEP) within practicum contexts is still an underrepresented area of research. This chapter revisits and builds upon the practicum-focused chapter from the first volume of this international handbook exploring mainly why the practicum is still a less explored area in the S-STEP community, followed by how teacher educators/researchers facilitate an S-STEP approach to practicum. The exploration begins by examining the challenges of using S-STEP, reviewing the conditions necessary to facilitate S-STEP

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in practicum settings, and providing arguments that these conditions are difficult to achieve by initial teacher education programs in general. The traditional nature of practicum and university settings, the general lack of support for initial teacher education programs within universities, the absence of the university instructor, and the pressure of a climate of criticism and conflicting demands that schools face all contribute to the challenges related to conducting S-STEP in a practicum setting. Lastly, the chapter offers suggestions that may enhance a self-study approach to practicum, where the involvement of university instructors features prominently.

Keywords

Self-study · Teacher education · Practicum · Teacher educators · Learning-to-teach process

Introduction

The "practicum" or "in-school experience" (Crocker and Dibbon 2008, p. 32) component of initial teacher education (ITE) programs plays a critical role in the learning-to-teach process of teacher candidates. This in-school experience component usually includes opportunities for teacher candidates to become part of a classroom and school community where they "typically engage in observation and teaching under the guidance and supervision of the classroom teacher, the associate teacher" (Petrarca 2010, p. 31). We realize these initial and rudimentary descriptions of the practicum within ITE programs are quite simplistic; however, they are used merely to establish, in basic terms, a common language as we begin the chapter. As the chapter progresses, we unpack the practicum by providing a deeper description of various models, as well as an overview of the goals and desired elements of practicum experiences. Throughout, we acknowledge the complexities and challenges, along with the potential of the practicum to shape teacher candidate learning both positively and negatively. We accept the premise that in general self-study of teacher education practices (S-STEP) terms, "The potential of the self-study of teacher education has been recognized in the literature over the last decade, pointing to its key role in understanding and challenging teacher education programs, processes and practices" (Flores 2016, p. 215) including its role in enhancing practicum experiences as teacher candidates learn to teach.

This chapter builds upon the work of Beck et al. (2004) from the *International Handbook of Self-Study of Teaching and Teacher Education Practices* (2004). In *The Preservice Practicum: Learning Through Self-Study in a Professional Setting*, they argued that "a self-study approach has the potential to significantly enhance the preservice practicum" (p. 1259). They suggested that a self-study approach to practicum could cultivate a learning environment for *all* individuals involved in the practicum, including associate teachers (also referred to as mentor, host, or cooperating teachers in the literature), university faculty, practicum supervisors, staff, and teacher candidates.

Upon examining Beck et al.'s (2004) arguments via post-2004 literature related to S-STEP and practica, we realized immediately that there still exists a lack of self-study of teacher educators within the practicum context. For example, up until a special issue of *Studying Teacher Education* edited by Thomas (2017a), Thomas (2017a) found that very few studies in the S-STEP literature focused upon teacher educators learning in practicum. Educators recognize that the practicum is integral to teacher education; it has been studied from the perspectives of "teacher candidates, associate or cooperating teachers and supervisors. However, few self-studies have focused on teacher educator learning from examining the practicum experience, apart from Bullock (2012) and Cuenca (2010)" (Thomas 2017a, p. 123).

We also realized that certain factors identified by Beck et al. as challenges to preventing S-STEP from occurring within the practicum still exist despite the potential of self-study to be "the single most significant development ever in the field of teacher education research" (Zeichner 1999, p. 8). Given the immense potential of self-study (Zeichner 2007; Flores 2016), we explore in this chapter why there is still a lack of S-STEP on practicum.

The underlying questions guiding this exploration and analysis of the literature for this chapter, then, are twofold:

1. Given the potential of self-study to enhance teacher education, why is the practicum still a less explored area in the S-STEP community?
2. How can we, as teacher educators/researchers, facilitate an S-STEP approach to practicum?

We explore these questions by first providing a brief and broad overview of the dimensions of self-study, followed by a description of constructivist position of learning. Next, the challenges identified by Beck et al. (2004) 15 years ago that hinder the implementation of S-STEP in practica, as well as the conditions necessary for taking a self-study approach within the practicum, are revisited. Finally, recent examples from the S-STEP and other literature on teacher education regarding how to support and augment S-STEP are considered.

Part 1: Why Self-Study in Teacher Education?

What Is Self-Study?

Pithouse et al. (2009) noted that defining self-study in teacher education is not an easy task. Self-study has been explained as a "study *of* the self and [a] study *by* the self" (Beck et al. 2004 p. 1250) and "the object and instrument of research" (Mena and Russell 2017, p. 107), to understand practice and to develop greater perceptions and improvements (Mena and Russell 2017). While approaches to self-study diverge (Berry and Loughran 2002; Tidwell 2002; Bass et al. 2002; Vanassche and Kelchtermans 2015), one constant remains: "the emphasis is on placing teacher educators' knowledge and practice at the center of their academic work" (Loughran and Russell 2002, p. i).

In their systematic review of the self-study literature between 1990 and 2012, Vanassche and Kelchtermans (2015) found that research methods applied in the field of self-study vary broadly. For example, research methods within an S-STEP framework may include interviewing, personal experiences, participatory approach, communities of practice, arts-based inquiry, and co/autoethnography (Lassonde et al. 2009) to name a few. The underlying purpose of self-study, however, centers on "articulating and refining one's professional expertise and understanding of teacher education practices" (Vanassche and Kelchertmans 2015, p. 516).

Loughran (2004), a long-time proponent of self-study, succinctly captures the potential opportunities of engaging in self-study:

> . . . [it] allows teachers and teacher educators to maintain a focus on their teaching and their students' learning – both high priorities. At the same time, self-study also offers opportunities to improve teacher education through an application of the learning about teaching practice. (p. 31)

Research characteristics include the use of qualitative methods, the use of collaborative interactions as central role, and an authentication "based on trustworthiness" (Vanassche and Kelchertmans 2015, p. 508). They support Clandinin and Connelly (2004) in that self-study research results in changes in the self "where change is least likely, but most apt to occur" (p. 520) and a further result of "having an impact on the field of teacher education practice and scholarship" (p. 520). Vanassche and Kelchtermans (2015) continue that, additionally, researchers must show how their self-study findings connect with public issues and concerns.

Beck et al. (2004) identified the five main components of self-study as (1) personal involvement, personal narrative, and building on the past; (2) inquiry, critical, and constructivist; (3) inclusive and equitable; (4) collaborative and communal; and (5) experiential and practical (pp. 1261–1264). The work of Samaras and Freese (2006) have determined five "central characteristics of self-study: 1) situated inquiry; 2) process; 3) knowledge; 4) multiple in theoretical stance, method and purpose; and 5) paradoxical individual and collective, personal and interpersonal, and private and public" (Samaras 2010, p. 70). Mena and Russell (2017) identified five commonalities for self-study approaches not unlike those noted by Beck et al. (2004): "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). As seen in the varying characteristics outlined above by different authors, there still exists cohesion within each grouping and among the three examples.

Why Take a Self-Study Approach to Practicum?

Given the objectives of self-study as described above, perhaps we need to reframe the question as, *why would we not take a self-study approach to practicum*? As the

emphasis of self-study is on understanding the self and practice, for improvement and development purposes (Mena and Russell 2017), the practicum – a complex and multifaceted element of ITE programs – seems like a ripe breeding ground for self-study to flourish. To set the stage to investigate this question, we now explore the complexity of the practicum in greater detail by first reviewing a constructivist perspective on learning and the "learning-to-teach" process in order to contextualize the learning in practicum.

Part 2: What Is Learning in Teacher Education?

What Is Learning?

Beck et al. (2004) positioned their chapter within a "personal-constructivist-collaborative" (p. 1261) perspective, rejecting the "technical-transmission" approach, whereby individuals merely apply knowledge cultivated in university to a professional context. We too position ourselves and this chapter within the constructivist learning perspective, described by Jonassen et al. (2000), as "an ontology, epistemology, and phenomenology that is built on a sense of individual and social responsibility, a recognition of the variety and dynamic nature of beliefs, a commitment to self-determination, and the perspective that understanding is what learners seek" (p. 107). Knowledge is seen as complex, dynamic, and not an entity to be transmitted but, rather, as constructed and enhanced when constructed with others. Jonassen et al.'s (2000) description of learning as "meaning making (i.e., meaningful learning) involves willful, intentional, active, conscious, constructive practice that includes reciprocal intention—action—reflection cycles" (Jonassen et al. 2000, p. 111) aligns well with a self-study approach to practicum.

While self-study as a distinct research field evolved from teacher inquiry, reflective practice, and action research, it is unique due its emphasis on the self, which differentiates S-STEP from these related yet distinct research methodologies (Samaras and Freese 2009). Samaras and Freese (2009) eloquently describe the subtleties of a self-study approach that differentiate it from other methodologies and connect to constructivist principles:

> Another important difference is that self-study focuses on improvement on both the personal and professional levels. Self-study builds on the personal processes of reflection and inquiry, and takes these processes and makes them open to public critique. Self-study is not done in isolation, but rather requires collaboration for building new understandings through dialogue and validation of findings. Self-study research requires openness and vulnerability since the focus is on the self. And finally, self-study is designed to lead to the reframing and reconceptualizing of the role of the teacher. (p. 5)

Jonassen et al. (2000) show that interconnectedness of intentional and active reflective practice is required for learning to occur. When coupled with revisiting and reframing perceptions from previous experiences, prominent learning occurs. These features, intentional and active reflective, are found in the self-study process
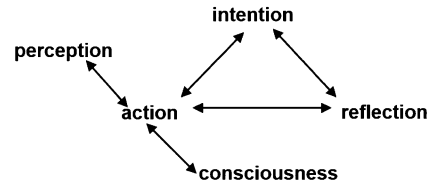
(as illustrated in Fig. 1). Figure 1 also reflects how Martin and Russell (▶ Chap. 35, "Advancing an Epistemology of Practice for Research in Self-Study of Teacher Education Practices") describe S-STEP in an earlier chapter of this volume. They suggest that S-STEP is a "metacognitive and reflective practice conducted by teacher educators learning from experience" (p. unknown). The metacognitive and reflective process implies intentional and cyclical actions by teacher educators participating in self-study, to think about their own thinking or awareness. From a constructivist perspective, the ultimate and underlying goal of intentional reflective practice is meaning making (Jonassen et al. 2000), and within a self-study approach to practicum, the ultimate and underlying goal of the cyclical and intentional reflective practice is meaning making within the practicum – critical for teacher candidate growth. These features are found in the self-study process.

Russell (2017) stresses the importance of taking a metacognitive approach within the professional learning context: "Without metacognitive supports, there is a danger that practice could plateau as candidates continue to work within familiar and unexamined frames of understanding" (p. 197). The considerable overlap of a constructivist perspective on learning processes with an S-STEP approach to practicum furthers the argument that a self-study approach to practicum enhances the learning process within the practicum experience for everyone involved. This is not easy, however, as we will demonstrate in subsequent sections of this chapter. To situate S-STEP and learning within the practicum, we now describe the learning-to-teach process to appreciate fully the complexity and multifaceted nature of practicum, which contribute to the challenges related to taking a self-study approach to practicum.

Learning-to-Teach Process

Teaching is often regarded as less-than-complex or as a simple transfer of knowledge from an expert to a novice (Labaree 2000); however, the process of learning to teach begins when prospective teachers enter schools and classrooms as young students and remains a complex and lifelong endeavor.

The learning-to-teach process begins at the onset of one's formal schooling experiences (Lortie 1975). Teacher candidates who enter ITE programs bring with them thousands of hours observing their teachers from the student perspective, a phenomenon coined by Lortie (1975) as the "apprenticeship of

observation" (p. 69). This apprenticeship, however, is not truly an apprenticeship, as:

> Teachers are not explicitly trying to teach students how to be teachers. Teachers try to teach a curriculum that may include both subject-matter content and cultural socialization skills, but they are unlikely to include any explicit lessons about pedagogy. Thus the effects of the apprenticeship of observation are an unintentional yet powerful by-product of mass schooling. (Bullock 2011, p. 16)

For example, students may not be aware of the hours teachers spend in planning instructional experiences or assessing student work behind the scenes. Students are not privy to the numerous decisions teachers make on a daily and ongoing basis ranging from how to frame particular questions or how to prevent or manage disruptions or any of the other many, tacit decisions teachers make routinely (Lortie 1975).

Initial Teacher Education Programs

Much has been written about the "best" ways in which prospective teachers are *educated* to teach ranging from programs with a high practice orientation to more theoretical (Kitchen and Petrarca 2016). Feiman-Nemser (2001) identified "central tasks of learning to teach" (p. 1050) at various stages of the formal teacher career trajectory, including initial teacher education, induction for new teachers, and professional development. Along this continuum, Feiman-Nemser (2001) identified several *tasks* as central to the learning-to-teach process within the ITE program stage of journey. She suggested that during ITE programs, teacher candidates should have opportunities to:

- Examine their personal beliefs about visions of teaching and learning.
- Develop an understanding of content areas (in subjects), learners, learning, and diversity-related issues.
- Develop a "beginning repertoire" (p. 1018) specific to teaching and learning.
- Develop "the tools and dispositions to study teaching" (p. 1050).

Darling-Hammond and Baratz-Snowden (2007) summarize the complexities of the learning-to-teach process, in their framework for learning to teach:

> . . .new teachers learn best in a community which enables them to develop a vision for their practice; knowledge about teaching, learning, and children; dispositions about how to use this knowledge; practices that allow them to act on their intentions and beliefs; and tools that support their efforts. (p. 120)

As highlighted by both Feiman-Nemser (2001) and Darling-Hammond (2006), learning about teaching is an ongoing and complex process that requires both the disposition and the means to examine personal practices, understandings, and beliefs. These are all key facets of self-study (Loughran and Russell 2002), in which knowledge and practice sit at the center of our academic work.

Practicum

While we began the chapter by describing practicum as the "in-school experience" (Crocker and Dibbon 2008, p. 32), we realize this is a simple and one-dimensional portrayal of what is truly a critical, complex, and multifaceted component of ITE programs.

The concept of an ITE practicum may seem straightforward to an outsider; teacher educators recognize that it is fraught with complexities and conundrums that have the potential to shape teacher candidate learning both positively and negatively. Berry (2007) acknowledges that "teacher educators who engage in the self-study of their practices recognize teacher education as an enterprise that is fundamentally problematic by virtue of the complexity and ambiguity of its various demands" (p. 15). Some of these complexities and demands of ITE programs weave through the challenges identified to suggest that it hampers a self-study approach in the practicum (Beck et al. 2004). In *theory*, the practicum experience might *typically* provide opportunities for teacher candidates to continue to broaden their learning about planning, instruction, assessment, learners, learning, being part of a school community, professionalism, and reflective practice within a classroom and school environment. The diverse manner in which these practicum opportunities are organized, valued, and implemented around the globe contributes to the complexity of practicum and to the conduciveness of taking an S-STEP approach. In their examination of international teacher education programs, Kitchen and Petrarca (2016) positioned approaches to teacher education along a three-pronged continuum of theory, reflection, and practice, noting how depending on the orientation of the ITE program, practicum goals, requirements, and structure will vary greatly:

> Theoretical and behavioural oriented teacher educators may envision the practicum as a laboratory in which one can apply facts, rules, theory, and procedures. Others may view practicum settings as dynamic and presume that facts, rules, and procedures cannot be applied without the development of phronesis. (p. 143)

Such disparity in practica contributes to the multifaceted and complex nature of practicum, which may or may not support the essence of S-STEP – an analysis of self and personal practice (Kitchen and Russell 2012). The diversity in practicum goals found in ITE programs may contribute to the multifaceted and complex nature of practicum which may or may not support the essence of S-STEP – analysis of self and personal practice (Kitchen and Russell 2012).

For example, in a literature review of empirical studies focused on practicum within initial teacher education programs, Cohen et al. (2013) identified 4 broad goals of the practicum within the 113 studies analyzed. They found that the largest grouping of practicum goals in the literature related to the development of teacher candidates' professional abilities (i.e., developing specific instructional strategies and content and pedagogical knowledge), followed by learning about the school environment. The third broad cluster of goals of practicum related to learning about the role of the teacher and learning in general. It is ironic, in that in an era where education systems around the globe are called upon to build "21st century skills"

(Milton 2015) such as creativity and innovation, critical thinking and problem-solving, communication, and collaboration, this was not highly reflected in the literature review. For instance, Cohen et al. (2013) found only 10 studies of the 113 examined that described the goal of practicum as fostering personal growth of the teacher candidate, referencing goals related to critical thinking, problem-solving, interpersonal communication, and self-assessment. The final broad cluster of practicum goals centered on having a positive impact on the school, whereby six of the studies within their literature review identified goals such as providing leadership in particular areas or enhancing student achievement.

Lastly, we cannot ignore the situational influences on ITE programs. "Different educational arrangements for practicum learning are formed by different historical, political and organizational processes in different national settings" (Mattsson et al. 2011, p. 1), and as such, Mattsson et al. (2011) suggest that various models of organizing the practicum learning exist. They also submit that "practicum is often left to chance and that there is a need for improved models, principles and practices to ensure that preservice teacher learning during practicum is supported" (p. x).

By focusing on the notion of *learning within the practicum*, Mattsson et al. (2011) differentiate between models on how practica are organized and models for "certain ways of organizing practicum learning" (p. 9). They identified nine general models to organize practicum learning but stress that these models could also be combined in a variety of ways beyond what is stated below:

1) Master-apprentice model (novice learning from a master).
2) Laboratory model (practicum occurs in a university-created school where teacher candidates work with excellent teachers).
3) Partnership model (careful selection of partner schools/teachers).
4) Community development model (rural settings where teacher candidates help improve schools/teachers by contributing new ideas and pedagogies).
5) Integrated model (shared responsibility by university and communities for teacher education).
6) Case-based model (similar to practices within field of medicine, teacher candidates experience and analyze authentic cases via research, theory, experience).
7) Platform model (flexible framework based on teacher candidates' needs and interest).
8) Community of practice model (teacher candidates work within a "culture of inquiry" and "social praxis").
9) Research and development model (collaborations between universities and communities to enhance research and school improvement) (p. 8–9).

Rorrison (2008), however, argues that while the practicum holds potential for learning, "many learning opportunities are wasted. It seems evident that the practicum is often a time of tension, frustration, misinformation, confrontation, acquiescence and poor communication" (p. 10). Self-study, by its very nature, could be another model for *organizing practicum learning*, and by framing the

practicum in this manner, the self-study approach supports understanding the self and practice, for improvement and development purposes (Mena and Russell 2017), part of which is the intent of the practicum experience.

This approach, however, is demanding as we illustrate in the next section. Before we explore the challenges to implementing a self-study approach in the practicum, we believe it is first necessary to consider the general problems of the "learning-to-teach" process from a broader perspective, some of which may also contribute to and are consistent with general problems of implementing self-study.

Problems of Learning to Teach

Unfortunately, perhaps due to the power of the apprenticeship of observation (Lortie 1975), teaching is often regarded as an easy profession. After decades of working as educators, teacher educators, and researchers, we agree with Darling-Hammond's (2006) position regarding the complexity of teaching:

> Teaching may be even more complex than law, medicine, or engineering. Rather than serving one client at a time, teachers work with groups of twenty-five to thirty at once, each with unique needs and proclivities. Teachers must balance these variables, along with a multitude of sometimes competing goals, and negotiate the demands of the content matter along with individual and group needs. They must draw on many kinds of knowledge – of learning and development, social contexts and culture, language and expression, curriculum and teaching – and integrate what they know to create engaging tasks and solve learning problems for a range of students who learn differently. (pp. 34–35)

Teacher candidates enter ITE programs with their own conceptions of teaching and learning, and suddenly, they are confronted with ideas that do not conform to their conceptions of what teaching is. Many of their ideas (and resultant misconceptions) come from early school experiences where they may have idealized a teacher who may have been attentive to them or guided them at a critical time in their lives, which focused more on teacher personality (Darling-Hammond and Baratz-Snowden 2007). While these experiences are real to their memories, curricular changes, societal changes, and governmental demands have moved beyond their memories which challenge their conceptions. In addition, these teacher candidates may be influenced by teacher parents or immediate circle of seasoned teachers who developed their ideas and received their teacher education a generation or two earlier, when the demands of teaching were different. Teacher candidates, listening to "teaching stories" in their developmental years, are influenced by these and believe these experiences to be true and factual to them in their current teacher education. These preconceptions need to be challenged.

Darling-Hammond and Baratz-Snowden (2007) identified three problems associated with learning to teach: misconceptions about teaching, the problem of enactment, and the problem of complexity. Misconceptions about teaching came into being due to some experiences teacher candidates had as students: some never experienced "purposefully organized experiences with carefully staged supports"

(Darling-Hammond and Baratz-Snowden 2007) so critical to student learning. Others are not aware of the important role of home and community in the lives of students. They believe that a teacher transmits the knowledge and acts as a cheerleader for students, rather than guiding student learning. Unless these misconceptions are dispatched, teacher candidates will carry out these unproductive teaching practices without learning and adopting more beneficial methods. The professional role of a teacher requires a wide variety of skills and an array of strategies to put teaching into action many of which must be used concurrently. This "problem of enactment" (Darling-Hammond and Baratz-Snowden 2007, p. 117) can be addressed "when well-supervised practicum and student-teaching experiences precede or are conducted jointly with coursework" (p. 117), so that teacher candidates "are better able to connect theoretical learning to practice," are "more comfortable and confident in learning to teach, and more able to enact what they are learning in ways that are effective for students" (p. 118). To ensure effective enactment, teacher candidates must see teaching practices modeled to analyze "how, when, and why they work" (p. 118). Skillful coaching from more expert practitioners, experimenting, and reflecting on practice are strongly supported by Darling-Hammond and Baratz-Snowden (2007).

Teaching is complex. Long gone are the days when teachers expounded on a topic. Now, student success occurs when "teachers develop the diagnostic and instructional skills . . . for students who require different approaches or additional supports" (p. 119). With the multiple goals of teachers, the many diverse students, and the required integration of knowledge, "teachers need to learn to analyze what is going on in the classroom and to make sound decisions about curriculum, instruction, assessment, and classroom management in light of the particular students they teach" (p. 119). This is not an easy task especially when one considers today's students and teaching requirements. We next consider the challenges related to not only implementing a self-study approach within the practicum but also to the practicum in general.

Part 3: Self-Study and Practicum

What Are the Challenges to a Self-Study Approach in Practicum?

In their systematic review of the S-STEP literature, Vanassche and Kelchtermans (2015) identified four broad themes that teacher educators typically explored within the self-study literature: (1) pedagogical interventions; (2) disparities between their beliefs about and actual teaching practices; (3) instructional practices related to social justice; and (4) practice within theoretical or philosophical context. There appears to be a distinct absence of a self-study approach within a practicum perspective. Since the practicum plays such a critical role in teacher candidate learning within ITE programs, we are obligated to our teacher candidates – and to their future students – to learn more about how to optimize their practicum *learning*

experience. Self-study is a logical way to do this, although it also complicated and challenging at the same time.

Beck et al. (2004) suggested the traditional nature of practicum and university settings, the pressure to please associate teachers, the absence of university course instructors from the practicum, the pressure of a climate of criticism and control, and the lack of support for preservice education within the university as key challenges thwarting a self-study approach to practicum. We revisit and reframe these challenges within today's context.

Traditional Nature of Practicum and University Settings

Russell (2017) stresses the centrality of the theory/practice divide as a challenge within the practicum, "The tension between the traditional epistemology of the university and the epistemology of learning from practicum experience seems to come to the forefront in every teacher education program and is a particularly significant issue for the faculty supervisor" (p. 201). Beck et al. (2004) also suggested that ITE-on-campus programs usually reflect a technical-transmission approach where "theory is to be learned on the university campus and then applied during the practicum" (p. 1264). Within the practicum setting context, Beck et al. (2004) also describe the traditional nature of practicum settings specific to the selection and preparation of associate teachers. The selection process is often centralized within school boards; universities have little access to reaching out to or inviting and/or selecting associate teachers who model exemplary practices. Typically, associate teachers are selected on availability rather than skill as teachers and mentors. Although the selection process varies among school boards and universities, for the most part, the selection process described in 2004 is typically still the case, almost 15 years later.

After her review of a series of S-STEP papers focusing on S-STEP and the practicum, Pinnegar (2017) captures the messiness of the technical-transmission approach, stressing the complexity and multifaceted nature of the learning-to-teach process, including practicum we described earlier in the chapter:

> My fundamental learning from reading these articles focused on the intractable ***conundrums*** (intricate and difficult problems) of teacher education and teacher educators. The fundamental conundrum is navigating the theory/practice divide. This conundrum is made more difficult when we recognize the other conundrums uncovered as one reads across the set of articles. These include the problematics of structure, the press of experience, the knowledge dilemma, and the complexities of relationship. (p. 211)

Such problematics, specifically the complexities of relationship, feature prominently in the subsequent challenge regarding teacher candidate positioning.

Teacher Candidate Positioning

In 2004, Beck et al. suggested that "student teachers are under considerable pressure to satisfy their mentor teachers, who may be practicing a technical-transmission approach" (p. 1265). Where these associate or mentor teachers conduct, "part or all

of the practicum evaluation ... [they] strongly influence the future employment prospects of student teachers" (p. 1265).

Fast-forward almost 15 years and what Beck et al. (2004) described as the pressure to please associate teachers above still exists. We agree that while teacher candidates do feel compelled to please their associate teachers, the challenge to taking a self-study approach in the practicum encompasses a wider scope of which the pressure to please associate teachers is just one element. We believe such pressure is a portion of the teacher candidates' broader positioning with the practicum. Teacher candidates are often parachuted into a classroom that is ultimately under the associate teachers' control. Mackinnon (2017) reminds us of the "perennial issues associated with learning in a practice environment where teacher candidates can experience vulnerability and uncertainty, where they can be subject to an unequal distribution of power from many sides" (p. 232). Depending on the associate teachers' practices and beliefs, teacher candidates may feel obliged to implement their associate teachers' classroom routines and instructional practices, which at times may not be aligned with the on-campus course work.

In her practicum-based self-study, Thomas (2017b) found, "The Mentor teachers are not always well-informed about current university programs, and not always respectful of what student teachers are taught there, which puts these students in awkward positions sometimes of having to take sides" (p. 173). Mackinnon (2017) echoes this sentiment in describing how teacher candidates "may feel caught between the schools that support their practicums and the universities where most of their courses and seminars are held" (p. 232). Both researchers determined that teacher candidates may experience less-than-ideal positioning.

Bullock (2017) refers to "the tensions teacher candidates feel in experiencing the practicum as a site of performance rather than a site of learning" (p. 179) as *power and performance*. He discovered in his self-study that even in situations where teacher candidates experienced a successful practicum, teacher candidates considered the practicum more of an opportunity to impress the associate teacher who usually provides a final report or job reference given the power differential between associate teacher and teacher candidate.

Lack of Support for Preservice Education Within the University

We now examine specific examples within the overarching challenge of lack of support for preservice teacher education within the university. Specifically, we consider traditional workload models for faculty, the misunderstood nature of ITE programs, lack of faculty in the practicum, and resource deficiencies.

Typically university systems value impact factors, publishing in top-tier journals, obtaining funding, and citations more than teaching and service, which are often inextricably linked in ITE programs. As a result, professional programs such as ITE programs do not fit neatly within the university priorities. Most comprehensive universities hold tightly to the 40% teaching, 40% research, and 20% service expectations of tenured and tenure-track faculty. Given the oftentimes, inseparable teaching/service/research work of ITE program faculty, the deeply embedded

university models for faculty expectations do not usually support or benefit ITE program faculty and the teacher candidates with whom such faculty work. We now provide specific examples of the general lack of support for preservice teacher education programs within the university.

Similar to Beck et al.'s (2004) observations, tenured and tenure-track professors who teach and research teacher education *still* typically do not supervise teacher candidates in the practicum for various reasons but usually due to limitations related to the workload. For example, some universities might consider practicum supervision as a form of "service" within a faculty member's teaching, research, and service requirements rather than part of teaching workload. This could also mean that the faculty member would still be required to teach a full complement of courses, conduct research, and supervise teacher candidates in the field – in addition to other service components that other faculties/schools within the university may not require. It is not uncommon for ITE programs to liaison with organizations external to the university such as ministries of education, teacher federations, accreditation bodies, and other local teacher stakeholder groups. Teacher candidate supervision is extremely time intensive requiring the supervisor to communicate with teacher candidates, the practicum coordinator/director, and associate teachers on a regular basis. In addition, the university supervisor must visit school sites, observe lessons, provide teacher candidates with feedback, write reports, and follow up as necessary. If a teacher candidate is struggling, then the time commitment increases significantly. Based on traditional distributions of workload, the university values service to the university much less than teaching and learning as seen in the 40%, 40%, and 20% allocations to teaching, research, and service, respectively. In some instances, depending on the university, supervision of teacher candidates might be considered part of the "teaching" allocation of workload; however, this supervision is usually not the norm.

The resulting shortage of university course instructors who actually spend time in the practicum with the teacher candidates discourages S-STEP from occurring in the practicum. Beck et al. (2004) noted that ITE programs typically rely on retired school administrators or teachers to serve as faculty advisors to teacher candidates while in the field. This limits an S-STEP approach to practicum from occurring since many of these part-time or nontenured/tenure-track course instructors do not participate in research activities. In addition this practice (hiring these course instructors) often prevents the cohesion and coherence needed within the ITE program. For example, in our own ITE program experiences, we have observed the model of teacher candidate supervision where there were not enough faculty-based program instructors either willing or available for field supervision, and external retired school administrators and teachers filled this necessary gap. Although attempts were made by the ITE program coordinators to share course and program philosophies and content with the hired university supervisors, year after year, we would hear some frustrations from our teacher candidates regarding the inconsistencies regarding the activities and the expectations from the field supervisors. While some supervisors would make concerted efforts to understand the underlying constructs that guided the ITE program course work, others did not, and in a few instances, the occasional rogue university supervisor would make

demands on the teacher candidates that did not reflect the pedagogies, foci, and underlying vision of the ITE program. In such instances the university supervisors lacked clarity of the ITE program on-campus courses; however, ITE program instructors might also lack clarity regarding the practicum learning experiences.

Since the 2004 edition of this handbook on self-study, few studies within the S-STEP body of research focus on teacher educator learning within the practicum context (Thomas 2017a; Vanassche and Kelchertmans 2015). For various reasons as described in the previous section, the lack of support for preservice teacher education within the university may be one reason for the noticeable absence of tenured/tenure-track faculty in the practicum. In other instances, faculty roles and responsibilities within the university shift. For example, Bullock (2017) describes, "Although I once had considerable involvement in the practicum as a doctoral student with responsibilities for practicum supervision, each of my subsequent academic positions have found me further and further removed from the complexities of practicum supervision" (p. 181). As a result what could be strong contributions to the body of teacher education literature made by the self-study community are lacking.

A reduction of resources is another example of the lack of support for preservice teacher education, as seen in the targeted cuts affecting Ontario's ITE programs. The majority of the authors in *Initial Teacher Education in Ontario: The First Year of Four-Semester Teacher Education Programs* (Petrarca and Kitchen 2017) stated that a key challenge in implementing the new Bachelor of Education program in Ontario, Canada, in 2015 was financial in nature. With reduced provincial funding and with student admissions, financial constraints often prevented release time for associate teachers to work with universities in order to foster collaborative partnerships. Associate teachers may have varying levels of commitment or experience in implementing their role, and the ITE program must provide supports in this case for university partners. Petrarca (2014) noted that this is not always an easy task. Although the literature has documented the benefits of providing informal and formal supports for associate teachers (Broad and Tessaro 2010; Beck and Kosnik 2000; Darling-Hammond 2006; Levine 2006), "a lack of resources, including time, finances, willingness, and human capacity often prevent pre-service teacher educators from providing these critical partners with support and opportunities to learn about the important associate teacher role (Beck and Kosnik 2000; Coulon 2000; Hastings and Squires 2002; Kahn 2001; Kent 2001; Ramanathan and Wilkins-Canter 1997; Veenman et al. 2001)" (Petrarca 2014, p. 2).

Pressure in a Climate of Criticism and Conflicting Demands

Implementing self-study within practicum is challenging in a climate of criticism and conflicting demands by government and the general public. In 2004, Beck et al. described the pressures teachers and schools face in general resulting in more of a technical-transmission approach to teaching and learning. To this day teachers and schools still face criticism since generally the public wants ways of teaching that are familiar to them. Although the government and public want problem-solving, critical thinking, and twenty-first century skills "taught" in schools, they still demand higher scores on standardized tests; these tests often reflect a technical-transmission

approach to teaching. The multiple and oftentimes conflicting demands placed on classroom teachers create additional tensions within their own practice. Alice Pitt (2011) summarized such challenges for initial teacher programs and teacher candidates:

> 21st-century teaching means pressing even harder against the strong tides of tradition that painstakingly built the schools where our future teachers formed their own understanding of what school is like. The dilemma for pre-service programs is to prepare future teachers for schools as they currently exist while also enlarging their vision about what schools and public education might, should, or will become. (para. 2 & 3)

Thomas (2017b) found that classroom teachers are "already very busy and stressed" (p. 173) and ultimately "responsible for the pupils in the class and answerable to parents and the administration, so they get frustrated with student teachers who struggle" (p. 173). Ideally, we would want associate teachers to participate in S-STEP activities in the practicum; however, is it a realistic consideration given the busyness of classroom teachers?

We have identified some of the challenges to implementing a self-study approach to practicum and now revisit some conditions identified by Beck et al. (2004) to support an S-STEP approach to practicum.

What Is Necessary for Fostering a Self-Study Approach in the Practicum?

Beck et al. (2004) identified the importance of the following four conditions for a self-study approach within the practicum to occur: (1) practicum and campus program integration, (2) satisfactory practicum settings, (3) appropriate practicum activities, and (4) support for teacher candidates (Beck et al. 2004, p. 1266) which will be considered with conditions and examples from the S-STEP and non-S-STEP literature post-2004 that support our colleagues' arguments.

Integration of the Campus Program and Practicum

Beck et al. (2004) recommended several approaches as potentially helpful in facilitating the integration of campus programs and practica. Such approaches included building strong school/university partnerships; assignments that connect course work and practicum; university instructors engaged within the practicum; a cohort and faculty team structure; having the practicum spread throughout the program; and an overarching philosophy of teaching and learning that underpins the program including the practicum. We believe that if several key conditions are in place, the other elements that facilitate the integration of the on-campus and practicum settings will follow. We specifically focus then on an overarching philosophy of teaching and learning, building partnerships, and having university instructors involved in the practicum.

Beck et al. ([2004](#)) suggested that ITE programs with an *overarching philosophy of teaching and learning* that serves as the foundation for ITE program activities could also contribute to enhance integration of the on-campus and practicum programs. Consistent with findings of exemplary ITE programs that have a strong vision of teaching and learning that grounds all aspects of their work (Darling-Hammond and Baratz-Snowden [2007](#)), Petrarca and Kitchen ([2017](#)) note:

> A vision, a description of how an organization envisions "its ideal future goal" (Kopaneva and Sias [2015](#), p. 359), plays a crucial role in guiding the actions of an organization towards its desired goal. Feiman-Nemser ([2001](#)) asserts that "a guiding vision of the kind of teacher the program is trying to prepare" (p. 1023) is the foundation for coherent ITE programs. According to Darling-Hammond ([2006](#)), in her study of exemplary ITE programs, a characteristic of effective ITE programs is a "clear vision of good teaching [that] permeates all course-work and clinical experience." (Darling-Hammond [2006](#), p. 46) (p. 23)

Leslie et al. ([2017](#)) described their attempts at increasing coherence and integration between courses and practicum settings by cultivating a "cohesive vision of teaching across faculty, teacher candidates and associate teachers" (p. 100) via an associate teacher professional development project. The project enhanced relationships between the university and school partners and provided support and opportunities for associate teachers to reflect on their role in working with teacher candidates. One associate teacher from this projected commented:

> When we take the time to step back and really think about what we're doing and to offer some strategies and some tools and things like we're doing in the workshops, I think it gives associates some time to really reflect on how they're doing in their role. They wouldn't be able to do that otherwise. Nobody has time to do that in their daily lives and jobs. I think it really attaches an importance to the role that it deserves and that would otherwise maybe go unnoticed. (p. 101)

An overarching vision that includes elements of self-study in teacher education such as those described by LaBoskey ([2004](#)) – improvement, reframing thinking, transformation, and collaborative interactions with colleagues to further knowledge and research – might promote an S-STEP mindset among teacher educators, teacher candidates, and school partners. The previous comment from the associate teacher demonstrates that by making a focused and concerted effort at fostering a cohesive vision throughout the ITE program including school partners, there exists greater potential for building strong school/university partnerships.

Building strong school/university partnerships is one foundational element that contributes to the development of other facets of integration of campus programs and practica, as suggested by Beck et al. ([2004](#)). In exemplary ITE programs, Darling-Hammond ([2006](#)) also found tight connections between courses and between course and practicum experiences, much like Beck et al. ([2004](#)) described as circumstances that would contribute to the integration of on-campus and practicum, thereby enhancing an S-STEP approach to the practicum. While there are several strategies for building strong school/university partnerships, we believe

this condition hinges upon the active participation of university instructors in the practicum.

To build close collaborations between the university and school partners, it is necessary that *university instructors* [are] *engaged within the practicum setting*. In his examination and analysis of university-based ITE programs in the United States, Levine (2006) identified that within exemplary ITE programs, each established "a close connection between the teacher education program and the schools in which students teach, including ongoing collaboration between academic and clinical faculties" (p. 81) even though the "model" programs varied in structure, size, funding, and location. For the tight connections between courses and practicum experiences to flourish, we believe it is essential to have instructors who actually instruct the courses engage in the practicum experience to facilitate the partnership building, integration, and coherence.

Beck et al. (2004) further suggested that assignments connecting course work and practicum, having a cohort and faculty team structure, and having the practicum spread throughout the program could contribute to a more integrated ITE program in general. These activities are easier to achieve if university instructors are engaged with the practicum; these instructors can help teacher candidates make explicit connections to course work and also provide associate teachers with support and information regarding the on-campus component of the program. University instructors involved in practicum would provide more program coherence within ITE as compared to hiring retired school administrators, teachers, or graduate students who only supervise teacher candidates in the field.

The following realization by Thomas (2017b) regarding her previous assumptions about teacher candidate learning brings to light the challenges preventing a self-study approach from occurring in the practicum, as well as the need for more integrated partnerships and involvement by university faculty in the practicum:

> My initial assumption was that students would be able to make links on their own between the theories that we teach in university classrooms and the real-life situations that they would find while on practicum. I assumed that it would be clear to them what they should do in order to facilitate learning and also what to do when things did not work out as expected, based on the information I provided in my classes. I also assumed that mentor teachers and supervisors understood what university-based teacher educators were attempting to explain to student teachers and that they would be able to magically make the links between the two realities. In laying bare these assumptions, I have come to realise that I have understood little about how student teachers actually learn to teach within our programs. I have discovered that much about what has been frustrating to me in the past, such as students claiming that university courses are irrelevant, that they do not learn anything useful when taking them, and that university professors are not connected to reality, can be explained by my lack of understanding about the way student teachers experienced the practicum. (p. 170-171)

One example of increasing supports for teacher candidates and enhancing communication with associate teachers is Brock University's coupling of a foundational education course with the practicum:

> Being able to refer to what [teacher candidates] had learned in the course aided faculty advisors in helping teacher candidates reflect on their challenges during the internship. This

faculty advisor model, also employed in the elementary program, facilitates a trust and growth model of learning for teacher candidate. (Kitchen and Sharma 2017, p. 84)

Over several years of collecting case study data via his collaborative self-study, Bullock (2017) and his team posited that a difficult practicum is sometimes framed as something to survive rather than a situation that can be remedied; that teacher candidates prefer to have frequent, actionable feedback on lessons that they had a significant role in creating and enacting; and that candidates need to feel that their practicum experience has an appropriate amount of autonomy (p. 190). Based on the above hypotheses, Bullock (2017) suggests that the quality of teacher candidate learning within the practicum context is largely dependent on the quality of the relationship with the associate teacher. This stresses both the importance of the practicum setting and the activities that occur within the practicum experience. Bullock (2017) astutely notes, "Given the importance of the practicum for teacher candidates; I ignore – even tacitly – action-at-at-distance forces such as the relationship with cooperating teachers at my own peril" (p. 190).

In their meta-analysis of 2001 to 2013 literature related to teacher candidate supervision, Burns et al. (2016) identify a framework of tasks and practices for consideration when supervising teacher candidates to enhance their learning within the practicum. One of the five key tasks emerging through the meta-analysis focused on the need for "engaging in inquiry or self-study and innovation to enhance supervision" (p. 419). The authors' analysis reveals that self-study (using various methods) within the practicum context supports the growth and learning of the university supervisor and thereby their students' learning:

> Within self-study, supervisors ask questions about practice, engage in reflective writing, audiotaping/videotaping and transcribing conferences with PSTs [Preservice Teachers], write cases, highlight tensions between espoused platform and platform in use, reflect on personal biography (i.e., past experiences, culture, etc.), identify patterns in supervisory beliefs and practices, and present self-study findings with other supervisors. Engaging in self-study can strengthen supervisory practices. Supervisors can grow in their ability to attend to ethical dilemmas related to their supervisory practice, coach PST reflectivity (Montecinos et al. 2002) and address issues of coherence. (Beck and Kosnik 2002) (Burns et al. 2016, p. 419)

The integration of the on-campus and practicum components of initial teacher education is complex and, we believe, the cornerstone to achieving an S-STEP approach to practicum. If, for example, the strategies discussed in this section were applied to the practicum, then the additional conditions such as satisfactory practicum settings, appropriate practicum activities, and support for teacher candidates (Beck et al. 2004) would more than likely emerge as a result of the tight coherence and integration between the on-campus program and the practicum settings. In order for this integration to occur, all teacher educators must commit the time and energy to the demands of the practicum and the connections with schools, to increase the likelihood of self-study to occur in this under-investigated area of research.

While these integrated components are needed to achieve S-STEP, they are not sufficient. In the next section, we identify additional conditions necessary for fostering a self-study approach in the practicum.

Satisfactory Practicum Settings

Dillon's (2017) integrated practice-and-theory approach to teacher candidates' learning processes, described in his self-study, placed his teacher candidates' experiences at the "centre of the curriculum by focusing on their developing questions, challenges and issues through socio-constructivist discussions of their emerging practices" (p. 145). He concluded that associate teachers have much more influence over teacher candidate learning than his course. "I learned that the greatest influence on candidates' development by far – and virtually the sole influence – is their mentor teacher. This influence is for better or for worse" (p. 158). Echoing this sentiment, Bullock (2017) admits: "It has taken me an embarrassingly long time to realize that, although I am no longer at the forefront of candidates' practicum learning, the spectre of candidates' relationships with their cooperating teachers looms large in my course" (p. 190). This response is not surprising since teacher candidates regard the practicum as the most important component of initial teacher education programs (e.g., Darling-Hammond and Baratz-Snowden 2007; Wideen and Holborn 1990; Wilen and Hawthorne 1975; Russell 2017; Martin 2017). Kitchen and Petrarca (2016) suggest:

> This is a testament to "the apprenticeship of observation" (Lortie 1975), the notion that individuals enter teaching after thousands of hours as students observing teachers. At the same time, as Lortie (1975) also noted, practice without propositional knowledge and deep understanding also leads to misconceptions, most notably of teachers as performers and experts. From this narrow "observational and non-analytical perspective view of practice" teaching falsely "appears to be simple action, guided either by custom (this is the way teaching is done) or by nature (this is the kind of person I am)." (Labaree 2000, p. 232) (p. 144)

Given the overwhelming influence the associate teacher has over the teacher candidate, it is imperative to provide satisfactory practicum settings for teacher candidates. Beck et al. (2004) suggest that satisfactory practicum settings are also a condition that would enhance an S-STEP approach to practicum. Satisfactory practicum settings involve the careful selection and professional development of partnered schools and associate teachers to optimize the learning environment for all involved in the practicum. Again, on the surface, this may seem simple enough, however, developing these settings can be extremely challenging, as described by Darling-Hammond (2006) in her examination of exemplary ITE programs:

> Developing sites where state-of-the-art practice is the norm is a critical element of strong teacher education, and it has been one of most difficult. Quite often, if novices are to see and emulate high-quality practice, especially in schools serving the neediest students, it is necessary not only to seek out individual cooperating teachers but also to develop the quality of the schools so that prospective teachers can learn productively. Such school development is also needed to create settings where advances in knowledge and practice can occur. (p. 309)

Seeking out preferred and suitable associate teachers and schools can be demanding for several reasons. Depending on the school boards, various processes are in place that sometimes prevent ITE programs from reaching out directly to potential schools and

associate teachers. In some instances, the selection process is centralized, whereby rather than requesting individual schools for associate teachers and partnerships, the sometimes competing ITE programs must make such requests through the local district school board. This process certainly makes developing and sustaining strong partnerships between ITE programs and local schools time-consuming and taxing.

In their report for the National Academy of Education, Darling-Hammond and Baratz-Snowden (2007) captured the disparities regarding the role of the associate teacher within practicum settings:

> But the student-teaching or internship experience varies dramatically both within and across programs, depending on how cooperating teachers are recruited and what the expectations are for both the novice and cooperating teacher. The length varies from less than eight weeks to more than thirty weeks, the extent and quality of modeling and guidance from minimal to extensive, and the clarity regarding practices desired from obscure to well defined. (p.123)

In her self-study, Thomas (2017b) confronted her assumptions about what her teacher candidates learned during practicum and discovered that, according to her students, "not all mentor teachers are positive and encouraging" (p.173). The university-based supervisors she interviewed had visited many schools and had seen many practices; they agreed that some practicum settings did not necessarily reflect an environment conducive to teacher candidate learning. Thomas (2017b) summarized the university-based supervisors' comments on settings that were "not necessarily professional. The learning that takes place on practicum is very dependent on the context, and there are many different contexts, some of which are not conducive to learning to be a professional" (p.173).

While these environments are not always conducive to a positive growth in teacher candidates, they are valuable to these future teachers in demonstrating what behaviors and attitudes are not desirable in teachers. A self-study approach to practicum with this experience of teacher candidates, while difficult for teacher educators, would be possible and especially warranted. Examining one's response to the discussion that occurs with the topic of "learning to be a professional" can be telling. If anything, what Thomas's experiences demonstrate is the need for this practice and the need for research on practice.

Appropriate Practicum Activities

Closely related to having satisfactory practicum settings in which an S-STEP approach can occur is what actually happens during the practicum itself. As noted above, teacher candidates need to be exposed to exemplary practice by teachers who can articulate their practice in their classrooms and schools and successfully help the neediest students (Darling-Hammond 2006). As suggested in the previous section, the practicum is largely under the associate teacher's control. Although associate teachers are typically provided with guidelines and suggestions for implementing their role, they may or may not adhere to the suggestions, underscoring the importance of the school/associate teacher selection process discussed. The role of the associate teacher is multifaceted, however, as described by the types of activities that ideally occur within a practicum setting:

> Typically, the ideal has been a placement in which student teachers are supported by purposeful coaching from an expert cooperating teacher in the same teaching field who offers modeling, co-planning, frequent feedback, repeated opportunities to practice, and reflection upon practice while the student teacher gradually takes on more responsibility. (Darling-Hammond et al. 2005, p. 409)

This type of placement reflects the "extensive and intensely supervised clinical work" (Darling-Hammond 2006, p. 300) found in exemplary ITE programs, which also included "tight coherence and integration among courses and between course work and clinical work in schools" (p. 300).

Dillon (2017) observed that university supervisors had little influence on teacher candidates' teaching development as noted in this passage:

> In addition, candidates report that university supervisors do not influence the development of their practice (too few visits, too narrow a focus when visiting). However, candidates want to impress the supervisors – who submit final grades for practicum – in order to get a good evaluation. So they work hard to develop special lessons for the occasional supervisor visits, lessons that are far from their typical teaching. When I did my unofficial observation visits with research participants, i.e. with no official evaluation report, I often saw very ordinary and uninspiring lessons for which candidates usually apologized by saying that that was how much teaching had to be. (p. 158)

Dillon's observation demonstrates the need for helping teacher candidates in reframing their learning and teaching approaches and reinforces the need for careful selection and development of associate teachers and partnered schools so that all parties involved in the practicum experiences can facilitate such framing and reframing discussions – clearly an important practicum activity that is often absent from practicum experiences.

Dillon (2017) also found that in order for teacher candidates to reframe their teaching, they required explicit assistance to make connections between course topics/discussions and their practice. This occurred as a result of the debriefing process after observing teacher candidates teach lessons during practicum, they tended to experience difficulty in analyzing the rationale for successful implementation of a lesson. Dillon (2017) found that at times, there was little carry-over from previous course work or class discussions.

We emphasize again the integration of the practicum, and on-campus program serves as the cornerstone for strengthening an S-STEP approach to practicum. For example, if an integrated approach existed, the enormous value teacher candidates place on the practicum (over course work) (Dillon 2017; Russell 2017) might shift to a more holistic appreciation of the learning-to-teach process. Rather than seeing the tacit (or not so tacit) divide of the perceived theory-on-campus-and-practice-in-practicum ideas, approach, and conceptions, perhaps a more fluid interplay of practice and theory could develop, potentially fostering a newfound appreciation for both.

Teacher Candidate Support

Beck et al. (2004) stressed the importance of teacher candidate support within the practicum especially within an S-STEP approach. They suggested multiple forms coming from fellow students, associate teachers, university staff, and

formative assessments. "Support of student teachers in the practicum and their growth as reflective practitioners are best served by an approach to student teacher evaluation that involves collaboration between university faculty and mentor teachers" (p. 1286).

In his informal and formal experiences working with and observing teacher candidates as a practicum supervisor, Russell (2017) provides personal insights specific to supporting teacher candidates, including the importance of developing individual relationships with his teacher candidates prior to the actual practicum experience:

> Having increased my attention to developing one-on-one relationships before the practicum begins, I was struck by the powerful payoff in terms of candidates' seeing value in my supervisory visits and in the trust they show in their messages to me about their practicum experiences. Insights gained during practicum supervision have been extended by invitations in the following year to observe students informally in local practicum placements. Focusing on improving the quality of professional learning in the practicum and on the possibilities of developing an epistemology of practice has the potential to generate a new set of goals for both formal and informal practicum supervision. (p. 207)

Later he questions a faculty supervisor's major challenges: "Can the teacher candidate who is just beginning to acquire firsthand experiences of teaching be supported in learning to identify, evaluate and ultimately trust what is being learned from experience?" (p. 295). The answer may lie in the support that teacher candidates receive from one another. After encouraging his supervisees to observe one another teach lessons for the purpose of follow-up discussion, Russell (2017) noted that peers provided one another with "a different type of feedback at the right level" (p. 196). By observing one another, teacher candidates also reviewed their own practices, stressing the benefits of support from fellow students as suggested by Beck et al. (2004).

Similarly, in her exploration of how incorporating a listening perspective might improve practicum learning, Martin (2017) highlighted the importance of relationship building with teacher candidates as seen in the following excerpt:

> As I worked through the "take-aways" after reexamining my journal entries and other data sources, I began to see where I could actively construct spaces and push harder at ensuring that candidates' voices were authorized, that their pedagogical voice was heard, and that caring and trusting relationships received the attention they merited and were allowed to flourish. I have also recognized the importance of explicitly modeling relationship-building and explicitly deconstructing what it entails, not taking for granted that candidates will "see it and get it." (p. 140)

This addresses two pieces – the explicitness needed to help teacher candidates make connections and the need for that type of listening to happen in the practicum either by university supervisors, university members who engage in practicum, or associate teachers. Dillon (2017) also discovered in his self-study that teacher candidates required help connecting the dots.

Thomas (2017b) not only learned more about how teacher candidates learn within the practicum experience but also realized the complexities, limitations, and

opportunities embedded within the practicum, which ultimately helped her reframe her instructional role in helping her students "examine and interpret their practicum as a learning experience" (p. 165). By engaging in the practicum via a self-study approach, Thomas (2017b) discovered a greater appreciation of the practicum from a whole program perspective and examined her own relationship with the practicum to best help her students learn from their experiences. She further discovered that teacher candidates required additional time and explicit support to analyze and fully understand their learning.

Conclusion and Next Steps

At the beginning of this chapter, we wondered:

1. Given the potential of self-study to enhance teacher education, why is the practicum still a less explored area in the S-STEP community?
2. How can we, as teacher educators/researchers, facilitate an S-STEP approach to practicum?

Although we are still pondering these questions, we have also gained some insights and additional questions regarding our wonderings. We now summarize our conclusions, ruminations, and queries.

Why Is the Practicum Still a Less Explored Area in the S-STEP Community?

Using Beck et al.'s (2004) practicum-focused chapter from the first volume of this international handbook as a guide, we explored our guiding questions by (1) examining the challenges of using S-STEP; (2) reviewing the conditions necessary to facilitate S-STEP in practicum settings; and (3) providing arguments that these conditions are difficult to achieve by ITE programs in general. The traditional nature of practicum and university settings, the general lack of support for initial teacher education programs within universities, the absence of the university instructor, and the pressure of a climate of criticism and conflicting demands that schools face all contribute to the challenges related to conducting S-STEP in a practicum setting. From a conceptual position, Pinnegar (2017) identified the theory/practice divide as the fundamental conundrum to an S-STEP approach to practicum; however, she acknowledged the related challenges such as "structure, the press of experience, the knowledge dilemma, and the complexities of relationship" (p.215) that add to the complexity of the broader problem.

We wonder, however, if the theory/practice conundrum reflects a "chicken and egg" scenario where the "divide" is really the result of the most prominent issue to the scarcity of self-study within the practicum – *the lack of teacher educators working in practicum settings*. Is it the theory/practice divide that contributes to the

lack of teacher educators working with teacher candidates in the practicum, or does the lack of teacher educator presence contribute to the theory/practice divide? Could the other identified necessary elements such as appropriate practicum activities, teacher candidate supports, and even satisfactory practicum settings flourish by increasing the presence of the university instructors within the practicum and by conducting self-studies in the practicum settings?

Earlier we suggested that the integration of the campus and practicum programs served as the cornerstone to achieving an S-STEP approach to practicum and that if such integration existed, the other necessary conditions for an S-STEP approach might have a greater opportunity to develop. We realize now that any attempt at successful integration truly hinges on the university instructors taking an active role in practicum. By taking an active role in practicum, there exists a greater likelihood of establishing the cohesion and coherence among courses and practicum – a common component shared among exemplary teacher education programs (Beck et al. 2004; Darling-Hammond 2006; Levine 2006). Cohesion and coherence are also paramount for approaching a practicum via a self-study approach. Relationship building between universities and school partners is critical as is cultivating a relationship between university supervisors and teacher candidates (Dillon 2017; Russell 2017). This, however, requires a commitment on the part of teacher educators to undertake a role to foster such relationships. By not being a part of practicum, are teacher educators reinforcing the notion of a theory/practice divide? What is holding teacher educators back from exploring a hotbed for integrated learning opportunities?

Self-study opportunities within practicum exist; however, many tenure-track and tenured faculty members devote the weeks when teacher candidates are off campus and in practicum to work on other research projects. Do these faculty members choose not to work with teacher candidates in the field because of the organizational constraints described earlier? Do these faculty members see their research and instruction as isolated events from the practicum experience? Dillon (2017) suggests "Indeed, it would be rare to find a teacher education instructor who has any awareness of what candidates actually do with the content of his or her course during practicum" (p.161). Alternatively, perhaps university instructors see the practicum as a never-ending complex phenomenon where they exert little influence. Given the incredible importance and value teacher candidates ascribe to practicum, it does not benefit teacher candidate learning for teacher educators to overlook its existence. As Bullock (2017) astutely notes, "Given the importance of the practicum for teacher candidates; I ignore – even tacitly – action-at-a-distance forces such as the relationship with cooperating teachers at my own peril" (p. 190). Investigating potential self-study opportunities within practicum may be an interesting research problem to consider for S-STEP researchers.

Another interesting and potential S-STEP research question related to practicum is the theory/practice conundrum: do initial teacher education programs by virtue of their structure and organization foster and promote the theory/practice divide? In their literature review of 113 empirical studies focused on practicum within initial teacher education programs, Cohen et al. (2013) grouped various functions of

practicum into 4 broad rationales for practicum. The authors identified the largest grouping of practicum rationales as reflecting a "professional training ground" (Cohen et al. 2013, p. 354), where the practicum served as "a reasonable proxy of future workplaces for preservice teachers" (p. 354) and an extension of ITE programs but within the field where prospective teachers would eventually enter. The practicum provides opportunities for teacher candidates to apply research and theory to practice (Cohen et al. 2013) perhaps reinforcing implicit beliefs about the theory/practice divide underlying initial teacher education programs.

We hope this chapter demonstrates that practicum is not a simple construct. Knowledge building is also complex (Jonassen et al. 2000); and coupled, meaning making within the practicum is multifarious; however, *self-study helps teacher educators navigate their learning so that in turn, they are better equipped to help their students navigate their own learning*. We now consider how teacher educators/researchers might facilitate an S-STEP approach to practicum.

Where Do We Go from Here?

If the fundamental purpose of S-STEP is for "individuals to study and better understand their practice" (Loughran 2004, p. 9), then it seems logical that the practicum would serve as an excellent environment for all individuals involved in the experience. Nevertheless, as seen in this chapter, the conditions that would enhance such an approach can be challenging to achieve. A key player in fostering an S-STEP approach to practicum is the university instructor. How might the S-STEP community further expand its breadth and depth within a practicum context? As seen by our colleagues in this chapter, there exist many opportunities for greater understanding of how we might help our students navigate their learning while in our programs. Our suggested next steps include additional queries that teacher educators engaging in S-STEP (or not) might consider for future research.

So why is there still a gap in S-STEP literature specific to practicum? By not focusing or even possibly considering the practicum as a space for S-STEP, do some teacher educators/researchers tacitly (or not so tacitly) subscribe to the theory/practice divide? Do the topics that teacher educators research lend themselves to the practicum experience? Given the tremendous value teacher candidates place on the practicum (often over the course work), we wonder why we would *not* consider the space where our students extend their learning with their associate teachers. How might teacher educators begin to integrate their specific areas of research within the practicum context? How might the topics identified as the key areas of exploration within S-STEP literature as identified by Vanassche and Kletchtermans (2015) extend into the practicum for additional exploration?

For example, how might a teacher educator exploring a pedagogical intervention via S-STEP expand the intervention into the practicum experience? How might teacher educators studying mathematics instructional practice via self-study enhance their learning and their students' learning by inching into the practicum context? How might instructional practices related to social justice trickle into the practicum

context? We intentionally used words such as "inch" and "trickle" to denote the small steps that can be taken to situate S-STEP within the practicum – a context teacher candidates value tremendously and at times at odds with what we do on campus. Even if we are unable to enter the practicum space directly, perhaps we might explore like Bullock (2017) the "the presence of unseen cooperating teachers" (p.181) in our courses.

Darling-Hammond and Baratz-Snowden (2007) suggested elements of successful practica identified in exemplary ITE programs include clear goals and standards that guide teacher candidate practice; repeated opportunities for teacher candidates to practice and make connections between course work and practicum experiences; ongoing formative feedback; modeling of sound practice where expert "teachers make their thinking visible" (p. 124); ongoing coaching; a gradual increase in responsibility for classroom life; and "structured opportunities to reflect on practice with an eye toward improving it" (p. 124). This is certainly a tall order for classroom teachers who host teacher candidates in their classrooms and who are already extremely busy individuals with increasing responsibilities and pressures from governing bodies, their administration, their parents, their students, and the public. Nonetheless, the associate teacher holds a tremendous power in the associate teacher/teacher candidate relationship, and as such, we need to consider ways to capitalize on the classroom teacher's influence, by perhaps reframing their roles as teacher educators in the field or as Forgasz (2017) suggests school-based teacher educators. Clift (2017) also strongly advocates for our field-based colleagues – our associate teachers – to be part of the S-STEP process, as their voices are "noticeably absent" (p. 225) in the limited number of studies that focus on practicum. An integrated approach where university-based and school-based teacher educators (Forgasz 2017) work alongside teacher candidates might facilitate the development of practicum settings that optimize teacher candidate learning. By participating in practicum activities, faculty members not only work with teacher candidates but they work also with classroom teachers who host their students. This creates a space for discussion, learning, and sharing among the triad. In order for this to occur, however, we must consider the organizational constraints preventing teacher educators from working with the practicum.

To establish, grow, and maintain partnerships between practicum and university settings, we require supports from the university. It is easy to attribute the traditional nature of university settings and the lack of support for preservice teacher education programs within the university as reasons for not participating in S-STEP research in practicum. It is much more challenging and exhausting to engage in workload negotiations with administrators or defend the categories (i.e., service, teaching, research, or all of the above) within which working in a practicum setting with associate teachers and teacher candidates sits. In our busy lives as academics, it is certainly easy to toss our hands up in the air and continue to not explore S-STEP within the practicum. How might we resist complacency with the status quo? Depending on the level of faculty member's experience and rank, resisting and taking on the organizational constraints preventing access to practicum may not always be possible. Small and persistent attempts to explore approaches to work

around the limiting factors specific to our higher education institutions might eventually result in changes in how we "do" teacher education. How do we explore approaches to navigate the omnipresent systems preventing easier access to practicum?

By engaging in self-study, teacher educators are able to focus on both their teaching practice and teacher candidate learning (Loughran 2004). By engaging in self-study in the practicum, as seen in examples throughout this chapter, teacher educators gain a deeper understanding of the complexities teacher candidates face within a practicum setting. By gaining a deeper understanding of the complexities teacher candidates face within a practicum setting, teacher educators engage in willful and intentional meaning making (Jonassen et al.'s 2000) via what Kitchen and Russell (2012) described as the essence of S-STEP – analysis of self and personal practice. Outcomes of such analyses of self and personal practice yield contributions not only to the teacher educator researcher's practice but also to the S-STEP community and to the broader teacher education research. We conclude by once again reframing our initial question regarding the noticeable absence of S-STEP research within the practicum context: *why would we not take a self-study approach to practicum?*

Cross-References

▶ Advancing an Epistemology of Practice for Research in Self-Study of Teacher Education Practices

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Portfolio and Self-Study

An Epistemology of Practice

38

Kevin O'Connor, Gladys Sterenberg, and Norman Vaughan

Contents

Abstract

Self-study researchers have explored the challenges and benefits of using portfolios in their teaching practice. A focus on linking theory and practice has emerged as a generative possibility when using portfolios with students. However, few S-STEP investigations consider how portfolios as a programmatic pedagogy can help teacher educators refine their teaching practices to support teacher candidates' connections between theory and practice. We claim that this extension of earlier research on the use of portfolios can contribute to an epistemology of practice. Presented is a theoretical framework that responds to the call of Lyons and Freidus (The reflective portfolio in self-study: Inquiring into

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and representing a knowledge of practice. In: Loughran JJ, Hamilton ML, LaBoskey VK, Russell T (eds) International handbook of self-study of teaching and teacher education practices. Kluwer, Dordrecht, pp 1073–1107, 2004) for the development of an epistemology of practice as we interrogate how programmatic e-portfolios can provide the structure for reflection on, and integration of, transformative pedagogies. As an example of our own learning, we offer a description of our self-study investigation into the impact of programmatic portfolios on teacher candidates' experiences of linking theory and practice. We conclude with an enhanced call for S-STEP research into practicum.

Keywords

Self-study · Teacher education · Portfolio · Theory and practice · Integration

Introduction

The use of portfolios as a method of documenting learning is a widely accepted and long-standing practice within S-STEP (Lyons and Freidus 2004). Much of the prevailing literature is focused on how portfolios can be used as a teaching practice to facilitate reflective inquiry and formative assessments of learning (Lyons et al. 2013).

Self-study researchers have explored the challenges and benefits of using portfolios in their teaching practice (Bullock and Christou 2009; Dillon 2017; Fuentealba and Russell 2016). A focus on linking theory and practice has emerged as a generative possibility when using portfolios with students. However, few S-STEP investigations consider how portfolios as a programmatic pedagogy can help teacher educators refine their teaching practices to support teacher candidates' connections between theory and practice. We claim that this extension of earlier research on the use of portfolios can contribute to an epistemology of practice (Raelin 2007).

In this chapter, we present a theoretical framework that responds to the call of Lyons and Freidus (2004) for the development of an epistemology of practice as we interrogate how programmatic e-portfolios can provide the structure for reflection on, and integration of, transformative pedagogies. As an example of our own learning, we offer a description of our self-study investigation into the impact of programmatic portfolios on teacher candidates' experiences of linking theory and practice. We conclude with an enhanced call for S-STEP research into practicum.

Background Context

Throughout the development of self-study of teacher education practices (S-STEP), researchers within the community have recognized the value of portfolios as reflective tools. In the inaugural S-STEP Conference at Herstmonceux Castle,

researchers used their own professional portfolios to learn more about instructional development (Wilcox 1996), the portfolios of their teacher candidates to provide insight into experiences and successes (Johnson and Allen 1996; Haley-Oliphant 1996), course portfolios to document personal educational theories (Gipe 1996), and programmatic assessment portfolios to study the implementation impact on faculty, teacher candidates, and program development (Johnson et al. 1996). Indeed, in the first edition of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004), Lyons and Freidus (2004) claimed that reflective portfolio inquiry through self-study could legitimate the practitioner as researcher. Through an analysis of three cases, they concluded that the reflective portfolio process scaffolded self-study, privileged practitioner investigations, and contributed to the validity of self-study. They called for a new epistemology of practice and argued that portfolio inquiry could contribute to the validation of practitioner knowledge of teacher educators.

Since 1994, self-study has become established as a valid methodology for teacher educators (Garbett and Ovens 2016), and the use of portfolios has become more widespread within S-STEP as a way of collecting data through student reflections. Self-study researchers have used portfolios as data to assess the impact of a problem-based intervention (Aubusson et al. 2010), to interrogate how students reflect on critical situations (Geursen et al. 2010), to assist students in making their learning visible (Hamlin and Weisner Bryant 2007), to document shifts in professional and personal identities (Kim and Greene 2011), and to support student development of respect and empathy (Kitchen 2005). Much of the literature is focused on how portfolios can be used as a teaching practice to facilitate reflective inquiry and formative assessments of learning (Lyons et al. 2013).

Consistent with research that links the use of portfolios to becoming reflective practitioners, teacher educators have also incorporated portfolios as course assignments. In her self-study, Kosnik (2005) challenged the use of standardized tests within teacher education by proposing the implementation of a teaching portfolio with embedded assessments and studied the impact of national policies on her work as a teacher educator. Olafson et al. (2007) and Donnelly (2006) studied the use of portfolios as assignments within their teaching practice. In the current era in the United States of America, Kelly (2018) has engaged in a self-study on how she has encouraged critical reflection on a state-mandated use of standardized portfolio assessments. What was introduced as a teaching practice to support formative student reflection has been extended to include high-stakes assessments.

More recently, portfolios have been used as sources of data that contribute to trustworthiness, rigor, criticality, and credibility. Some self-study researchers have used their pre-tenure and promotion portfolios as data to study their learning in academia as they document their shifting identities and challenges in negotiating institutional requirements (Butler 2016; East et al. 2010; Garbett 2013; Loughran 2010). Other researchers have created teaching portfolios to help them document and analyze their experiences in transitioning from teacher to teacher educator (Hamilton 2018), their teaching interventions and impacts on student learning (Hill and MacDonald 2016), and their creation of representations of teaching stories

through interactions with critical friends (Bass et al. 2002). Samaras (2011a, b) writes extensively about the use of a Critical Friends Portfolio as a S-STEP method for collecting data to be shared with critical friends. She suggests that this method helps researchers document and provide evidence of the transparency and validation of the data collection and analysis of insights emerging within the subjective stance of the researcher and the objective stance of critical friends. Clearly, the use of portfolios as a method of documenting learning is an accepted practice within S-STEP.

Self-study researchers have explored the challenges and benefits of using portfolios in their teaching practice. A focus on linking theory and practice has emerged as a generative possibility when using portfolios with students. Bullock and Christou (2009) challenge the use of philosophy of education statements included in portfolios as they attempt to disrupt the perceived dichotomy of theory and practice. Dillon (2017) examines his successful and unsuccessful attempts to link practice and theory through the use of a professional teaching portfolio. Fuentealba and Russell (2016) identify the problem that portfolios are often a collection of materials that do not include any detailed analysis, thus not meeting the purpose for integrating theory and practice.

Research investigating the impact of using portfolios in S-STEP and using portfolios as sources of data in S-STEP suggests that portfolios as a teaching practice is ubiquitous. However, few S-STEP investigations consider how portfolios as a programmatic pedagogy can help teacher educators refine their teaching practices to support teacher candidates' connections between theory and practice. We claim that this extension of earlier research on the use of portfolios can contribute to an epistemology of practice.

In this chapter, we present a theoretical framework that responds to the call of Lyons and Freidus (2004) for the development of an epistemology of practice as we interrogate how programmatic e-portfolios can provide the structure for reflection on, and integration of, transformative pedagogies. As an example of our own learning, we offer a description of our self-study investigation into the impact of programmatic portfolios on teacher candidates' experiences of linking theory and practice. We conclude with an enhanced call for S-STEP research into practicum.

Theoretical Framework

Within the field of teacher education, it is widely accepted that the development of teacher candidates' professional practice is of critical importance yet, as teacher educators, we struggle in our understanding of practice and we are limited in how to support its development and specifically its relationship to teacher candidates' learning through teacher education programs. It is through these gaps of understanding how teacher candidates' develop during practicum experiences that suggest we have more work to do so that education coursework (theory) has more influence on their actual execution (practice) as classroom teachers. We begin with addressing the traditional problematic of teacher candidates tending to be socialized into the

status quo of school practice or to simply reproduce their own school experiences (Munby and Russell 1994).

In this chapter, we will attempt to demonstrate how portfolios can assist teacher candidates and their faculty in supporting a more unified approach to theory and practice. This integration (theory-practice) will support increased learning opportunities based on better theory informed by better practice. We make the case that having the teacher candidates systematically chart their development through portfolios can lead to a continuous learning loop that then informs innovative and emerging practice (Raelin 2007).

Theory and Practice Tensions

Teacher education programs tend to be ineffective (Segall 2002). That is, teacher candidates tend not to use the research-based guidelines offered to them in their courses when they subsequently engage in their practicum placements (Clift and Brady 2005). Instead, they tend either to be socialized into typical practices of school or to teach as they were taught themselves, due to the powerful influence of their "apprenticeship of observation" (Lortie 1975) as students in school. The evidence is long-standing (Zeichner and Tabatchnik 1981) and widespread (Clift and Brady 2005; Wideen et al. 1998). The only exceptions to this general trend appear to be programs that can provide a high degree of congruence between the content of course work and the models provided by mentor teachers in their practice (Beck and Kosnik 2001; Darling-Hammond 2006). We believe one approach that can have a significant impact merging the theoretical perspectives of the university with the practical experiences in the schools is through the longitudinal development of the professional portfolio.

Reforms to teacher education have called for extensive practical experience for teacher candidates, and many of these calls have advocated for strong school-university partnerships as a means for providing these. Clinical schools (The Carnegie Forum on Education and the Economy 1986), professional development schools (Holmes Group 1986), and partner schools (Goodlad 1988) are proposed ways of increasing reciprocal collaboration in order to connect theory and practice (Teitel 1998, p. 85). Yet despite these long-standing calls for more extensive and enhanced practical experiences for teacher candidates, recent proposals reiterate the same need. Korthagen et al.'s (2006) development of fundamental principles for reforming teacher education programs begins by highlighting the significance of experience in a program. Darling-Hammond's (2006) conclusions about the nature of effective teacher education programs include as a major component "extensive and intensely supervised clinical work integrated with course work using pedagogies that link theory and practice" (p. 300).

As teacher educators, we feel very fortunate to be active practitioners in a field that has shown a recent interest and special focus on the examination of effective teacher education programs. Research conducted by both Darling-Hammond (2006) and Beck and Kosnik et al. (2006) have yielded considerable insight into the "how"

of better preparing teacher candidates for the changing field of education. These two studies identify some strikingly common themes: an essential need for partnerships between participating communities of practice that support social constructivism; a learning environment that is supportive and representative of all the complex areas of education and is achieved through experiential-, inquiry-, and place-based initiatives that support teacher candidates to take risks and develop a critical and responsive pedagogy; and the need for a deliberate and extensive integration of both curriculum and pedagogy as it relates to the areas of theory and practice in teacher education programs. Since our 4-year teacher education program is in the midst of implementation, we are uniquely positioned to do this research. We are developing our program intentionally around this theoretical framework. Specifically, we are examining how to enact transformative pedagogies, such as professional portfolios, focused on theory-and-practice integration by attending to relationships and critical pedagogy and are investigating the impact of such pedagogies with teacher educators, teacher candidates, and beginning teachers.

Epistemology of Practice

In this chapter, we investigate how one transformative pedagogy (Mezirow and Associates 1991, 1995, 1997, 2000) – the professional teaching portfolio – can be enacted by both the teacher candidate and teacher educator within an epistemology of practice (Raelin 2007) based on reflection (Dewey 1938) that supports a realistic approach to teacher education (Korthagen 2001). The primary questions we attempt to address as teacher educators are: What unique features of the professional portfolio contribute or dissuade an integrated theory-and-practice experience for teacher candidates and teacher educators? This question will be addressed through two sub-questions: (1) What are our barriers and strategic approaches to merging theory and practice through the development of a professional portfolio? (2) In what ways can we support the use of professional portfolios to inform realistic experiences for our teacher candidates?

As teacher educators involved in a new 4-year Bachelor of Education program, we are interested in the possibilities of an alternative approach to teacher education based on principles of relational, place-based teacher education that prepares teacher candidates for the complex and ever-changing educational environment. This chapter draws on programmatic research over the past 5 years and investigates realistic experiences of teacher candidates in field experiences, practicum experiences, and beginning teacher experiences.

We have taught within traditional "theory-to-practice" (Carlson 1999) teacher education programs at other institutions and, like most other educators (Wideen et al. 1998), face the challenge – and frustration – of trying to have an impact on the later teaching practice of our teacher candidates (Dillon and O'Connor 2010) or to foster what Argyris and Schön (1974) call *double-loop* learning, vis-à-vis the powerful impact that practicum experiences have on teacher candidates and beginning teachers. We believe that one of the reasons for this lack of integration of theory

and practice is that theoretical/campus-based courses and school-based teacher candidate teaching tend to be completely divided into different time periods, different staff, and different places (Dillon and O'Connor 2010) and "as a consequence, our students quite appropriately divide their professional education into two unrelated parts as they are expected effectively to change discourses and cross culturally determined borders in order to learn" (Rosean and Florio-Ruane 2008, p. 712). Such conclusions have prompted us to investigate alternate approaches to teacher education that foster and unpack realistic experiences (Korthagen 2001) among teacher candidates in order to help them move beyond these typical limitations in their development as teachers.

Korthagen (2001) proposes a *realistic* approach to teacher education that starts not with theory but rather with practical problems faced by teacher candidates. This approach is based on experiential learning and the promotion of reflection on teacher candidates' teaching experiences through a constructivist learning process where "the student develops his or her knowledge in a process of reflection on practical situations, which creates a concern and a personal need for learning" (p. 15). The role of the teacher educator is not to impart theory as guidance to teacher candidates, but rather to foster *phronesis* using teacher candidates' practical experience as the base. *Phronesis* refers to a kind of practical wisdom that is concerned with the important specifics of particular situations as a way not only of understanding them well but of deciding how to respond to them well. The intent of a realistic approach to teacher education is to transform experience into knowledge (Kolb 1984) that reflects the social, political, and cultural reality of the educational context (Kincheloe 2003). We believe this is best addressed by investigating the complexities of theory-practice interrelationships.

Theory-and-Practice Integration

The primary focus of our research investigates the unique features of a realistic approach that contribute or dissuade an integrated theory-and-practice experience for teacher candidates. The common use of the terms "theory" and "practice" in teacher education contributes to the notion that they are mutually exclusive. However, we believe that they are inseparable. All teacher candidates have developed some kind of theory about all aspects of their experience, and all practice is driven by those theoretical guidelines. The distinction between theory and practice in teacher education seems to highlight a disconnection between the abstract guidelines offered for teaching in teacher education courses and teacher candidates' experience of the insufficiency of these guidelines when encountering the complexity of the classroom. What we seek to investigate are the relationships of theory-to-practice, practice-to-theory, and theory-and-practice.

Schön's (1987) reflective practice theoretical stance of knowing-in-action informs his proposal that the practicum should be at the heart of teacher education programs (Dillon et al. 2013). Knowing-in-action refers to teacher candidates' intuitive wisdom that allows them to adjust their practice to the unfolding complexities of

the classroom environment. Reflection (in this case, through a professional portfolio) becomes an integral part of a realistic experience of teacher education as teacher candidates begin to articulate their practical knowledge. Schön suggests that a reflective practicum depends on the quality of interaction between mentor teachers, teacher educators, and teacher candidates and among teacher candidates. This is enhanced by extensive opportunities for dialogue and reflection, while teacher candidates are engaged in extensive practicum experiences. When addressing the need for theory-and-practice integration, experiential opportunities become significant.

Reflection on Experience

A key principle in the theory-practice integration process is experiential learning, an opportunity and support for teacher candidates to reflect upon, or learn from, their immersion in experience. In our teacher education program, the development of a professional teaching portfolio serves as a teaching and integrating device for each term's experience and learning. It is designed to help teacher candidates' reflect on their experience in school and, as such, its development both shapes and reflects the development of teacher candidates' professional teaching competencies. For this reason, teacher candidates are strongly encouraged to address the Alberta Ministry of Education's competencies of knowledge, skills, and attributes (KSAs) (Alberta Education 1997) in developing their portfolio. Several means of support are available during the 4-year program for teacher candidates' portfolio development. One is background and orientation information available early to teacher candidates by means of weekly tasks and background readings that allow teacher candidates to work independently and that can lead eventually toward a completed portfolio. This structure is one provided by instructors in the teacher candidate's first year of the program in order to help teacher candidates get started on a large, complex, and usually brand-new task. Teacher candidates are welcome to "lean" on this structure as long as necessary or helpful, but they are encouraged to break away from it and create their own vision and organization for their portfolio as soon as they are able (usually during the second half of the 1st year). Access to this information can also provide support to mentoring teachers in their mentorship role. The other kind of support for teacher candidates is ongoing discussion and exchange during the program designed to help them build their knowledge together through dialogue. One central component of this support is a weekly in-school seminar with teacher candidates 1-day per week held on a regional basis in a participating school, thus bringing together teacher candidates' groups from several schools. The seminar sessions are designed to support teacher candidates' development of professional competencies and professional portfolios. The seminars focus on a particular topic/ issue based on developmental issues which they are encountering during the term. The approach to each topic is built around a problem-posing pedagogy designed to foster socio-constructivist and self-reflective learning in the group and to carry over to individual teacher candidates' ongoing work on their portfolios. Teacher

candidates are encouraged to bring to the seminar key examples from their classroom work and major questions with which they are struggling. Following the seminar, teacher candidates write a comprehensive, yet brief, articulation of what they have learned about that topic as well as possible artifacts to collect from their work to complement their written statement, which they submit for feedback to their supervisor/instructor and mentor teacher. In addition, the faculty practicum coordinator sends group e-mail messages to mentor teachers and supervisors to support key points and questions that may arise in the seminars and to suggest key points to focus on in daily follow-up work. These last steps are means of sharing the teacher educator's traditional role with mentor teachers and adjunct supervisors. Teacher candidates follow up by conducting regular self-assessments of key aspects of their development (thus sharing in the traditional evaluation role of cooperating teachers and supervisors as they share their self-assessments with those mentors). In sum, teacher candidates receive continual feedback on their teaching development and their portfolio development from mentor teachers and faculty supervisors during the program, in other words, an integrated team approach to teacher candidate development and assessment.

Experiential and Place-Based Education

Experiential education is the process of learning by doing that begins with the learner engaging in direct experience followed by reflection (Dewey 1915; Tyler 1949). In our context, it places major importance on the knowledge of teacher candidates derived from a good deal of experiential learning (Dewey 1938). By immersing themselves in direct experience, teacher candidates make discoveries and experiment with knowledge themselves instead of exclusively hearing or reading about the experiences of others (Kolb and Lewis 1986). Teacher candidates also reflect on their experiences through in-school seminars and portfolios, with the goal of developing new skills, new attitudes, and new theories or ways of thinking. They test and refine that knowledge in socio-constructivist interaction with each other and with mentor teachers and teacher educators who accompany them in their learning (Kraft and Sakofs 1988). This process of experiential learning is a continuous process alternating between action in experience and opportunities to reflect upon that experience to make sense of it and then returning to action to further test out and modify emerging hypotheses, followed by further reflection upon the new experience, and so on. Dewey (1915) sees learning as a dialectic process between experience on the one hand and concepts, observations, and action on the other.

Place-based education is an approach to teaching that is grounded in the context of community (Raffan 1995; Theobald and Curtiss 2000). It emerges from the particular attributes of a place. The content is specific to the geography, ecology, sociology, politics, and other dynamics of that place (Woodhouse and Knapp 2000). It provides a purpose to the knowledge and reasoning taught in schools, it offers a contextual framework for much of the curriculum by giving meaning to the studies, and it engages teacher candidates in the conditions of their own realities.

In the context of our program, place-based education integrates teacher candidates' professional community (practice) and targeted course work (theory). Through this integrated process, supported by the professional portfolio, teacher candidates make connections to their schooling.

Interconnected with experiential learning, critical pedagogy also supports a realistic approach to teacher education as it seeks to provide teacher candidates with opportunities to transform experience into knowledge that in turn informs their practice as they engage in double-loop learning (Argyris and Schon 1974; Ashby 1952; Mezirow 1991, 1995, 1997). However, the literature on critical pedagogy suggests that the learning of new complex practice involves a good deal of unlearning and relearning and takes a good deal of time and support (Gruenewald 2003; McLaren 2003). Another dimension of our program includes the implementation of transformative pedagogies based on critical pedagogy (Kincheloe and Steinberg 1998).

Transformative Pedagogies

Munby and Russell (1994) coin the phrase *authority of experience* because of their "concern that students never master learning from experience during preservice programs in a way that gives them direct access to the nature of the authority of experience" (p. 92). They present a challenge to teacher educators:

> The basic tension in teacher education derives for us from preservice students wanting to move from being under authority to being in authority, without appreciating the potential that the authority of experience can give to their learning to teach. The challenge for teacher education is to help new teachers recognize and identify the place and function of the authority of experience. (p. 94)

In response to this challenge (Korthagen 2001; Schön 1983, 1987, 1995), this chapter focuses on the use of portfolios in complement with other transformative pedagogies (e.g., extended integrated practicum, in-school seminars, and semester integrated courses) implemented in our department's new teacher education program that is based on the authority of experience. Specifically, we describe preliminary S-STEP research results based on our and our teacher candidates' experiences of portfolios in the context of these transformative pedagogies involving integration, inquiry, and community.

Portfolios in Teacher Education

It is our claim that portfolios can add to the body of research that effectively informs professional programs, such as the field of teacher education. Research is a fundamental component to improving the teacher education field: (1) pedagogy will develop if the faculty engage in research (research-based teaching), (2) research can improve the quality of learning for teacher candidates (research-based learning),

(3) professional practice is improved by teachers who are cognisant of their work being informed by research-based knowledge (research-based practice), and (4) the field of teacher education has a responsibility to inform and advance the knowledge basis through research (research-based knowledge production) (Heggen et al. 2010). A portfolio usually refers to a collection of evidence that is gathered together to show a person's learning journey over time and to demonstrate their abilities (Butler 2006). Portfolios can be specific to a particular discipline or very broadly encompass a person's lifelong learning. Many different kinds of evidence can be used in a portfolio: samples of writing, both finished and unfinished; photographs; videos; research projects; observations and evaluations from mentor teachers; and reflective thinking about all of these. These reflections on the pieces of evidence, the reasons they were chosen, and what the portfolio creator learned from them are the key aspects to a portfolio (Abrami and Barrett 2005; Klenowski et al. 2006; Loughran and Corrigan 1995; Smith and Tillema 2003; Wade and Yarbrough 1996). Those compiling portfolios are active participants in their own learning (Wade et al. 2005). Kimball (2005) goes further, arguing that "neither collection nor selection [of pieces to be incorporated into a portfolio] are worthwhile learning tasks without a basis in reflection. Reflection undergirds the entire pedagogy of portfolios" (p. 451). Two other key elements to portfolios are that they measure learning and development over time (Barrett 2000; Challis 2005) and that it is the process of constructing a portfolio, rather than the end product, that is where the learning takes place (Smith and Tillema 2003).

Electronic portfolios, or e-portfolios, have been emerging in education since the birth of the personal computer, making the first appearance on desktop computers, moving to publishing in optical media (CD and DVD discs), and eventually on the Internet in a variety of formats (Barrett 2011). E-portfolios can be developed for many different purposes: for learning, for professional development, for assessment, or for job applications and promotions. They can also be created for different audiences: for teachers, for mentors, for employers, or for the individual creator. Zeichner and Wray (2001) suggest that there are three different types of portfolios. These are a "learning portfolio," which documents a teacher candidate's learning over time; a "credential portfolio," which is used for registration or certification purposes; and a "showcase portfolio," which teacher candidates can use when applying for employment positions. While a learning or a credential portfolio contains examples of "less than perfect" work as well as the finished product, a showcase portfolio serves only to display a teacher candidate's best pieces of work. Similarly, Abrami and Barrett (2005) identify three different types of portfolio, though the purposes of each are slightly different from those described by Zeichner and Wray. For Abrami and Barrett, the portfolio types are a "process portfolio," or a collection of work showing a learning journey; a "showcase portfolio," which is used to show achievements either at study or in the workplace; and an "assessment portfolio" prepared specifically for assessment or evaluative purposes.

If used to their full potential, portfolios have a number of benefits for teacher candidates. Portfolios help to focus teacher candidate thinking (Wade and Yarbrough 1996), provide a means to translate theory into practice (Hauge 2006), and, most

importantly, document a learner's progress over time (Abrami and Barrett 2005; Challis 2005; Smith and Tillema 2003). They can enhance teacher candidates' communication and organizational skills, are a way of identifying and recognizing prior learning, and lead to new learning outcomes (Brown 2002). Through the process of portfolio construction, teacher candidates can gain a broader sense of what they are learning (Young 2002). They can see their learning unfolding (Darling 2001), acquire an awareness of their accomplishments, and come to understand how their learning takes place (Brown 2002).

A variety of challenges arise with the use of portfolios as an approach to assessment, some of which are mitigated by the shift to an electronic environment and some of which have been compounded. A lack of well-defined guidelines and a clear structure (Smith and Tillema 2003) and a lack of examples of past portfolios (Darling 2001) can lead to student confusion and anxiety about the scope, nature, and value of the task (Darling 2001; Wade and Yarbrough 1996). Finding a balance between student-driven construction that can lead to superficial reflections and limited evidence and overprescribed guidelines that can lead to teacher candidates lacking ownership and therefore resenting their portfolios is difficult (Zeichner and Wray 2001). Teacher candidates need guidance and support throughout the portfolio process (Smith and Tillema 2003), which involves time on the part of faculty members and mentor teachers (Wade and Yarbrough 1996). Darling (2001) indicates that teacher candidates often have limited academic experience with writing reflective pieces. The ways in which such feedback is given, and how that (sometimes critical) feedback becomes acceptable to teacher candidates, are also problematic (Smith and Tillema 2003). There is an inherent conflict between the goals of teacher candidates and the goals of their teachers in constructing portfolios. Teacher candidates "are understandably most concerned about the uses of their portfolios as aids in gaining employment while...educators are most concerned about using portfolios to promote professional development and to make assessments" (Zeichner and Wray 2001, p. 618). Concerns have also been expressed over the difficulty of assessing portfolios. Smith and Tillema (2003) see a lack of match between assessment criteria and the goals of an academic program or what competencies teacher candidates are expected to develop. They also see a tension between the measurement of standards and capturing development and reflection. The danger is that learning and reflection will get lost in the drive to measure competency.

The literature on the types of e-portfolios and the benefits and challenges of using e-portfolios has informed our own S-STEP investigation. Much of this literature focuses on specific course implementations and the teacher candidates' professional learning through reflection. However, research is emerging that links the use of e-portfolios across multiple courses within a program in order to foster theory and practice links. Drawing on Russell and Martin's (2016) statement that there is "no connective tissues holding things together within or across the different phases of learning to teach" (p. 1049), Hopper et al. (2016) argue that e-portfolios provide a vehicle to better integrate theory and practice. They conclude that through the use of e-portfolios, teacher candidates changed their perspectives on teaching as they shifted toward a stronger professional identity, teacher candidates showed a common

commitment to a professional learning community, and teacher candidates were able to integrate school and university learning experiences.

Like Hopper et al. (2016), we were concerned about how our teacher candidates were experiencing tensions between theory and practice. We wondered how creating a programmatic e-portfolios might help us bridge this divide in a way that would help transform the typical limitations of the development of teacher candidates' teaching practice. This chapter is informed by our experiences in implementing and refining our B. Ed. program. The S-STEP example that follows presents findings based on teacher educators' and teacher candidates' experiences of one of our transformative pedagogies: portfolios.

Mount Royal University Bachelor of Education Program

This example is extracted from a longitudinal programmatic qualitative study that investigates the impact of transformative pedagogies on teacher educators, mentor teachers, and teacher candidates. Central to the research is the exploration of how transformative pedagogies provide sustained realistic experiences throughout the varied phases of learning to teach that include campus courses, field studies, practicum, and integrated school-based courses. In this self-study, we addressed two questions: (1) What are our barriers and strategic approaches to merging theory and practice through the development of a professional portfolio? (2) In what ways can we support the use of professional portfolios to inform realistic experiences for our teacher candidates?

The context of our self-study was Mount Royal University, a 4-year undergraduate institution located in Calgary, Alberta, Canada (http://www.mtroyal.ca/). In the fall of 2011, the University launched a new Bachelor of Education (B.Ed.) program, a 4-year direct entry B.Ed. degree, with an emphasis on connecting theory with practice through the programmatic incorporation of the following transformative pedagogies:

- **Professional learning plan** (e-portfolios): Teacher candidates begin an electronic professional learning plan in the first year of the program and add artifacts and reflections in each year of the program. This program level portfolio provides an integrated platform for student learning throughout the degree and invites metacognition regarding professional growth. Teacher candidates reflect upon their progress toward the five major program competencies:
  – Professional responsibilities
  – Planning for learning
  – Facilitating learning
  – Classroom environment
  – Assessment
- **Cohort placements and in-school seminars**: Teacher candidates in practicum (and where possible in field experience) are placed in cohorts of four to six teacher

candidates at each school. The cohort placements support the programmatic feature of in-school seminars. This structure has several benefits:

- Teacher candidates build a learning community and support network in their school.
- Teacher candidates capture immediate correlations between the theory and its application to their own practice and experience.
- Teachers better understand the unique features of the university program and the evaluation process.
- Teachers become engaged partners in the postsecondary education of the teacher candidates.
- Faculty are better able to visit every week to engage in weekly seminar discussions and build relationships with school personnel.

- **Cross-curricular course integration**: Teacher candidates are required to demonstrate the integration of outcomes from multiple subjects in their planning. Specific semesters are designed to focus on such integration (e.g., Language Arts/Music/Assessment in year 2, STEAM semester in year 3, Social Studies/Aboriginal Education in year 4).
- **Community partnerships**: Teacher candidates plan and support learning at various sites including Ann and Sandy Cross Conservation Area, Tim Horton Children's Ranch, Telus Spark, and Calgary Reads.
- **Extended, integrated practicum and school partnerships**: Courses are taught in schools for teacher candidates in the final practicum semester. This follows a Professional Development School model. Cohorts from four to six schools gather together at one school each week.
- **Faculty practicum supervision in schools**: All full-time faculty members supervise practicum in schools. This practice has been forefront from the inception of the degree. Full-time faculty are ideally positioned to build partnerships with schools, to intervene in challenging situations, and to bring awareness of the program vision and structure. Most contract faculty who are practicum supervisors are also instructors in courses so they have a strong understanding of the program and teacher candidates' course experiences. Schools repeatedly praise the regular presence and responsiveness of faculty members.
- **Peer mentorship**: Teacher candidates are encouraged to provide peer mentorship to each other during practicum and field experiences. Teacher candidates in year 2 are peer mentors for teacher candidates in year 1.
- **Inquiry**: Teacher candidates in their final practicum engage in a capstone inquiry in their school (EDUC 4201). This is either a curriculum inquiry with their practicum classes or an inquiry into some aspect of professional practice.
- **Reflective journals**: Teacher candidates write journal reflections in courses throughout each year of the program and include these in their professional learning plans.
- **Indigenous ways of knowing**: Place-based experiential learning opportunities take place with our Indigenous partners such as the Tsuu T'ina, Stoney Nakoda, and Siksika Nations.

These transformative pedagogies seek to avoid the traditional separation and gap between theory and practice by not disintegrating them in the first place. They create a hybrid structure and organization that integrates "course work" and "student teaching," by blending and overlapping traditionally separate roles of "instructor," "supervisor," and "mentor teacher" and by integrating all work in the program toward supporting teacher candidates' development of professional teaching competencies through both immersion in experience and reflection on that experience, particularly through the development of a professional teaching portfolio as an integrating device.

E-portfolios are used in our teacher education program as a "spine" or "backbone" to support and integrate the other transformative pedagogies throughout the entire 4 years of the B. Ed. program. We have observed that local school boards have also developed an e-portfolio process in order to foster and encourage deeper modes of learning (Habanero 2015). They refer to these e-portfolios as online learning plans that allow students to take ownership of the documentation and goal setting for their own growth and development throughout their kindergarten to grade 12 educational journeys. We use the term professional learning plan for our e-portfolio process, which focuses on helping teacher candidates to document and articulate professional growth and development related to our B.Ed. program competencies: planning, facilitation, assessment, environment, and professional responsibilities. This e-portfolio is the space for teacher candidates to develop and communicate self-understanding and create learning goals and strategies that will allow them to be most successful in their future teaching practice (Johnsen 2012).

The teacher candidates use digital applications such as *Google Sites* to create their professional learning plans, which consist of the key components described in Table 1.

The methods we used to address the research questions were consistent with our focus on studying our professional practice (Bullough and Pinnegar 2001; Hamilton

Table 1 Key components of the professional learning plan

Page	Description
Home	Introduction and overview to personal teaching goals and aspirations
Resume	Documenting personal experience related to the K to 6 teaching profession
Teaching evaluations	Evaluations by mentor teachers from K to 6 school placement and practicum experiences
Teaching philosophy	Ongoing development of a personal teaching philosophy
Journal	Link to course and practicum journals in Google Docs
Course reflections	A brief summary of the courses that teacher candidates have taken at MRU. These include a link to the MRU course description and key "learning take-aways" from each course
Teaching competency	Planning, facilitation, assessment, environment, professional roles, and responsibilities with related artifacts, reflections, goals, and strategies

1998; Kitchen and Russell 2012; Kosnik et al. 2006; Loughran 2004; Loughran and Russell 2002; Pinnegar 1998; Tidwell et al. 2009). Adhering to principles of self-study design (Dinkelman 2003; LaBoskey 2004), our research was self-initiated, focused on inquiry into our practice, collaborative, aimed at improvement of our practice, and centered on multiple and primarily qualitative means of inquiry. Our self-study was focused on improvement on both the personal and professional levels (Samaras and Freese 2009) and required honesty and vulnerability as we reframed our roles as course instructors, practicum supervisors, and program designers.

LaBoskey (2004) and Fletcher et al. (2016) claim that multiple perspectives from colleagues, students, or texts provide more comprehensive answers to S-STEP research questions related to the enactment of pedagogical practices. Data sources for examining our professional practice include transcripts of 10 individual interviews with teacher candidates for each of the 4 years of the study and 53 teacher candidate portfolios examined over the same period of time (2013–2017). Data sources for investigating our personal experiences were meeting notes of our bimonthly collaborative research conversations, emails that were exchanged during this time, and individual reflections about our experiences. Multiple data sources provided trustworthiness. Data was first coded individually across these sites according to emerging themes that related to our research questions (Strauss 1987). We then reviewed our analysis, collaboratively adjusted the codes, and wrote findings together.

Results indicate that teacher candidates used the programmatic portfolio to review their professional growth as demonstrated by this comment: "I love the idea of the portfolio because it helps us keep track of all of the stuff we are learning and how we are changing, which sometimes it just gets lost. You have a lot going on in these four years" (GA2, March 26, 2014). Our results are consistent with research conducted by other faculty members within our department who reported that teacher candidates identified the e-portfolio as an overarching practice that organizes learning artifacts to facilitate reflection, that documents professional growth over time, that includes journaling in each education course, and that demonstrates the interactions with peer mentors through collaboration (Vaughan et al. 2017). Indeed, enacting programmatic e-portfolios impacted the learning of department members not involved in the self-study and prompted more widespread adoption of the transformative pedagogy:

> The surprising prevalence of reflective comments related to "interconnections" has led the faculty to a new focus for our portfolio research–the emergence of professional identity. Rather than simply analyzing how the teacher candidates are self-assessing, we are now analyzing portfolios with an aim to discern how professional identity emerges throughout the degree program. (Nickel 2013, p. 77)

While it was evident that many faculty members were able to integrate e-portfolios in order to encourage teacher candidate growth, some themes emerging in the data suggested that this differed throughout the various learning experiences and teacher candidates expressed some frustration when the artifacts were seen as external to their learning process:

We did a lot of on our portfolio last semester and this semester we were doing a little bit, but I feel that little bit we are adding in I don't get to explain it, so even having just an in-class, just a five-minute quick, 'This is where I put it in my portfolio' – because my portfolio now looks crazy because I added so much last semester, so many certificates, so many different artifacts. I only have to add a few things this semester and I am like, 'You won't even find them, I will have to write a page description on where to get to them because I have to sort through my portfolio! But having that opportunity to explain yourself, I like that better because you can often just do an excerpt from an artifact, right? You can say, 'Oh, this is a paragraph that really spoke to me,' but then you write that in there. It is hard to write about your emotions, or why, or your passion, or why you put that in. (GC13, March 26, 2015)

For some profs it was like, "Okay, we are all doing it," and sometimes we went months without talking about them, so it was kind of hard to . . . I felt like I was always doing catch-up with them, that it wasn't . . . it was more an, "Okay, I got to tick the boxes," versus wanting to spend time to really develop it. (GC6, April 25, 2017)

Our own learning as teacher educators was evident in the ways that we responded to comments from teacher candidates. One of us incorporated the explicit use of e-portfolios in the on-campus course as teacher candidates were provided opportunities to set goals based on the course outcomes and reflect on their professional learning in relation to these goals. Thus, one teacher educator was able to see the value in shifting from a "scrapbooking approach" to a reflective goal-setting approach. Each of us also noted that we were prompting teacher candidates to attend to previous reflective writing in order to recursively link theory and practice across their experiences within the program.

Conclusion

Transformative pedagogies (Cranton 2006; Mezirow 1991, 1995, 1997; Mezirow and Associates 2000) are those initiatives that contribute to double-loop learning where teacher candidates integrate emerging theories of education with their developing practical wisdom. We have made the claim that the portfolio is a key transformative pedagogy of our B. Ed. program's attempt to address the theory-practice divide. However, one significant barrier that our S-STEP research reveals is the need for our faculty to better embed portfolios/PLPs as a sustainable transformative pedagogy that supports the integration of theory and practice throughout the entire 4-year program, the touchstone that grounds our development as educators, instead of a sporadic teaching and learning strategy that is often seen as a "scrapbook" of related experiences. This leads to our second research question in how "we, as teacher educators, best support the use of professional portfolios for our teacher candidates." Our S-STEP research findings have informed the development of a transformative programmatic portfolio/PLP framework that we intend to implement going forward. It includes the following four areas of implementation:

• Designated e-portfolio course/in-service for each semester of the 4-year B. Ed. program.

- A focus on goal-setting versus scrapbooking approach.
- Faculty provide more opportunities for peer mentorship support.
- Introduce strategic initiatives that allow for mentor teacher involvement.

Finally, we conclude this chapter with an enhanced call for S-STEP research into practicum. These S-STEP findings provide insight into how college and university teacher preparation programs can support transformative theory-and-practice links through the use of portfolios. This is significant in an era where we need a synthesis of theory and practice if we are to prepare thoughtful practitioners of education. What is being called for is an epistemology of practice that "appreciates the wisdom of learning in the midst of action itself" (Raelin 2007, p. 513). It is our claim that S-STEP practicum research into portfolios provided us with a more dynamic process of facilitating learning. Research infused with learning, teacher educators, and teacher candidates need not revert back to formulaic theories and far-removed practical processes but instead through collaboration have the potential to create new frameworks to uncover, understand, and respond to emerging problems and ways of knowing.

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Pedagogy of Teacher Education in Exemplary Programs

39

Julian Kitchen

Contents

Abstract

The self-study of teacher education practices (S-STEP) plays an important role in improving practices and enhancing pre-service teacher education. While enhancing one's practice and improving program components are important, there is a need for greater understanding of programs as a whole and, particularly, how theory, practice, and reflection are enacted in them. Much can be learned from teacher education programs – generally cohorts, small programs, and professional development schools – that are identified as innovative and exemplary in the

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education literature. Three exemplary approaches recognized in the education literature are introduced – the Mid-Town Option at the University of Toronto, Bank Street School of Education, and Mills College – and their exemplary qualities highlighted. Research studies, particularly self-studies, are examined to offer insights into the programs and into the role of S-STEP in enhancing practice across these programs. Five themes that emerge from this review are identified in the hope that they can help self-study practitioner-researchers contribute to the enhancement of teacher education programs locally and around the globe.

Keywords

Self-study · Teacher education · Exemplary teacher education · Practicum · Reflection · Integration

Introduction

The self-study of teacher education practices (S-STEP) plays an important role in helping teacher educators improve their practices and enhance preservice teacher learning. Accounts of teacher educators in classrooms and field placements offer complex understandings of the pedagogy of teacher education (Loughran 2006) through a combination of rich contextual detail and critical analysis of experience in local contexts. S-STEP also has an important role to play in understanding and improving teacher education programs. As a community of self-study practitioners, we have amassed "a collection of qualitative, often complex, descriptions of teacher education goals and practices" (Clift 2004, p. 1362). While local stories by teacher educators no doubt improve our practices, Clift (2004) challenges us to "go beyond a course or a field setting" by asking "questions that can only be answered across time and contexts" (p. 1362). In the conclusion to the *International Handbook of Teacher Education,* Hamilton and Loughran (2016) see merit in generalizations from big data yet emphasize the value of local stories that particularize the breadth of teacher education.

I know that studying and improving my own teacher education practices, while beneficial to the preservice teachers in my classes, have only a small impact on the university's program. I am aware that my university's program, and most others, do not consistently weave together important program components to forge excellence in the initial preparation of teachers. As the project leader in the redesign of the program in my institution (Kitchen and Sharma 2017), I am particularly mindful of the challenges of program reform in large colleges of education. As a researcher who has conducted studies of teacher education programs in Ontario (Kitchen and Petrarca 2016; Petrarca and Kitchen 2017), I am increasingly interested in improving programs, not just individual program components. Writing an international handbook chapter titled "Approaches to Teacher Education" (Kitchen and Petrarca 2015) impressed on me the urgency of teacher education program reform and the value of learning from exemplary programs, particularly programs regarded as exemplary for their integration of theory, practice, and reflection.

There are many teacher education programs – generally cohorts, small programs, and professional development schools – that are identified as innovative and exemplary in the education literature (e.g., Howey and Zimpher 1989; Beck and Kosnik 2006; Darling-Hammond 2006). Many of these programs have strong practitioner inquiry traditions, including S-STEP. What do these programs reveal about exemplary teacher education practices? How are self-study and related approaches to teacher education employed in these contexts? What can we learn by examining self-studies and other practitioner inquiries from these sites?

This chapter begins with a review of the literature on approaches to teacher education, with a particular focus on exemplary program elements and exemplary integrated programs. Three exemplary approaches recognized in the education literature are introduced – the Mid-Town Option at the University of Toronto, Bank Street School of Education, and Mills College – and their exemplary qualities highlighted. Research studies, particularly self-studies-related approaches to teacher educator practitioner inquiry, are examined to offer insights into the programs and into the role of S-STEP in enhancing practice across these programs. Five themes that emerge from this review are identified in the hope that they can help self-study practitioner-researchers contribute to the enhancement of teacher education programs locally and around the globe.

Part 1: Why Study the Pedagogy of Teacher Education in Exemplary Programs?

Why Self-Study and Teacher Education Reform Are Connected

In the 1980s, teacher education was profoundly disrupted. The self-study of teacher education practices is largely the product of these disruptions, which are represented here by two events. First, Donald Schön (1983) challenged the model of technical rationality, which views curriculum as a regular course of study or training. The resulting paradigm shift led many teacher educators to reflect on themselves and their practices. Second, *Tomorrow's Teacher* (Holmes Group 1986) identified serious limitations to conventional approaches to teacher education, prompting calls for sweeping program reforms. While the S-STEP community largely focuses on investigating "question[s] of practice... that are individually important" (Pinnegar and Russell 1995, p. 6), we have always been concerned with questions "of broader interest to the teacher education community" (p. 6).

Russell (2004), in tracing the development of S-STEP, argues that "our growing awareness of the importance of *self* in teacher education" was "not only necessary but also inevitable" (p. 1192) given the failure of the technical rational model to serve the needs of practitioners. The model of technical rationality assumes that research knowledge can be applied to practical problems with little reference to people or context. Schön was one of many scholars in the early 1980s who challenged this understanding of a knowledge base for professionals. Inspired by Dewey, Schön emphasized the role of the individual practitioner in making sense of the "complexity, uncertainty, instability, uniqueness and value-conflict" (p. 39)

within a particular professional situation. This Deweyan conception of teacher knowledge as proceeding from the individual in his/her context, guides teacher educators toward reflective practice in order to become more responsive to "the situations in which interaction takes place" (Dewey 1938, p. 45). The name of our special interest group (SIG) within the American Educational Research Association reflects the preoccupation at that time with teacher educator's identity and the improvement of practice. As researchers, the founding members were deeply concerned with questioning taken-for-granted knowledge, understanding experience, developing criteria for rigor, and building community among teacher educators from diverse research and teaching traditions (Loughran 2004). Understanding oneself and one's particular practice setting, as opposed to insularity, is an important step toward better understanding "the problematic worlds of teaching and learning" (Loughran 2004, p. 9) and being "informative, accessible and useable to others" (p. 31).

While large-scale teacher education reform efforts – inspired by the Holmes Group (1986), Sarason (1990), Goodlad (1991), Fullan (1993), and others – informed the discussions of the self-study community, its main impact was at programmatic and leadership levels. Colleges of education over the last 30 years have attempted to adapt their programs to better meet the needs of preservice teachers (e.g., Fullan 1993; Darling-Hammond and Sykes 1999; Darling-Hammond and Bransford 2005) within the constraints of their university programs. Zeichner's "The New Scholarship in Teacher Education" (1999) both drew attention to the resistance to change within many teacher education programs and identified five important categories of "work in the new scholarship of teacher education" (1999, p. 11). One of the new categories Zeichner identified as important was self-study.

As a graduate student in the early 1990s, I recall inquiring into my identity as a teacher – mainly through narrative inquiry (Connelly and Clandinin 1988, 1990) – and learning to respect the knowledge of teachers as curriculum makers (Clandinin and Connelly 1992), alongside studying the education reform literature. Over time, self-study and narrative inquiry seemed to focus on practice in context more than discussions of policy and program leadership; certainly, I as teacher educator narrowed my focus to practice (e.g., Kitchen 2005a, b and Kitchen and Bellini 2012) and to other areas of educational research. The work of the S-STEP community over the past 25 years, as a result, has contributed enormously to understanding the nature and impact of teacher education. Although many self-study researchers elicit feedback from critical friends in other institutions, most have not explicitly heeded the call of the AERA Panel on Research and Teacher Education (Zeichner 2005) for more generalizable research across programs. Indeed, we should continue to attend to improving our own practices and to "give more attention to ontology (practice and its improvement)" (Pinnegar and Hamilton 2009, p. 50) than to epistemology. Now, as an established community, we should also expand our engagement in program improvement, both within our own institutions and across colleges of education nationally and internationally. As a teacher educator with 20 years of experience, issues of policy and program structure now interest me greatly. Writing chapters on teacher education programs (Kitchen and Petrarca 2016,

2017), along with Diana Petrarca, revealed "how little we knew about teacher education our own province. It motivated us to collect more information and led us to identify an effective way to understand how programs actually worked: tapping into the scholarly and practical expertise of teacher educators" (Kitchen and Petrarca 2017, p. 352). The resulting edited volume, *Initial Teacher Education in Ontario: The First Year of Four-Semester Teacher Education Programs* (Petrarca and Kitchen 2017), reinforced for me the importance of learning from self-studies by teacher educators working in exemplary programs as a means to improving teacher education locally and globally.

Why Exemplary Teacher Education Programs Should Be Studied

There is much debate about the effectiveness of teacher education practices and programs. Given the lack of conclusive data in favor of particular models (Zeichner and Conklin 2008), we should acknowledge "a variety of effective pathways into teaching and a variety of elements of effective teacher education programs" (p. 285). Most conventional programs (Kitchen and Petrarca 2016), whether post-baccalaureate or combined with an undergraduate degree, possess similar structural features, offer a wide variety of pedagogies (many of them effective), and employ teacher educators with the knowledge and experience to teach their courses. There has also been a growth in hybrid programs and pathways that draw on multiple sources of expertise and experience (The Teacher Educator 2011). As quality varies widely within and across programs, we "need to move beyond the surface structural features of teacher education programs in order to understand the key elements of program effectiveness" (Zeichner and Conklin 2008, p. 271).

In *Preparing Teachers for a Changing World*, Darling-Hammond and Bransford (2005) present a framework for understanding teaching and learning that highlights three general areas of knowledge and skill – learners and their development, subject matter and curriculum, and pedagogy – all programs must address. These overlapping areas are framed within conceptions of teaching as a profession and learning in a democracy. As Feiman-Nemser highlights (2001), programs typically have weak relationships between courses and field experiences, offer fragmented pedagogy, limited subject matter knowledge, lack teacher educators who practice what they preach, fail to link theory to practice, and do not "cultivate habits of analysis and reflection through focused observation, child analysis, analysis of cases, microteaching, and other laboratory experiences" (p. 1020).

Kitchen and Petrarca (2015) employ a framework for considering three main orientations within teacher education programs incorporate: (a) practice, (b) theory, and (c) reflection. The term theory is used broadly to refer to the content of teacher education courses, including subject matter, pedagogy, human development, foundations of education, and the social context of education. Reflection refers to the complex, active, and intentional meaning-making activities, rather than "everything that, as we say, is 'in our heads' or that 'goes through our minds'" (Dewey 1933, p. 2). Approaches to teacher education may exemplify high engagement with a

single element or may attempt to *cover* all areas. Teacher educators, as Kosnik and Beck (2011) observe, "often try to do too much" by covering "the waterfront in almost every subject," and, thus, preservice teachers "are inundated with so much information that they have a difficult time organizing it both conceptually and physically" (p. 2). It is difficult to be effective in all three given the extent and depth required for mastery of practice, theory, and reflection.

Exemplary programs, such as those identified in collections of case studies by Howey and Zimpher (1989), Darling-Hammond (2006), and Beck and Kosnik (2006), are more effective in addressing these challenges. Darling-Hammond et al. (2005) is convinced that key to improving schooling is understanding "what strong preparation for teachers looks like and can do, and to undertake the policy changes needed to ensure that all teachers can have access to such preparation" (p. xi). Important attributes of such programs include shared visions, faculty members committed to the shared vision, academic rigor, and integrated/interdisciplinary approaches to curriculum (Howey and Zimpher 1989). Most are integrated programs that simultaneously address key elements in coherent ways which can make a positive difference (Feiman-Nemser 2001). As Kosnik and Beck (2009) argue:

> Learning to teach is a difficult and never-ending task; but a pre-service program that is prioritized, integrated and connected to practice – and that embodies its own priorities – can significantly enhance teachers' effectiveness in their initial years and beyond. (p. 11)

Darling-Hammond in *Powerful Teacher Education* and Beck and Kosnik in *Innovations in Teacher Education* identify themes that emerged from their research into seven exemplary programs. Darling-Hammond (2006) devotes chapters to the knowledge base, developing and assessing teaching, clinical experience, managing the dialectic between students and subject, equity, reaching all students, and institutional challenges. Beck and Kosnik (2006) offer chapters on integration, fostering inquiry, building community, inclusion, influence beyond the program, and researching the program. For the purpose of this chapter, I combine these with the three orientations in Kitchen and Petrarca (2015):

1. Theory
2. Practice
3. Reflection
4. Integration
5. Influence Beyond the Program

While building community – a characteristic identified by Kosnik and Beck – is critical to developing and sustaining exemplary programs, it has been infused into the discussion the main five themes.

Integrated teacher education necessitates the development of a pedagogy of teacher education through which teacher educators understand teaching and learning about teaching (Loughran 2006). It requires teacher educators who purposefully examine the complex interplay between elements both within courses and across a

program. As Loughran (2006) wrote, teaching about teaching goes beyond modelling to:

> Unpacking teaching in ways that give students access to pedagogical reasoning, uncertainties and dilemmas of practice . . . to make clear how the teaching approach purposefully encourages learning and how learning influences teaching in action . . . (p. 6)

Part 2: Exemplary Teacher Education Programs

The three exemplars reviewed in this chapter have been lauded as exemplary in the education literature. These exemplars all integrate theory, practice, and reflection. They also actively in self-study and, more broadly, practitioner inquiry in order to improve practice and contribute to the wider educational discourse.

Mid-Town Option, Ontario Institute for Studies in Education, University of Toronto

The first exemplar, the Mid-Town Option (1989–2015), was a small model teacher education program (a cohort of 60–70 preservice teachers) nested within a large college of education with over 1,000 preservice teachers, a large graduate program, and a strong educational research tradition. Clare Kosnik and Clive Beck, tenured faculty committed to teacher education, seized an opportunity to establish pockets of innovation in preservice teacher education (Fullan 1993) by creating this option focused on preservice teacher inquiry and practitioner research by teacher educators. Thanks to their efforts, Mid-Town has been lauded as an exemplary program, contributed substantially to self-study and practitioner inquiry, and contributed to Kosnik and Beck's identification of priorities in teacher education (Kosnik and Beck 2009, 2011). Mid-Town ended in 2015 as, in response to a provincial shift from 1-year to 2-year initial teacher education (Petrarca and Kitchen 2017), OISE repositioned itself as an all-graduate faculty of education and Kosnik left the cohort to become the director of OISE's Institute for Child Study.

Mid-Town was 1 of 9 cohorts within the 600-student elementary B.Ed. program. It was led by a faculty team of two coordinators (seconded from school districts) and supported by two tenured professors and several part-time instructors. OISE's teacher education programs, according to McDougall et al. (2017):

> are delivered in cohorts where groups of teacher candidates learn together for much of their program, a design strongly supported in the teacher education research. Strong School-University partnerships support the quality of student experience, increase the sense of community, and allow us to be more responsive to student needs (Schulz 2005). The cohort learning experience also models in action the kind of professional learning community found in "best practice" schools. (p. 157)

The inquiry philosophy of Mid-Town is evident from its vision statement which states that preservice teachers are "respected as thoughtful professionals... [and] encouraged to see themselves as having a central role in schooling" (Beck and Kosnik 2006, p. 55). This vision places action research by preservice teachers at the center of the program. According to Beck and Kosnik (2006):

> The whole program has to have a strong inquiry emphasis so students come to understand in depth what the approach is and feel supported in pursuing it in both the campus program and the practicum. This in turn requires that certain conditions be in place: a supportive program, an integrated program emphasizing inquiry throughout, connections between theory and practice, and a nonauthoritarian approach. (p. 55)

The small faculty team was able to integrate theory, practice, and reflection by teaching across courses and supporting preservice teachers in field placements. With a core faculty team, according to Beck and Kosnik (2006), "greater program coherence can be achieved, community building can be coordinated, and students can identify with a group of instructors" (p. 78). The two professors, along with the coordinators, ensured adherence to this philosophy over many years. They also nurtured a community dimension, both within the cohort's supportive learning environment and through carefully selected partner schools in Toronto's ethnically and racially diverse urban core. Research into the program has both influenced the larger elementary teacher education program at OISE and contributed a substantive body of teacher education research through, on, and by cohort instructors.

Mills College School of Education

The Mills College School of Education in Oakland, California, is highly regarded for a preservice Master of Arts in Education that prepares preservice teachers . . .. It is a Teachers for Tomorrow's Schools recognized program that combines a teaching credential with an M.A. According to its website, the program prepares:

> professional, reflective, collaborative, and visionary teachers who are committed to improving K–12 education in urban schools. Through the careful integration of research, theory, and practice, our programs include simultaneous course work and classroom teaching grounded in our core principles. In a highly collaborative community of dedicated professionals, students gain the knowledge, ethical frameworks, and a supportive network of colleagues to grapple with the social, moral, and political dilemmas of teaching practice. (Mills College n.d.)

The preservice Master of Arts in Education at Mills College is a small program consisting of 60 preservice teachers in its 1-year *credential program* at the elementary or secondary level. After completing the teaching credential, "most students continue to study full- or part-time for up to 4 years to complete the M.A." (Beck and Kosnik 2006, p. 77). Being a small program, Mills College is able to focus on developing a coherent program that integrates theory, practice, and reflection. The

program is guided by core principles: teaching as a moral endeavor; collegiality; reflection and inquiry; teaching as political; learning as constructivist and developmental; and commitment to both subject matter and professional knowledge (Beck and Kosnik 2006). These core principles are made explicit from the beginning of the program and used to reinforce a Mills College sense of identity. These principles, along with the small size of the program (60 preservice teachers), enable the college to easily shift from functioning as a program-wide learning community to working in smaller groups based on subject disciplines, field experience groups, and clusters of student teachers in schools. A distinguishing feature is its commitment to community building; according to its co-directors, the program is guided by a belief in teaching as relational and commitment fostering and modelling community in preservice classes. This is reinforced by a faculty team approach in which tenure-track and contract faculty meet together regularly to collaborate working in a small building designed to meet the program's needs (Beck and Kosnik 2006).

Practice teaching is given considerable attention. Care is taken to avoid overwhelming preservice teachers and to closely monitor progress and individualize support. A weekly 2-h teaching seminar scaffolds field experiences. Also, faculty work closely with carefully selected supervising teachers who have undergone training in effective mentoring. Dave Donohue, an instructor, highlighted the "intensity of this program" (Beck and Kosnik 2006, p. 92) that inspires students and faculty to give it their best.

The program's commitment to community and social justice is also evident in its outreach efforts, including lesson study groups for teachers, involvement in federally funded programs for low-income youth, and Mills Teacher Scholars' initiative that supports inquiry by classroom teachers (Mills College n.d.). Faculty have also contributed to practitioner research, most notably significant work in self-study.

Bank Street College of Education

> Bank Street is recognized as the gold standard in progressive education. The two main programmatic divisions are the School for Children, which educates children from nursery through grade 8, and the Graduate School, which prepares adults to teach and work in schools all over the world. Teachers with Bank Street degrees are in demand. The combination of the Graduate School and the School for Children in the same setting creates a unique synergy between children and teachers. (Bank Street School, n.d.)

Bank Street is highly regarded in New York City and recognized in both Darling-Hammond (2006) and Beck and Kosnik's (2006) books on exemplary teacher education programs. The range of teacher education programs prepares "graduate students to become teachers; learning, literacy, and curriculum specialists; and museum educators, among a range of career pathways" (Bank Street School, n.d.). Common to all is "the orientation that a deep understanding of human development – informed by observation, experience, research, and theory – is essential to thoughtful practice with infants, children, adolescents, and their families" (Bank Street School, n.d.).

While there are a variety of smaller programs, most are enrolled in programs combining special education with general education. This elementary master's program can take from 1 to 4 years, with most completing in 2 years. Typically 40 students are enrolled in the core field experience year of advisement, student teaching, and coursework and approximately 60 when other programs are included. During the day, teacher candidates serve as interns and student teachers working alongside classroom teachers up to 3 days a week; during the evening, they take classes in foundational studies, child development, and a range of other subjects. Direct experience and guided study are combined with intensive reflection on practice.

One defining characteristic of the college is its lifelong partnership with the Bank Street School for Children, an independent kindergarten to grade 8 school founded in 1916 as a laboratory school for progressive and innovative curriculum. The school, guided by the same principles and approaches to teaching and learning as the college of education, serves as a model school for Bank Street preservice teachers. This is reinforced by partnerships with schools committed to the Bank Street philosophy and carefully selected supervising teachers who model its approach.

Bank Street College of Education has long been guided by a coherent philosophy of teaching and teacher education. Founder Lucy Sprague Mitchell envisioned a collaborative environment for student learning, educational research, and teacher preparation. Barbara Biber (1973; 2015) wrote:

> At the base is a three-part concept of a competent teacher: first, an extensive reservoir of knowledge and specific skills for the teaching task, based on psychodynamic concepts of learning and growth in childhood; second, capacity for meaningful communication and relationship with adults and children of varying backgrounds and life-styles, and third, enough personal insight, maturity and resilience to make the currents and cross-currents of emotion contribute to a quality of depth in the learning climate.

Theory, practice, and reflection are systematically developed and carefully integrated, guided both by the Bank Street tradition and current teacher education research. A key integrative feature is conference groups, led by a teaching faculty, in which teacher candidates support each other as they apply their college classroom to practice teaching in the field. Modelled on Bank Street's approach to classroom interactions that combine the cognitive and affective, conference groups probe deeply into the cognitive and emotional work of student teaching.

Also, there are strong links to the community of supervising teachers, who are carefully selected and nurtured; many are graduates of the program. This community is led by faculty members who are deeply engaged in all facets of the program model community in relations with other faculty. Almost all these faculty members have extensive classroom teaching experience. Judy Leipzig, a former elementary preservice director, notes that faculty in each cluster of courses create a "culture of collaboration" because they are "a small, intimate group of faculty who for many years engaged with each other in a way that is not necessarily typical" (Beck and Kosnik 2006, p. 33). Darling-Hammond and Lit (2015) report that the program is highly regarded and local education leaders draw on the expertise of Bank Street faculty and graduates.

Part 3: Self-Study in Exemplary Teacher Education Programs

Labaree (2010) described "teaching is an enormously difficult job that looks easy" (p. 228). Also, the "role of teacher is more complex today than ever before, requiring an unprecedented range of knowledge, skills and experiences" (Crocker and Dibbon 2008, p. 109). Knowledge (often referred to as theory), skills (application in practice settings), and experiences (understood through teacher reflection) are both distinct and overlapping. Effective initial teacher education programs integrate these elements (Kitchen and Petrarca 2015) to prepare beginning teachers to respond to the opportunities and challenges they face educating students in classrooms and schools. Exemplary programs, such as those highlighted in this chapter, are particularly effective in addressing and integrating these elements while also building community and influencing teacher education within their institutions, in schools, and through contributions to research.

Theory

Good practice requires theory and good theory requires a knowledge of practice (Carr 1995). Thus, teaching practice needs to be theorized and theory needs to be illustrated through practical examples. The initial preparation of teachers, and the move toward teacher expertise, involves the development of a body of professional knowledge, attitudes, and practices "firmly grounded in educational theory and research" (Carr and Kemmis 1986, p. 9). While the theory-practice divide has been a long-standing and contentious issue in teacher education, there is little doubt that foundational knowledge – such as psychology and sociology – and subject knowledge and pedagogy are essential to effective teaching. There is concern, however, that such knowledge is not presented in a manner that is useful in practice contexts. As Kosnik and Beck (2009) observe, too often these courses tend to teach about knowledge and strategies in isolation rather than in ways that can be enacted in context. Teacher educators, according to Kosnik and Beck (2011), "need to be explicit about priorities and connections, not leaving so much for student teachers and beginning teachers to figure out on their own" (p. 3). Exemplary programs, such as those examined in this chapter, respond effectively to the critical challenge of making foundational and methods courses meaningful for teacher candidates in the context (Grossman et al. 2009) of their program and practice in schools. Studies of practice, including self-studies from such programs, are windows into effective practices that are program-wide and integrate theory with practice and reflection.

Conventional wisdom claims that teacher education is too theory-oriented. The teachers in Kosnik and Beck's (2009) longitudinal study of beginning teachers constructively challenged this common stereotype: "many felt the theory presented in their pre-service programs was not explained clearly enough: they were often unable to understand what was being said" (p. 5). Teacher candidates need more theoretical clarity and depth along with closer connections to practical teaching and learning situations, rather than less theory. New teachers need a growing knowledge

base to meet the demands of a diverse and changing world, but the kinds of knowledge, skills, and commitments need to be carefully selected to address the practical needs of teachers as adaptive experts (Bransford et al. 2005). The approaches and examples in this section address the genuine critiques of theory in teacher education. The challenge is great, particularly for high enrollment programs in large universities, but it is one that must be acknowledged and embraced if teacher education is to thrive in tumultuous times.

Mid-Town Option

Teacher educators, particularly academic faculty in universities, are primarily concerned with the delivery of their own courses. Reading self-studies by teacher educators in exemplary programs is helpful both in improving practice and developing strategies for inquiring into their own practice. The instructors in the Mid-Town option have written chapters and articles that address these concerns while also maintaining strong research profiles. Clive Beck (2017), for example, reflects on his transition to teacher education from educational philosophy. Beck offers eight recommendations – based on his experiences in Mid-Town, study of exemplary programs, and interviews with teachers – and describes how he incorporates each into his own classes on equity and diversity. A self-study by doctoral student and sessional instructor, Monica McGlynn-Stewart (2010), illustrates how one member of the team adapted her practice in mathematics education by attending to the concerns of teacher candidates. With the support of Beck and Kosnik, she listened closely to their concerns, responding with opportunities to relearn primary math concepts in a collaborative environment and apply them in primary school settings. McGlynn-Stewart also reflected on critical incidents to improve her practice as she developed into a "real" math teacher educator.

Clare Kosnik recounts her shift from a novice teacher educator offering practical strategies and resources based on her experience as a classroom teacher to one who now draws on constructivism to better balance theory and practice in her literacy course (Kosnik and Menna 2013). Kosnik and Menna then examine how they prioritize topics and frame the course around a *big question*. In the course of the chapter, they also illustrate how the program vision, Kosnik and Beck's research on literacy and literacy teacher education, and the collection of data from current teacher candidates inform their decision-making about integrating digital technologies into literacy preparation. Along the way, insights are offered into effective strategies and, more importantly, how they problem-solve the huge challenge of adding digital literacies into an already crowded 36-h literacy course. In a related work, Rowsell et al. (2008) probe into other facets of teaching multiliteracies in teacher education.

One reason for the success of the Mid-Town Option is its faculty members' use of practitioner inquiry to understand and respond to the concerns of teacher candidates. Through interviews with teacher educators and their students over 3 years, Kosnik and Beck (2008) were able to identify the priorities of the instructors and how instruction was viewed by the recipients. An interesting finding was that the systematic coverage of major topics often made courses unfocused with insufficient links between classes. For example, "Clare's course had evolved somewhat

haphazardly...and although she received strong course evaluation, she felt it had become too much of a grab-bag" (p. 121). From this self-study, Kosnik and Beck learned the importance of maintaining balance and providing depth in response to classroom priorities; in turn, these insights informed their book on priorities in teacher education (Kosnik and Beck 2008). This learning was reinforced in a follow-up self-study (Kosnik et al. 2009) on how the feedback from teacher candidates caused prompted them to refine program planning and vision. Similarly, Beck and Kosnik studied the role of teacher educators in developing community within the cohort, then offered recommendations to guide their work and that of their readers. Today, an important component of Kosnik and Beck's large-scale longitudinal study of literacy teacher education continues to be the self-study of the practices of themselves and their colleagues.

While the self-study community relies heavily on critical friends for trustworthiness, the Mid-Town team draws heavily on ongoing and current data from teacher candidates on their experience of the program. Their work is a reminder that critical friendship, while helpful, is not always as illuminating as teacher candidate voices. Beck and Kosnik (2002b), like Kosnik et al. (2009) on literacy, used data sets collected from teacher candidates to grapple with the challenges of making theory and course work relevant and practical for teacher candidates. In this study, they interview nine students twice during the 1-year program on the impact of the coursework on their professional preparation to be teachers. While not a self-study, it certainly amounts to a review of the success of their practices and serves to improve practice in the future. This study illustrates the positive impact of clear theory and goals, offering skills and resources and consolidating learning, as well as the power of well-designed courses in which teacher educators model effective constructivist practice and provide ongoing support.

While Kosnik, Beck, and Goodwin (2016) view teacher education as generally good, they also see room for considerable improvement based on lessons to be learned from effective programs. Beck and Kosnik (2002b), as a result of various studies of their own program, along with subsequent research on exemplary programs (Beck and Kosnik 2006), suggest that smaller colleges of education or cohorts within larger programs are more effective than large-scale conventional programs. Whereas large-scale teacher education programs are limited in their responsiveness to teacher candidate needs (Kitchen and Petrarca 2016), the research from the Mid-Town Option demonstrates that greater responsiveness in course delivery is possible in cohorts run by dedicated teacher educators. The smaller colleges of Bank Street and Mills College demonstrate what is possible when such a commitment is shared across a college.

Bank Street

The academic program at the Bank Street College of Education is guided by a long-established and tightly focused commitment to preparing teachers to be able to link theory to practice through inquiry and reflection. The carefully selected faculty and preservice teachers share a vision centered on Deweyan child development approach, a whole child focus, engagement in active learning, commitment to equity

and inclusion, collaboration, and inquiry into educational issues (Beck and Kosnik 2006). The foundation courses offer philosophical perspectives guided by Deweyan principles and by professional responsibility to educate for democracy, inclusion, and social justice. Darling-Hammond (2006) describes these courses as raising important issues relevant to working in diverse New York schools; she mentions visits to Montessori and Waldorf schools as examples of making the theoretical practical. Similarly, the sequence of child development courses, intellectually rigorous and guided by a whole child approach, incorporates case studies and strategies for understanding problems and possible interventions through observation and recording behavior (Darling-Hammond 2006). Teaching these courses is demanding and intensive as instructors offer considerable individualized attention thinking together with preservice teachers about theory in ways that involve reflection on experience and application to practice contexts (Beck and Kosnik 2006). Integration across program components is reinforced through a capstone integrative master's project actively supervised by faculty members. Helen Freidus, a teacher educator, identifies conference groups, the weekly seminar that accompanies the year of fieldwork, in all Bank Street programs, as "an integrating experience" (Beck and Kosnik 2006, p. 43) for teacher candidates.

One of the lessons to be learned from the success of Bank Street is the importance of a possessing and enacting a coherent vision. The teacher education program has long been guided by five key principles:

1. Education is a vehicle for creating and promoting social justice and encouraging participation in democratic processes.
2. The teacher has a deep knowledge of subject matter areas and is actively engaged in learning through formal study, direct observation, and participation.
3. Understanding children's learning and development in the context of family, community, and culture is needed for teaching.
4. The teacher continues to grow as a person and as a professional.
5. Teaching requires a philosophy of education – a view of learning and the learner, knowledge and knowing – which informs all elements of teaching (Nager and Shapiro 2007, p. 9).

This conception of teaching and learning fostered at Bank Street is known as the "developmental-interaction approach." The curriculum encourages student-centered projects, interdisciplinary, arts integration, and constructivism. The classroom is regarded as a space that "strengthens the child's competence to deal effectively with the environment; encourage the development of autonomy and the construction of a sense of self; promote the integration of functions – that is, thought and feeling, feeling and action – and stimulate individuality and vigorous, creative response" (Nager and Shapiro 2000, p. 22). According to Linda Darling-Hammond's team (Darling-Hammond and Lit 2015; Horng et al. 2015) who reviewed the program and surveyed graduates, the course work is viewed as meaningful, practical, and authentic, and graduates feel well prepared across the curriculum (and particularly Language Arts). The reports offer a third-hand perspective on theory within an exemplary program which can be internally coherent and connected integrated with practice and reflection.

As most faculty focus on their teaching or on specific areas of curriculum and practice in schools, publications on practitioner inquiry generally, and self-study in particular, are limited. Helen Freidus is the most prominent Bank Street teacher educator in narrative inquiry, reflective practice, and self-study. Her practical studies of her practice offer a window into theory, practice, reflection, and the integration of the three at Bank Street. In "Finding Passion in Teaching and Learning," Freidus (2010) employs narrative case study to examine an innovative collaboration between Bank Street and the American Museum of Natural History designed to demonstrate integration of reading and writing skills into the science and social studies curriculum. She reports that participants "gained a deeper understanding of theoretical concepts, learned how to embed skills instruction into meaning-rich curriculum, and come to understand importance of curriculum and instruction that build on children's knowledge and interests, their language strengths, and their curiosity" (p. 81). In "Insights into Self-Guided Professional Development," Freidus et al. (2009) conducted a narrative self-study in which Freidus guided recent graduates through a process of mutual mentoring in order to improve learning in their classrooms. This work largely built on the habits of mind developed in the Bank Street program – questioning, analyzing, inquiring into student learning, and reflecting – in order to sustain inquiry in an era of high-stakes testing.

Although Bank Street is a well-established institution with robust established practices, Freidus (in Lyons et al. 2013) writes:

> Faculty have been encouraged and challenged to find ways of melding a tradition of inquiry with the tools of the twenty-first century, ways to create community across cyberspace, and ways to deepen reflection both face-to-face and at a distance. (p. 171)

In a self-study case account, Freidus describes her efforts to blend online teaching with her traditional classroom and inquires into the effectiveness of her efforts, particularly modifications to an important clinical project. She describes the assignment, which replaces written accounts with video clips of sessions. To her surprise, or relief, "participants were able to name and critique the instructional pedagogy they observed their forum-mates implement across diverse contexts" (Lyons et al. 2013, p. 172) and offer peers insightful critical observations and suggestions. From this, Freidus learned that "the gift of time occurring in asynchronous courses facilitates the social construction of knowledge" (p. 173) while the use of video offers "a new and authentic window into the process of teacher cognition" (p. 173). This study illustrates Bank Street teacher educators working through a pedagogical challenge through thoughtful practice and rigorous inquiry. It also shows how they explicitly navigate the challenges of teaching content in ways that are closely aligned with reflection and practice. Finally, this account of Freidus grappling with illustrates that technological innovation can enhance even exemplary teacher education courses and programs.

The importance of linking theory to reflection and practice is highlighted in a case study of the reading and literacy program (Freidus 2002b). Although teacher candidates were happy with the curriculum courses, they came "from academic cultures

and/or disciplines in which they have been carefully taught to separate their personal and professional voices, to evaluate and critique within a narrow set of guidelines" (p. 84). Awareness of dispositions from prior learning reinforced the need to disrupt this "banking model" through dialogic processes in courses and advisement groups related to field experiences. As the reading and literacy instructors in this small program both possess theoretical and clinical backgrounds and are actively engaged in advisement and field experience, they are well positioned to integrate reflection and practice into theory courses and reinforce reflection on theory in practical contexts. Freidus (2002b) argues, based on responses from faculty, that "the culture of practice pushes faculty to rethink the theorists they teach, the pedagogies through which they teach, and the examples they use to make the theory come to life. At its best, the process is dynamic for both students and faculty" (p. 84). While many teacher educators both teach courses and supervise field experiences, few are as actively engaged in both with the same students over a period of time. It is the faculty culture, as much as the structures, that make Bank Street exemplary in its delivery of theory and curriculum.

Mills College

The faculty in Mills College's Teacher Education Program are dedicated to teaching, teacher education, and social justice. They have thought deeply about teaching as principled practice and how to enact it in classrooms in which students learn. The depth and practicality of their conception are evident in Kroll et al.'s (2005) *Teaching as Principled Practice: Managing Complexity for Social Justice*, in which Mills faculty examine various facets of teaching from moral considerations to reflection to collaboration to power. In this book, they articulate the philosophy that guides the course work and other facet of the program at Mills College. The book, however, mostly concerned with how these principles can be brought to the classroom by teachers in schools. While several chapters draw on examples from teacher education, only one chapter (Kroll 2005) focuses on teacher education.

The chapter on teacher education begins with a description of teacher candidates playing the board game *Clue*. The constructivist purpose of the activity is for them to understand the tasks in the game and how elementary students play such games. According to Kroll et al. (2005):

> This activity simulated, in many ways, what teachers have to do all the time: analyze what the lesson they are teaching requires students to understand and, at the same time, make sense of what the students are actually doing with the lesson. (p. 58)

She then explains how constructivism can inform our university teaching. Kroll goes on to discuss what teachers need to know about constructivism and developmental theory in order to make sound decisions in fostering learning through the subjects in the curriculum.

In a practical manner, Kroll highlights the basic tenets of constructivist and developmental theory. She proposes that by "participating in adult versions of Piagetian and school-learning tasks," we can "begin to develop questioning

techniques and ways of thinking about children's learning" (p. 63) that foster growth. While the activity is important, so too is the subsequent analysis of the results and the conclusions developed about student learning. This chapter brings to life the activity and the rigor of the intellectual and reflective inquiry that follows. It offers a glimpse of what is possible when constructivism is enacted, rather than preached, by teacher educators in an exemplary and tightly focused program. A similar approach is employed in Galura's (2005) chapter on power and authority raise awareness of how minoritized youth experience language learning.

An important element of coursework is the development of assignments that are critical and practical. A theme issue of *Studying Teacher Education* was devoted to how Mills College's students (who had completed the teacher certification program and were working on their graduate degree while teaching) employed self-study to improve the learning of their students. In the editorial, LaBoskey (2015) notes the authenticity and rigor of the studies and the value of self-study as a tool for integrating learning and improving teaching in classrooms. Also, LaBoskey and Richert (2015) describe the rationale and design of the assignment. This includes how they build in the five characteristics of self-study identified by LaBoskey (2004). LaBoskey and Richert (2015), drawing on the work of their students, note that self-study helped energize the participants as they grappled with major issues arising from teaching in urban contexts. As they reflect on their own practices, LaBoskey and Richert also raise questions about joy, rigor, and potential cultural biases that might be rooted. They also consider how to refine the self-study for teachers both as part of the program and for the professional development of practicing teachers. While special issue confirmed their sense of the viability of self-study with teacher candidates and teachers, LaBoskey and Richert (2015) conclude by critiquing their practices, setting goals for future projects, and systematically documenting their instruction to "better pinpoint the specific strengths, weaknesses and omissions of [their] practice" (p. 178).

Many teacher education programs express commitment to equity and social justice. Mills College goes much further with this principle underlying all facets of the program and relationships with urban schools in the Oakland area. Mills College, like Kosnik and Beck at Mid-Town, is interested in understanding the impact of the program on teacher candidates and graduates. LaBoskey (2012), in order to "examine understand and improve [her] conceptualization and enactment of social justice teacher education" (p. 229), gathered information from six graduates on how their teaching years later was informed by her classes. Through their conversations, she realized that her concern about moving beyond nuts-and-bolts management and fun activities created the impression that these were problematic; she reconsidered some of her signature line and areas of emphasis in order to send clearer, more positive messages. As part of the same study, a critical friend helped LaBoskey examine elements of her teaching in classes, leading to further refinements in the terms she employed. It is interesting and inspiring to read a master teacher educator agonize over relatively minor refinements in order to enhance already exemplary practices.

Practice

The shift from practice-oriented normal schools to more theory-oriented education colleges led to "the apparent separation between theory and practice in many programs" (Darling-Hammond 2006, p. 152) with courses that ignored the realities of teaching and field placements that dismissed theory. This perceived gap has prompted some critics to cast doubt on the theoretical components of teacher education and propose limited roles for universities (Kitchen and Petrarca 2016). Neoliberal advocates of deregulation and choice go so far as to "work around" universities through alternative certification. Clearly, there is a need for conventional teacher education programs to become more practice-oriented through exposure authentic classroom experiences and stronger links with schools. Indeed, as Feiman-Nemser (2001) states, "Teacher candidates need opportunities to test the theories, use the knowledge, see and try out the practices advocated by the academy" through "[o]bservation, apprenticeship, guided practice, knowledge application, and inquiry" (p. 1024). Conventional teacher education programs that challenge the simplistic visions of teaching developed by teacher candidates during their lifetime apprenticeship of observation (Lortie 1975) through a grounding in practice tend to be rated highly (Boyd et al. 2009). The best programs also address the challenges of enactment – e.g., how to present clearly, manage behavior, weigh dilemmas, plan, make quick decisions – and complexity by carefully balancing theory, practice, and reflection (Darling-Hammond 2006).

Research by teacher educators in exemplary programs illustrate the challenges of integrating practice into teacher education and offer guidance to practitioners and programs interested in successfully addressing these challenges in order to meet the needs of teachers. The teacher educators in these studies "resist the tendency . . . to view ourselves primarily as theorists in specialist areas, leaving practice to be addressed by others or figured out on their own" (Kosnik and Beck 2009, p. 9). Instead, they thoughtfully design clinical experiences that help candidates understand the contexts in which students learn (Kosnik and Beck 2011). In their study of exemplary social constructivist programs, Beck and Kosnik (2006) identify five ways in which these colleges made the practical dimension highly effective. First, they spread field experiences through the program (e.g., 3 days a week at Bank Street) and interspersed student teaching over several blocks. Second, they carefully selected mentors and provided them with professional development (e.g., workshops and interactions with faculty visiting schools). Third, they developed partnerships with a small group of school partners and cohorts of teacher candidates to enhance the university presence and increase collaboration with mentors and visits with candidates. Fourth, they have course instructors who serve as clinical supervisors to create opportunities to link theory to field experiences; Mills College, for example, has foundations and curriculum faculty supervise as well as engage in professional development and research with partner schools. Finally, meetings, seminars, and assignments link the university to schools on an ongoing basis. Clearly, the research from these exemplary programs illustrates both how teacher educators can attend to practice and how programs can organize programs to enact practice-oriented reforms.

Mid-Town

Field experiences in schools are acknowledged to be critical to effective teacher education experiences. At the same time, there is a tendency to blame associate teachers for not approaching their work in the way we would like as teacher educators. Often associate teachers see themselves as supporting "real-world" practice (initiation model) rather than as partners in supporting teacher education in integrating theory with practice (critical intervention model) (Beck and Kosnik 2000). Beck and Kosnik (2000), as part of a broader commitment to studying their program for both instructional and research purposes, sought to understand the perspectives of associate teachers on supervision. They interviewed 20 associate teachers while also collecting teacher candidate perceptions through surveys and reflective writings and inquiring into the roles of tenured and contract teacher educators in the program. This led them to discover that most associate teachers were satisfied with their involvement, even though it could be time-consuming and demanding. They were also appreciative of personal relationships with faculty, which validated the engagement by faculty in supervision. On the other hand, based on discrepancies between teacher candidate and associate teacher perceptions, they found that more could be done to build rapport and supportive environments. As Beck and Kosnik were interested in deepening associate teacher involvement in the teacher education cohort community, they inquired about their interest in becoming more involved, engaging in action research and being part of a professional development school only to find that there was minimal interest. They did conclude, however, that more could be done to improve the flow of information so that associate teachers were aware of the goals of the program and could align their planning with the program's goals. In a follow-up study on professors involved in practica, Beck and Kosnik (2002b) noted the positive effects on partnership, teacher candidate experiences in the field, professor's ability to connect theory to practice, and their understanding of schools. In many ways, the University of Toronto experience with associate teachers is more helpful to larger programs as they do not have the opportunity to cherry-pick a few select partner schools. While Mills and Bank Street field experiences point to the ideal of strong partnerships based on shared commitments, the work of Beck and Kosnik illustrate that there is much that can be done by engaged faculty to make conventional programs better connected to partners in the field.

The inquiry of Beck and Kosnik on practice extends beyond studying their own teaching and cohort to better understanding field experiences more generally. While their curiosity began with their own program, the insights on teacher candidate perceptions of student teaching in Beck and Kosnik (2002a) are much broader, including the need for associate teachers to offer emotional support, peer relationships, feedback, and modelling. Because they know the teacher candidates and associate teachers in their program well, they are able to offer rich illustrations and offer deep insights into the implications for teacher educators attempting to make the experiences positive and constructive. Also, by understanding the whole process, rather than only their own courses, they were also able to improve their own practices as course instructors.

Self-study is viewed by Beck et al. (2004) as being well-suited to studying and improving field experiences as self-study-oriented practitioners disposed to personal, constructivist, and collaborative dispositions. In "The Preservice Practicum: Learning through Self-Study in a Professional Setting," they argue that this allows us to see the connections between theory and practice, as well as vomit to the necessary relationship building with teacher candidates, cooperating teachers, and schools.

Mills College

Mills College is both conscientious in assuring good field experience placements and committed to finding ones in which teacher candidates can live out the program's commitment to constructivism, reflection, and social justice. In order to assure "an extended and artful clinical relationship" (Clark 2002, p. 79) between the core principles taught in the courses and enactment in practice, significant time is given to practice teaching. In the first year of the 2-year program, both elementary and secondary teacher candidates attend their field schools in the morning all year (different placements each semester), followed by afternoon classes at the college. Faculty advisors, mainly part-time, support them through weekly meeting in a teaching seminar, observations every other week, reading their weekly journals, and meetings with carefully chosen cooperating teachers (LaBoskey and Richert 2002).

A study by LaBoskey and Richert (2002) highlights both the commitment necessary for exemplary practice-oriented teacher education and the challenge to seamlessly integrating practice with theory and reflection. The study focuses on the experiences of two teacher candidates chosen to represent challenging issues for the program. Both enjoyed a successful placement and one less successful, which prompt LaBoskey and Richert to learn lessons to maximize their impact of the placements and program on all teacher candidates. They identify four dimensions of placements render "learning contexts for teaching" (p. 26): nested learning (constructivist learning contexts for children), blending principles (opportunities to construct knowledge based on their understandings), safety (in taking risks pedagogically), and a reflective focus. Safety was particularly important, especially as it overlapped with other dimensions:

> Student teachers need to feel safe if they are to move beyond the *recognition* of program principles into the process of *reflecting* on them, *enacting* them in their teaching, and *embracing* some construction of them in their own practice. (LaBoskey and Richert pp. 27–28)

The study reinforced the importance of well-designed coursework in making connections between theory and practice, as both participants regularly spoke of these connections in their journals. It also highlighted the vitally important role of faculty advisors in building bridges to theory, supporting teacher candidates in the field and finding compatible placements. While the results were largely positive, it is evident that the authors will not be satisfied until all placements are good. They also wonder if teacher candidates might be better served if more full-time faculty were involved in field supervision, something that occurs at Bank Street.

While Mills College is small and specialized enough to be selective in its placements, all teacher educators can learn from its commitment to intensive yet critical practice teaching experiences, and attention to integration with other elements of the program, and openness to inquiring into what constitutes exemplary placements.

Bank Street

The teacher education at Bank Street School is highly regarded for rich, supervised field experiences, according to surveys conducted with graduates and educators in the community by Horng et al. (2015). This research indicates that, at 720 days, the Bank Street field experiences are considerably longer than in the colleges of education used as comparators (120 days on average). While the duration of the field experiences no doubt contributes to its regard, what distinguishes Bank Street is the quality of the supervisors who regularly observe, offer constructive feedback, and provide individualized mentoring (Darling-Hammond and Lit 2015). Teacher candidates praise "the enduring value and importance of the structure of advisement/ supervision at Bank Street" (Freidus 2002b). According to Darling-Hammond and Lit (2015):

> Bank Street teacher preparation programs all rely on the integration of coursework and clinical experiences in schools. Prospective teachers work in classrooms for extended periods of time as student teachers... Most prospective teachers spend a year or more in the classroom as part of their program. All prospective teachers also engage in Bank Street's intensive advisement experience. Advisement entails regular classroom observations and individual meetings with a faculty advisor to support professional learning and growth, as well as a weekly collaborative conference group with a faculty advisor and small group of graduate student peers. (p. 17)

While practical experiences are valued, it is "the length of advisement – a full year of supervised fieldwork experience – and the fact that students work with a single advisor/supervisor over the course of that year" (Freidus 2002b, p. 82) that have been identified as unique program strengths. "The year-long relationship provides time for advisors/supervisors to build a safe context in which assessment and instruction can be intrinsically linked," according to Freidus (2002b, p. 83). This "gift of time" helps advisors "identify the personal and experiential strengths that the fieldwork students" and "shaper their feedback to mesh with the personal style, knowledge base and classroom realities that the fieldwork student brings and encounters" (Freidus 2002b, p. 83).

From teacher candidates who participated in her self-study, Freidus (2002b) "found that the multiple roles faculty members play help to minimize the traditional institutional schism between knowledge of the field and academic knowledge" (p. 83), as faculty advisors saw how social, cultural, and economic forces impacted classroom realities. "Thus the structures of Bank Street do much to mitigate against the perceived dichotomy of theory and practice that is so often and so properly criticized" (p. 83), Freidus (2002b) notes, and teacher candidates "recognize and value the resources that faculty offer" (p. 83).

The approach to student teaching, which includes practice conference groups, is another key feature of Bank Street's successful integrated program. Clark (2002) identifies Bank Street is special for expanding the traditional trio of student teacher, supervisor and cooperating teacher to include groups of students meeting weekly with a faculty advisor who also sees them in the field. Student teaching takes place at Bank Street School for Children and carefully selected school sites with teachers who model the program's philosophy and practice. A conference group, consisting of five to seven preservice teachers working with a faculty member, is a key course for to integrating theory, practice and reflection, all faculty participate and, according to Beck and Kosnik (2006), "advisors work hard to help the students understand the Bank Street philosophy and apply it to their teaching" (p. 28). Freidus describes teaching this course as "extremely labor intensive and extremely extensive" (Beck and Kosnik 2006, p. 50) and useful in keeping faculty connected to preservice teacher experiences and the field of practice. Furthermore, Darling-Hammond and Macdonald (2000) suggest that the "involvement of directors in teaching, advisement, and supervision keeps them cognizant of the field and of the kinds of placements where students exemplary teaching" (p. 19). While similar models are employed in programs such as Mid-Town and Mills, the closeness of these bonds remains unique.

Bank Street, like Mid-Town and Mills College, offers exemplary student teaching because faculty actively collect data from teacher candidates and partners for purposes of program improvement. In "Teacher Education Faculty as Supervisors/ Advisors/Facilitators: Playing Multiple Roles in the Construction of Field Work Experiences," Freidus (2002a) studies the field placement through a combination of alumnae surveys, course feedback, field notes by supervisors, and conference group conversations. She identifies multiple roles played by supervisors including drawing on teacher candidate knowledge, helping them reframe knowledge, scaffolding, and negotiating relationships with cooperating teachers. Overall, Freidus (2002a) found that together "these roles lead to the development of a consistent, cohesive support system" (p. 75). While the structure of the field experiences is sound, success "depends on the ability of the advisor/supervisor/facilitator to scaffold the teacher's learning in ways that enable interpretation and reinterpretation that draws on the leaner's experience and developing understanding if other perspectives" (p. 75). Bank Street, as a small and highly regarded college, is able to find and support full-time faculty who serve as bridges between practice and the rest of the program and inquire into practice in order to be "more conscious and systemic" (p. 75).

Reflection

Dewey (1933) describes reflective thinking as "[a]ctive, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends" (p. 6). The emergence of reflection-oriented teacher education stems from both dissatisfaction with conventional approaches and Schön's (1987) work on reflective practitioners.

"Intentionality, activity, and reflection are essential to meaningful learning, especially in complex and new domains," according to Jonassen et al. (2000, p. 111). Meaningful learning can occur when practitioners engage in cycles of reflection that include deliberate and active processes.

While programs typically foster opportunities to reflect, few make explicit the *need for* and *value of* reflection to prospective teachers (Loughran 2002) or engage in intentional processes that weave theory and practice together (Redman and Rodrigues 2014). "Simply being encouraged to reflect is likely to be as meaningful as a lecture on cooperative group work," according to Loughran (2002, p. 33). On the other hand, a characteristic of exemplary integrated programs is the structuring of reflective practices that serve to differentiate between *poiesis* or making-action and *praxis* or doing-action by theory and action toward *informed action* (Carr and Kemmis 1986). As is evident from research in these exemplary programs, a reflective orientation engages teacher candidates in "a puzzling, curious, or perplexing situation" (Loughran 2002, p. 33) for which neat and tidy solutions are unavailable (Schön 1987):

> Because the unique case falls outside the categories of existing theory and technique, the practitioner cannot treat it as an instrumental problem to be solved by applying one of the rules in her store of professional knowledge. (p. 5)

Developing reflection, as a way of *being* for teachers rather than just a technique, requires engagement both in practice and university settings.

Bank Street

Reflection and reflective inquiry are essential elements of the Bank Street teacher education experience (Nager and Shapiro 2000). As Freidus writes, "Through reflection, teachers become metacognitively aware and critically conscious," and through reflective inquiry" new learning occurs and learners may be transformed" (Lyons, et al., p. 170). Freidus, in collaboration with Nona Lyons, is a leading proponent of reflective inquiry and the use of reflective portfolios generally (e.g., Freidus 1998) and within the self-study community (Lyons and Freidus 2004).

Freidus describes the use of reflective portfolios at Bank Street through her experiences and the portfolios of two teacher candidates in a self-study case in "The Reflective Portfolio in Self-Study" (Lyons and Freidus 2004). An exit requirement in the graduate program is the completion of an integrated project. One of the options is independently working on a reflective portfolio under the guidance of a faculty member. Teacher candidates choosing portfolios "document their understanding of a common area within a discipline" and through deliberations and research "frame and reframe [their] understanding of teaching and learning" (p. 1093). Portfolios feature accounts of teaching experiences, explanations grounded in theory, and setting goals for professional growth. The five to six artifacts (e.g., text, pictures, charts, videos) and accompanying analysis and reflection in the portfolio must demonstrate competency in four domains; process requirements include individual, dyadic, and group discussion and collaboration. Each participant

"reported that the portfolio process had afforded her a fuller – visceral as well as cognitive – understanding of inquiry learning and authentic assessment tools and processes" (p. 1099).

At first Freidus observed teacher candidates struggle with the challenges of reflective inquiry. Then, by working through the process with peer and faculty support, they "honed their skills at and willingness to critically review and modify their practice on an ongoing basis" (p. 1100). This integration of theory, practice, and reflection, which proved valuable to teacher candidates, also had a positive impact on the cooperating teachers who witness portfolio presentations. This self-study helped Freidus validate the use of reflective portfolios at Bank Street since 1991 and "gather new evidence to support [her] belief in constructivist pedagogy" (p. 1100).

Bank Street was also an early adopter of digital portfolios, which are discussed in Lyons and Freidus (2004) and developed further in Lyons et al. (2013). Lyons and Freidus (2004) note that being "caught in the morass of mechanical difficulties, reflection and self-study do not flourish" (p. 1101). Increased technical support at Bank Street, along with faculty support and involvement, helped candidates develop their technical skills and resulted in richer, more authentic portfolios. In her 2013 case, after another decade working with digital reflections, Freidus was reassured that digital portfolios were compatible with the constructivist perspectives at Bank Street and had many advantages over other form, so long as faculty facilitators played an active and critical role in "leading them to new knowledge and under-standings" (Lyons et al. 2013, p. 173). These studies of reflective inquiry at Bank Street confirm the value of reflection in teacher education yet also highlight the importance of faculty in supporting and integrating meaningful learning through reflection. This is consistent with Zeichner and Wray (2001) who, in response to concerns about the nature and quality of reflection in conventional programs, identified the importance of carefully framing reflective portfolios to enhance teacher candidate learning.

Mills College

Reflection is crucial to the constructivist approach at Mills College. The program "invites[s] and encourages[s] students to construct their own knowledge of teaching and to reflect on their own learning as well as their students' learning" (Kroll and LaBoskey 1996, p. 70). This reflective work takes place both in class and in the field and is particularly integrative as Mills teacher candidates are in schools in the morning and in class later the same day.

Kroll and LaBoskey (1996) identify reflective writing, particularly dialogue journals between teacher candidates, as perhaps the most important aspect of the program. Donahue (2005) describes in rich detail a number of the strategies Mills College has found to be effective in promoting reflection that is critical, practical, and aligned to program features and principles. Kroll and LaBoskey (1996) describe dialogue journals in which teacher candidates write at least twice weekly on questions raised by course work and field experiences. Supervisors then respond in-depth seeking to validate observations and learning, help them step back to see the problem clearly, and redefine the problem in order to arrive at solutions. This overview is

supported by two examples from their supervision that demonstrate that reflection is particularly deep when guided by supervisors who know the program well and maximize opportunities for reinforcement and integration. Similarly, LaBoskey and Richet's examination of the field experience illustrates that dialogue journals offer supervisors rich data for supporting teacher candidates in placements. Their participants "stress[ed] the important role their supervisors played in their ability to reflect" (p. 29) and for improving supervision and field experiences.

The reflective component of the Mills program is also closely linked to theory and course work. Kroll et al. (2005) identifies autobiography as "the beginning of a framework for continued development in understanding the literacy learning process" (p. 71). From this, as developmental and pedagogical knowledge and insights are added through course work, teacher candidates "continually reconstruct [their] ideas about the learning of literacy" (p. 71). Two reasons why it is important to engage in "adult" versions of activities, rather than imitate children, is that it helps them better understand their own learning processes and it becomes part of their own understanding of learning and teaching. Through such metacognition, teacher candidates better understand and empathize with student learners. If constructivism is to be about learning rather than teaching, it is important that teacher candidates come to know through reflection on their own experiences and practices. Kroll, through her account, brings to life how this might be simultaneously developed in theory and reflection.

Integration

A consistent theme in teacher education research is the conceptual and structural fragmentation common in many programs. Darling-Hammond and Hammerness (2005), for example, critique collections of unrelated courses lacking a common vision, connections across courses, or meaningful links to reflection or practice. Darling-Hammond (2006) identified three problems in learning to teach that she considered best solved through integration: (1) unlearning conceptions of teaching learned through the *apprenticeship of observation* (Lortie 1975); (2) challenges in learning to enact theory in practice contexts; and (3) confronting the multiple and complex academic and social goals in real time in classrooms.

It is easy to include theory, practice, and reflection – and most teacher education programs (Kitchen and Petrarca 2016). Kosnik and Beck (2011) make the case that teacher educators "often try to do too much" by covering "the waterfront in almost every subject" and, thus, "[s]tudent teachers are inundated with so much information that they have a difficult time organizing it both conceptually and physically" (p. 2). Certainly, it is hard to do each well. It is extremely challenging, however, to tightly integrate these at a high level in order to prepare teachers to be adaptive experts. As Feiman-Nemser highlighted (Feiman-Nemser 2001), they often have weak relationships between courses and field experiences, offer fragmented pedagogy, limited subject matter knowledge, lack teacher educators who practice what they preach, fail to link theory to practice, and do not "cultivate habits of analysis and reflection

through focused observation, child analysis, analysis of cases, microteaching, and other laboratory experiences" (p. 1020). All the elements may be present, but more rigor needs to be applied to selection, placement, and integration of the elements. More consideration needs to be given to the growing professional consensus and research evidence "on *teacher learning* and teacher education to suggest some strategies that may help new teachers learn this material more effectively" (Darling-Hammond and Bransford 2005, p. viii).

Teacher educators "do much good work and we must acknowledge and build on that foundation" (Kosnik et al. 2016, p. 267), yet it is important to acknowledge areas for growth. While most teacher education programs include theory, practice, and reflection, few do all of them well let alone integrate them into a cohesive whole (Kitchen and Petrarca 2016). As adaptive expertise can occur only when teacher candidates draw on purposeful clinical experience, apply theory to practice, and reflect on their professional experiences to address the learning needs of the students they serve and the communities in which they live (Bransford et al. 2005), we have much to learn from exemplary constructivist teacher education programs such as Mid-Town Mills and Bank Street. The integrated teacher education approaches in exemplary programs offer ways to make conventional teacher education more rigorous and meaningful. Research, including self-studies, from teacher educators in these programs offers guidance to others striving to enhance teacher education in their own institutions. Integrated teacher education is challenging as it extends beyond assembling all the necessary elements to carefully weaving them together so that the elements inform each other in deep and meaningful ways.

As the integrative nature of the Mid-Town, Bank Street, and Mills College is evident from the examples offered in the sections on theory, practice, and reflection above, this section is organized around the five strategies for building and sustaining integrated teacher education identified by Beck and Kosnik (2006) in *Innovations in Teacher Education.* Integrated teacher education is challenging as it extends beyond assembling all the necessary elements to carefully weaving them together so that the elements inform each other in deep and meaningful ways. The integrated teacher education approaches in these exemplary programs offer ways to make conventional teacher education more rigorous and meaningful. Research, including self-studies, from teacher educators in these programs offers guidance to others striving to enhance teacher education in their own institutions.

A Shared, Explicit Vision of Teaching and Learning

The first strategy is a shared, explicit philosophy of teaching and learning that is precise, concise, and fixed. This should be reinforced by "careful selection of students, appointment of suitable faculty, and institutional support" (p. 104). A clear, coherent thoughtful vision, according to Levine's (2006) study of exemplary programs, is necessary but not sufficient. The vision must also be enacted through carefully structured curricula and cohesive field experiences that apply theory to practice. Similarly, Darling-Hammond (2006) highlighted coherence and integration, as exemplified in extensive, well-supervised clinical experience linked to courses that employed pedagogies that link theory and practice.

The program at Bank Street has maintained "a long established pattern for integrating theory and practice" (Biber, 1973; 2015) since its inception. The master's program is centered on the mastery of developmental theory, teaching strategies, and meaningful field experiences. Five key principles explicitly guide all elements of the program. The core courses are all based on Deweyan principles of child development and active engagement, with the content reinforced through constructivist pedagogy. According to Darling-Hammond (2006), this program exemplifies "a careful combination of experience, reflection, and study" achieved through "the careful construction of settings for learning in which learners can move back and forth between 'book learning' and firsthand experience" (p. 50). Similarly, Mills College's six principles provide a set of lenses to help focus on a shared goal (Kroll et al. 2005), which guides the course work as well as the reflective journals and the carefully selected placements in urban school settings. The teacher candidate self-studies examined by LaBoskey and Richert (2015) demonstrate draw on these principles in making sense of teaching and learning. While Mid-Town is guided by similar principles, this option nested with a large preservice program at the University of Toronto faces greater challenges in enacting a shared, explicit vision. Fortunately, the teacher education program structure allows each option latitude to have its own focus. While selecting Mid-Town from a range of thematic and geographic options, they are less to be committed to the vision. Yet, thanks to the vision of Kosnik and Beck, and their determination to select course instructors aligned with their vision, Mid-Town is an island of social constructivism within a highly diverse conventional college of education.

A Collaborative Faculty Team

The second strategy is a collaborative faculty team that shares commitments to the philosophy and is committed to taking time and effort to collaborate. This requires the integration of contract faculty, full-time teacher educators, and other professors involved in the program. Integrated teacher education necessitates the development of a pedagogy of teacher education through which teacher educators understand teaching and learning about teaching (Loughran 2006). It requires teacher educators who purposefully examine the complex interplay between elements both within courses and across a program.

The faculty teams at Mills College and Bank Street College are carefully selected to fit with the philosophies of their respective small, specialized colleges of education. The chapters in *Teaching as Principled Practice* by Kroll and her Mills College colleagues (2005) illustrate the power of faculty members working together based on a common philosophy. Similarly, Freidus (2002a, b) explains how Bank Street faculty, committed to the core principles and aware of each other's course work, collaborate in order to support and reinforce each other's efforts in class, in supervision groups, and in the field. Indeed, faculty are so committed to program integration that they are also involved in time-consuming field placement and supervision. At Mills College, LaBoskey and Richert (2002), part-time instructors and faculty advisors, are committed to the program principle; nonetheless the authors wish that more full-time faculty were able to supervise field placements, as that would strengthen program cohesion. Mid-Town is less able to ensure that faculty

share a common vision, but Kosnik and Beck had significant input into the selection of the full-time cohort leaders and the course instructors selected to teach course sections for their teacher candidates; they also taught courses in the program and, unlike most faculty, supervised field placements.

An Integrated Campus Program

The third strategy is explicit attention to integrating the campus program so that students can more easily make connections within courses and across courses. Teacher candidates are more likely to make these connections in a program which there is explicit attention to integration within courses and across courses.

Attention was given in all three exemplary programs to such integration. Faculty in Mid-Town regularly consulted with teacher candidates to check on their understanding and build stronger connections across the program. Most notably, Kosnik and Beck (2008) identified a need for courses with a coherent vision, connections between topics, links with other courses, and connections to practice. At Mills College, reflection was emphasized both within course (e.g., Donahue 2005; Kroll 2005) and within the practice teaching groups (LaBoskey and Richert 2002), with faculty members playing important roles as guides and critical friends.

The most tightly integrated program appears to be Bank Street College. Course instructors met regularly to ensure they were approaching the material in similar ways, and there is much communication across course from a faculty hired for their commitment to a progressive, child-centered philosophy (Beck and Kosnik 2006). In particular, according to Judy Leipzig, "The Study of Children in Diverse and Inclusive Settings through Observation and Recording" is "one of our central integrating courses" (Beck and Kosnik 2006, p. 36), and its emphasis on child development is reinforced in other courses, the culminating project, and the field advisement groups.

Freidus (2002b), based on her insider role and research, found that:

> the multiple roles faculty members play help to minimize the traditional institutional schism between knowledge of the field and academic knowledge... This makes it possible for advisors to help students to construct bridges between their course work and their field experience. They are able to support what Schön (1983) calls reflection-in-action, while also facilitating students' ability to make links between the practice of the moment and the theory that underlies this practice. Moreover, the process is recursive. Since teaching faculty are also field advisors, they are less likely to sustain a traditional ivy tower stance. (p. 83)

It is also due to an institutional culture in which faculty members, individually and collectively, focus on "teaching students how to develop and blend the skills of observation, reflection, and systematic instruction" (Freidus 2002b, p. 84) and in which faculty give priority to recalibrating their practice to maintain this balance in changing times.

Connecting the Campus Program and the Field Experience

The fourth strategy is connecting the campus program to field experiences through interspersing student teaching with courses, carefully selecting mentor teachers,

establishing close partnerships with schools, and involving instructors in clinical supervision.

This is especially well done at Mills College, where teacher candidates are in schools every morning and take classes later each day. This constant interplay between classroom experiences and theory learned in courses assures strong theory-practice connections and ongoing reflection on one's own pedagogical stance. This is reinforced through constructivist tasks within courses (Kroll 2005) and the dialogue journals with faculty advisors (LaBoskey and Richert 2002).

At Bank Street, long placements in carefully selected partner schools and the involvement of faculty in advisement and field supervision make for strong connections. Mid-Town is bound by the parameters of the wider program in terms of practice teaching block duration, but faculty members have made a special effort to partner with local schools committed to similar principles and visit teacher candidates in schools in order to strengthen connections.

Modelling an Integrative Approach to Life and Learning

Fifth strategy is to model an integrated approach to life and learning in the program. All three programs model caring relationships among faculty, with teacher candidates, and with partner schools. This is accomplished with relative ease at Bank Street and Mills College, as they are small programs with a unity of purpose among its stakeholders. Nonetheless, the accounts by their faculty reveal considerable commitment to holism, engagement with students, community building, and the students and schools they and their graduates serve.

The importance of relationships and building community is largely ignored in the teacher education literature. While studies by teacher educators, particularly in self-study, emphasize the relationships with individual teacher educators, the building of larger communities of practice is under researched. The work of Beck and Kosnik (2001) is very concerned with relationships among teacher educators, teacher candidates, and associate teachers. As instructors in a cohort model, and as collaboratively inclined faculty, they have worked hard to build communities that reflect the integrative approach to life and learning in their social constructivist approach. As community develops less naturally in a large college of education, they have devoted particular attention modelling caring in community. as practitioners and scholars to on the smaller scale of cohorts to creating a more coherent program, stronger theory/practice links, closer relationships, and modelling a communal, collaborative approach. In "From Cohort to Community," Beck and Kosnik (2001) puzzle over the effectiveness of their cohort as community through 4 years of teacher candidate observation, surveys, interviews, and excerpts from written assignments. Their analysis of the data revealed multiple effects, including a strong sense of community and inclusion, high level of participation, more risk-taking, greater equity, more self-acceptance and personal growth, and collaborative professional learning. In "The Contribution of Faculty to Community Building in a Teacher Education Program: A Student Perspective," Kosnik and Beck (2002) focused specifically on teacher candidate interview responses concerning teacher educators. Their key findings, based on the responses, were:

1. Accepting students as individual human beings
2. Respecting students' ideas
3. Showing friendliness and care
4. Linking community and learning
5. Taking a stand on the direction of the community

These responses reinforce the importance of teaching as a relational activity (Kitchen 2005a, b) and, more importantly, the power of teacher education communities when teacher educators, led by tenure-track faculty, take a stand in the direction of community building. The success of community building in Mid-Town suggests that committed faculty can build caring community anywhere if they take the time and effort to teach their courses and structure their programs with community in mind.

Influence Beyond the Program

Teacher educators studying their own practice have a great deal to offer their own colleges of education, the institutions of higher education in which they are located, schools and school districts, and, in particular, teacher education research community. Research by teacher educators working in exemplary programs is particularly helpful to members of the S-STEP community as they seek to improve their own practice and enhance the programs in which they teach teachers. All three exemplary programs examined in this chapter are influential in a variety of ways. Particular attention in this section is paid to the impact on the teacher education research community, particularly S-STEP.

Bank Street

Bank Street is notable for its impact on education beyond its doors, particularly in New York (Darling-Hammond 2006). Darling-Hammond and Lit (2015) found that graduates remain in the teaching profession longer than other teachers and are more likely to assume leadership positions in the profession. Also, they note that Bank Street-affiliated "teachers come together over a common desire to continually better themselves, their work, and their impact on students, families, and their community" (p. 138).

Bank Street is also very engaged in promoting progressive education and effective practices, according to its website (Bank Street n.d.). It runs many institutes and conferences for educators on topics such as infancy, kindergarten education, language, and literacy, as well as certificate programs on education and educational leadership and professional development initiatives. Important professional development initiatives focus on science education and on culturally responsive teaching. Scholarly initiatives include centers that disseminate information and research on early childhood education and children's literature. There are also a range of short videos on teaching and learning strategies, featuring Bank Street children as participants. Of particular note is *Occasional Papers* series of monographs on a wide

range of educational topics; these monographs written and edited by distinguished educators and scholars, now over 40 in number, offer a progressive education perspective on important topics such as literacy, accountability, equity, and online learning. Only one, "A Progressive Approach to the Education of Teachers: Some Principles from Bank Street College of Education" by Nager and Shapiro (2007), focuses on teacher education at Bank Street.

Helen Freidus has made important contributions to teacher education research through her self-studies and other practitioner research on literacy, practice teaching, and reflective practice. Her work on literacy education (Freidus 2002b, 2010) offers practical approaches to integrating theory, practice, and reflection into teacher preparation, while her work on supervision (Freidus 2002a) and professional development groups (Freidus et al. 2009) exemplifies how the principles developed at Bank Street can be enacted elsewhere. Particularly rich are the insights offered in her collaboration on reflective inquiry and portfolios with Nona Lyons (Lyons and Freidus 2004; Lyons et al. 2013), as well as the case studies of how Freidus has incorporated reflection into her work at Bank Street. Thanks to Freidus, we as teacher educators are offered insights into how teacher educators in exemplary programs enact pedagogies of teaching by living alongside teacher candidates through course work, supervision, reflection on theory and practice, and ongoing teacher development.

Overall, the Bank Street College of Education and Bank Street School influences learning, teaching, and teacher education through exemplary practices and the mobilization of that knowledge in schools and in resources. The external studies of Bank Street (e.g., Darling-Hammond 2006; Darling-Hammond and Lit 2015; Horng et al. 2015; Beck and Kosnik 2006) are useful in understanding how exemplary programs integrate all the elements through clear vision, committed teacher educators, and strong relationships among teacher educators and with teacher candidates and the wider community. The work of Freidus, which epitomizes thoughtful teacher inquiry, is particularly valuable because it illuminates exemplary individual and program-wide teacher education pedagogy. I only wish that Freidus and her colleagues will write more studies of their practices in chapters, articles, and the Bank Street *Occasional Papers* series.

Mills College

Mills College's School of Education is highly regarded for its innovative programs in teacher education. As a *Teachers for Tomorrow's* school, it is seen as an innovator and an exemplar of excellence in constructivist, developmental, and social justice teaching and teacher education. The School of Education also participates in a range of community partnerships including the Center for Urban Schools and Partnerships, Educating for Democracy in a Digital Age, Inquiry into Leadership for Early Childhood Professionals, and the Oakland Education Cabinet. Its graduates, many of whom teach in urban schools nearby, are highly regarded and particularly appreciated for their attention to cultural and linguistic minorities (Mills College n. d.; Beck and Kosnik 2006). The college also houses the Mills College Children's School, a laboratory school guided by similar principles and informed by the expertise of teacher education faculty.

The scholarship of Vicki LaBoskey, Linda Kroll, and Anna Richert is respected by teachers and teacher educators in the United States and internationally. *Teaching as Principled Practice* (Kroll et al. 2005) is a significant and practical approach to addressing social justice in a constructivist manner. It offers rich descriptions of effective practices in language that is accessible to classroom teachers and features chapters by several teacher educators who live exemplify the principles of the program.

The faculty have also played important roles in the S-STEP community through their many publications. LaBoskey's (2004) seminal work on the characteristics of self-study has guided many teacher educators in assuring rigor in their work. In this chapter, while LaBoskey emphasizes the importance of modelling an inquiry stance and rigorous reflection on practice, her guiding mission is to improve "in order to maximize the benefits for the clients, in this instance preservice and inservice teachers and their current and future students." The self-studies by Mills College faculty and graduates, especially the theme issue of *Studying Teacher* Education, have advanced social justice to a central place in the S-STEP discourse. Also, LaBoskey was an editor of the *International Handbook of Self-study of Teaching and Teacher Education Practices* and president of the California Council on Teacher Education.

The challenge for Mills College is to keep up its contributions to teacher education scholarship with the retirement of the scholars who have written about its exemplary program. The teacher education community has much to learn from this exemplary program and self-studies that challenge us to constantly refine our practice individually and as faculty teams.

Mid-Town Option

The Mid-Town Option, thanks to a wide range of studies by Kosnik, Beck, and their collaborators, has contributed significantly to discourses on educational, teacher education, and exemplary programs. They have done so through self-studies and through related studies framed as reflective practice or action research, both of which are complementary approaches that both inform self-study and are often employed as methods in self-study. Kosnik and Beck's studies of practice, which have been cited above, constitute a substantive body of work focused on the workings of the one program in which they both work. Their work offers rich perspectives on the design and delivery of multiple elements of a program. Of particular value are their studies of the role of faculty members and teams in building community (Beck and Kosnik 2001; Kosnik and Beck 2002) and supervising field experiences (Beck and Kosnik 2002a; Beck et al. 2004). Also, important is their modelling of an inquiry stance that contributes both to program improvement and educational research. As Beck and Kosnik (2001) write, "The problem of the heavy work-load and lack of rewards can be overcome to some extent by doing research on one's own teacher education practice" (p. 947). The cumulative impact of these studies is significant, as each builds on the others to collectively illustrate how self-study works in individual program elements and cumulatively to develop an exemplary program. Also, their

practice of exploring different inquiries each year is a good model for all teacher educators in the self-study community.

The impact of Mid-Town on teacher education at the University of Toronto and in local school districts is significant, though less profound than that of Mills College and Bank Street. Beck and Kosnik argue that this research "enables us to make a stronger case at an institutional level for support for this kind of program" (p. 947). In no small measure due to their work, the teacher education program at the University of Toronto adopted a cohort model (Fullan 1993) and continues to do so today as a new, graduate teacher education program (McDougall et al. 2017). In the elementary program, the Mid-Town model of instructors working closely with a particular thematic cohort was adopted, even though most tenure-track faculty do not engage as fully in the teacher education dimension of their work (Beck and Kosnik 2002a). Mid-Town has also been active in promoting new and improved strategies within the wider teacher education: for example, its practicum handbook was the basis for a revision of the general handbook, and its strategies for improving links with partners school were adopted by other thematic and regional options (Beck and Kosnik 2006). Also, Kosnik has influenced the development of the wider teacher education program as the director of elementary teacher education programs and, more recently, as the academic director of the Institute for Child Study (a lab school and acclaimed graduate teacher education program).

Kosnik and Beck, the leaders of Mid-Town Option, have made deep commitments to influencing the pedagogy of teacher education and expanding the conversation to include teacher educators and teacher education researchers and policy makers not involved in studying their own practice. While they began with their own questions arising from dilemmas of practice in the classroom and program leadership, they have framed their inquiries in ways that are meaningful to other teacher educators.

Kosnik and Beck have also widened the scope of their work over the years. Through handbook chapters, they have studied teacher education reform efforts (Kosnik et al. 2016) and surveyed the continuum of preservice and in-service teacher education programs. Also, Beck and Kosnik's (2006) inquiries into the best ways to deliver teacher education led them to study eight innovative programs, including their own. Concern about the impact of teacher education on practitioners led them to study their own teacher candidates and other University of Toronto candidates during time in the program and into their induction years in the field (2003–2007). Over the years, this longitudinal study has expanded: many of the original participants continue to participate in the study, and additional teacher candidates have enrolled and continued in the study. This has resulted in dozens of articles and chapters as well as four books (Kosnik and Beck 2009, 2011; Kosnik et al. 2013; Beck and Kosnik 2014) on research findings. In *Priorities in Teacher Education*, Kosnik and Beck (2009) draw on their accumulated experience as teacher educator to make sense of the experiences of the first cohort of 22 participants who graduated from their elementary programs. The focus is on themes that emerged through semi-structured interviews with and classroom observations of participants over their first

3 years of practice. This led to the identification of seven priorities for initial teacher education: program planning, pupil assessment, classroom organization and community, inclusive education, subject content and pedagogy, professional identity, and a vision for teaching. Kosnik and Beck (2009) argue that "lack of priorization in teacher education is a serious problem, requiring urgent attention" (p. 1). They propose a "together we figure it out" model of social constructivism in place of the more common "we cover, they select and apply" approach to sampling and surveying topics. They identify theory and practice as interconnected and necessary to ensuring depth and clarity. Especially among third year teachers, they noticed a shift toward building their teaching around "big ideas" and prioritizing to make learning meaningful. Kosnik and Beck's understanding of fragmentation as a perennial problem in teacher education and their conceptualization of program integration as a solution are grounded in their own experiences and their self-studies as they helped craft Mid-Town into an exemplary program. The questions that arose from their practice and self-study prompted the longitudinal study questions and provided them with deep experiences and understandings through which to make sense of the findings. In summarizing the lesson learned, Kosnik and Beck (2009) write: "Learning to teach is a difficult and never-ending task; but a pre-service program that is prioritized, integrated, and connected to practice – and that embodies its own priorities – can significantly enhance teachers' effectiveness in their initial years and beyond" (p. 11).

Through their body of research arising from questions of practice, the Mid-Town team demonstrate that teacher educators in exemplary programs can influence teacher education beyond the self-study and practitioner-researcher communities. The application of *Priorities in Teacher Education* to the teacher education classroom is the focus of *Teaching in a Nutshell*. In this book, Kosnik and Beck (2011) attempt to help teacher candidates and teacher educators navigate the complexities of teacher education through "a discussion of the *what* and *why* of the priority on question, followed by a *case study* of a beginning teacher (a participant in our [longitudinal] research)" (p. 7) and principles and strategies for responding to the challenges posed by each priority theme. The framing of the problems reveals the knowledge of informed and experienced teacher educator, while the proposed learning activities are clearly based on their own practices over several years in a well-researched exemplary program. They have also edited a volume on literacy teacher educators (Kosnik et al. 2013) and applied the research findings to the growth of classrooms (Beck and Kosnik 2014).

Twenty years ago, Kosnik and Beck (2000) struggled to obtain research funding and ethical approval to study their practice. The progress made by the self-study community has validated this kind of research, so that it is no longer such a struggle. Teacher educators can learn from their example that it is possible to simultaneously improve teacher education in their own institution and develop far a rich body of related educational research. Similarly, more exemplary programs should engage their faculty in such research both to improve practice and to influence teacher preparation nationally and internationally.

Conclusion

In this chapter, I explore the pedagogy of three exemplary teacher education programs. The three programs – Bank Street College of Education, the School of Education at Mills College, and the Mid-Town Option in the Ontario Institute for Studies in Education at the University of Toronto – have been recognized for their exemplary programs guided by social constructivism (e.g., Beck and Kosnik 2006; Darling-Hammond 2006). Also, teacher educators involved in these programs have been active in practitioner inquiry and, in particular, the self-study of teacher education practices.

The purpose of the journey is to discover approaches that can contribute to the enhancement of teacher education practices and, especially, the renewal of conventional teacher education programs. This builds on "Approaches to Teacher Education" in which Kitchen and Petrarca (2016) reviewed teacher programs and approaches that focused primarily on theory, practice, or reflection, as well as ones that integrated all three well. These four elements, along with influence beyond the program, are used to organize this review of these programs as described in external studies of exemplary programs and in practitioner research from teacher educators with insider knowledge and experience.

The first section, a review of the literature on exemplary teacher education programs, was followed by descriptions of the three exemplary programs in this review. The third section is divided into subsections on each of the five elements. For each element, examples from scholarly chapters and articles by teacher educators in these programs are considered with a view to understanding how pedagogy and program structure contribute to the delivery of exemplary teacher preparation. Considerable attention is given to studies that are rich in description of the strategies that proved effective. In particular, self-studies and related work by teacher educators engaged in self-study are examined for the insights they offer on the pedagogy of teacher education.

The subsections on each element reveal that no element in an exemplary program is an island, that each is dependent on and interconnected with the others. The examination of theory reveals the ways in which to make knowledge and pedagogy meaningful as theory and in relation to practice and reflection. The examination of practice suggests that clinical experiences where aspiring teachers observe authentic learning situations and witness effective teachers assisting students in learning are most effective when there are strong connections to the principles and content of the campus program. The examination of reflection reveals that, while reflective portfolios have the potential to guide a teacher candidate's formal learning journey throughout the teacher education program, faculty advisors have a critical role helping teacher candidates construct their own understandings from the various elements of the program. The examination of integration highlights five strategies (Beck and Kosnik 2006), present in all three programs, that help integrate teacher preparation in order to prepare teachers for a changing world. Integration is difficult though not impossible, but possibility depends on teacher educators working

together with a coherent vision in order to pull the various elements together. Indeed, more than excellence in the individual elements, it is the interplay between the elements and the relationships among the players that makes the magic of exemplary programs happen. If we are to learn from exemplary programs, it is important that they share their work with others. The section on influence beyond the program offers insight into ways in which excellent exemplary programs can contribute to the greater good, most notably through research.

The challenges of delivering exemplary, integrated teacher education on a large-scale in conventional comprehensive universities are great. While improving individual courses is relatively easy, integrating across course requires time, effort, and similar visions. Meaningful relationships with teachers and schools though possible are rendered difficult by the size of the bureaucracies involved. Reflection is idealized by many, but few take the time to guide that reflection across the campus and field components. While most conventional programs do a good job of preparing teachers, they will only become excellent if they learn the lessons offered through research on exemplary teacher education programs and research by exemplary teacher educators working in them. By learning from Mid-Town, Mills College, and Bank Street, teacher educators and their institutions can develop new visions for teaching and learning that serve as the foundational element that guides how we *do* teacher education (Darling-Hammond and Baratz-Snowden 2007).

The S-STEP community already recognizes the limits of current practice, and studies of our practice are driven by commitment to breaking down the barriers to more practical elements, deeper theory, richer reflection, and integration. In this chapter, based on the lessons learned from exemplary programs, I challenge us to turn more of our attention as practitioners and scholars to the integration of various elements at the program level. In doing so, we also improve student learning, schools, and communities at a time when education is critical to living in a diverse and changing world.

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Role of Self-Study in Navigating Teacher Educator Administrators' Responsibilities

40

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Contents

Abstract

This chapter discusses the role self-study has played in supporting teacher educator administrators as they navigate roles and responsibilities associated with managing and leading in a variety of capacities (i.e., dean, associate dean, department chair, program director). We operationalize key terms associated with administration and explore the prevalent metaphors used to describe those who lead in organizations, particularly teacher education programs. The use of metaphors in the self-study literature conducted by teacher educator administrators is analyzed focusing on the implications metaphors carry for both leaders and those they lead. In exploring the literature, we identify distinctions in how leaders come to serve, how they go about learning their roles and responsibilities, and how they

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make sense of their contexts and practices over time. We discuss the work of critical friends in supporting leaders to study and refine their practice. Throughout the chapter, we weave in descriptions of our self-study inquiries as teacher educator administrators, outlining what we have learned and how it might inform the work of others assigned to lead in teacher education. The chapter concludes with a discussion of possible directions for future self-study research concerned with teacher educator administration.

Introduction

The self-study of teacher education practices is a relatively young methodology in teacher education research. At the time the first edition of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004) was published, only a handful of researchers were conducting this type of inquiry into their own practice as administrators in higher education. One such scholar's chapter (Manke 2004) included work both by K-12 school administrators and by teacher educators concerned with administrative roles and responsibilities. Manke asserted that the interdependency of contexts (departments and colleges of education, universities, and schools and districts) in education and the fluidity of faculty and administrators within those contexts indicated a need to be inclusive in her review:

> Two forces, however, have broadened the field of self-study to include studies of adminis-tration in teacher education and in schools. One force acknowledges the reality that the programs, schools, classes and field experiences where teacher education takes place exist within institutions – departments, colleges, universities and the subdivisions, and schools and school districts. These institutions are organized to require administration and the nature of that administration has a crucial influence on the teacher education practices that occur within an institution. A second force acknowledges that the line between teaching and administration is never clear and distinct. Faculty members leave their classrooms to become program directors, accreditation coordinators, chairs, and deans. School administrators leave their offices to become teacher educators, whether in schools or in universities. (p. 1389)

While there is now a greater volume of self-study research focused on the work of teacher educator administrators, it might still be characterized as an emerging field. Prominent self-study scholars (i.e., Clift 2015; Loughran and Brubaker 2015; Roose 2010) have contributed to the dialogue on how self-study methodology might be utilized to interrogate the lived experiences and practices of teacher educator administrators. The large majority of these scholars have written from the perspec-tive of dean or associate dean. As Kitchen (2016) and we (Allison and Ramirez 2016) have noted, very few self-studies represent lower-level and more transitory

positions of teacher educator administration (i.e., department chairs and program directors).

Certainly there are commonalities among lower- and upper-level teacher educator administrators; however, there are also important distinctions that make lower-level teacher educator administration uniquely challenging (Buller 2012). Specifically, department chairs and program directors typically maintain full- or nearly full-time teaching schedules in addition to their administrative responsibilities. Additionally, the relationships of department chairs and program directors to other faculty in their departments are less hierarchical and complex than relationships between deans and their faculty members. In many cases, current department chairs and program directors are supervising or making decisions that impact faculty who have greater seniority and/or have previously held the same administrative positions (Buller 2012). Finally, the influence (or clout) a department chair or program director has to utilize in his/her role is less dictated by the job title and its delineated expectations than it is by other contextual factors. These might include how the role was executed by a predecessor, the history of relationships between the administrator and colleagues across the institution (i.e., the dean's office, the registrar, admissions), and the reputation the administrator has within his/her department prior to assuming leadership.

As we, Laurie and Valerie, began our administrative journeys in our respective institutions, we had little formal preparation and lacked a familiarity with potentially relevant literature on administrative role expectations in teacher education. Like Clift (2011), much of what we learned about leadership and our administrative roles and responsibilities proved to be "an exercise in ambiguity" (p. 162). Ours and Clift's were not unique plights. According to Cipriano and Riccardi (2010), more than 80% of department chairs "had absolutely no formal training for their administrative responsibilities" (as cited in Buller 2012, p. 3). Gmelch and Buller (2015) observe that the same is likely true for deans. "Many of them rose to their leadership positions because of their success at committee work and their duties as teachers and scholars, not because they had any formal training in the best way to run a program" (p. 1).

In an effort to develop our abilities and confidence as leaders, we endeavored to systematically study our emerging practice as leaders. Self-study has provided a means to do so that recognizes the interconnectedness and mutually informative nature of teaching and scholarship, which we view as equally important. As teacher educators and scholars, self-study has afforded us a means of maintaining focus on both, whereas other forms of research might put them at odds or favor one over the other.

We have been friends since meeting while in graduate school in the Western United States and became research partners in 2009, shortly after beginning our positions as teacher educators. Initially, we chose to collaborate on our scholarship largely because we felt comfortable with one another. Beginning new careers in new communities across the country from where we had grown up and completed our schooling was about as much newness as we could tolerate; we needed something familiar to hold onto, to tether us as we settled into our communities, positions,

and responsibilities. Our research collaborations in S-STEP have been enjoyable and fruitful both because we like one another and because we share similar frames of reference. We are close to one another in age, we grew up in the same metropolitan area, we started our careers in education as middle school/junior high English teachers, and we completed our graduate degrees having several professors and academic mentors in common. In brief, we speak the same academic, regional, and generational languages. But we are not carbon copies of one another, and our differences, like our commonalities, are vital to our research. Differences in our cultural backgrounds, our lived experiences, and our academic careers enrich and enlarge our perspectives of the work we do as teacher educators and, now, leaders.

Laurie is currently an associate professor of education at Appalachian State University, a moderately large university in North Carolina. Prior to entering academia, Laurie taught middle school English, Spanish, English as a Second Language (ESL), and World Languages for 11 years in a large, urban school as well as introductory teacher education courses at the university where she attended graduate school. During her tenure as a teacher, Laurie held various leadership roles, such as head coach, student government advisor, student teaching supervisor, and others. At her current university, she teaches courses in the undergraduate and graduate middle grades programs including courses in diversity, culturally/linguistically responsive pedagogy, and young adolescent development. In addition to her teaching responsibilities, Laurie is the director of the undergraduate middle grades program. Shortly after becoming the director, she was tasked with the responsibilities of graduate director and accelerated admissions director. Laurie was assigned all these positions without seeking them, the first coming prior to her earning tenure and promotion at her institution. She has served in those roles for more than 5 years and anticipates continuing in them for the foreseeable future. All of these roles require extensive student advising, program assessment, curriculum development, and myriad other administrative responsibilities.

Valerie is an associate professor of education at Susquehanna University, a small, private, liberal arts institution in Pennsylvania. Before coming to her current institution, she was a junior high English teacher, a staff development writer, a clinical instructor of teacher education, and an elementary principal. Valerie teaches courses in both the elementary and secondary education programs including courses on elementary literacy development and secondary education instruction, classroom management, and differentiation. Prior to obtaining tenure and promotion, Valerie was assigned to be her department's chair. A year later, she became the director of secondary education. Like Laurie, Valerie's administrative roles require her to complete or oversee a broad range of administrative tasks involving stakeholders that include students, faculty colleagues, campus leadership, K-12 personnel, and state and national level agencies. Valerie anticipates the chair position will rotate to another member of her department in summer 2019, at the end of her second 3-year term, but the director position will likely remain her responsibility as long as she is at her institution.

In our early years as teacher educators, we turned to self-study to examine the alignment, and as often the misalignment, among our ideals, our practices, and our

students' perspectives of our practice (i.e., Ramirez and Allison-Roan 2014b; Ramirez et al. 2012). Our goals included modeling the following in our teaching and in relationships with students: transparency, critical reflection, democratic principles, and social justice. We entered the academy with the hope that our efforts would lead teacher candidates to develop dispositions and practices that led them to pedagogies that promoted all learners' critical awareness and problem-solving skills, to classroom communities that were welcoming and vital to all learners, and to relationships with all learners and their communities that were authentic, caring, and empowering. While we have witnessed our practices and our identities as teacher educators evolve over time, we recognize that enacting our ideals is not a goal that can be ultimately achieved and replicated thereafter. Rather, in each moment as teacher educators, we are either moving toward or away from our ideals or core values. A benefit of being self-study scholars is that we have the tools to continually interrogate who we are and what we do relative to who and how we hope to be as teacher educators.

When we each assumed our roles as teacher educator administrators, we experienced crises of professional identity similar to those noted by other new leaders (i.e., Beijaard 2015; Collins 2016; Wubbels 2015), and we feared we would be pulled further away from who we aspired to be as teacher educators. In part, perhaps, because the roles we were assigned were not roles we had sought, we envisioned administrative expectations that would require us to think and act in ways that were antithetical to our teacher educator ideals. As we had as novice teacher educators, we turned to one another, first to share our angsts and then, in due time, to guide and support one another as we learned to be teacher educator administrators. The ideals we had consistently held for ourselves as teacher educators became the ideals we committed to hold in our new roles and responsibilities. Mirroring our earlier scholarship, we have used self-study to interrogate the intersection between our ideals and our thinking and actions as administrators in teacher education.

Contained within this chapter are descriptions of our self-study inquiries into our roles and responsibilities as teacher educator administrators. We outline what we have learned and how it might inform the work of other teacher educators assigned to leadership positions. We begin with an exploration of terms utilized in discussions and research of the academic and professional development of educational leaders. We provide explanations of how we have operationalized the terms in our inquiries. Following, we consider the images and metaphors frequently employed in discussing leaders, particularly educational leaders, and how that rhetoric shapes how leaders enact their roles and influence their contexts of practice. We look to the literature to identify distinctions in how leaders come to serve, how they go about learning their roles and responsibilities, and how they make sense of their contexts and practices over time. While we are primarily focused on self-study research of teacher education leadership in higher education, we, like Manke (2004) before us, draw connections with related self-studies concerning K-12 school administration as well as self-study inquiries conducted by teacher educators that are focused on administration/leadership issues. We have sought to make relevant connections to the broad field of literature on leadership in higher education (i.e., Behling 2014; Gmelch and Buller 2015;

Ruben et al. 2017) and to work by teacher educator administrators (i.e., Clift et al. 2015; Elliott-Johns 2015a) that is not exclusively framed as self-study inquiry. The chapter concludes with a discussion of possible directions for future self-study research and provides recommendations for those who become teacher educator administrators or who might be charged with supporting new leaders' professional development.

Defining Terms

One of the potential areas of confusion in discussing, studying, and researching educational leadership stems from the use of terminology. Terms like *administrator* or *administrative* duties and roles are sometimes used synonymously with *manager* or *managerial*. Likewise, the use of *leader* and *leadership* can be applied broadly or defined more narrowly, having significant impact on understanding. Notably, according to Volckmann (2014), definitions for *leader* and *leadership* within the literature exceed 1500, encompassed in 46 distinct leadership theories. Seemingly countless volumes have been published focused on defining and encouraging the development of leadership capacities in the business sector, K-12 education, and higher education (i.e., Bolman and Deal 2017; Gmelch and Buller 2015; Rath 2008; Ruben et al. 2017). Schratz (2015) examined his work as a dean through the dual lenses of *management* and *leadership.* He used *management* to distinguish enactments that adhered to established norms. *Leadership* signified those that sought to influence norms.

In this chapter, while discussing others and our own research, we use the terms *administrative role(s)* and *administrator(s)* when referencing professional assignments that encompass the oversight and supervision of programs (i.e., certification, accreditation) and other faculty or staff. In order to delineate the range of duties and responsibilities administrators might be charged with, we employ the term *managerial* in reference to tasks that are functionary in nature. These include, among others, completing duties of reporting, observing, evaluating, and scheduling (as well as attending and participating in meetings as a representative of a program or department). By their nature, managerial tasks are time-consuming and may involve knowledge and skill sets unfamiliar to newly appointed administrators, but they are clearly defined and can be easily observed and evaluated for indicators of competency and effectiveness. They are tasks for which expectations are institutionally defined and for which potentially some training is provided by others in the institution.

Leadership enactments were characterized as activities administrators find themselves engaged in that are ill-defined and that have grown out of fluid institutional and/or departmental circumstances influenced by broader political, economic, or social factors. In the context of teacher educator administrators (i.e., deans, department chairs, and program directors), leadership enactments might include, among others, marketing and recruitment initiatives, program development and adaptation, and political advocacy (Behling 2014; Buller 2012). These activities go beyond being functionary because the consequences for performing them (un)successfully

are higher. The individual administrator's reputation and career and ultimately the long-range viability of programs and others' academic or professional well-being may rest in the ability to envision and articulate alternatives to the status quo, as well as the ability to inspire others to work toward achieving new goals. Because they are ill-defined and contextually unique, leadership enactments often do not have defined performance expectations and are more difficult to directly observe and evaluate (Ruben et al. 2017). Depending on the institution, some new administrators may receive some guidance, mentoring, and feedback in carrying out leadership enactments, but leadership enactments are not tasks for which administrators have been formally trained (Ruben et al. 2017) or for which they can be easily, fully prepared. In illustration, as an associate dean of education, Clift (2015) came to appreciate that an important component of her role was to collaborate with and empower others in visionary endeavors. Similarly, Smith (2015) as a head of teacher education argued learning and practicing the art of diplomacy was paramount to the success of an initiative she spearheaded. The onus for developing and utilizing the dispositions and skillsets paramount to leadership enactments ultimately rests with the individual administrator.

Another term consistently found in the S-STEP research literature is *critical friends*. Critical friendship is highly promoted and valued, and its roles and expectations have been well enumerated (i.e., Loughran and Northfield 1998; Mena and Russell 2017; Pinnegar and Hamilton 2009; Samaras and Freese 2006). A critical friend is "A helping colleague who encourages the researcher to look at the problems, weaknesses, and emotionally-charged issues but, on the other hand, is willing to be honest and offer feedback that may result in discomfort and disagreement" (Mena and Russell 2017, p. 108). Many educational administrators have engaged in critical friendship, relying on one or more trusted colleagues to help them examine their roles, responsibilities, and practices as well as their personal and professional growth as teacher educators (i.e., Loughran 2015; Roose 2010). While the method of critical friendship is common and widely used, the manner often varies based on contextual factors or distinct research purposes.

Loughran, for instance (in Loughran and Allen 2014; Loughran and Brubaker 2015), employed a variation of critical friendship, *executive coaching*, in studying his work as a dean. Summarizing Hall et al. (2000), Loughran and Brubaker (2015) offered the following definition: "Executive coaching is a personal and specific approach to working as a critical friend in an attempt to offer an opportunity to challenge the coachee to see beyond the current situation and understand different perspectives on episodes, behaviours, and events" (p. 256). Within the context of challenging workplace issues, Loughran utilized a trusted confidant, Allen, to systematically guide him in interrogating his contextual circumstances and his reactions and responses. The objective was to support Loughran in his roles and responsibilities. Allen's own personal and professional development was not an intentional objective of the partnership.

In contrast, we have engaged in a form of critical friendship we identified as *co-mentoring*, initiated by a lack of mentoring and support in our new academic careers. In our early self-study scholarship, we engaged in co-mentoring as novice

teacher educators. Reminiscent of that work, in our collaborations as administrators, we have endeavored to mentor one another as we each faced challenges and responsibilities that came with assuming administrative positions in our respective institutions (Allison and Ramirez 2016; Ramirez and Allison 2016; Ramirez and Allison-Roan 2014a). "As co-mentors, we were better able to understand and (re) frame the challenges we faced in our new positions and critically analyze them in collaboration with a trusted colleague" (Allison and Ramirez 2016, p. 9).

Broadly speaking, critical friendships are valuable components of self-study research. But arguably, 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 and actions (Roose 2010). Without the opportunities critical friendship provides, teacher educator administrators might find themselves working in isolation and frustration. Critical friends allow us to express vulnerability and uncertainty, pose important or problematic questions, and garner feedback and perspectives beyond our own.

Metaphors and Their Implication in Teacher Education Leadership

In self-studies on teacher educator administration, a variety of images and metaphors have been used to illuminate how educational administrators envision and enact their roles and how they are perceived by others. These images serve as a shorthand, informing the ways administrators and others might perceive and evaluate the personalities, dispositions, and actions of administrators. Specifically, a metaphor held as an ideal by an administrator might resonate, or it might conflict with metaphor(s) held by the administrator's constituents. The resulting (dis)harmony carries consequences for the administrator in performing responsibilities and for professional relationships. For this reason, it is worthwhile to briefly discuss some of the leadership metaphors found in the literature and consider how they serve to frame administrators' practice and their constituents' perceptions of their efforts.

As we attested in describing our own entry into administrative roles (Allison and Ramirez 2016), preconceived, external images of administration are often negatively influenced by experiences with and stories of uninspired or ineffective supervisors and managers both in and outside the academy. In our cases, we both had experiences of working under school- or university-level supervisors whom we saw as inept or otherwise ill-suited for their positions. Everyone, it seems, has tales of a previous (or current) "boss" who was so bad that she/he damaged relationships and the well-being of others, impeded work, or otherwise harmed the organization and its constituents. Negative images attached to these stories are diverse, but all are damning:

- Technocrats – consumed with attending meetings and completing procedures and seem unaware of the goals and day-to-day work of faculty and staff.
- Micromanagers – attempt to survey and control the details of others' work.

- Dictators – insist others bend to their will and see and do things as they would.
- Doormats – incapable of being assertive; others push them around, and they seem to avoid carrying out responsibilities that might involve difficult conversations or confrontations.
- Wafflers – frequently change positions on issues and seem incapable of commitment and follow-through.
- Phantoms – absent, never in the office, and unresponsive to communication from constituents.
- Buffoons – incompetent, do not understand, and/or make errors in judgment or procedure that create confusion or more work for others.
- Self-promoters – are focused on their own advancement and/or accolades and might position themselves to get undue credit for others' work or accomplishments.
- Bullies – belittle or harass others, fuel disputes, and pit faculty or staff against one another.

Stories of highly effective and respected "bosses" are perhaps rarer. Arguably, at least, they are less often the focus of conversations. In those narratives, the administrative heroes might be characterized as:

- Visionaries – have clear visions of goals and the interpersonal skills necessary to prompt others to work productively toward achieving them.
- Servants or facilitators – provide the support and resources necessary for others to optimize their potential and carry out initiatives (individual and programmatic).
- Diplomats – mediate competing interests and/or personalities and draw constituents to common goals for the benefit of the program and institution.
- Mentors, teachers, or coaches – have the wisdom and capacities to help others develop professionally, are respected for their expertise, and provide affirmation as well as constructive feedback that others find instructive/useful.

Mills (2002, 2006, 2010), through his tenure and eventual exit from his position as dean, employed a range of metaphors, some humorous and others more serious, to described what he experienced and what he aspired to as a teacher educator administrator. At times he likened his work to being a cat-herder and suggested his faculty, at least occasionally, perceived him as Darth Vader, someone who had forsaken his teacher self and become an adversary to the real work of teacher educators. Conversely, looking back on his efforts as he prepared to step down from the deanship, Mills (2015) hoped he had been true to his teacher identity while a dean, which he had administered in a manner that was transparent and instructive to those who might step into the deanship or other leadership roles. Unfortunately, Mills is not alone in recognizing the potential for competing metaphors when one is balancing the tensions between the roles of teacher educator and teacher educator administrator.

Manke (2004) provided a literature review of self-studies that explored issues of administrative practice with an emphasis on factors of power, community, social

justice, and educational reform in the administrator literature. Manke (2000, 2004) interrogated her own practice as an associate dean; she posited that she saw herself as a teacher, one who would prioritize developing affirming relationships with students. She recognized and grappled with the consequences of unequal power both in relationships between teachers and learners and between educational administrators and their constituents (i.e., students, faculty, and staff). As an associate dean, she envisioned herself as a facilitator or problem solver in her interactions with constituents, but Manke recognized that her capacity to help others was largely due to the unequal distribution of power assigned to roles and job titles at the university. Students or personnel were obligated to request her assistance to solve problems because she could (if she chose to) wield influence over procedures and others by virtue of her position. Importantly, Manke noted that possessing the power to be helpful meant that she and her constituents clearly understood that she had the potential power to be equally unhelpful or punitive, to personify some of the negative images outlined above (i.e., micromanager, dictator, or bully).

In the years since the first self-study handbook was published (Loughran et al. 2004), the number of administrators using self-study methodology to investigate their practices has grown, predominated by explorations of the work of deans and associate deans (i.e., Loughran 2014, 2015; Mills 2006, 2010; Roose 2010). In addition, self-study scholar Elliott-Johns (2015a) edited a text that presents the perspectives of 14 deans of education in Canada, and Clift et al.'s (2015) edited text provides an international perspective on the deanship. Across the contributions in these texts and others, teacher educator administrators most frequently employ images of leadership that align with servant, facilitator, or diplomat:

> A dean is there first of all to care for other people and their professional (and personal) well-being, to be responsible for the work they must do as a team with all its problems and challenges, and to negotiate in so many related things with so many other people inside and outside the university. (Beijaard 2015, p. 35)

> I think of myself as being proactive when I have an idea that I want to share or enact, but I am also responsive to ideas initiated by others, as well as the input, criticism, and modifications of my own, as well as others' ideas. (Clift 2015, p. 31)

> I worked closely with faculty teams to re-imagine curriculum and programming so that everyone felt engaged...Rich discussion led to more innovative programming ideas. (Kitchen 2016, p. 78)

> It was an exercise in listening carefully to various views, detecting subtle commonalities, and exercising a creative mind in the search for unconventional and acceptable solutions. (Smith 2015, p. 143)

These images of servant, facilitator, and diplomat held as ideals by deans, and others, stand in sharp contrast to the images administrators use to describe their lived experiences and the psychological consequences of striving to meet their own and others' role expectations. Administrators across the studies address tensions they see between their roles and their other responsibilities and passions. They describe being controlled, being pulled in conflicting directions, and being overwhelmed by too many tasks, thus conjuring images of administration as servitude, imprisonment, or simply perilous. Sometimes these troubling images are found in the titles administrators choose for their articles and chapters: "Fortress Days – 1,278 of them" (Gronn 2015), "Bowing to the Absurd: Reflections on Leadership in Higher Education" (Mills 2010), and "Walking the Tightrope: Staying Upright in Turbulent Times" (Mandzuk 2015). More often they are alluded to in the descriptions of the work and its impact on the administrator:

> I accepted the position and was immediately thrown into the deep end. (Beijaard 2015, p. 35).

> If I don't take control over my time, others will do it for me. (Clift 2015, p.33).

> Drowning in charge of results, purchase orders, budget transactions, performance compliance, internal strategic planning, workload and resource management, it was difficult to get to outreach sector leadership, benchmarking, and related activities that are critical to such leadership roles in the context of contemporary universities. (Gore 2015, p. 170).

> I was tired of the politics of leadership: the endless paperwork, a culture of delays and inactivity, and university staff that undermined reform efforts. (Kitchen 2016, p. 80).

> I lived in a reactive mode, doing the work and reflecting on it in the moment...Are there too many demands of teacher education at this point for any administrator to be able to do the work well? (Roose 2010, p. 277).

In our study of entering into administrative roles (Allison and Ramirez 2016), we articulated feeling trapped or burdened by our appointments and the demands of our new roles. These feelings are laid bare in journal entries we shared with one another at the time:

> *It doesn't feel like it's a matter of being successful in my work (as an instructor, researcher, or chair). I find myself very much in survival mode. How can I avoid someone complaining or yelling at me (recently happened)? How can I make it through the day upright and not sobbing out of exhaustion?* (Valerie, 22 September 2013).

*Administration is killing me. I'm SO busy and it is not getting better!! I honestly feel like all I
do is go to meetings. And many of them feel pointless . . . I could have used that hour! I want
it back!!* (Laurie, 29 October 2013). (p. 10).

A close reading and analysis of the images and metaphors employed by admin-
istrators in education, self-study scholars, and others, describing their contexts and
the nature of their work, brings to light pervasive complicated dilemmas and
challenges that are seemly inherent to the positions. What administrators aspire to
accomplish and how they hope to enact their roles is often mediated and sometimes
fully thwarted by untenable circumstances. Arguably, it appears because the contrast
between administrators' ideals and reality is seen so frequently in the texts; it is not
simply a matter of particular individuals being ill-suited for their positions' require-
ments, 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.

We assert contextual conditions that contribute to teacher educator administrators
feeling as if they are in survival mode, barely able to accomplish the most immediate
and essential components of their roles, resulting in not only individual burnout and
attrition but also in delayed or unmet departmental and institutional goals and
initiatives. These goals or initiatives might include noncritical programmatic
changes that are simply refinements to existing, functioning program(s) or practice
(s). However, in some circumstances, what is delayed or otherwise compromised as
a result of administrators being overextended and overwhelmed is work that has
far-reaching consequences for individuals and communities beyond the university
or institution. In illustration, Kitchen's (2016) stepping down from his position
as Director of Indigenous Programs might have resulted in lost continuity in
services provided and/or a disruption in the educational experiences of individuals.
If the directorship is a position that has a history of short tenures, constituents of
the programs the director oversees might, in time, lose confidence in the programs,
and the program(s) may be(come) underutilized, irrelevant, or somehow
unsustainable. Unrealized potential of educational programs serving indigenous
populations, as Kitchen describes, can translate into lost opportunities for tradition-
ally underserved, marginalized individuals and communities. In short, programs
that might have had a positive impact on factors of social justice do not realize
their potential.

Roose (2010) documented that the average tenure of education deans is
approximately 4.5 years, and many deans report burnout as the motivation for
stepping down from their positions. While Roose's reporting is focused exclu-
sively on the attrition of deans, there appears to be evidence that those in other
roles as teacher educator administrators experience similar, seemly insurmount-
able, challenges in the conditions of their work and the expectations and respon-
sibilities they shoulder (i.e., Collins 2016; Kitchen 2016). Attrition, particular as
a result of burnout, is not a concern exclusive to college and university teacher
educator administration. Rather, the short tenure of deans is reminiscent of
the attrition that has been documented with early-career teachers and with

school-level administrators; specifically, nearly 20% of new teachers leave the profession in the first 5 years, and on average, annually nearly 10% of public school principals leave their positions for reasons other than retirement (Goldring and Taie 2014; Gray and Taie 2015). This last statistic speaks to Valerie, who resigned from her position as an elementary principal prior to being eligible for retirement, in order to pursue a career as a teacher educator. As shared in Allison and Ramirez (2016):

> Valerie voluntarily terminated her position as an elementary principal in order to gain a healthier life/work balance for herself and her family. Over 5 years as a principal, she had felt increasingly uncomfortable carrying out administrative responsibilities related to the accountability movement of the 2000s (i.e., the implementation of scripted curriculum, high-stakes accountability measures, and rigid teacher assessments). Valerie envisioned greater professional autonomy and time to pursue research and writing interests as reasonable trade-offs for the higher salary she had earned as a school administrator. (p. 5).

Though Valerie was able to intentionally step down from administration, it was not long into her teacher educator career that she again found herself in a leadership position, one she felt she must accept. Laurie, both as a teacher and teacher educator, had no aspirations to assume an administrative role; however, she felt herself similarly positioned to assent.

Seeking the Reins Versus Being Enlisted

The literature chronicles two paths by which individuals find themselves in teacher educator administrative roles: voluntary and de facto involuntary. Some teacher educators intentionally apply for and pursue leadership roles, while others come to their positions through someone else's initiative. Likewise, in some institutions and contexts, appointments are for finite (transitory) terms, and, at their termination, administrators return to previously held positions as faculty members. Other positions are defined as permanent and/or are seen as stepping stones for higher education administrative careers. In some but not all instances, the distinction between voluntary versus involuntary leaders and transitory versus permanent appointments seems to 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. Whitchurch (2011) reports that tasks academics do outside of their usual roles, such as administrative or managerial tasks, "have not been fully explored" (p. 100), resulting in a dearth of research in an area that affects many in academia.

In our cases, initiation into our administrative roles was the result of being recruited to serve by colleagues and upper-level administrators. As pretenured faculty, we felt considerable trepidation in the timing of our appointments, as well as for the responsibilities we were being asked to take on. Outlined earlier in this chapter, our apprehension was associated, in part, with previous experiences working under administrators we perceived as poor role models. Additionally, for

Valerie, her own dissatisfaction in her previous role as an elementary principal contributed to her uneasiness in becoming department chair:

> Valerie felt she was stepping back onto the "slippery slope" she had experienced as a principal. Valerie's journal revealed high levels of misgiving for how being department chair would impact her professional and personal life, demonstrated by her initial journal entry entitled 'Day one of my sentence' (Personal journal, 1 July 2013). (Allison and Ramirez 2016, p. 5)

Laurie noticed how the initial semester in the role of program director not only altered her relationships with colleagues but also revealed changes in her teacher education practices. Her early 2014 journal entry spoke to frustration and concern as conflicts between/among program and department faculty increased. Consistent with the concerns identified by Buller (2012) in appointing pretenured faculty to leadership positions, as the most junior faculty member of her program, Laurie was unsure of her position in resolving conflicts and felt ill-equipped to become entangled in them. She also noticed changes in her priorities and practices, with more attention placed on administrative and managerial tasks where teaching and service had previously been her focus (Personal journal, 5 January 2014).

Gore (2015) and Beijaard (2015), like us, describe their entry into leadership as being not completely of their own volition:

> I felt compelled to do it, against my better judgment and contrary to my self-interest, because I believed I could make a difference. (Gore 2015, p. 162)

> I was asked to take over this position for a period of four years. Why me? Among other things, because of my seniority and experience as a teacher educator and researcher in the field of teaching and teacher education – aspects that certainly make a new leader more acceptable in such kinds of organizations. (Beijaard 2015, p 35).

Also like us, these academics felt unable to decline these leadership "opportunities." Unlike us, they were no longer early-career teacher educators/scholars, and each of them remained in their assignments for relatively short terms. Beijaard served as an interim dean for three and a half years, and Gore served as dean for six. Gore's final accounting of herself in her role and her accomplishments could best be described as bittersweet resignation. In spite of positive recognition of her service, she exited her position with some sense of unmet expectations and goals:

> I didn't do the job I wanted to do as dean. I didn't achieve all I set out to do. (Gore 2015, p. 174)

While Beijaard (2015) did not express disappointment in his performance as interim dean, he did acknowledge that being dean necessarily drew his time and focus away from his passions of teaching and research. We have seen this same

phenomenon in our administrative roles, and it is echoed in accounts of numerous other teacher educator administrators, even those who chose to pursue their appointments (i.e., Loughran 2015; Kitchen 2016).

Kitchen (2016) stepped down from university administration after 5 years. In assessing his contributions and his learning, he concluded "I leave with greater humility, a better knowledge of my limits, and a deeper appreciations of the challenges of transformative leaders" (p. 81). Kitchen asserted that more needs to be done to support teacher educators in their transition into administrative positions, including professional preparation devoted to assuring novice administrators have competencies with managerial aspects of their work. Furthermore, if the goal is to ensure teacher education programs are led consistently by individuals dedicated to and skilled in promoting positive reform and social justice, administrators need to receive support in developing their understanding of the policies, practices, and culture(s) of their contexts. As Gore (2015) asserted, her efforts to bring about systemic changes were constrained within broader institutional and societal traditions and forces:

> Changing the organizational culture in my school meant trying to change aspects of the centuries-old institution of the academy. Addressing ingrained gender relations and industrial relations meant trying to impact on deeply embedded societal power relations. Attempting to alter funding models within the institution meant butting against conditions borne of the value society places on higher education, the social sciences, and education. (p. 174)

The literature from the broader field of higher education leadership (i.e., Behling 2014; Buller 2012; Ruben et al. 2017), the perspectives of the researchers cited above, and our own divergent experiences speak to the importance of professional development for those taking on administrative roles, regardless of whether or not they volunteer or are only temporary in their positions (perhaps even more so in instances of temporary, involuntary assignments). Expectations need to be clearly defined and adequate resources and mentoring provided so transitory administrators move more seamlessly into their new, often unfamiliar, responsibilities (Ruben et al. 2017). While it is not common for pretenured faculty such as ourselves to be appointed to leadership roles, it appears to be occurring with greater frequency in recent years (Buller 2012). When pretenured faculty are called to lead, institutional level support is imperative (Buller 2012).

Learning the Ropes/Roles

Kitchen (2016) and others (i.e., Loughran and Brubaker 2015; Ramirez and Allison 2016) suggest that, unlike positions in school administration (i.e., principals, superintendents), where advanced education and/or administrative certification are prerequisites for applying and being hired, teacher educator administrators are typically appointed or hired into their positions without any

formal education or other professional development for their roles. Unsurprisingly, this phenomenon within teacher education is mirrored across nearly all leadership positions in higher education (Gmelch and Buller 2015; Ruben et al. 2017). For many, both in and outside teacher education, Gore's (2015) observation resonates:

> Most of us who end up working as deans have little formal preparation for the role. We start the job with ideas formed during our apprenticeship of observation and gained from our experiences of leading and managing, much of which is, and remains, intuitive. (p. 161)

The assumption seems to be that experienced, successful teacher educators have the dispositions and latent skills to be successful teacher educator administrators. Based on our experiences, and those of other teacher educator administrators, reliance on dispositions and skills, real or perceived, will likely not suffice, particularly in contexts experiencing significant change or challenge.

Furthermore, Mills (2015) and Gore (2015) have described how the assumption that good teacher educators will intuitively know how to be good administrators too often resulted in novice administrators experiencing a lack of support as they struggle to learn their roles and associated tasks. "During my first full year as dean I realized that there was absolutely nothing in my academic or personal background to prepare me to be a dean of education" (Mills 2015, p. 150). Notably, the experiences of novice teacher educator administrators replicate those of novice teacher educators as illustrated frequently in S-STEP literature (i.e., Berry 2008; Guilfoyle et al. 1995; Ramirez et al. 2012). Teacher educators are typically recruited or self-selected from the ranks of practicing teachers who have been identified as successful/effective. Across institutions and geographic locations, the induction from teacher to teacher educator is not typically organized, systematic, or consistent. Berry (2008) noted, "Learning about teacher education is often experienced by the teacher educator as a private struggle" (p. 9).

Many institutions generally lack systematic mentorship for lower-level administrator positions, and the on-the-job training provided is inconsistent (Gmelch and Buller 2015; Ruben et al. 2017). In many cases, when it occurs, professional development is usually concerned with training for managerial task competency versus promoting the development of leadership dispositions and capacities. Additionally, professional development most typically occurs as on-the-job training and not prior to administrators entering their roles (Ruben et al. 2017).

Possibly an advantage of being employed at a small, private, and relatively well-funded institution, Valerie has had a consistent level of support and mentoring available to her since assuming her duties as department chair. Within the first year of her appointment, Valerie, along with other new chairs at her institution, was invited to attend an off-campus leadership workshop designed specifically for novice administrators. Also within her first term as chair, she attended a national conference dedicated to higher education academic leadership. Beyond the specific administrative professional development that occurred at these events, they were useful to Valerie in becoming better acquainted with her campus colleagues and

with peers at other institutions. In terms of ongoing on-campus support, Valerie's dean dedicates time in her monthly schedule for individual meetings with chairs, so they are able to engage in one-on-one discussions about department-level concerns. Finally, the provost's office holds periodic large group meetings for department chairs and other campus leaders. These meetings consistently include group discussions of administrative responsibilities and provide opportunities to develop or refine leadership skills (i.e., role plays of difficult conversations; case studies of personnel issues).

Valerie is appreciative of the intentional professional development available at her institution for administrators; at the same time, she knows it is not necessarily representative of what occurs elsewhere. Furthermore, her campus's strategies for addressing the professional development of chairs and other low- to mid-level administrators are not comprehensive. That is, they are not all the direction and support new administrators might need to transition smoothly into their roles. In spite of her preparation for and her background as an elementary principal and the concerted efforts by the upper-level administration at her university, Valerie still experienced many of the same challenges in learning and executing her role as chair that have been described in the texts discussed in this chapter.

In stark contrast to Valerie's campus-sponsored leadership professional development and initial preparation, Laurie had no formal training and only infrequent and superficial assistance in her new university administrative role. Much of what she learned about the position was learned in an "on-the-job-training" manner. With multiple changes in department chair and college dean (three times each over 5 years), Laurie was expected to fulfill her responsibilities with little or no help. Her journal entries consistently reported insecurity in her own abilities and uncertainty of the required duties of the position. Naturally, this led to feelings of vulnerability, frustration, and stress, which affected her professional life and eventually crept into her personal life as well.

As time went on, fortunately, there were some efforts put in place by upper administration that contributed to Laurie's professional development. Directors of all teacher education programs, both department and campus wide, now meet monthly. Laurie reported that at first, these meetings were largely informational, reporting upcoming deadlines for curricular changes or assessment cycles, changes to field experience placement procedures, etc. While not professional development per se, it was the beginning of a necessary shift. As directors across programs and colleges began to know each other and the commonalities and differences of programs and practices, the group began to insist on legitimate professional development, inviting assessment specialists, recruitment/marketing experts, and others to attend meetings and "workshop" on authentic, necessary tasks. Likewise, the group recently pushed for a document defining and outlining the responsibilities, requirements, and compensation benefits for director positions, which had not previously existed. Hopefully, that document will help new leaders who might find themselves in similarly involuntary administrative positions. Additionally, it can provide both guidance in administrators' responsibilities and outline limitations so they are not overburdened or completing tasks beyond those required.

Evidenced in our own experiences and those of other self-study teacher education leaders, we can conclude there is not consistency in institutions' induction and professional development for new teacher educator administrators. Arguably, efforts to study the impact of different approaches of supporting administrators would potentially lead to the adoption of practices that had positive consequences for administrators and their work. Institutions and their constituents would benefit from providing leadership professional development that resulted in administrators (particularly novices) understanding role expectations and feeling comfortable in their ability to complete the duties assigned to their role(s). Ultimately, because of power dynamics present in campus relationships, and the potential consequences (including the manner in which compensation is determined) that might occur if an administrator laid bare his/her uncertainties, his/her vulnerabilities, and/or his/her ignorance, professional development and support for administrators sponsored and/or carried out by the campus agents may never be fully able to meet the needs of their target audience. There are arguably some elements of leadership professional development that administrators must do independent of their institution and its affiliations. That may well include the personal and professional development that occurs through the opportunity to reflect and discuss with others specific critical incidents that unfold within one's context of leadership, as with a critical friend.

The Importance of Critical Friends

Across the texts we examined, numerous authors describe the value of having networks, colleagues, and/or critical friends outside their institutions. A critical friend with whom to collaborate, according to Russell (2007), is vital to self-study, providing support through the use of questioning to improve practice. Critical friends also serve to challenge assumptions, provide divergent perspectives, and offer unique lenses or distinct experiences that can inform the research and practice of the self-study teacher educator. An important condition, of course, in choosing someone to fulfill this role is that he/she is a friend. The vulnerability required to engage in self-study with others requires a trusting, committed, and supportive relationship where both (or all) parties not only listen and offer input and feedback but also allow space for the important "self" work. Often, self-study is rife with emotion, necessitating a colleague who is critical but also a caring friend. Perhaps this is even more important within contexts of leadership, as administrators are often wary of exposing their weaknesses or creating perceptions of inability or inexperience.

Roose (2010), after years of working in relative isolation, recognized the importance of collaborating with other education professionals. She systematically collected data over 18 years as a teacher educator administrator, journaling her experiences and logging her tasks. Once she began incorporating critical friends into her work, she saw a transformation in her thinking about both her research and her practice. Critical friends helped her reorganize her data, offering suggestions for the lenses through which she might approach her self-study. Likewise, she notes that

critical friends helped shift her analysis from the self to the other, as self-study research should, moving from the particulars of her unique situation "toward frameworks of analysis and conclusions that might reflect more administrators' experiences" (p. 276). She did note, however, the possible need to find critical friends outside one's own institution because of various issues such as confidentiality.

A factor that complicates the efforts of administrators to systematically reflect on and learn from their leadership experiences is, in most cases, a lack of an on-site peer group. Loughran and Brubaker (2015) noted, "Few colleagues are available to authentically debrief. . . due to imbalances in institutional positionality and authority" (p. 267). The work of leading is often lonely and isolating (Gore 2015). Given their responsibility for personnel-related decisions and actions, and the often legal and/or ethical dimensions of personnel matters, administrators, even in the friendliest and most cohesive contexts, can find themselves in situations where there is no one within their institution with whom it is appropriate to discuss their work experiences and the emotional and interpersonal consequences. As Gore (2015) recounted from her experiences, when contexts and circumstances are most challenging, administrators can feel isolated from their institutional communities:

> I received little direct feedback from colleagues about how I was performing in the role. The same institutional power relations that led to being treated differently when I started as dean contributed to a wariness. . . No doubt these relationships of power contributed to the "loneliness" of the position, about which I had been warned. (p. 173)

Further complicating the use of critical friends in research on leadership is the time it takes to engage in this practice. Loughran (in Loughran and Brubaker 2015) initially began a collaborative self-study with two others in similar dean positions. The administrative demands and the time-consuming nature of leadership made it difficult for the colleagues to sustain a meaningful and routine line of communication, uninterrupted by distractions and other pressures. Loughran laments the "dramatic loss of discretionary time" (p. 258), which research requires. Consistent with the challenges faced by others who have employed critical friends in their research on leadership, we have noticed a significant lack of time available to dedicate to improving our teaching, engaging in service, and sustaining our research agendas. Self-study, because of its inherent facility in connecting research and practice, has the ability to diminish these difficulties, but it entails a concerted, committed effort from all involved.

Conclusions

We are committed to this work because we believe engaging in collaborative self-study is a powerful strategy for addressing multiple concerns and needs teacher educator administrators might have. As we and others (i.e., Loughran 2015; Roose 2010) have described, collaborative self-study provides an extended professional community that is helpful in alleviating the isolation that can be felt by individuals in

administrative roles, particularly when faced with challenging contextual situations. Additionally, collaborative self-study networks facilitate distributed knowledge and the wisdom of multiple perspectives. While contexts vary, teacher educator administrators inevitably face similar professional demands. Having peers with whom to test out potential action plans and responses can protect against tunnel vision or shortsightedness. Likewise, being informed of challenges present in other contexts and being aware of how peers in other institutions respond to political and social forces (i.e., shifts in federal policies, licensure, accreditation, the evaluation of teacher performance) ensures more informed action by administrators.

As we have witnessed, by engaging in ongoing cycles of collaborative self-study focused on our practices as administrators, we have promoted greater alignment between our articulated beliefs and values and our actions. Through having a trusted friend who is committed to the same ideals, we have found the support needed to be courageous and persistence in blazing forward on initiatives intended to bring about positive changes in our contexts. We anticipate that we, as our roles and administrative experiences continue to grow, will continue to engage in collaborative self-study. While we did not initially seek our administrative assignments, self-study has allowed us to embrace them as opportunities for our professional growth and pathways for having greater influence within our programs and institutions. The opportunity to serve as leaders has afforded us with a more nuanced understanding of the complexities of our programs, departments, universities, and broader academic policies and practices. Through that newfound knowledge, we are in a better position to advocate for our espoused goals: social justice, shared governance, transparency, democratic practices, and critical reflection. As with our practice as teacher educators, as administrators we hope to be effective actors in promoting greater equity and social justice in the classrooms and schools where our graduates work as teachers.

In order to achieve the goals we have set for ourselves as administrators, we were tasked with finding a way to develop our professional skills and systematically examine our practices to ensure they aligned with our beliefs. Allen et al. (2011) contend the component typically missing or underdeveloped in educating and preparing leaders is "the intentional integration of the research and practices for assessing and developing the deeply held core beliefs, attitudes, and values" that are key to effective leadership (n.p.). Effective mentoring, coaching, or facilitating does not always happen naturally as many of the self-studies on teacher educator administration have demonstrated (i.e., Clift 2011; Mills 2010). And moving from teacher to teacher educator to administrator does not necessarily immediately prepare you to be a visionary, diplomat, or strong communicator (i.e., Kitchen 2016; Smith 2015). Based on the growing body of self-study literature on leadership and on our own experiences, we would argue that intentionality is essential, regardless of the means or method of professional development for administrative roles and responsibilities, especially in those that are ill-defined and/or more difficult to evaluate. Whether institutionally driven, individually explored, or collaboratively investigated, effective leaders should not rely on serendipity or chance if they hope to enact their practice in ways that are meaningful, equitable, and transformative (Gmelch and Buller 2015; Ruben et al. 2017).

As we plan to remain in our administrative positions for some time yet, we will persist in our efforts to enact our roles and responsibilities in ways that align with our beliefs about effective leadership. In order to do that, however, we will need to continue the cycle of inquiry, as teacher education is work that is ongoing, complex, and mutable. One of the possible queries we plan to pursue moving forward is retrospectively interrogate our journals, examining them for metaphorical representations. Have our ways of articulating our roles shifted, or have the images of leadership we employed initially changed over time? Our collaboration will carry on into the future, and we hope other self-study scholars who find themselves in lower-level, transitory administrative positions will join us in systematically studying and documenting their experiences and sharing their findings.

Out of this research, there are possibilities for further, related inquiry. Our collaboration developed out of a long-term friendship, which is not a luxury afforded to all who find themselves in newly acquired, uncharted administrative territory or simply in new institutions. Being able to rely on a trusted friend experiencing a similar shift provided a much needed way to navigate our new positions. We recognize that, while highly beneficial, our work together sometimes revealed disconnects because of the idiosyncrasies of our institutions. As advocated by Roose (2010), we call on the S-STEP community to discover ways to connect administrators across institutions, perhaps identifying potential collaborators whose institutions share particular contextual attributes. The broader S-STEP community can assist in cultivating critical friendships so teacher educator administration is no longer a solitary, isolated endeavor.

Another potential avenue of study derives from experiences such as those of Gore (2015) and Kitchen (2016), both of whom explored the ways in which leadership impacted their sense of well-being. They point to the need to strike a balance between professional work and personal life. Finding modes of self-care and time management can be critical in being able to maintain a leadership position over time, decreasing burnout, and providing more stability at all levels of leadership. The S-STEP community could benefit from further research on how individuals and institutions foster practices of work-life balance so teacher educators and administrators feel satisfied and successful. Are there ways that we can, as a community of teachers and scholars, help each other maintain a healthy balance so the work we do, in teaching and in scholarship, is sustainable over time and despite shifting roles and responsibilities?

The S-STEP community could benefit from retrospective analyses conducted by those who have been and are no longer in administrative positions (i.e., Gore 2015; Mills 2015), finding ways to aid the alignment of ideals and enactments as well as evaluate practices that were particularly beneficial to constituents. As the body of literature in teacher educator administration continues to grow, the S-STEP community could benefit from reports of successful and effective leadership. Such efforts may serve to enhance the value ascribed to leadership assignments, particularly lower-level, transitory positions. As Ruben et al. (2017), have observed:

In most institutions, recognition and incentives for serving in roles such as program director or department chair are limited. Often such contributions are not regarded or acknowledged as a significant component of one's professional contribution as an academic – certainly not to the same extent as other components of teaching and scholarship. A further difficulty is that many institutions of higher education lack clear markers and methods to assess excellence in leadership. (p. 13)

Furthermore, as self-study scholars, we might explore how being a leader informs and enhances teaching, scholarship, and service, rather than how it detracts from the responsibilities that typically characterize work in academia. The shift from obligation to opportunity, from burden to possibility, can perhaps begin to transform the perception and practice of teacher educator administration. As a community, over time, we can develop a more sophisticated understanding of the various roles within teacher educator administration and develop a body of work that can serve to guide new administrators, enhance leadership practices, and promote positive change within teacher education, the academy, and beyond to the work of teachers and schools in society.

The sociopolitical landscape of K-12 education and higher education has experienced seismic shifts over the last 30 years. In the USA, K-12 education has been shaped by high-stakes accountability initiatives dictated by the federal government: local, state, and national movements away from public community-based schools toward charter schools and tax vouchers for private schools; and a rapid progression toward a K-12 student population that is predominantly nonwhite. The profession of teaching and the teacher population have been undermined by negative media, organized campaigns to weaken professional associations (unions) and job security (tenure), and chronic conditions of low compensation and eroding benefits (retirement and insurance). There is a nationwide push to increase the academic qualifications of potential teachers; at the same time, there has been a dramatic decline in undergraduate students choosing to pursue degrees in education. External oversight of teacher preparation and teacher education programs has exploded, taking the form of a variety of admissions exams (i.e., CORE, PAPA), credentialing assessments (i.e., Praxis, edTPA), and mining of K-12 student academic performance data (i.e., PARCC), to evaluate the quality of preservice teacher education. While the specific details and degree of fluidity vary, other countries (i.e., Australia, Canada, & England) have similar K-12 and higher education contexts (see Clift et al. 2015; Elliott-Johns 2015a).

If it ever was efficacious to pay minimal attentions to the induction and professional development support afforded to teacher educator leaders, that is no longer the case. The current and anticipated environments of both K-12 education and teacher education dictate that future and veteran teacher educator administrators must have the capacity to hone their leadership skills and study the implications of their practice. Self-study can be a powerful tool for engaging in this work. As the twenty-first century moves toward its third decade, self-studies by teacher educator administrators that explore their adaptability and resiliency to ongoing changes in the landscape of education are indicated. Potentially most beneficial will be studies that consider the potential leverage teacher education and its leaders may have in shaping the education landscape versus simply being reactive/responsive to externally imposed changes (Craig and Orland-Barak 2015; Elliott-Johns 2015b).

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Challenges in Engaging in Self-Study Within Teacher Education Contexts

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Contents

Abstract

This chapter considers the challenges of impact in self-study in teacher education by framing the issue in two discrete ways. First, because engagement in research

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is a prerequisite for impact, the challenges teacher educators might perceive in embracing and utilizing self-study of teacher education practices (S-STEP) methodology in their work is considered. Second, because impact suggests that doing one thing will have a tangible effect on another, the extent to which engaging in self-study can influence the quality of teacher educators' experiences and/or teacher education practices and policy is also considered. The chapter concludes with a discussion and review that invites the reader to contemplate ways forward for self-study research in teacher education.

Introduction

As self-study practitioners who have embraced and regularly used the methodology in our own work, we maintain a very positive view of S-STEP and join the international celebration of community and success established over more than the last 25 years. Still, in line with the major characteristics of self-study itself, we see it as a necessary and worthwhile endeavor to acknowledge and to describe challenges that teacher educators should be prepared to consider in this type of teacher preparation work and research. While many teacher educators study their own practice, the benefits are not always universally recognized. We see the challenges as very real and inevitably multilayered because the work of teacher education is itself multilayered.

Our collaborative intention is not to frame things in a negative way but rather to consider the ways in which different understandings, circumstances, and contexts can present challenges, as well as opportunities, for students and teachers of teaching. As in self-study, to describe the situation is to begin to understand it and then to be able to chart a course forward. We have warmed to the task and appreciate the critical friendship of reviewers and editors. We are self-study practitioners proudly committed to forms of self-initiated inquiry that are situated, improvement-aimed, and undertaken collaboratively, through the use of multiple methods to demonstrate trustworthiness. Self-study is central to the education of the teacher candidates and practicing teachers that we work with and has been central to our own development as university-based teacher educators and educational researchers and writers.

In what follows, we first provide a section that contextualizes the nature and aims of the self-study movement in relation to certain trends characterizing twenty-first-century teacher preparation. The section after that describes challenges that teacher educators might perceive in embracing and utilizing self-study in their work given a host of contextual factors that shape professional understandings. Then, a section is included that focuses on the extent to which studying one's practice makes a difference to both the quality of the experience of being a teacher educator and the

quality of teacher education practice. The chapter concludes with a discussion and review that invites the reader to contemplate ways forward for self-study research in teacher education.

Studying Oneself as a Teacher Educator: The Challenge of Agency

The principle of studying one's practice is well-established in education. As pre-service teachers in the 1990s, we were encouraged to reflect and report on our progress and suggest ways in which our lessons and interactions could improve or accelerate the learning experiences of the children who we were working with. This approach was part of the re-emergence of reflective practice in education, influenced by the work of Schön (1983, 1987) and developed by others (e.g., Calderhead and Gates 1993; Grimmett and Erickson 1988; LaBoskey 1994). However, what we experienced in our teacher preparation was not the sort of in-depth self-study of teaching practices that was beginning to emerge in North America and elsewhere (Shulman 1987; Cochran- Smith and Lytle 1993; Patterson and Shannon 1993; Kortha gen and Kessels 1999) and set to become an international initiative in the particular development and improvement of teacher education (Russell and Munby 1992). Although debates have continued about the impact and institutional status of such research (Cochran- Smith and Lytle 1999; Kosnick and Beck 2000; Simms 2013; Wineburg 2005; Zeichner 2010), the S-STEP community has framed the close study of one's own practice as an essential part of the ongoing journey of learning how to teach within the community of educational research.

In addition to encouraging their students to study their own learning and professional development as practitioners, a significant number of teacher educators in varying contexts in different parts of the world increasingly study their own experience and practice (Ritter et al. 2018). There is a certain paradoxical challenge here as self-study research has become both more difficult and more important in a period when many in education feel besieged, sometimes overwhelmed, by mandated, mechanistic systems of accountability, where expectations grow as resources shrink. Hargreaves argues that the growth of a competitive knowledge economy across the world has diverted teachers and teacher educators from "ambitious missions of compassion and community" toward the "tunnel vision of test scores, achievement targets and league tables" (2003, p. xvii). In England, the profession of teaching can be seen to be under siege at times, with a shortfall in recruitment and large numbers of teachers planning to leave the profession (NUT 2016; Lightfoot 2016). In the USA, the quest for accountability through a standardized, test-led "science" of education has shifted many teacher educators toward quantitative methods of assessment and research (Baez and Boyles 2009). There has been a structural shift from teachers' accountability to themselves, their colleagues, and their students toward accountability to external bodies. Individual and collegiate pedagogic creativity are styled as a problem rather than an asset in this scenario, with "assessment" as the dominant tool of control. The global tendency toward the marginalization of theory and reflection in education reform and policy, as seen in the promotion of programs

with minimal higher education input, such as Teach First (UK) and Teach for America (USA), has undermined the importance of research-informed reflection on experience in teacher education. One result, as identified by Bullough (2015), is that "many teacher educators and institutions no longer consider involvement in research on teaching as being of particular importance to quality teacher education" (p. 87).

Nevertheless, some people still become teachers and teacher educators because they want to be active agents in making the world a better place (Kelchtermans 2005; Troman and Raggl 2008; Marsh 2015). Many of the teachers and preservice teachers that we work with now continue to resist the standardized curriculum scripts and reach beyond the technical tasks of teaching in forming and building communities of learning. In these times, the case persists that students of teaching, teachers, and teacher educators grow and develop only when they look to themselves and consider their own practice closely (Russell and Loughran 2007). We know the risk of not reflecting on, and theorizing about, professional practice: without these important dispositions, teachers and teacher educators can become, as Eraut puts it, "prisoners of their early school experience" (1994, p. 71). For experience to have educational value, we need, as Dewey explained in 1916, to "extract its net meaning" through reflection (p. 323).

The various approaches that have evolved within self-study commonly challenge forms of research which marginalize and abstract the perspectives of participants. One stream of educational research from the mid-1980s informing self-study (e.g., Clandinin and Connelly 1986) has emphasized the use of self-narrative in the education of teachers in demonstrating how practitioners make meaning of their experiences through the stories they tell of themselves and their work. This is a central pillar in the self-study of teacher educators and shows how teachers of all sorts use and construct knowledge that is experiential, narrative, and relational and how this shapes, and is further shaped, by the contexts of their professional lives. Brookfield (1995) linked the lens of autobiography with the skills of becoming a reflective teacher by making the individual's role in the shaping of professional identity and the phenomena of education a central focus. The biographical perspective clarifies the understanding of learning and teaching with a view to empowerment rather than measurement. Weber and Mitchell (1995) and Mitchell and Weber (1999) invited educators to use a variety of life history-informed methods to revisit their past, their attitudes, and their beliefs so that they could examine and reinvent themselves as teachers. From this perspective teacher educators are potentially agents in the building of knowledge and the development of pedagogy, however prescribed it may have become: "They are once more both creators in, as well as created by, the social and cultural worlds they inhabit" (West et al. 2007, p. 32).

Research using self-study methodology has included seeking to develop practice by placing teacher educators' own narratives at the center of the process in order to examine the role of collaboration in self-study (Chryst et al. 2008: Crafton and Smolin 2008) and exploring the tensions between teaching, methodology, and theory in teacher education (Hamilton 2008). Kitchen's (2008) study of his own experiences of moving from school teaching toward tenure as a university professor

reveals the struggle of balancing teaching and scholarship for teacher educators. There has been increasing self-study on the professional learning and identity of teacher educators, including research examining the transition from teacher to teacher educator (Mayer et al. 2011; Williams et al. 2012), the development of a pedagogy of teacher education (Brubaker 2012; Jones 2015), working in different geographic, cultural, and institutional contexts (Hu and Smith 2011; McAnulty and Cuenca 2014; Monroe 2013), and the impact of gender and race on being a teacher educator (McNeil 2011; Skerrett 2008). Some self-study scholars have explored their work as leaders and administrators (Clift et al. 2015) or as authors and editors (Hayler and Williams 2018).

Those who engage in self-study of teacher education practices demonstrate that their own work in teacher education is improved as a result. This is valuable to the profession. Personal experience research adds new knowledge to the field when it makes clear links between the self-study and a wider problem that has relevance to others. Kosnick et al. (2009) demonstrate how they adapted and developed their courses of study in response to findings and analysis from a longitudinal self-study: "without studying our own setting we would have lost the opportunity to improve practice" (p. 163). For her self-study, Spiteri (2010) returned to classroom teaching in order to revisit and unpack her own assumptions of teaching and learning which encouraged her to form "a more developed understanding of the learners' role in learning" (p. 139). Hogg and Yates (2013) investigated their students' perceptions of the modeling provided by tutors, highlighting the value as well as the shortcomings of the approach in teacher education, allowing them to develop strategies for making the experience more relevant for their students. Peeters and Robinson (2015) explore the ways in which teacher educators need to, and can, learn from mistakes by considering how collaborative approaches encourage forms of "double-loop learning," allowing critical reflection and improvement of practice in a "safe" and supportive environment. Drake's (2016) 4-year self-study on coaching preservice teachers provides clear insight into the challenges of developing new and relevant approaches. Samaras et al. (2016) crafted their collective self-study with the specific aim of improvement of program coherence in clinical experience. The study informed program development and highlighted the benefits of faculty-wide self-studies more generally, providing an exemplar for much-needed, effective forms of staff development in teacher education.

Although the argument for studying one's self as a central element of engaging in serious-minded and ethical professional practice has been well-established, a number of perceived challenges in the lived realities of teacher educators can prevent this from occurring as we believe it needs to in teacher education contexts. The next section elaborates on the multilayered challenges that need to be recognized and addressed by teacher educators if they are to embrace and utilize S-STEP methodology in their work. Our purpose here is not to dissuade colleagues from learning about or engaging in self-study. Instead, we advocate just the opposite, as we believe that the challenges of engagement are often mitigated by the methodology and that the rewards of the work far outweigh the perceived risks.

Multilayered Challenges Involved with Doing Self-Study

In this section we categorize and discuss some of the perceived challenges that individuals might express or experience when engaging in self-study in teacher education contexts. Before presenting these categories and our descriptions of them, we need to make two points. First, there are no clear lines of separation between these challenges as they both influence and are influenced by one another. Second, although we use the term challenges, this should not immediately be viewed as having a negative connotation as, unlike barriers, challenges often represent opportunities to widen perspective and to progress to new or different understandings.

Personal Challenges: Being Vulnerable and Open

A research methodology that invokes the term *self* in its name immediately suggests that its conduct will require an intimacy that is often avoided in more traditional forms of research. Interesting and compelling topics of self-study often require discussing the problematic features of one's own identity and practice, which necessitates honesty and a willingness to share vulnerabilities and uncertainties. As a consequence, those considering self-study should be emotionally prepared, interested, and willing to embark on such a personal challenge and undertaking in their professional lives.

Further to this, since navigating teacher education contexts in a productive and scholarly way is too often left to the individual teacher educator with little or no guidance from others (Berry 2007; Guilfoyle et al. 1995; Kremer-Hayon and Zuzovsky 1995; Martinez 2008; Murray and Male 2005; Ritter 2007), self-study methodology advocates seeking out and building trusting relationships with "critical friends" (Costa and Kallick 1993). This requires being open to making connections beyond oneself. In her discussion of the methodological underpinnings of self-study, LaBoskey (2004a) made it clear how self-study must challenge the researcher's tacit understanding about teaching and learning by encouraging interaction with colleagues, students, and educational research. Critical friendship realizes this objective by facilitating an openness to critique that is necessary for advancing understandings and improving teacher education practice.

Professional Challenges: Shifting Identities

Many teacher educators move into their university positions from the classroom. Law et al. (2002) argued how individuals in the process of establishing their careers need to develop a personal narrative that incorporates past experiences into their learning in new professional contexts. This leads many teacher educators, at least initially, to see the need to hold onto their classroom teacher identities while striving to establish credibility as teacher educators (see, e.g., Boyd and Harris 2010; Carrillo

and Baguley 2011; McKeon and Harrison 2010; Murray and Male 2005; Swennen et al. 2009; Wood and Borg 2010; Williams and Ritter 2010).

While maintaining ties with the past may provide teacher educators with a certain measure of comfort, the roles of teacher and teacher educator are not the same, and ultimately a shift in role identification (Dinkelman et al. 2006a, b; Loughran 2005; Ritter 2007, 2009) must occur that takes into account the expectation that teacher educators are required to teach about teaching while also engaging in scholarly pursuits, such as the production of research. Undertaking this shift represents one of the primary professional challenges teacher educators must confront in developing a pedagogy of teacher education and in becoming active as researchers. As such, thoughtfully using one's own work in teacher education as a site of inquiry can be both useful and appealing because of the potential to simultaneously advance teaching and research outcomes.

Messiness of Practice Challenges: Complexity

Teacher education, like teaching, is an extraordinarily complex form of professional practice, as its effectiveness hinges on a number of factors that are not easily discernible or able to be manipulated. Labaree (2004) argued that there is chronic uncertainty about the effectiveness of teaching – and by extension teacher education – due to the fact that there are no practices proven to work independent of a given context, a vast array of intervening variables that mediate the learning relationship between teacher and student, a general inability to measure the effects teachers may have on students, complex and often contradictory purposes inscribed on the entire educational enterprise, and unanswered questions around who is being served and for what purposes (pp. 53–55). Such conditions can make it extremely difficult to investigate both teaching and teacher education because there are few causal relationships and no generalizations to be found. For its part, self-study embraces this complexity, with an aim "to provoke, challenge, and illuminate rather than confirm and settle" (Bullough and Pinnegar 2001, p. 20). Self-study practitioners tend to situate themselves in the middle of the uncertainty through the self-study research process.

Institutional Challenges: Expectations and Priorities

The institutional contexts in which teacher educators work can pose challenges for those interested in self-study research (Williams et al. 2012). While a sense of belonging is an essential part of any profession, many teacher educators express frustration at the perceived need to fit in with prevailing institutional structures and practices (Conle 1999; Cole and Knowles 1996; Guilfoyle et al. 1995; McKeon and Harrison 2010; Murray and Male 2005). Many teacher educators experience institutional political or power structures that challenge their sense of belonging and betray their focus on teaching (Donnell 2008; Guilfoyle 1995). Research

expectations figure prominently into how teacher educators perceive their roles (Ducharme 1993; Labaree 2004). Further, as institutions increasingly compete against other institutions, universities often define desirable faculty activity in terms of quantifiable "outputs." This suggests a need to constantly be putting out "products." Although self-study is convenient in the sense that it is local inquiry, it is not easy, or something that lends itself to quick findings. However, self-study can be a way for teacher educators to forge a nexus between their teaching and their scholarly identities, thus responding to the pressure to research and publish (Acker 1997; Knowles and Cole 1994; Mueller 2003; Murray and Male 2005; Wisniewski and Ducharme 1989) and the struggle for tenure (Acker 1997; Cole and Knowles 1996; Kitchen 2008).

Nature of the Academy and Broader Educational Research Community Challenges

Questions related to the nature of the academy that might give potential self-study practitioners pause include as follows: Who is getting hired? For what kinds of jobs? Few job advertisements explicitly seek qualitative researchers, let alone self-study researchers. Moreover, many teacher educators feel the need to establish themselves as active participants in the larger educational research community. This represents an important ambition for most of their career trajectories and speaks to the type of academics they aspire to become. Accordingly, traditional understandings of quality and rigor in educational research, defined by such characteristics as objectivity, generalizability, and validity, may cause some concern for those considering self-study as a research option. However, for those interested in personal empowerment through the generation of "local, situated, provisional knowledge of teaching" to potentially "trigger further deliberations, explorations, and change by other educators in their contexts" (LaBoskey 2004b, p. 1170), there is a growing community of self-study scholars who meet regularly at high-profile and prestigious conferences to both support and challenge one another in embodying their values in their practices as teacher educators and educational researchers.

Norms of the Public School System Challenges

Public school settings tend to be busy and sometimes chaotic places. Teachers often want to know what will work in their practice here and now, and school districts are often interested in professional development opportunities of a similar ilk for their faculty. Neither of these are necessarily priorities for self-study research, as they tend to simplify what self-study researchers acknowledge and accept about the complexity of teaching. Pinnegar and Russell (1995) point out that teacher education remains "a unique place to study teaching because in many ways it most visibly represents *the essential test of teaching*, one which involves three people: the teacher, the student becoming a teacher, and the student-teacher's students" (p. 6, emphases in

original). In this arrangement, the role of the teacher educator takes on a particular significance. Wisniewski and Ducharme (1989) described this potential significance in terms of two interrelated ideas: "the belief that the quality of education is directly related to the quality of classroom teachers, and the realization that the quality of teachers is directly related to their preparation for teaching" (p. 3). Using this rationale, although there may not be immediate returns for public schools, self-study practitioners ultimately serve teachers and the schools in which they work by studying their own practices and improving teacher preparation.

Doing Self-Study *Because* of the Messiness: Rising to the Challenge

While being aware of the multilayered challenges discussed in this section, an increasing number of teacher educators are choosing to study their own practice through self-study. As much as it is possible that some researchers could be discouraged by the "messiness" of the self-study process, others are drawn to it specifically because of its broad allowance for researchers to approach their studies with different motivations, across diverse contexts, and using a variety of methods (Berry 2004, p. 1312). Some are interested in better understanding their professional development, identities, or collegial interactions (Louie et al. 2003; Cole and Knowles 1998). Others focus more narrowly on their teaching, investigating specific aspects of their practice or the relationship between their beliefs and actions (Berry 2004). The sites of inquiry can vary according to the impetus for the study, research questions, or the physical location in which the researcher works. Moreover, the context can even be expanded to include points in space or time that challenge default assumptions and allow new understandings to emerge. In short, with self-study, teacher educators have a versatile and inclusive methodology with which to approach their messy and complex work.

What Difference Does Studying Oneself in Teacher Education Make?

To be sure, not everyone understands the proliferation of self-study of teaching and teacher education practices as being linked to particularly worthwhile or meaningful outcomes. In a commentary focused on preparing future generations of education researchers, Wineburg (2005) sardonically offered ten imperatives that would maintain the "vitality of our irrelevance." Number eight on his list reads:

> *Self-Study Is the Way.* We can never know too much about our own feelings as researchers, the shades and hues of how we came to formulate our research questions. We must document and write articles about each unfolding second of our practice. We're a fascinating lot, and there's still so much about ourselves we don't know. (p. 37, emphases in original)

Although the majority of those reading this chapter are not likely to agree with Wineburg's stagey characterization of self-study as just another way to maintain irrelevance, his view does raise important questions about the purpose and reach of self-study research in teacher education. This section puzzles over the challenges of impact by addressing the extent to which studying oneself makes a difference to (i) the quality of the experience of being a teacher educator and (ii) the quality of teacher education practice.

On the Quality of the Experience of Being a Teacher Educator

The quality of the experience of being a teacher educator (e.g., understanding, self-awareness, acceptance, confidence) seems closely connected to issues of socialization to the field and professional learning and development over time. Although much has been written about these issues as it pertains to classroom teachers, comparable scholarship has only recently begun to emerge in relation to teacher educators. In an article exploring the notion of professional development as a teacher educator, Loughran (2014) presented a framework illustrating:

> how the development of teacher educators' knowledge and practice of teaching *and* learning about teaching is intimately tied to: understandings of identity; the challenges and expectations of the teacher education enterprise; and, the place of scholarship as an important marker of knowledge, skill, and ability in the academy. (p. 272)

In arguing for the accumulation of knowledge across self-studies in teacher education as a way of connecting these approaches more clearly with the wider body of research in teacher education, Zeichner (2007) recognizes the ways in which self-study research has enriched the quality of the work lives of teacher educators while also contributing significantly to improvements in the quality of teacher education programs in a range of international contexts (p. 37). Drawing upon Goodson's (1992) notion from narrative life history research of a "genealogy of context" that allows one to reframe understanding of prior knowledge and experience in relation to current knowledge and perspective, we do not avoid analysis of the data from our own experiences within our research in teacher education. As Loughran (2014) makes clear, self-study research places teaching about teaching at the center of the research endeavor which is why teacher educators find it most useful (p. 8). Kosnick (2007, p. 25) makes a convincing case from her own self-narrative that being a teacher educator eventually entails the requirement to be a researcher of teacher education, as both are central to who we are and what we do as teacher educators.

It is our contention that, in seeking to examine and more fully embody their ideals in their identities and practice, self-study practitioners simultaneously improve the quality of their own experience as they learn about and contribute to furthering understandings in relation to each of the aforementioned teacher educator professional development areas identified by Loughran (2014). In what follows we share

our stories as becoming teacher educators (Ovens et al. 2016) to highlight key points in our development and understandings that address the overlap between self-study and our understandings of identity, the challenges and expectations of the teacher education enterprise, and the place of scholarship as an important marker of knowledge, skill, and ability in the academy.

Jason

As I reflect on my years as a teacher educator and researcher, I cannot help but think it a little ironic to now be writing on the challenges of engaging in self-study in teacher education contexts. You see, it was actually my sense of feeling challenged that led me to self-study in the first place. I was only 25 years old when I began my doctoral studies. I was not necessarily a teacher who had mastered his craft. I was not yearning for a new challenge. I was simply a pragmatist who knew he still had a lot to learn about teaching. My intention was to take a year's leave from my high school teaching position to satisfy the residency requirement associated with the Ph.D. and then to return to the classroom the following year while working on my degree part-time. But that did not happen. Instead, I found myself intrigued with teacher education shortly after my responsibilities as graduate assistant thrust me into that role as a university supervisor of student teachers. Although not quite "accidental," as has been reported by others in the literature (Mayer et al. 2011), my path to becoming a teacher educator was not intentional either. I came to my doctoral studies hoping to learn more about teaching for myself, but I immediately discovered such learning would have to occur at the same time as I was attempting to teach others about teaching. It was not enough to share with student teachers my experiences – my relatively short experiences, at that – from the classroom. I felt there had to be more involved in teacher education than that.

Fortuitously, I had data from which to consider this issue because, at the suggestion of Dr. Todd Dinkelman (who would later chair my dissertation), I got myself in the habit of writing reflections after each of my teacher education "moments" right from my very first day of graduate school. These reflections became the foundation for my early self-study work, which sought to examine various aspects of the transition from classroom teacher to teacher educator. Similar to others who find themselves making professional transitions (Williams and Hayler 2016), my *identity* as a former classroom teacher moving to teacher education was a recurring theme in my early research as I struggled to forge new professional understandings against the backdrop of my prior experiences. Indeed, one of my first research studies (Ritter 2007) had an entire category of findings focused on the challenges of establishing a professional identity as a teacher educator. By critically reflecting on and examining my background and identity as a classroom teacher in relation to my initial work in teacher education, I was able to recognize how my previous understandings and ways of doing things were not entirely appropriate or effective within my new context. This admission and awareness is a prerequisite for being able to discern the unique challenges and expectations of the teacher education enterprise. It also serves as a powerful reminder that individuals are always more in the process of "becoming" something than they ever are in actually "being" something.

After coming to recognize the constantly evolving nature of my own professional identity as a teacher educator, I continued to engage in identity-oriented self-study inquiries via working with colleagues in similar situations – albeit different contexts – to collaboratively investigate our developing understanding of our roles (e.g., Bullock and Ritter 2011; Ritter et al. 2011; Williams and Ritter 2010). One such inquiry that stands out to me was initiated with Judy Williams (Williams and Ritter 2010) from Monash University after an impromptu meeting at the Castle Conference in 2008. Judy presented a paper that addressed a question I posed in the discussion section of one of my earlier articles. After our meeting at the conference and identification of shared interests, we collaboratively investigated our experiences of becoming teacher educators through the concept of "communities of practice" (Lave and Wenger 1991; Wenger 1998). Despite our differences (e.g., experience in the classroom, subject matter and grade-level expertise, national context, gender, age, etc.), we found similarities in our process of becoming teacher educators in so far as we both recognized the importance of professional connections and belonging, as well as the need to negotiate new professional relationships with student teachers.

Perhaps because I found self-study so useful in navigating my professional identity, I went on to incorporate the methodology in studies to better understand and illuminate the shifting understandings, expectations, and practices associated with teacher education (see, e.g., Bullock and Ritter 2011; Ritter 2007, 2009, 2010, 2011, 2012; Ritter et al. 2011; Williams and Ritter 2010). Many of these topics surfaced in response to becoming more cognizant of the unique *challenges and expectations of the teacher education enterprise*. For example, not long after beginning my work in teacher education, I came to realize that teaching about teaching is not akin to teaching subject matter. There are important differences in the curriculum and pedagogy of teacher education (Loughran 2014). Evidence of my growing awareness of some of these differences is displayed in my first published self-study (Ritter 2007) when I discussed navigating the ambiguous role of a teacher educator in light of my own evolving expectations, the belief systems of student teachers, and the norms of the public schools. These influences in how teacher education gets enacted are not always in harmony, which can complicate advocacy and evaluation efforts.

A more comprehensive consideration of the challenges and new expectations experienced in making the move to teacher education appears in a later study in which I explored the evolving relationship between my beliefs and practices (Ritter 2010). That article details my initial years as a teacher educator by mapping my development onto six stages of understanding, including starting from default assumptions about teaching, invoking my classroom teaching experience as a source of expertise, resisting changing my views on teaching, beginning to focus on program objectives, taking the "content turn" (Russell 1997) in my work as a teacher educator, and taking the "pedagogical turn" (Russell 1997) in my work as a teacher educator. Although presented in stage model fashion, I did note in the conclusion that "my experiences point to how striving to consciously engage in the work of teacher education can also prompt….increased awareness of the importance of embodying one's own beliefs and values in practice" (p. 566). Focusing on the

question of purpose and the importance of embodying one's own beliefs and values in practice suggests a construct of professional learning and development that is personal, malleable, ongoing, and responsive to the evolving challenges and expectations of the teacher education enterprise. Importantly, a primary strength of self-study is that it can facilitate insight in the fluid contexts that comprise our lived experiences.

Another seemingly enduring issue associated with the quality of the experience of being a teacher educator relates to the expectations surrounding research in the academy. Although *scholarship is an important marker of knowledge, skill, and ability in the academy*, for many teacher educators, the desire to do research is not what led them into teacher education. It certainly was not the driving motivation for me. However, research productivity is a significant expectation at most institutions. And, even if it were not, some argue how being a "smart consumer" of research – which also implies an intimate knowledge of the production side of the research process – is an essential part of the experience of being a teacher educator (see, e.g., Cochran-Smith 2005; Loughran 2014). The necessity of being productive as an educational researcher, and some of the associated pressures that this expectation entails, surfaced in a collaborative self-study article I published with Shawn Bullock on exploring our transition into academia (Bullock and Ritter 2011):

> to a certain extent, meeting the research expectations of our positions involved some measure of strategic thinking. . . .While new academics may want to tackle perplexing teaching problems in novel ways, they must always be concerned about the frequency with which their academic work finds formal acceptance. (p. 177)

This excerpt speaks to the various ways in which the pressure to publish experienced by beginning academics at so many institutions of higher education might actually hinder their development to authentically recognize the place of scholarship as an important marker of knowledge, skill, and ability in the academy. But that does not mean that scholarship does not have an important role to play in the quality of the experience of being a teacher educator. Self-study can help teacher educators to realize the affirming role of scholarship in delineating and ultimately embodying their roles as teachers of teachers. This appears tenable due to its ongoing use in better understanding and articulating purpose within the teacher education enterprise, holding teacher educators accountable to their ideals through ground-level research that is often collaborative in nature and in "blurring the knower and the known in teacher education research" (Dinkelman et al. 2012). Self-study, then, offers a framework for understanding and accountability amidst the messiness of teacher education.

Mike

The central question for me remains how to be the teacher educator that I want to be in the context that I find myself in. I have been asking myself that question for some years now, and I have come to know that the shifting contexts of teacher education

provide both the biggest challenge and the most powerful motivation to the practice and process of self-study.

I spent a considerable amount of time studying teaching and learning, as a postgraduate student, as a primary school teacher, and as a teacher educator, but it was not until I began studying myself as a teacher educator, as part of my doctoral thesis, that I really began to gain an understanding of teacher education and what it means to be a teacher educator. After taking a job as a university-based teacher educator in 2004, I became less and less confident the longer that I worked there. I felt less and less authentic as the months went by. It was as though I had left one profession and not properly arrived in another, and my practical experience and classroom "knowhow" seemed to be less and less relevant, while my hard-won identity as a school teacher seemed to be withering on the vine. Feeling lost and isolated, I left the university after 3 years to teach and to study part time. As part of that process, I started writing my own story and made connections with others. I found Laurel Richardson and her work on writing as a method of inquiry (2000) and Russell and Munby's collection on self-study (1992), as I began to find my way back to teacher education via the conference at the castle and an international community of scholars. I took the narrative turn in coming to agree with Ricoeur (1983) that we actually *are* the stories that we tell about ourselves and others. This is not a straightforward journey that comes to an end. I do not think that you reach a destination where you know everything there is to know about yourself, about teaching and learning, or about teacher education. The process brings challenges and difficulties as well as insights, progress, and new understandings of the role.

Discovering, by talking with colleagues and through reading the accounts of others, that my own experience of dissonance was not so unusual in teacher education encouraged me to engage further with the research around transition from teacher to teacher educator (Mueller 2003; Labaree 2005; Murray and Male 2005), including new-to-me self-study research of teacher education practices (S-STEP) (Pinnegar and Russell 1995; Russell 1997; Ritter 2007; Brandenburg 2008). In attempting to complete my doctorate while also trying to work out what I might do next, I was encouraged to switch the emphasis of my research toward a self-narrative (Clandinin and Connelly 1996) and an autoethnographic approach (Anderson 2006; Ellis and Bochner 2000). Anderson's (2006) framework of analytic autoethnography provided the way forward for me, in overcoming the challenge of retaining one's own sense of agency and identity while meeting institutional and external requirements that seem to potentially divert and restrict their enactment. Perhaps this is the art of compromise and/or a way of refusing the institutional or national educational policy "script" (Ball 2015). This approach remains to some extent a pattern that I have followed as a teacher educator and through each of the research and writing projects that I have been involved with since then (Williams and Hayler 2016; Hayler and Moriarty 2017; Turvey and Hayler 2017). What seemed like a new synthesis of understanding, a new way of knowing, still rings true for me and seems especially relevant to research in teacher education where the affective (empathy, compassion, kindness . . .) are clearly combined for me with the analytic (evaluation, assessment, planning . . .) as essential elements of the enterprise.

While research and writing through self-study has helped me to work in new ways with students and to develop meaningful understanding of, and identification with, the teacher education community of practice, it has also made me acutely aware of the variations in expectations of research productivity between different institutions. While things are changing, in the UK "teacher training" currently sits largely within teaching-focused higher education institutions where the majority of faculty staff contracts stipulate an 80–20% divide in favor of teaching commitments. The stated aim of senior management in my own institution, for example, is to extend teaching-only contracts and to reduce staff costs by restricting research activity to externally funded projects. While contributions to the Research Excellence Framework (REF) assessment exercise are encouraged, institutional management support, in my own experience, is thin, to say the least in this area. The emphasis on supporting externally funded research presents significant challenges to self-study researchers in many institutions.

The work on my thesis that drew upon my own account and the account of other university-based teacher educators was my way into recognizing and researching the community of practice of teacher education and eventually my way back to working as a teacher educator. I came to understand and agree with Schön's (1971) point that all real change and learning involve feelings of "being at sea, of being lost, of confronting more information than you can handle" (p. 12). While the data and discussions from self-study investigations illuminate several of the key issues about becoming and being a university-based teacher educator in the first decades of the twenty-first century, it is clearly not their purpose to identify universal processes or generalizations. My own approach was to deliberately focus on individuals including, but not exclusively myself, and to engage in an intensely personal type of research process. The feeling of being at sea did not go away, but rather I developed some "sea legs" and learnt to move and think in a way that allowed new types of understanding to emerge. Through this process of research and writing, I found new ways of living and working with uncertainty. The methods used in self-study illuminate the often hidden experiences in our work, making things more visible without making them simple. The stories themselves have an evocative validity as they bring the news of experience and response from one person's world to another. I think in terms of narrative: like all narrative, self-studies are incomplete, fragmented, and partial. My research and writing contributed toward my own clearer, more positive perspective toward the profession of teacher education and helped to make a connection with others in recognizing a community of those who do this for a living, near and far from home (Hayler 2011). This offers the potential for others to use it in the same way while recognizing the complexity and differences of the contexts in which we develop our understandings. In this way self-study can, as Loughran suggests, go "beyond stories" in "continuing to push the boundaries of teacher education practices in meaningful and productive ways" (2010, p. 225).

My own motivation to research and write has been somewhat self-generated with support, encouragement, and collaboration coming from key colleagues, often based in other countries. Having, like Jason, also met Judy Williams at the Castle Conference in 2008, I have worked on a number of projects with her. Most significantly, in

2014–2015, we initiated, organized, and co-edited a collection of narrative accounts by scholars working in a range of countries, on the professional becoming of teacher educators (Williams and Hayler 2016). The edited collection gave Judy and myself the opportunity to work with a range of teacher education scholars and build working relationships with them as well as gain closer understanding of the trajectories and contexts of the work and lives of teacher educators. The current volume and the current chapter are further examples of how aspects of the teacher education community of practice develop and grow through collaborative scholarship and writing. Using narrative methods of self-study and sharing experiences with others have been a way of meeting the challenge of dissonance. The perspective provided by the process offers me a way forward in my work that connects past experience and present mind with future plans and action. I remain in the middle of the story as the story itself continues to change and to develop, as I and the profession of teacher education continue to change and develop, bringing further opportunities and further challenges for engagement with self-study.

On the Extent to Which Self-Study Makes a Difference to the Quality of the Experience of Being a Teacher Educator

Using our own stories as evidence, the sections above have attempted to illustrate some of the challenges that we faced and some of the ways in which studying oneself can enhance the experience of being a teacher educator by contributing to an advanced understanding of identity, illuminating the challenges and expectations of the teacher education enterprise, and exploring the place of scholarship as an important marker of knowledge and skill in the academy. Sceptics like Wineburg (2005) might argue that the quality of one's experience as a teacher educator does not necessarily hinge on engaging in self-study. They might argue that many in higher education naturally develop more nuanced understandings of their role, with an increased sense of confidence, as they mature over time. But the point is that engaging in self-study can accelerate and enhance the process of "becoming" a teacher educator and enrich the experience of "being" a teacher educator via its emphasis on seeking multiple views across contexts through ongoing critical collaboration with colleagues, as well as through its requirement to calibrate personal experience with public theory through the use of theoretical frameworks in analyzing and situating research findings. Such methodological features ultimately compel self-study practitioners to consciously pursue the sort of teacher educators that they want to be. When compared to the listless alternatives, such a purpose-driven professional existence may represent the ultimate in fulfilment and quality of experience.

On the Quality of Teacher Education Practice

In addition to considering its ability to enhance the quality of the experience of being a teacher educator, any examination of the impact of self-study as a form of

practitioner research must also explicitly consider its practice-related outcomes. While the purpose of most self-study research is "to provoke, challenge, and illuminate rather than confirm and settle" (Bullough and Pinnegar 2001, p. 20), it is also "improvement-aimed" (see LaBoskey 2004a). Many teacher educators realize, and report on, positive outcomes in their personal and/or collaborative practice when they critically examine their actions and contexts via self-study. This can contribute to increased understanding and change at various levels of impact. In the following section, we again provide narratives derived from our own experiences to illustrate how self-study has contributed to improved practice. We then merge our voices in a third section to consider how self-study research might have an impact on practice beyond individuals and/or small groups of interested teacher educators.

Jason

A clear example from my practice in which self-study yielded positive changes that would not have otherwise been probable can be found in a collaborative self-study I conducted with two of my former colleagues at the University of Georgia (Ritter et al. 2011). For the collaborative self-study in question, we analyzed written feedback we had provided to our student teachers following observation visits over a 3-year period. The three primary authors and principal investigators of the study were all social studies teacher educators interested in advancing understandings of teaching for democratic citizenship (see, e.g., Parker 2003). Using cultural psychology as a theoretical framework, the driving question for our study concerned the extent to which the values underlying our feedback either enhanced or constrained the sorts of inclusive understandings of democratic teaching and learning rooted in pluralism that we all espoused. In the findings section of that article, we noted how the:

> cultural frame for our critique, implicitly conveying the value of the ontology of individualism prized in European American contexts, might lead to adverse consequences in terms of student teachers' understandings and implementation of democratic teaching and learning rooted in pluralism. In particular, it was suggested that we may have inadvertently promulgated a highly individualistic conception of teaching for democracy relatively unresponsive to the needs of an increasingly diverse student population. Furthermore, it was argued how the cultural values of self-enhancement underlying much of our feedback did not appear particularly useful in encouraging student teachers to become self-critical professionals willing to honestly reveal their vulnerabilities, ask questions, or collaboratively inquire with others for the improvement of their practice. (pp. 42–43)

Directly responding to these findings in our practice, we all took conscious steps to move away from uncritically providing feedback rooted in the ontology of individualism toward publicly modeling our thinking about culture and its intersection with the democratic mission of schooling. We also made space to jointly interrogate such ideas with our student teachers in our post-observation conferences.

Further to its ability to increase awareness and improve individual teacher education practices, collaborative self-study with key stakeholders in education programs can also yield outcomes at that level. One example of this can be found in a collaborative self-study I conducted with some of my colleagues when we were

still graduate students yet solely responsible for field instruction of teacher candidates in our social studies education program (Ritter et al. 2007). For our collaborative self-study, we sought to find ways in which we might make a difference with our teacher candidates by establishing the necessary conditions and kinds of learning opportunities capable of influencing their beliefs and practices. The findings section of the article we eventually published included sustained discussion around three issues: how our individual approaches may have both enhanced and constrained our work; the roles we played, or should have played, as field instructors; and the challenges of promoting rationale-based practice. Following this discussion, a whole section of the article was dedicated toward addressing the implications of our work for our teacher education program. We wrote:

> our extensive experiences with the pre-service teachers served by the program place us in the unusual position of being able to offer constructive advice to the department's faculty regarding the direction of the program. To be sure, the tension that is engendered by this arrangement—we, along with our graduate student colleagues, have the most direct contact with students but very little control over how that contact is structured—found its way into this study and has motivated us to share a few thoughts on program reforms that may be worth pursuing. (pp. 352–353)

We proceeded to make recommendations such as engaging in more explicit discussions around the nature of field instruction and the role that field instructors should play in teacher education, providing rich and detailed descriptions and analyses of the many contexts within which field instructors work, and helping student teachers develop better understandings of the role their rationales can play in helping shape their practice *before* student teaching begins. These recommendations became regular points of conversation in our program meetings and served to reshape elements of the social studies education program.

Mike

For me, taking the pedagogic turn meant taking a narrative, self-study turn that yielded positive change through a focus on the application of "learning outcomes" and "success criteria" as a learner, as a teacher, and as a teacher educator. Self-study allowed me to understand the ways in which module and assignment learning objectives can act as a form of institutional control, with the potential to subdue and silence approaches to teaching, learning, and expression in all phases of education (Hayler 2017). I learnt a lot from this process, and given that my undergraduate students faced similar challenges in balancing comparable requirements, I developed a framework for adapting more "open" learning objectives and engaging with them discursively as part of my teaching work. The aim has been to reach a consensus with students that will allow them to approach the work in an individual way while demonstrating their knowledge and understanding of the module content.

The quality of reflection within several courses and modules within my institution has been influenced by this shift of perspective and process toward self-study. While reflection on practice has long been a stated requirement of our teacher education programs, it was only following a collaborative self-study on the ways in which we

might reflect through writing that was carried out by staff on a particular course that we began to develop the quality and purpose of the reflective tasks themselves. Within that undergraduate education course, we developed a new final-year module called "Reframing Identity," key elements of which have since been incorporated into other teacher education courses and modules. The aim is to support and encourage students to explore their understanding of education and to develop critical engagement with their experience, current knowledge, and ideas for the future. In the first semester of their final year, we encourage students to draw upon their studies, placement experiences, and reading from earlier in the course. The module hinges around the written assignment in which students critically reflect upon their own learning experiences to analyze and evaluate the educational principles and values that underpin their understanding of education. In the first sessions, we focus on the nature of memory and writing as a method of inquiry (Richardson 2000). Discussion centers on "creative analytic practice" and the crafting of story as a process of analysis. The students further reflect upon their own view of education and how this has been informed by their own experience through a writing task following each session, beginning to serially assemble a draft of the assignment. In later sessions we consider memory in autobiography looking at life history and narrative approaches. Discussion led by students considers the process of constructing their own stories of education. As part of the process, tutors share some of their own experiences of education. Each week we return to the serial assignment and discuss how they are approaching their writing, what they are learning as they write, and what they will do next. Later, we work in smaller groups and consider ways of making sense of stories from experience. I introduce them to the progressive/regressive approach (Sartre 1963; Denzin 2001) as a way of considering their data. The concept of the individual defined as a praxis that both produces and is produced by social structures (Sartre 1982) forms the basis of the progressive/regressive method as it combines psychological and sociological explanations of human action in practice.

The results have been sometimes astounding with students writing autoethnographic assignments that bring new understanding of their own experience to bear on new understanding about the development and nature of education in England. Encouraged by an environment that places reflexivity and self-study at the center of a critical narrative pedagogy, the students come to know and narrate something about themselves, and by narrating the subjective experience, they come to share something about education and how they will engage with it as educators.

Institutional and National Outcomes of Self-Study Research

Zeichner (2007) called for self-studies by teacher educators to be more closely connected to the mainstream research of teacher education so that "the voices of the practicing teacher educators are incorporated into syntheses of research on particular aspects of teacher education" (p. 36). The article rejected the "dualism of research either contributing to greater theoretical understanding or to the improvement of practice" and argued that self-study research "should attempt to work on both goals simultaneously" (p. 36).

While we have been able to identify a number of examples and perspectives on the individual and programmatic outcomes of self-study in teacher education that we argue are closely linked to the success of students, who in turn go on to nourish the schools that they work within and the children and young people that they teach, we have struggled to identify comparable outcomes of self-study at the institutional or national level in terms of agreed pedagogies or policy in the education of preservice teachers. The need for self-study emerges from experiences in the teacher education classroom. It is important to recognize that in education, individuals change practice through reflection and analysis of themselves and their work, which changes the programs that they work within, which are in turn part of the institutional and national pictures of teacher education, but we should also recognize that there remains little evidence of self-study being named, recorded, or embedded at these levels through institutional or national policy and strategy. This may make it more attractive for some practitioners, but it potentially leaves self-study on the margins of teacher education and educational research, vulnerable to reduction and removal as it appears to depend upon the individuals who embrace it.

Self-study rarely if ever appears in university or college prospectuses or course handbooks as a stated method of teaching or research in teacher education. We found no examples of government requirements for self-study research to be part of teacher preparation, although the notions of "reflection," "self-evaluation," and "action research" do form part of practicing teachers' continuing professional development. We know of no examples where self-study confidently leads the strategy and practice of teacher education at an institution as it does for those individuals who consider it as the most essential aspect of a pedagogy of teacher education (Russell and Loughran 2007). For the S-STEP practitioner, the grass is often greener on the other side (of the world) where we sometimes expect to find self-study at the very center of practice and come to recognize, on closer acquaintance, a kindred individual or a small group of expert self-study teacher educators working within a larger, far more traditional "top-down" teacher training environment.

This may confirm Zeichner's (2007) concern that self-study will remain in the margins of the research and practice of teacher education unless the community of S-STEP practitioners can make closer connections with mainstream teacher education research. We should remember however that convincing those who make policy to take any form of educational research seriously remains a challenge everywhere as ideological, political, and fiscal concerns come to dominate the agenda. Policy-led research rather than research-led policy leads to the marginalization of all genuine educational research, not only self-study in teacher education.

On the Extent to Which Self-Study Makes a Difference to the Quality of Teacher Education Practice

This section has considered the potential of self-study to yield beneficial teacher education practice-related outcomes. Along those lines, to the extent that self-study practitioners and relevant program stakeholders incorporate self-study as part of their work in teacher education, we feel that our stories illustrate how improved and more conscious and conscientious practice is a likely outcome. Focusing on one's own

teaching through self-study appears to breed intentionality. Still, the issue of impact is not as clear when the outcomes of self-study are considered at the institutional or national levels. Perhaps this should not be surprising. After all, self-study represents a practitioner-led "grassroots" kind of research that, in some ways, is still in its infancy. While modernist understandings with the unequal power relations that they bestow on certain academic circles currently play a larger hand in institutional and national decision-making related to teacher education, we nonetheless posit that self-study can be understood as gradually changing the culture of teacher preparation toward meaningful reform.

Discussion

In closing, we argue that there are many powerful reasons why an increasing number of teacher educators are choosing to engage with self-study methodology. By weaving the literature together with our own experiences, we believe that the contents of this chapter effectively revealed some of the benefits of meeting the challenges to engagement and impact in self-study for teacher educators researching their own practice. We primarily discussed these benefits in terms of how self-study contributes to both the quality of the experience of being a teacher educator and to the quality of teacher education practice itself. Highlighting these key elements has allowed us to consider the challenges and benefits of self-study as being closely linked with and in some ways dependent upon each other. Just as challenges can be seen through a number of layers and different contexts in the work of teacher educators, the strategies and the benefits of meeting those challenges can equally be considered through each of these lenses. In our view, what seems unmistakable based on our analyses is how self-study offers teacher educators striving to engage in conscious modes of professional activity a versatile and inclusive methodology with which to approach their unpredictable, messy, and complex work.

In terms of the quality of the experience of being a teacher educator, we argue that engaging in self-study accelerates the process of becoming a teacher educator and enriches the experience of being a teacher educator by facilitating advanced and nuanced understandings of agency and identity. As evidenced in our own stories, self-study gives insight to the challenges and expectations of the teacher education enterprise and to the place of scholarship as a key element of the profession where the teacher education classroom and the academy come together. Importantly, the methodological underpinnings of S-STEP can serve to gently encourage self-study practitioners to pursue the sort of teacher educators that they want to be. Clear evidence was also shared to illustrate how self-study does yield beneficial outcomes at the personal and programmatic levels as they relate to the quality of teacher education practice. Furthermore, despite the ongoing traditional leanings of the policy realm and the challenges presented by the neoliberal agenda, we suggest self-study is contributing toward positive change in the culture of teacher education. A sense of agency, which questions conformity, actually seems to be one of the more compelling and enduring characteristics exhibited by self-study practitioners. Along

these lines, it is with hopeful spirits that we, as teacher educators working on two separate continents, are reminded of and choose to end this chapter with a quote attributed to Margaret Mead: "Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has."

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Self-Study in Elementary and Secondary Teaching

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A Living Theory Approach

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Abstract

In this chapter we present examples of Living Theory research, a form of Self-Study, which show teachers, teacher educators, and administrators researching to improve their teaching and the educational experience of students and contributing the knowledge they create in the process to a professional educational knowledge base. We clarify the relationship between education and educational research and show how Living Theory is distinguished within other forms of Self-Study research. Consideration is given to the opportunities and challenges of promoting this approach and other forms of Self-Study research, as ways to improve practice in schools. We show the development of ideas since Whitehead's contribution 14 years ago, in 2004, to the first International Handbook of Self-Study on, "What counts as evidence in self-studies of teacher education practices?." Our emphasis in this chapter is on practicing educators, their professional development, and gaining academic recognition for the embodied knowledges of master and doctor educators.

Keywords

Self-Study · Living Theory · Teacher education · Educational influence · Authentic learning and self-directed learning

Introduction

Self-Study research – why bother? The theories of psychologists, sociologists, and others concerned with education can be useful for teachers to draw on when they try to improve their practice. However, how these theories are expressed in practice can be very different, as Ginott (1972) eloquently points to when he wrote:

> I have come to the frightening conclusion: I am the decisive element in the classroom. It is my personal approach that creates the climate. It is my daily mood that makes the weather. As a teacher I possess tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humour, hurt or heal. In all situations it is my response that decides whether a crisis will be escalated or de-escalated, a child humanised or dehumanised. (pp. 15 and 16)

As the decisive element in the classroom, we believe it is a professional responsibility of teachers to engage in a form of Self-Study research to ensure they are creating an energizing, life-affirming educational climate where learning and learners can thrive rather than simply survive. The purpose of Self-Study research is not to pump up the ego of a self-serving self but to research the self that is trying to contribute to the knowledge base of teaching and learning.

Why Living Theory research? We believe that what distinguishes a teacher as a professional educator is that they continuously research their practice to improve their educational influences in their own learning and in the learning of their students and contribute to the evolution of an educational knowledge base. We believe teachers can do this by researching their practice, integrating insights drawn from critically and creatively engaging with the knowledge of others, and holding themselves accountable by contributing the validated knowledge they generate to the growth of an educational knowledge base. We recognize that there are a variety of ways in which teachers can study themselves and their practices. In narrative inquiry, for example, researchers use narrative to help them create meaning in what they are doing; in autoethnography, researchers focus on the implications of cultural influences in their practice and understandings.

Researchers can also focus on Action Research which can include different schools of thought such as a Critical Theory school of Action Research. This gives priority to understanding the political, economic, and cultural influences in their Self-Study researchers practice and understandings. Living Theory researchers include insights from these different approaches to improve what they are doing. What particularly distinguishes Living Theory research from other forms of Self-Study is the generation of an evidence-based explanation of educational influence in learning. The explanations include the clarification of their ontological and relational life-enhancing values. These are the values that give meaning and purpose to their lives and form their explanatory principles of their educational influences in learning and the standards by which they hold themselves accountable as professional educators.

Relationship of Authors

We have researched for many years, both individually and collaboratively, in the UK, Canada, and other settings, as students and supervisors engaged in master's, doctoral, post-master's, and postdoctoral inquiries. Here we focus on our Self-Study research made public in international conferences, such as that reported in the conference proceedings of the S-STEP conferences (Castle 1-11), the American Educational Research Association (AERA), and international journals, such as the *Educational Journal of Living Theories* (EJOLTs). We are particularly concerned to share the growth of our educational knowledge since the publication of the first *International Handbook* (Loughran et al. 2004).

Central Points that Will Be Covered

The Self-Study research we introduce in this chapter is focused on two distinct but related concepts of "practice": the first is improving educational influences in learning in elementary and secondary schools; the second is contributing to the professional knowledge base of education. Our contributions are made through the academic legitimation and validation in the academy of the embodied knowledge of others and ourselves as educators and through making public our research in conference presentations and journal publications, for example, the master's degrees of Griffin (2011) and Mounter (2006, 2012) that focus on improving and explaining their practices in primary schools. Campbell's (2011) master's degree is focused on her teaching in a secondary school.

In her doctoral research program, Mounter is exploring the implications of asking, researching, and answering her question, "How can I (do I) contribute to the creation and enhancement of the educational influences of a community of learners, supporting each other and their own development?" In her doctoral inquiry, Campbell includes "being loved into learning" as an original explanatory principle and living standard of judgment in her contribution to knowledge. Delong's and Whitehead's postdoctoral inquiries include their research with Griffin and Campbell in the 2015 conference of the Action Research Network of the Americas in Toronto on, "Improving Practice with Living Theory Research in Living-Cultures-Of-Inquiry" (Whitehead et al. 2015). Huxtable and Whitehead's postdoctoral Self-Study inquiries include their research into the creation of professional educators with the living theories of master and doctor educators (Whitehead and Huxtable 2016).

The growth since 2004 in our educational knowledge, as Living Theory Self-Study researchers, has developed from an evolving understanding of self that is relational and dynamic and influenced by the sociohistorical and sociocultural influences in our practices and understandings. Having gained academic accreditation in higher education for making public our embodied knowledges as teachers, teacher educators, and professional educational practitioners, the growth in our educational knowledge is now focused on researching our contributions to the social movement of Self-Study researchers that is enhancing the flow of values and understandings that carry hope for the flourishing of humanity. This commitment to evolving understanding can be seen in the conclusion to the 2004 Handbook contribution:

> I am hopeful that the next ten years will show an extension of the dialogic influence of s-step researchers in contributing to the future of humanity. I am hopeful that this contribution will continue to focus on improving the quality of each s-step researcher's influence on his or her own learning and on improving students' learning. Finally, I am hopeful, given the evidence of the last ten years, that the evidence will show that we have continued to improve our contributions to the education of social formations as we contribute to the growth of educational knowledge through our self-studies of our teacher-education practices and our practices as global citizens. (Whitehead 2004, p. 902)

The evolving understandings also include our use of digital visual data and validation methods to clarify and communicate the meanings of the embodied

expressions of our ontological and relational values that we use in our explanations of our educational influences as Self-Study researchers. Our research to improve, understand, and explain practice has focused on enhancing educational influences in our own learning, in the learning of students, pupils, and colleagues and in the learning of the social formations that are the context of our practice and understanding. Whitehead (1989) coined the term living educational theories (sometimes expressed as living theories) for such valid explanations of educational influence in learning.

How the Chapter Is Organized

In this chapter, we have written as "we" when we have common understandings about Self-Study. Individuals are recognized by name when they are speaking about their own Self-Study and Living Theory. It is important to us to keep the voice of each researcher clear and strong in the text you are reading. From now on in the text, we refer to ourselves as Jack, Jackie, Marie, Liz, Cathy, and Joy. This is consistent with our relationships. For others we keep to the usual academic tradition of using surnames. When referring to our academic publications, we keep to the academic tradition.

The chapter is organized as follows:

– Living Theory research: Its nature and examples of how and why it "works" for us including our data sources, means of analysis, and validation methods
– Self-Study, Self-Study of Teacher Education Practices (S-STEP), and Living Theory research
– The value, opportunities, and challenges of Self-Study research in schools
– How we differentiate between education and educational research, why that is important, and the role of academic literature in our theorizing and research
– Our contributions to a professional knowledge base of teaching and learning and what we learned from the opportunities and challenges along the way
– Our ways forward to contribute to a flourishing of humanity as global citizens
– Concluding thoughts and next steps

To begin, we clarify the nature of Living Theory research, the relationship to other forms of Self-Study research, and the ways in which we have been engaged in the creation of our own living educational theories.

Living Theory Research: Its Nature and Examples of How and Why It "Works" for Us

In this part of the chapter, we clarify Living Theory research as a particular form of Self-Study that generates living educational theories. We relate Living Theory to other forms of Self-Study. We then illustrate the implications for teachers and other professional educational practitioners from our Self-Study research.

Nature of Living Theory

The nature of our Living Theory research is that it is characterized by our inclusion of "I" as a living contradiction in inquiries of the kind, "How do I improve what I am doing?" When we feel we are not living our values as fully as we desire in our practice, we have frequently used action-reflection cycles to help us progress. We imagine ways forward and choose one on which to take action in an action plan. We act and gather data to enable us to make a judgment on the effectiveness of our actions in living our values as fully as possible. We evaluate the educational influences of our actions.

As educational researchers, we submit our explanations to public scrutiny in our classrooms with our students, in professional development sessions, at conference presentations, and in our publications and in validation groups. In validation groups we ask participants to test the validity of our explanations and to help us to strengthen the comprehensibility, the evidence base of our assertions, our sociohistorical and sociocultural understandings, and our authenticity in living our values as fully as possible. We give more details later in the chapter.

Another of the distinguishing characteristics of our Living Theory research is that our explanations include the relational and ontological humanitarian values we use to give meaning and purpose to our lives, as explanatory principles and living (Laidlaw 1996) standards of judgment in our explanations. We have all experienced at times the limitations of printed text communications to carry the meanings of our embodied expressions of our values. Hence, we have all used digital visual data, to clarify and communicate the meanings of our values in the course of their emergence in our inquiries into improving our practice.

In developing our explanations of educational influence, we are identifying our practices as those of global citizens. We are meaning this in the sense that we belong to and are contributing to a global community of Living Theory researchers. Some of these contributions can be seen in:

(i) The 2015 Town Hall meeting of the Action Research Network of the Americas (ARNA) Conference in Toronto (Delong 2015)
(ii) A workshop on Living Theories in the 2017 ARNA Conference Cartagena (Whitehead 2017)
(iii) A keynote and workshop (Delong 2018) at the 2018 Action Learning Action Research Association Conference in Vermont, USA, with the theme of "The Action Learning Action Research Legacy for Transforming Social Change: Individuals, Professionals, and Communities' Developments, Organizational Advancements, and Global Initiatives" (Tetteh 2017)

Data Sources

The primary data sources are the embodied knowledges of practitioner researchers and the related traditional theories of others. When a practitioner researcher creates

and shares a report of their educational learning, this report can then become data for the next explanation of their educational influences in ongoing cycles of research. As Self-Study researchers seek to understand the sociohistorical and sociocultural influences in their own learning, they can use data from the most advanced social theories of the day. The data gathered includes any data that might be useful in an inquiry of the kind, "How do I improve what I am doing?" It can include traditional observation schedules and interviews, as well as quantitative data, such as test scores. It can also include digital visual data and data from audiotapes and transcripts of conversations, artworks, and performances in dance and music. In producing an evidence-based validated explanation of educational influence, it is crucial to understand how the data can be analyzed and the explanations validated.

Means of Analysis

Analysis of data is closely related to the purpose of a Self-Study inquiry. In this Self-Study research, the purpose is focused on understanding, improving, and explaining teacher educational practices. We believe that a central purpose of teacher education is to enhance the educational influences of a teacher in their own and their pupils' learning. Hence our focus is on explaining this influence. This involves the analysis of data in relation to the generation and testing of explanations of educational influences in learning. At the heart of our explanations of *educational* influence are the relational and ontological-embodied humanitarian values we use to give meaning and purpose to our lives as educators. The embodied expressions of the meanings of these values are clarified through our research and our analysis of visual data from our practice in which we clarify and communicate the meanings of our values in the course of their emergence in practice. We believe it worth emphasizing that you may need to engage with our analyses of our multimedia texts in order to comprehend our meanings. Mounter's (2008a) analysis of her educational influences with 6-year-old pupils in "Can children carry out action research about learning, creating their own learning theory?" is a valuable source of this form of learning.

We want to be very clear about the significance of including visual evidence from the Self-Study researcher's own practice in an explanation of educational influence. Living Educational Theory research has been extended considerably by developing methods for collecting and analyzing digital video data. These analyses include the clarification and communication of the meanings of the embodied expressions of ontological and relational values that individuals use to give meaning and purpose to their lives. The analyses include the use of multimedia formats to communicate the knowledge created. They are made public in journals published online that accept the inclusion of digital visual data, such as Educational Journal of Living Theories (EJOLTS 2008–2019).

In our understandings of the sociology of absences (de Sousa Santos 2014), we are seeing the logic and language used in Western academic traditions, especially in printed text-based books and journals, as potentially limiting and distorting the valid representations of the practices and knowledges of the educational influences

of Self-Study researchers. An example of multimedia analysis of data, in explanations of influence, can be found in Campbell, Delong, Griffin, and Whitehead's (Campbell et al. 2013) "Introduction to living theory action research in a culture of inquiry transforms learning in elementary, high school and postgraduate settings." Another example is in the account by Huxtable of her educational practice. It includes her concern with enhancing children's and young persons' abilities to learn to live a loving, satisfying, productive, and worthwhile life for themselves and others. In particular, we point to Huxtable's (2012) analysis of her educational influences in her inquiry, "How do I Evolve Living-Educational-Theory Praxis in Living-boundaries?"

As Self-Study researchers, who are generating and sharing their living educational theories, we wish to avoid the criticisms that have often been made of Self-Study researchers that the research lacks validity and rigor as it is merely subjective and anecdotal. We believe that we have avoided such criticism through the use of a rigorous process of validation.

Validation Methods

At the heart of our validation methods is the recognition of Popper's point that objectivity is grounded in intersubjective criticism and that we can enhance the validity of explanations through the mutual rational controls of critical discussion (Popper 1975, p. 44). Therefore, we establish validation groups of between three and eight peers to help to test the validity of our claims to knowledge and to strengthen the validity of our explanations through the exercise of critical discussion. We ask the members of a validation group to include in their responses to the following four questions that have been influenced by Habermas' (1976, pp. 2–3) ideas on communication and the future of society:

1. How could I enhance the comprehensibility of my explanation?
2. How could I strengthen the evidence I use to justify my assertions?
3. How could I deepen and extend my sociohistorical and sociocultural understandings of their influence in my practice and explanation?
4. How could I enhance the authenticity of my explanation in the sense of showing that I am living as fully as I can the relational and ontological values I claim to be using to give meaning and purpose to my life.

In the next section, we make a distinction between Self-Study, S-STEP, and Living Theory research. We go on to explain our choice of Living Theory and how a new teacher-researcher might engage in Self-Study.

Self-Study, Self-Study of Teacher Education Practice, and Living Theory Research

We make a clear distinction between Self-Study, Self-Study of Teacher Education Practice (S-STEP), and Living Theory research. Self-Study is a broad term that can

include the study of self in a wide range of contexts that are not contained within the boundaries of education. All S-STEP research is by definition a Self-Study and is contained by the boundary of "teacher education practice." Living Theory research is a form of Self-Study. What distinguishes Living Theory research from other forms of Self-Study is the "self" that is studied and the purpose. For example, self-studies can be carried out within many different perspectives, such as those of Adler, Freud, and Jung. Some S-STEP researchers, in researching their educational practice, do so through a Living Theory perspective, such as Farrell (2012). Not all Self-Study is contained by the boundary of an explanation of educational influences in one's own learning, the learning of others, and the learning of social formations, as in Living Theory research.

We also draw a distinction between S-STEP research and Living Theory research. S-STEP was established in 1993 as a Special Interest Group of the American Educational Research Association by a group which included White-head. Since then there have been many publications to show the wide range of methods (Tidwell et al. 2008), used by S-STEP researchers. These include methods drawn from narrative inquiry, phenomenology, autoethnography, grounded theory, case study, ethnography, and Action Research. Living Theory researchers draw insights from these methods in the generation of their explanations of educational influence. For example, in their edited writings on academic autoethnography, Pillay, Naicker, and Pithouse-Morgan (Pillay et al. 2016) show how a group of academics explore their self-studies of cultural influences in their practice. This emphasis on cultural influences is important to Living Theory researchers as they include sociocultural and sociohistorical influences in their educational explanations. In Living Theory research, the primary concern about improving practice is the responsibility of each person for explaining their educational influences in learning. In her research on cosmopolitanism, Keizer-Remmers (2017) demonstrates how the method of "social photo matrix" can be used with an Action Research process and other research methods to generate a multimedia Living Theory account.

In an edited text on, *Being Self-Study Researchers in a Digital World* (Garbett and Ovens 2017), the Self-Study researchers have produced a book that is mainly a printed text. It makes almost no use of digital technologies. However, Bullock and Fletcher (Bullock and Fletcher 2017) do point out that "The body is an important epistemology for teaching about teaching in any environment – new technologies offer new challenges for teacher education" (p. 45). Digital visual data is used to show Self-Study researchers expressing, clarifying, and communicating their energy-flowing, embodied values and understandings in educational relationships and has been used by Self-Study researchers who have made original contributions to educational knowledge that have been accredited within universities for master's and doctoral degrees (Whitehead 1996–2018).

Pithouse-Morgan and Samaras (2017) focused on the importance of digital technology to create accounts less dependent on text:

> As we embraced becoming less text dependent, our meaning-making became more translucent. We distilled two research poems from 40 pages of emails and letters and used these

poems to create a second, less text dependent, mood board representation to 'see' the 'essence' of our dialogic thoughts in space (see Fig. 10.2). In our second mood board, we aimed for balance between visual images and typescript. (p. 144)

The edited text to which they contribute claims to be presenting research on the intersection of Self-Study research, digital technologies, and the development of future-oriented practices in teacher education. Our main problem with the book by Self-Study researchers, as both Self-Study and Living Theory researchers ourselves who use digital technologies in our own teaching and research, is that its communications are limited by the domination of printed text. With the increasing popularity of e-media texts, with live URLs to multimedia data, it is possible to overcome this limitation. By referring to the multidimensionality of web-based materials, we hope to show how we are transcending such limitations although we recognize that we are working within the limitations in this printed text-based communication.

Another limitation of Self-Study, S-STEP, and Living Theory research that has to be guarded against is the omission of any engagement with social and other theories, including those that are currently extending thinking and practice. We are thinking of ideas that raise the possibility that the logic and language used in this research are contributing to what de Sousa Santos (2014) has referred to as "epistemicide" in terms of the elimination of *Epistemologies of the South*. We are extending this idea to the knowledge of practitioner researchers. Our use of digital technologies, especially with digital visual data from our own educational practices in evidence-based explanations of our educational influences, has enabled our contributions to educational knowledge to move beyond the limitations of both printed text and explanations that do not engage with such insights.

Why, as Individuals, We Chose to Engage in Living Theory Research

Why any educator engages in Living Theory Self-Study research, rather than another, is an existential as much as an intellectual decision, so here we each try to share our individual responses rather than a collective one. We have all used action-reflection cycles at some point in our inquiries and continue to do so as we encounter concerns, imagine what to do, gather data, evaluate the influence of our practice, and modify our concerns, ideas, and actions in the light of our evaluations. However, the generation of our living educational theories as explanations of educational influence goes further than the use of the action-reflection cycles.

Jackie: I chose Living Theory because it celebrates the embodied knowledge of teachers and challenges them to live their values more fully while working to improve their learning and teaching with their students. It thrives in and contributes to a living-culture-of-inquiry (Delong 2013). Values-based inquiry leads to values-based living, learning, and teaching, and as Bullough and Pinnegar (2004, p. 319) state "the consideration of ontology,

of one's being in and toward the world, should be a central feature of any discussion of the value of Self-Study research."

When I was ready to engage in doctoral research, I was unwilling to continue studying others' work and prescriptions for learning and leading. I needed the research to help me do a better job as a superintendent and be a better person. I was introduced to Living Theory just when I needed a methodology that was meaningful in my life.

Jack: Living Theory research "works" for me by enabling me to affirm my confidence that I am making a difference in enhancing the flow of values and understandings that carry hope for the flourishing of humanity. This contributes to my desire to live a loving and productive life. Working and researching cooperatively with others who are expressing such values and understandings helps to sustain and strengthen my activities in promoting the spread of Living Theory research as a social movement.

Marie: During the last years of my career as an educational psychologist, I became increasingly concerned that I could describe clearly what I was doing and how, but could not account for why, for instance, I would arrange for one speaker and not another to lead teachers' courses or why some theories attracted me and not others. I also knew that the criteria by which I was held to account, such as the grades children were given, were inappropriate at best and potentially damaging at worst, but I had no way of judging whether my work was making an educational difference and I believed it was important that I did. Living Theory research enabled me to ask questions that were important to me as a professional educational practitioner and create valid explanations for what I was doing and standards by which to judge my educational practice in the process of trying to improve it.

Living Theory research challenges me to recognize and hold myself to account to live the life-affirming and life-enhancing values that give my life and work purpose and meaning in ways that other forms of Self-Study, practitioner research or social science research do not.

Liz: I was introduced to Living Educational Theory while taking a methodology course for a master's degree. During the course we were introduced to a variety of qualitative and quantitative research methodologies. Initially, I was very interested in autoethnography until I learned about Living Educational Theory. Each student was asked to select one methodology to explore in more detail and present his/her findings to the class. I chose Living Educational Theory and for the next 3 days immersed myself in the research. Today, 7 years later, I can still feel the excitement and energy that I experienced while doing the research and presenting to my peers. I had been a practicing teacher for over two decades, and I was constantly reading, researching, attending workshops, and taking additional qualification courses all in an attempt to improve my practice for myself and the learners in my care; however, this was the first time I can say that I experienced educational freedom.

I felt that my experiences were valuable, and as I learned to unveil embodied knowledge in a critical and creative way, I became more confident as a teacher and researcher. I discovered and explored my personal values and the explanatory principles that guide my practice and my life which enabled me to examine self through a new lens. The growth I experienced surpassed my expectations and continues to do so today. I became a better teacher, researcher, mother, friend, and human being as I discovered my authentic self and my interconnectedness with others and the world. No other "educational" experience has provided that kind of learning and personal growth for me and the learners in my care.

Cathy: There are many directives, resources, and requests coming to administrators and other educators from the Ministry, the school district, agencies, parents, and the community at large on a daily basis. In order to have a clear, cohesive, directed way forward, I need to have a solid foundation for making decisions. Through Living Theory, I have developed not only an understanding of my values and beliefs but also a comfort with being public in questioning and modifying my actions to be better, to align, or to realign myself with my values. I used to believe that I had to be perfect or, close to it, to be a leader. As a leader and imperfect, I felt I was an imposter. Now I know, through my own research (Griffin 2011), the power of being a leader who makes mistakes, learns, and co-learns in public. I have seen and documented the effect authentic learning has on students and colleagues – it levels hierarchy, draws people in, brings down barriers, and builds productive working relationships very quickly. I now trust in my ability to be myself and see where that takes me.

Joy: Mooney (1957, p. 155) outlines research as a "personal venture, which, quite aside from its social benefits, is worth doing for its direct contribution to one's own self-realization." This idea of fulfilling my own personal and professional development as well as contributing socially is an important aspect of my ontological values and search for a research methodology. Lather's (1986) research reflects "our beliefs about the world we live in, but also the world we want to live in, combining our understandings of the present from the past and influences to a better future." Terre Blanche and Durrheim (1999) identify three dimensions within a research paradigm which I agree are important: ontology, epistemology, and methodology, describing the ontological and epistemological dimensions as the "worldview." Aligning this "worldview" (ibid., 1999) with my epistemological understandings of knowledge democracy (de Sousa Santos 2014) and methodological democracy, I find myself drawn to Lather's (1986) belief that we can combine our current understandings and reflections of the past to strive for the future we believe in. This defines my needs within a research paradigm.

Frankl (1984) focuses my choice of methodology and desire to be a values-led practitioner in my search for meaning in my life and

worldview. My exploration for a methodology that fulfills my need for a values-based, creative methodology enabling me as a practitioner to research my own role, values, influences, and practice and thus to create my own educational theory has led me to the Living (Educational) Theory research methodology (Whitehead 1989). Frankl explores the professional "spark," for me seen through my years of creating my own Living Theory methodology in my efforts to influence my practice, but also others in my social formations, as I strive for Frankl's description of "idealism": "promote him to be what he can be."

How Might a New Teacher-Researcher Engage in Self-Study?

New teacher-researchers may not be the same as preservice or novice teachers. New teacher-researchers may have had many years of professional practice in which they have been reflecting on how to improve their practice. It is important that they come voluntarily and that no coercion is involved. With support and encouragement, they become teacher-researchers as they learn how to make public their embodied knowledges as educators as they inquire into improving their practice and become knowledge creators. You can access the evidence and explanations of how new teacher-researchers have been supported in engaging in Self-Study in the eight volumes of *Passion in Professional Practice* (Delong et al. 2001–2007). The teachers engaging in these self-studies came from different practitioner inquiry traditions, with a shared desire to help their students to improve their learning. Some focused on narrative inquiry, others on Action Research, while others stressed the priority to be given to sociocultural and sociohistorical influences in practice and understandings. What attracted the teachers to Living Theory research was the focus on clarifying and communicating the meanings of the embodied, ontological values that the teachers used to give meaning and purpose to their lives in education. They identified with a Living Theory approach as it included the use of these values as explanatory principles in their explanations of their educational influence in the learning of their students.

In the Grand Erie District School Board in Ontario, Canada, while Jackie was a superintendent of schools, educators, including teachers, administrators, consultants, and educational assistants, researched and published their self-studies in eight volumes of *Passion in Professional Practice*. She was fortunate in that she had the influence to share her vision of teachers as researchers of their own classrooms. Positional influence can be a two-edged sword in that teachers could stay away from this vision because it came from a power source, but in this case, beginning with a group of seven (five teachers and two school administrators), hundreds of teachers came voluntarily to research and share their knowledge in the eight volumes and in workshops at conferences. They were each given 5 half-days of release time from teaching, small group sessions in the skills of research and support for writing their research, at first by Jackie, herself, and then many of them took up the leadership of the network. Of course, the teachers gave much more of their own time to conduct the research than the 5 half-days. The fact that Jackie was

conducting her own study to improve her practice (Delong 2002) at the same time helped to encourage teachers to try this new form of professional learning.

These insights gained by Jackie and the educators of the Grand Erie District School Board led into the developments of Self-Study in the Bluewater Action Research Network (BARN). Liz Campbell and Cathy Griffin, teachers in the board, created and led the network.

Liz: In the Bluewater Action Research Network, the research completed during 2013–2017 ranges from reducing anxiety in junior and senior kindergarten classes to learning without grading in a high school art class. The practitioners included early childhood educators, educational assistants, classroom teachers from kindergarten to grade 12, lead teachers, and administrators. This is easily the most rewarding work I have done outside of my classroom. Each year, I was more and more amazed and inspired by the desire and dedication of my colleagues to improve their practice which also helped me to improve my practice. In addition, all of the research is available to the public as participants shared and videotaped their results in a symposium each year. You can view the variety of questions and results and the feedback of BARN participants (Campbell 2017).

For the past 6 years, I have used Living Theory research as the foundation of my teaching practice. In the process of writing the dissertation for a PhD in Educational Sustainability, I have kept extensive journals (including video footage) of my classroom experiences and the development of my Living Educational Theory. I am at the beginning stages of data analysis and have already noticed some interesting patterns and themes.

In 2013, I wrote an *EJOLTs* (*Educational Journal of Living Theories*) article (Campbell 2013) which explains how I introduced my students to Living Theory research and recounts some of the classroom experiences I had to date. I have permission from students to share their work.

In the next section, we discuss the opportunities that we have experienced, as well as the challenges and obstacles to promoting Self-Study research in schools.

The Value, Opportunities, and Challenges of Self-Study Research in Schools

The Value of Teacher Self-Study in Elementary and Secondary Schools

First, we'd like to begin with some thoughts on the value of Self-Study in our schools. Its value ranges from improved teacher learning and instruction to improved student learning to students as co-learners and co-researchers.

Joy: As a primary school practitioner researcher in the southwest of England, I positively embraced Self-Study research in my classroom, as not only a

personal form of Continual Professional Development (CPD) but also as a self-knowledge tool for the children in my class (7 and 8 years of age). Research-led professional practice within an educational setting provides collaborative support, a "powerful and key factor in quality CPD" identified by Cordingley et al. (2003). Leitch and Day (2000) and Burton and Bartlett (2005) identify the benefits of educational research as a form of CPD.

Self-Study research was a personal decision and not part of the settings' formal CPD plans but my own explorations, as I sought to improve. As a shared research journey, the children and myself asked "How can we improve what we are doing?", "How can I improve what I am doing?", and "How can I improve what we are doing?". Although only a small project and not one the children would necessarily experience in other classes, the self-knowledge we all gained stayed with us beyond the class. I have experienced how research conducted within a research community affords the practitioner the ability to maintain a passion for, and an up-to-date knowledge of, research-based practice, as well as linking to equally like-minded souls (Mounter 2008a, b, 2012). By "like-minded," I mean those who have a curiosity and a need to strive to be the best practitioner they can be through the process of CPD. Our profession is losing passionate practitioners: some will leave the profession altogether; some will continue, a husk of the potential they could have offered. Snow (2001, p. 9) wrote of the rich resource of excellent teachers and identified how their skills and knowledge were largely untapped. Reflected in the new recommendations for teacher CPD from the Department for Education in the UK is highlighted an understanding that "High-quality professional development requires workplaces to be steeped in rigorous scholarship" (DFE 2016).

Jackie: Having spent much of my teaching career involved directly in professional development activities, I knew firsthand that traditional models of transferring knowledge and best practice to classrooms had abysmal records of efficacy. When I was introduced to Self-Study research using the Living Theory methodology, I came to see through my research to improve my own practice the potential to influence improvement in pedagogy and curriculum in classrooms. In addition, seeing the positive effect of teachers having control over what they saw as important areas of improvement for themselves combined to transform my own learning, leadership, and view of professional learning.

Both these issues of improvement and control resonated with the educators with whom I worked. There was a risk in introducing this vision in a school system: once individuals had power over their own learning, had the data to support their knowing, and spoke with their own voices, they could no longer be easily convinced that others knew more about teaching their students than they did, based on their self-studies. With their validated knowing, teacher-researchers began to see that academic

research could inform their instructional practices when they could research the strategies in their own classrooms.

Liz: As I was rereading this article recently, two things became obvious to me: the first is that much of what I wrote and observed many years ago is still very true and relevant today which I believe speaks to the sustainability of Living Theory research, and, second, I realized how profoundly affected my students were by fear of judgment and how the use of video in the classroom and in their research helped them to unveil this knowledge and, in many cases, to overcome it. In addition, last year, one of the themes that emerged in the Bluewater Action Research Network was the rise of anxiety and depression in junior and senior kindergarten students (4- and 5-year-olds). You can access these projects and the results at the URL for Bluewater District School Board (2017). I firmly believe that allowing students to conduct their own research is a powerful strategy for addressing the mental, academic, spiritual, and emotional needs of all students. Using a Living Theory methodology enables students to identify their beliefs and values and formulate a worldview that is clear and concise, and because it is their own unique theory, they are much more able and willing to live more fully according to their values and to be held accountable for their beliefs. This is an educational experience that can address, among many things, the concerns for the rising mental health issues that the children and youth of today are experiencing.

In the next section, we discuss the opportunities that have been available to us in supporting S-STEP research in our schools and school districts.

The Opportunities of Promoting Self-Study in Schools

Our main reason for promoting Self-Study in schools is that it is focused on enhancing professionalism in education through improving practice and contributing to the professional knowledge base in education. We distinguish between nonaccredited and accredited continuing professional development through Self-Study. Professional educators are continuously engaged in asking, researching, and answering questions of the kind, "How do I improve what I am doing?" The initial engagement with this question is motivated by a professional concern to improve practice and can lead to nonaccredited explanations of influence such as those included in the eight volumes of *Passion in Professional Practice* (Delong et al. 2001–2007). We believe that enhancing professionalism in education will require the accreditation of the embodied knowledges of educators and that the enhancement could depend on the

recognition of educators as master and doctor educators (Whitehead and Huxtable 2016).

In the years 2011–2018, Canadian colleagues have had access to funding to support practitioner research in schools. That is not to say that it has been easily accessible, in sufficiently large amounts or without strings attached. Prior to that it was a matter of incorporating it into system initiatives as Jackie was able do because of her access to budgets in the Grand Erie District – for 3 years she even had a budget line called "classroom research," but then it was eradicated.

Cathy: Given funding to release teachers for specific professional development (e.g., math), I look for ways to encourage research in self-identified directions while facilitating change in the areas identified by board and school priorities. I try to find connections between mandated activities or funding opportunities and the raw worries and hopes of educators wanting the best for their students. We are fortunate in Ontario to have many self-directed research project grants funded by the Ministry of Education and the teaching unions.

From the opportunities, we move to the challenges.

The Challenges of Promoting Self-Study in Schools

While our experiences of promoting Self-Study in our settings have commonalities, there are some differences.

Liz, Cathy, and Joy talk about the challenge of providing leadership for Self-Study researchers.

Liz: My experience of promoting Self-Study research within our local Board of Education and in my classroom in rural Ontario has been extremely challenging at times, so much so that I have come to understand why some people may feel intimidated and/or overwhelmed with the process. However, the rewards outweigh the challenges a thousandfold. The challenges are as unique as the individuals and their local contexts and experiences, and this is one of the universal challenges of Self-Study: there is no single formula, recipe, or procedure. However, this is also a key factor in the significance and effectiveness of Self-Study research. The inherent nature of Self-Study recognizes and values the unique individual and as such creates a space and place for the unveiling and articulating of embodied knowledge that can transform the practitioner. The ripple effect of this transformation is infinite.

Cathy: As a new administrator, it is taking time for me to get comfortable in my role and to feel confident in leading by making my own Self-Study public. In leading professional development within my school, it is challenging to make the time, amidst many other demands and requirements, to create a safe space for staff to voice the concerns they have about their own practice

and to talk about their values and passions. As we stressed above, we are fortunate in Ontario to have many self-directed research project grants funded by the Ministry of Education and the teaching unions.

It is a challenge to encourage and support staff to apply for grants that are available to educators to do Self-Study when educators are already very busy or have not had experience in leading their own professional development. Above all, it is difficult sticking to a vision of Self-Study when the cultural norm is to look to an outside source for the problem that needs to be fixed. I have to work hard to maintain my inner and outer dialogue as, "What is the nature of my influence as I strive to improve my practice?" instead of "I will teach them a, b, and c and that will fix the problem."

Joy: I am exploring further the challenges related to the testing of students at system-wide levels as I prepare my transfer paper from master's to doctoral studies. For instance, I see in our setting what Connolly and James (1998) describe as professional development and school improvement closely linked to numerically target-driven outcomes which held staff to account. In a world of challenge and league tables, Clayton et al. (2017) describe how this can narrow the focus of CPD to measurable outcomes, and then the fear is that CPD is led by the focus of the government, rather than practitioner professional development.

We believe that the challenges for Self-Study inquiry of any form are dependent on the person as much, if not more, than the context within which they are working. The opportunity and challenge for the researcher in making their inquiry public, however, may be influenced by a context in which it may be wise and to do so could damage health and job security. For all of us, there have been situations where it has been imprudent to publicly criticize our superiors and organizations. However, Boland says that he has been careful about criticizing the colonizing ways of his organization but now is finding the courage to do it:

> I notice that parrhesia (truth telling) is becoming increasing important to me (or perhaps just more practised). I have become increasingly bold when giving my opinion in areas where I think I have something to say. As an academic, reading Foucault on the topic has released hesitations I might have had and encouraged me to speak out in fora in which I would formerly have remained quiet. (Boland 2017, pp. 70–71)

Jackie: The way in which we teach Self-Study is also a challenge. To get teachers started in Self-Study, I ask them to write stories about what matters to them. Within those stories are the values and passions that inform their lives and teaching. The purpose is to get them to see their embodied knowledge and the knowledge of their colleagues. I deliberately steer them away from texts and "authorities" to get them to write and speak with their own voices. Only after I see their growing confidence in their ways of knowing, in conducting their own research, do I introduce them to the words of others such as research in the disciplines. With this

> confidence and control over their own learning comes an independence of thought that challenges authorities around them, such as school leaders and university research ethics boards (Suderman-Gladwell 2001).
> There is also the challenge of moving them from their stories which are descriptions of their passions and teaching challenges, to explanations of their learning in their investigations and how they can support their claims to know that they have improved. Their voices are most important, but they need the voices of others – students, colleagues, and the literature – to validate their claims.

One of the greatest challenges to promoting S-STEP research in schools is the one examined by Whitehead in *Teacher Education Quarterly* (1995) on Self-Study and Living Educational Theory. As part of his contribution to this issue, Jack analyzed the other contributions to this issue and pointed out the lack of evidence on the educational influences of the S-STEP researchers in the learning of students. This evidential base in explanations of educational influence continues to need strengthening in order to convince policymakers and other funders to provide the resources to develop a Self-Study approach to continuing professional development in teacher education. It is important to us to continue to ask ourselves and others, "What evidence is there that I have influenced the learning of students in my classroom?"

In answering such questions, it is important to engage in longitudinal studies in order to demonstrate educational influences in learning over time. The development of teachers' visions from preservice into their first years teaching, a longitudinal study has been analyzed by Parsons et al. (2017):

> Contemplating and articulating one's vision is a reflective process that guides teachers' instruction and professional development. However, little research has explored how teachers develop their visions from preservice preparation to their first years' teaching. The current study describes the visions of nine teachers over the course of seven years. The researchers describe teachers' visions, how the teachers enacted their visions, affordances to enacting their visions, obstacles teachers faced to enacting their visions, and how teachers' negotiated obstacles to enact their visions. Findings demonstrate the stability and influence of teachers' visions and the multitude of factors that impact teachers' daily decisions. (p. 12)

Like Parsons et al., we believe that longitudinal self-studies of teachers and teacher educators, with many years of reflective practice, can offer important additions to the professional knowledge base of education. We also belief that as well as focusing on visions, it is important to generate evidence-based explanations of educational influences in the learning of pupils/students. We have explained how such evidenced-based explanations can enhance professionalism in education through the academic recognition and legitimation of the embodied knowledge of Self-Study master and doctor educators. We are suggesting that present self-studies by teachers and teacher educators could be strengthened by focusing attention on evidence-based explanations of the educational influences of Self-Study researchers in the learning of their students.

In the next section, we discuss the differentiation between education research and *educational* research.

How We Differentiate Between Education and Educational Research

It is important for teachers working in education settings to understand what distinguishes *educational* practice, theory, and knowledge from practice, theory, and knowledge in *education*. Teachers have many roles and responsibilities. One is that of instructor tasked with efficiently enabling pupils and students to acquire the skills and knowledge that comprise the given curriculum prescribed by their organization, community, or society. Effectiveness of their practice is frequently judged in terms of students' test/exam scores. Other data is also often collected to evaluate the quality of teachers' practice, for instance, student (or parent) satisfaction questionnaires. This positions the student as a client or consumer with associated expectations of what constitutes teachers' practice. Numbers of admissions to high-prestige establishments or professions have been applied to define teacher effectiveness.

These different demands made of teachers can make it difficult for them to keep a focus on realizing their educational responsibilities toward their pupils and students. Unless teachers are clear about what constitutes educational practice, theory, and knowledge, it is easy for them to lose sight of what they might do as professional educators to improve what they are doing and contribute to the evolution of a knowledge base for the benefit of all.

Maturana, a Chilean biologist and philosopher, gives an insight into a pupil/student's perspective in his poem, "A Student's Prayer" (Maturana 1994, p. 61):

> Don't impose on me what you know,
> I want to explore the unknown
> And be the source of my own discoveries.
> Let the known be my liberation, not my slavery.
> The world of your truth can be my limitation;
> Your wisdom my negation.
> Don't instruct me; let's walk together.
> Let my riches begin where yours ends.
> Show me so that I can stand
> On your shoulders.
> Reveal yourself so that I can be
> Something different.
> You believe that every human being
> Can love and create.
> I understand, then, your fear
> When I ask you to live according to your wisdom.
> You will not know who I am
> By listening to yourself.
> Don't instruct me; let me be.
> Your failure is that I be identical to you.

In 1983, Hirst, one of the main proponents of the disciplines approach to educational theory, in which this theory was constituted by the disciplines of philosophy, psychology, sociology, and history of education, acknowledged the following mistake in his claim that much understanding of educational theory will be developed:

> ... in the context of immediate practical experience and will be co-terminous with everyday understanding. In particular, many of its operational principles, both explicit and implicit, will be of their nature generalisations from practical experience and have as their justification the results of individual activities and practices.
>
> In many characterizations of educational theory, my own included, principles justified in this way have until recently been regarded as at best pragmatic maxims having a first crude and superficial justification in practice that in any rationally developed theory would be replaced by principles with more fundamental, theoretical justification. That now seems to me to be a mistake. Rationally defensible practical principles, I suggest, must of their nature stand up to such practical tests and without that are necessarily inadequate. (Hirst 1983, p. 18)

So, we are seeing education research as being defined by the conceptual frameworks and methods of validation of the disciplines of education and educational research as being distinguished by the values-laden explanations that practitioner researchers produce for their educational influences.

Pring (2000) says that he sees educational practice as concerned with values:

> ... what makes this *educational* practice is the set of values which it embodies – the intrinsic worth of the activities themselves, the personal qualities which are enhanced, the appropriate way of proceeding (given the values that one has and given the nature of the activity).
> ... The *practice* of teaching embodies certain values – the importance of that which is to be learnt, the respect of the learner (how he or she thinks), the respect for evidence and the acknowledgement of contrary viewpoints. (p. 135)

However, Pring appears to be talking about educational practice denoted by values that are reified and impersonal and which do not communicate the personal and emotional commitment that is inherent in what is educational about education. He hints at this earlier in the same paper:

> Central to educational research, therefore, is the attempt to make sense of the activities, policies and institutions which, through the organization of learning, help to transform the capacities of people to live a fuller and more distinctively human life. Such research needs to attend to what is distinctive of *being a person* – and of being one in a more developed sense. It needs to recognize that the 'what' and the 'how' of *learning* those distinctively human capacities and understandings are by no means simple – they need to be analysed carefully. And *a fortiori 'teaching'*, through which that learning is brought about, will reflect that complexity. (p. 17)

While Pring understands the importance of research recognizing, "the 'what' and the 'how' of *learning*," he makes no reference to the "why" of the person doing the learning. This might account for Pring's reference to values giving no sense of

the living reality of "being a person" as a unique individual learning to live their own life as fully as possible, rather than an abstract "distinctively human life."

Practical Distinctions Between Education and Educational Research

The theories of psychologists, sociologists, and others concerned with education can be useful for teachers to draw on when they try to improve their practice. However, how these theories expressed in practice can be very different. In school-related terms, the pressure "to cover" the curriculum with equal emphasis on learning all skills can be overwhelming for teachers and can be viewed as reason for knowing what is educational. Teachers understand in an academic sense that some learning is more important than others but get caught up in teaching more and faster in lieu of teaching responsively so that the students learn deeply. Prescriptions for covering the curriculum may lead them to following checklists without rational thought or deep thinking. Education research is very good at producing models with prescriptions that ignore the dynamics of each classroom. Formulas and education theories can serve to undermine teachers' embodied knowledge and their confidence in it.

One of the vehicles for prescriptions is education texts (as opposed to educational texts) that direct teachers on how to teach. In the UK, the "national strategies" (DFE 2011) have been profligate with examples in the "literacy strategy" of how teachers should "deliver" the "literacy hour." Educational articles and books are those written by practitioners about their own practice not as a prescriptive "how to" but as one means of teaching that another teacher might learn from, not replicate. Once on a path to study oneself and one's practice with the help of colleagues and students, ideas are integrated from both education and educational research.

Educational research positions students as individual researchers needing to start with the identification of their own set of values and beliefs before interacting with the values espoused in the curriculum, in society at large, or by special interest groups.

Liz: I am talking about the problems with the application of education, as opposed to educational research, to classrooms when I direct your attention to the home page of the Ontario Ministry of Education's website (OME 2018), where you will see improvement in graduation rates highlighted and celebrated, with a clear indication to continue this "success." While this may seem to be an admirable goal, I have personally experienced some of the negative effects of a mandated general goal that does not take into account the unique and individual needs of each student, school, and community and places additional pressure on educators to comply and conform for the sake of the general good.

The Ontario Ministry of Education claims to be "one of the best in the world" developing "graduates who are personally successful, economically productive and actively engaged citizens" who are more likely to graduate and meet higher academic standards (p. 1). Again, a statement rife with values and beliefs that may not reflect the individual beliefs and values of the students the system is designed to serve. If the Ontario

Ministry of Education, or any education system, truly wants to meet the needs of individual students and contribute to a positive change in education, that is, create more educational opportunities for students and educators, then they would be wise to do more to recognize, value, and promote the use of theories, methodologies, and research that create genuine educational knowledge and learning.

Jackie: In coming to understand the difference between research in education and educational research, the transformational experience for me was the realization that academic writing prescribing how I must teach and lead according to a checklist (that just needed to be followed in order for me to arrive at excellence in teaching and leadership) was theoretical and not practical. Once I was encouraged by Jack Whitehead to write my own story/narrative, uncovering my values and examining if those stories showed me living or denying those values, I started to see the values as screens for making values-based decisions about my way of teaching and leading. Improvement no longer came from an external image of how I should live but from an internal drive to be a better person, leader, and teacher.

Reducing the educational explanations of practitioner researchers to the explanations in theories from the disciplines of education is still widespread in many university programs on education. In giving priority to the living theories of practitioners, Living Theory researchers are not rejecting or ignoring the knowledge created by sociologists, psychologists, philosophers, historians, management, administration, and other forms of theory in education. What we are rejecting is the idea that the educational explanations of individual Self-Study researchers can be reduced to explanations derived from these theorists, taken individually or in any combination. In the generation of our own living educational theories, we draw on insights from the work of Habermas' (1976) criteria of social validity, de Sousa Santos' (2014) idea of "epistemicide," Lather's (Donmoyer 1996, p. 21) notion of "ironic validity," and Biesta's (2006, p. ix) notion of "responsibility."

In the following section, we share a few of our own self-studies as examples of how educators engaged in Living Theory research contribute to the knowledge base of teaching and learning and what we have learned from the opportunities, obstacles, and challenges along the way.

Our Contributions to an Educational Knowledge Base of Teaching and Learning and What We Learned

We now identify a few examples of contributions to a knowledge base of teaching and learning, what specifically we believe that contribution to be and what we learned along the way.

Jack: In 1976, I was a participant in a local curriculum development into improving scientific understanding with 11- to 14-year-olds in mixed-ability groups. I produced my first evaluation (Whitehead 1976a) and

submitted it to the teachers with whom I was working and researching. The teachers explained that they could understand the academic models I used to explain their practice and influence but could not see themselves in the report. They asked me to go back to the original data I had gathered and redraft the report. Working with one of the teachers, I transformed the report in a way that the teachers agreed was a valid explanation of what they had done (Whitehead 1976b). I then saw that the report was in the form of action-reflection cycles. This was the first time I had explicated an action-reflection cycle in an explanation of educational influences in learning in inquiries of the kind, "How do I improve what I am doing?", and it marked a transformation in my approach to educational research.

Many of my contributions to the professional knowledge base of teaching and learning can be accessed in the master's and doctoral writings on my website (Whitehead 1996–2018).

My learning from the opportunities, obstacles, and challenges along the way has focused on learning how to rechannel my emotions of anger and frustration when I experienced personal and institutional blockages. I learned to redirect these feelings into a flow of loving energy to do what I believed in while looking for ways of maximizing the opportunities by going round the obstacles and transcending the challenges (Whitehead 1993).

Marie: I am still trying to learn not to "fight against" ideas and people but rather to find ways to work cooperatively to create and advance ideas, practices, and praxis that contribute to the flourishing of humanity. If I can look on some "obstacles and challenges" as expressions of other people's concerns presented with what I experience as negating, rather than hope-filled energy, then sometimes I can find a way of engaging in a productive dialogue with them rather than in dual monologues. I believe such dialogue holds the possibility of transforming the energy into a creative tension by which obstacles and challenges offer potential for productive engagement. Pound's living theory of alongsideness (Pound 2003) is a way of being that I find inspirational.

Jackie: Despite the fact that I have been conducting Living Theory research myself and encouraging and supporting others at the same time to create their own living theories for over 20 years, I have evolved and am still evolving my own understandings. I have committed myself to working to ensure that the voices of the teachers are respected, legitimated, and accredited. I exhort them to refuse to let anyone, supervisor, academic, or anyone, however kind they may seem to be, speak for them, take away their voice, and assume their knowledge. This passion that fueled my work came, I think, from experiencing firsthand that access to the temple of all knowledge is through the gates at the university and that the practitioner's knowledge is legitimated when university academics speak for them. I learned the importance of vulnerability, persistence, and creative

compliance as well as some skills for climbing over the walls. Much of this work can be found on mine and Jack's websites.

Liz: I have always maintained that one way to understand Living Educational Theory is to experience it for yourself. This is why I made a commitment, along with my colleague, Cathy Griffin, to share this knowledge and to support others who want to improve their practice. We applied for and received funding from the Ontario Ministry of Education Provincial Knowledge Exchange program for 4 consecutive years to facilitate a self-directed, Self-Study project using Living Educational Theory. We named our project BARN (Bluewater Action Research Network). Each year, we invited a few participants to co-facilitate with us so that we could support a large group of practitioners and to contribute to the sustainability of the program. Cathy Griffin has moved on to an administrative role, and I retired from secondary school teaching; however, the program continues to flourish as others eagerly step into the role of facilitator.

We began each session setting out our intentions, and then we would ask the participants for feedback at the end of the day, and we would use this information to plan our next session. Our goal was to create a safe place for practitioners to examine their practice within a loving community of inquiry. This was based on the model we experienced while completing our master's degree when Jackie Delong was our instructor.

At the time of writing this chapter, I received a text message from Krystal Damm that BARN had received the funding they requested to run the network again in 2018. This is a clear indication of the recognition and value of Living Theory work in Ontario and could be a useful resource for funding for other Ontario educators. You can access the 2016–2017 projects at Teach Ontario (2018).

Cathy: Writing about my contribution seems paradoxical to me when I feel the greatest result of my involvement in Living Theory Action Research has been change in my personal practice. However, because I have noted the key changes, studied their effect on students and colleagues, and intentionally shared what and why I do what I do in public forums including academic articles, I can describe these intensely personal revelations as both what I have learned and my contributions to the professional knowledge base. In describing my learning and contributions, I am validating the claims of the other authors in describing the nature of their influence on me.

Vulnerability is strength: Jackie placed herself in front of our entire Bluewater master's cohort and asked us for constructive criticism of her practice. From that experience I learned that in placing herself and her students in that uncomfortable position, she was breaking down the hierarchical walls that separated mentor/learner from student/learner and made it comfortable (or at least "uncomfortably comfortable," as one of my colleagues says) for everyone to take part in a culture of inquiry

(Delong 2013) as critical friends and equal learners. I, in turn, contribute in my local contexts by making public my values and intentions and asking for feedback on my own practice. Practicing and honing this skill in our BARN group helped create the safe environment Liz talks about. I also encourage educators to ask for feedback from their students. I have contributed to the professional knowledge base by writing academic accounts of the effect this practice has had on students in the EJOLTs journal and in a blog, Mentoring Moments (Griffin 2015–2016).

It is difficult for educators to open themselves up to feedback without seeing first how much strength it can give them and how much confidence and certainty in direction. I facilitate the use of student voice as feedback to educators in my local context and then share this with a wider audience whenever I can (e.g., Ontario Teachers' Federation Webinars). For example, I interviewed aged 12–14 English language learners (ELL) at our school which has a 40% ELL population and shared the video clips of these students explaining their values, concerns, and barriers to learning.

Hearing student feedback on our practice not only influenced widespread change in teacher practice, but it also prompted educators to elicit more feedback after making changes to their practice. I then got permission to share these student and teacher videos within our school board, at conferences, and as part of an OTF webinar to encourage others to use student voice to inform educational practice. It is important to have access to strategies and resources that other teacher-researchers have researched and tested. It is equally important to have models of how to integrate these strategies into your practice or to test your own strategies, through personal research. I want to give courage to others to carve their own path as a researcher rather than feel that academics who have published a book hold all the knowledge.

Learning is struggle and joy: I and every other teacher I have worked with struggle with translating best practice education research into our own educational practice. For example, in the Ontario curriculum, there is an emphasis on student metacognition: identifying strengths and weaknesses, setting, and monitoring goals. I struggled and struggled with how to make this authentic and meaningful rather than being the one to impose goals based on what I believed to be true. The battle ended up with me teaching my students to do their own Action Research projects and write their own learning skills for their report cards (Campbell 2013 and Mentoring Moments Griffin 2015–2016). Jack has influenced me to treat the niggling feeling, the living contradiction, as the next challenge, a joyous opportunity to investigate how or why I am not living according to my values. In anything I write or post, in each of my professional development contexts, I unveil my struggle and try to convey the joy of working the problem through to the end.

Joy: "...bringing more fully into the world the expression of a loving, life-affirming energy, of justice, of compassion, of freedom, of gift, of talent and of knowledge creation" (Whitehead 2007). This extract defines the values I hold as a person and as a practitioner, which I strive to hold and define through using a Living Theory methodology within my research, practice, and professional voice.

This quote from an interview with Desmond Tutu (2013) strongly resonates with my value of "nurturing responsiveness" (Mounter 2012), reminding me of the sense of community and flourishing of humanity I feel is so important in Living Theory research: "I need you, in order for me to be me; I need you to be you to the fullest."

It is vital to engender a research space of reflective pause and renewal, a form of CPD for a profession that all too frequently faces the past and not the future in a rush of changes. The requirement is to create a research community space for the melding of minds, a dynamic, safe, challenging, and exhilarating space and one in which to meet and enable others to meet in the physical and the virtual worlds. It is a place where time and distance have no meaning and barriers and borders do not exist, just the flow on a worldwide platform of renewal and energy defined within a Living Theory values-based framework.

My greatest learning came from opening this shared space for learning between the pupils and myself. I shared the cooperative research space of myself and my pupils (aged 6, 7, 8 years of age) in a rural mixed-age class in the southwest of England as we explored as researchers our own learning and influences on others. As a professional, I offer my research as a gift, but the pupils asked me a profound question one day, which transformed my practice, my values, and my role as a researcher: "Why is it only grown-ups that write about learning, when it is us that do the learning? Why haven't they asked us?" Child N (Mounter 2008a) In our shared Living Theory, we offered an exploration of learning from two perspectives: the critical reflection and analysis of professional and pupil. The pupils critically engaged with learning theories, before constructing and offering their own.

On You Tube you can watch an extract of the children discussing the changes they felt should be made to a research model called TASC (Wallace 2005) and how they had developed their ideas, even making a 3D model (Mounter 2008b).

My educational influences on learning and my affirmation of cooperative research with my class are seen and expressed in the educational relationship with my pupils, as I respond to their needs in relation to their learning. Our "gift" is for each other and other learners, and the educational profession is the QUIFF theory of learning constructed by the pupils. The sharing of our voices and research strengthened our gift, offering us personal and collective growth and transformation enriching the flourishing of humanity.

In the next section, we share our efforts to contribute to a better world by acting as global citizens and contextualize the global significance of Self-Study.

Our Ways Forward to Contribute to a Flourishing of Humanity as Global Citizens

Living (Educational) Theory methodology (Whitehead 2008) engenders a reflective understanding of self, others, and the ability to be part of a continual flow of energy for change. Whitehead (2017, p. 391) states that this can add to the flourishing of humanity, a concept explored continually since Aristotle. Keyes (2002) defines flourish as "living within an optimal range of human functions, one that connotes goodness, generativity, growth and resilience." Since humans are complex beings, there is no one way or best way forward. However, we believe we can make better progress together if each person is open and generous enough to make their contributions accessible and respectfully appreciative of that of others. In the spirit of "walking our own talk," we share a few examples of what we have done that we believe contributes to the flourishing of humanity which may transcend the potentially negating barriers of nationalism or ways of thinking and limitations of traditional social science research methodologies.

From a "personal and practical" perspective arising from our Living Theory work, we refer you to our work at the "1st Global Assembly for Knowledge Democracy: Towards an ecology of knowledges" that took place in Cartagena, Colombia, on 16 June 2017. This included contributions from Self-Study researchers from India, South Africa, Europe (including Ireland and the UK), Bolivia, Canada, Japan, and China and the keynote from de Sousa Santos.

In considering this global significance of Self-Study research, we are aware of the dangers of imposing a theory of knowledge that can serve the interests of what de Sousa Santos (2014) calls "epistemicide." By epistemicide he means the killing off of knowledges by the current hegemony of West/neo-liberalist knowledge systems. As practitioner researchers who have been successful in gaining academic recognition for our master's and doctoral degrees, we have experienced firsthand the pressures of epistemicide. We are committed to deeply heterogeneous and emancipatory approaches to knowledge. Through Self-Study research, we see ourselves contributing to the empowerment of diverse knowledge communities and knowledge systems critical to the long-term sustainment of people and the planet. In making this contribution, we acknowledge the pressures to conform to the current hegemony of West/neo-liberalist knowledge systems.

We also refer you to the Town Hall meeting, convened by Delong, at the 2015 Action Research Network of the Americas Conference in Toronto. In this meeting we contributed to a global community of Living Theory Self-Study researchers with the help of multi-screen Skype contributions and "living posters" from many cultures and countries such as South Africa, Canada, India, the Republic of Ireland, Croatia, and the UK (Delong 2015).

We now share some individual thoughts on our ways forward as global citizens.

Jack: My way forward is focused on learning how to develop and extend my cooperative ways of working and researching in enhancing the global influence of Living Theory research as a social movement. In particular, I am working and researching within organizations such as the Action Learning, Action Research Association, Action Research Network of the Americas, the Collaborative Action Research Network, the Bluewater Action Research Network, the Association for Teacher Education in Europe, and the S-STEP group at AERA, as well as with Living Theory doctoral and postdoctoral researchers in the Educational Journal of Living Theory, to extend the influence of Living Theory research. This involves the clarification and communication of meanings of cosmopolitanism (Keizer-Remmers 2017) and global citizenship (Coombs et al. 2014). It also involves learning how to contribute as fully as I can to the spreading influence of the values and understandings of the International Co-operative Alliance (ICA 2018).

Jackie: The way that I am taking forward and contributing to the flourishing of humanity is through the individuals and systems that I influence. It is in the capacities and accomplishments of the students, teachers, and administrators who have asked and answered their own questions to improve themselves and their world that I see them contributing as global citizens.

         If we focus on small incremental steps, through the teachers to the students, we build a future of values-based individuals that can be the change we wish to see (paraphrasing Gandhi). When I hear a teacher ask her students, "How can you help me to teach you better?", that democratic living-culture-of-inquiry (Delong 2013) that can transform the nature of the educational experience is evident. With students as young as 6–7 years of age (Schlosser 2011; Mounter 2008a & b), 9–10 years (Bognar and Zovko 2008), 10–11 years (Griffin 2011), or 16–17 years (Campbell 2011), we see them articulating their values and taking responsibility for improving their own learning. In small ways, these efforts contribute to improve the world and are in themselves part of the Living Theory social movement. It is also an issue of becoming truly democratic as we see Cathy asking her students to help her become a better teacher and learner and sharing her knowledge globally in her EJOLTs article (Griffin 2013).

         I continue to be involved in publishing in books and journals such as the Educational Journal of Living Theories and presenting at conferences globally such as ALARA World Congress, 2018.

Liz: One of the greatest challenges for classroom teachers is making time to understand and/or explain what they do, how they do it, and, most importantly, why they do it. We are so busy with the day-to-day demands that it is difficult to carve out time for reflection and collaboration.

However, it has become readily apparent to me that the most valuable resource in education is the educator. When time and space is created for practitioners with a desire to improve what they are doing, as we did with BARN, the results are simply astounding. Practitioners gain insights about their values and become extremely aware of their influence on students, their colleagues, and their community in general. This heightened awareness influences their teaching which has a profound positive impact on student learning and improves interactions with colleagues and the school community.

Currently, I am in the process of writing the dissertation for my PhD which will include an account of my evolving Living Educational Theory. My guiding question is "How has love influenced me as a teacher, researcher, and learner?" Publicly sharing this account is one way I intend to contribute to the flourishing of humanity. After the completion of my PhD, I hope to be able to continue to support new and veteran educators through professional development opportunities and courses for credit in Bachelor of Education, master's and PhD programs.

Cathy: Yesterday I walked into the classroom of a teacher who is working with his colleagues and me to improve our teaching of algebra. I turned my camera on and started recording. A challenge was presented to the class and they got to work. I panned the room and captured all students getting to work, busily talking, making charts, looking at the board, and thinking in silence. I followed the teacher around and captured some conversations with students. "This is what I'm thinking…," "You know I'm not going to give you the answer, but I'm wondering why you tested so many of the ordered pairs?", "I think next I need to…," "I know this is the answer because…," BZZZZ – I check my phone that just vibrated, "There is some cool patterning happening in my room if you want to visit."

When I arrived at the second classroom, the students were already into an individual consolidation activity, but the teacher's eyes lit up when she saw me. She jumped right in, excited, "The lesson worked so well! I had to step out for a minute, and when I came back in, they were still all talking about math! I just walked around and listened." I circulated the room and looked at what the students were writing. And **all** of them were writing about math – WOW! They understood what they had learned. The answers were diverse and individual.

I have this vision of a school in which these real examples are the norm. Each individual is flourishing – motivated, engaged, and learning. The perceived and real pressures have dropped away, and what is felt by all is excitement in challenges, the joy in the struggle that is learning. Each individual is on a learning journey and is able to talk to others about the mistakes they have made, their successes, their challenges, and the action they are going to take next. My way forward to realizing this vision is to model my own learning, to ask for feedback on my efforts to improve from

teachers and students, to facilitate opportunities for individuals to identify their own values and concerns, and to engage in Living Theory research. If I can influence educators to take control of their own learning, they will in turn influence students take control of theirs.

Joy: My living values have at the heart a belief in ontological, epistemological, and methodological democracy. As an active Living Theory researcher, I make a living commitment to a global methodological and knowledge egalitarianism and personal and collective growth and transformation, identified by Whitehead (2008) as "the flourishing of humanity." I am, as a way of being, "living research," in my way of viewing and interpreting the world I interact with, adding to my living archive and thus my Living Theory methodology. Living Theory research builds a community of knowledge creation and sharing by crossing all borders and recognizing each contribution to the educational knowledge base.

Marie: My current way forward to contribute to a flourishing of humanity globally is by learning how to cooperate with people in other communities and cultures who share my desire to realize humanitarian values in practice through extending the global influence of Living Theory as a social movement. Those with whom I am learning to cooperate include Living Theory doctoral and postdoctoral researchers working in diverse fields and countries. By working with the editorial board and development team of the Educational Journal of Living Theories, I hope to contribute to the development of a platform for making freely accessible public accounts of professional educational practitioners, which meet high academic and scholarly standards, and contribute to improving educational practice, opportunities, and provision globally.

In our work we have been developing possibilities, which connect Living Theory, Self-Study researchers, and communities. For instance, we encourage teachers to create and share their "living poster": an attractive A4 poster including text and images which provides brief details of the Self-Study context, interests, and values that motivate them and that give their life and work meaning and purpose. It includes research passions, details of any publications, the URL to their website (if they have one), contact details, and the URL to a 3-min YouTube video of them introducing themselves and their work. If you would share your living poster, this would enable us to extend the influences of Living Theory research as a social movement by bringing your self-studies into different professional community spaces and to contribute to global connections. An example can be seen by visiting living posters (2017) on Whitehead's website (1996–2018). Another way is to make contributions to EJOLTs and other journals in order to build the capacity of researchers to use multimedia to express their energy-flowing values and create the critical mass of teacher-researchers that Snow (2001) called for at the 2001 AERA.

In our concluding thoughts, we share how Living Theory and other forms of Self-Study can inform and improve practice and next steps.

Closing Thoughts and Next Steps for Teachers

Our main concern has been to provide the evidence that demonstrates how Living Theory/Self-Study can help to improve your teaching and educational influences in your students' learning. Improving the educational experiences of students, while enhancing professionalism, includes a Self-Study researcher gathering data and analyzing the data in terms of the values that constitute an improvement in educational influence in students' learning. It also includes submitting an explanation of these educational influences to a validation group of peers who will help to strengthen the comprehensibility, evidence, sociohistorical and sociocultural understandings, and authenticity of the explanation. Self-Study researchers can learn much from the opportunities and challenges, including understanding how to differentiate between education and educational research and the role of academic literature in Self-Study theorizing and research.

We have stressed the importance of establishing and sustaining networks of practitioner researchers committed to contributing to the flourishing of humanity. It is essential for professional growth and our ability to live authentic and productive lives to work within a community of people who share similar values. We are encouraging you to make connections with people who are passionate about learning, improving practice, and generating educational knowledge. We believe that you will feel energized, especially during challenging and difficult times, by belonging to professional communities of Self-Study educators, like BARN. In acknowledging the important contribution that financial support and educational leadership can make in enabling you to research your own educational practices as Continual Professional Development, we are encouraging you to seek out such financial support and leadership.

It is important to influence the nature of educational leadership. Sympathetic and committed supervisors and leaders of the research groups are most helpful in this process of generating living educational theories and gaining academic accreditation. In order to legitimize and respect the embodied knowledge of practitioners, an influential leader, who has political understanding, who has access to resources, and who has created his/her own Living Theory, is most helpful. In addition to political knowledge, that person needs a full understanding of how systems work and can assist in moving Living Theory and other forms of Self-Study research forward. Influential leaders do affect change in power and knowledge structures: they can do this by sharing their values and research, by modelling and sharing their vulnerability (Delong 2013, p. 26), by recognizing and supporting practitioners that share their values, and by dedicating themselves to researching their practice.

Self-Study researchers need to develop an awareness of the issues of power and knowledge that affects students' learning and their own. These issues also influence Living Theory and its emergence as a social movement (Whitehead 2016). Wherever we are able, we try to influence others to ask co-workers and students to self-evaluate and to ask for evaluations of their practice from their peers and students. Where shared power exists, there is no hierarchy, only democracy and shared learning. Self-Study researchers can learn so much from students because we

can work and research cooperatively with them to help them to improve their practice and to generate their own living theories. We need more teachers who ask students, "Help me to teach you better." It is in the students' stories of transcendence that we find the passion to continue to encourage and support teachers to share their embodied knowledge and create their own living theories.

Suggested next steps for teachers are closely connected with community-based research as Self-Study researchers participate in contributing to a global social movement of Living Theory researchers. While Self-Study researchers continue to act and research locally in seeking to improve practice and generate and share educational knowledge, they need to contribute to a global social movement of Self-Study researchers who are generating and sharing their living educational theories. This research will involve the submission of proposals to educational conferences and journals that publish Self-Study research.

For the sake of our planet and humanity, we need more individuals who are self-assessing and who conduct Self-Study, S-STEP, and Living Theory research. We hope that strong teachers and leaders can transcend the pressures of a constant barrage of dictums from the powers in the school systems, departments of education, and universities telling them how to teach and how to lead and that they will stay true to their values as explanatory standards of judgment. By continuing to strengthen our local professional communities of Self-Study researchers and making global connections through S-STEP and other conferences (Delong 2018), it may be that we can stand together against epistemicide and draw strength to continue to improve students' learning and to challenge and confront wrong thinking.

We are hoping that you will contribute with us in sustaining a critical and creative engagement within a living-culture-of-inquiry that is focused on personal/professional improvement to contribute to a global social movement that is focused on the flourishing of humanity.

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Polyvocal Self-Study in Transdisciplinary Higher Education Communities

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Anastasia P. Samaras and Kathleen Pithouse-Morgan

Contents

Abstract

This chapter draws on theoretical, literary, and artistic thinking to describe a multifaceted conceptualization of polyvocality in self-study research. It offers exemplars of enactments of polyvocal self-study research enacted across disciplines, institutions, and continents in large-scale faculty self-study higher education communities in the USA and South Africa. They serve as models that

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validate the self-study methodology more broadly outside of teacher education in polyvocal transdisciplinary faculty self-study groups. More specifically, the exemplars serve as ways to illustrate design elements of Paidiá: guideposts for facilitating and enacting polyvocal self-study research in transdisciplinary higher education communities and the positive impact for learning. Finally, the chapter circles back to the important foundations created by the S-STEP community for teacher educators, with its continued development in polyvocal self-study transdisciplinary higher education communities. To end, it looks forward to the upcoming developments and contributions by the global self-study community for future work in self-study research.

Prologue

Anastasia   Returning to the larger story or the "so what?" for the self-study field is always important. Let's start thinking about *why and how* we are opening new spaces for professional learning and development by enacting polyvocal self-study research in transdisciplinary higher education communities.

Kathleen   There seems to be a growing interest in self-study of professional practice beyond teaching and teacher education. I think that the *so what* question, or as Claudia Mitchell always asks, "What difference does this make anyway?" (2008, p. 366), will be vital and will help us perhaps to begin to make some sense of what polyvocal self-study in transdisciplinary higher education communities can look like – in relation to the well-mapped field of self-study in teaching and teacher education.

Introduction: Opening New Spaces Through Self-Study

In 1992, at an American Educational Research Association (AERA) symposium, a group of teacher educators initiated the Self-Study of Teacher Education Practices (S-STEP) Special Interest Group (SIG). Developing rapidly, the S-STEP SIG "quickly [became] one of the largest special interest groups of the [AERA] Association" (Korthagen 1995, p. 99). S-STEP grew into a welcoming academic and professional community of mostly teacher educators (Samaras et al. 2012a) and

expanded to include schoolteachers (Austin and Senese 2004; Samaras 2011; Samaras and Freese 2006).

The S-STEP community's shared emphasis on the authority of a practitioner's experience (Munby and Russell 1994) meant that teacher educators were researching issues situated in their own teaching practice and making them public for others to learn from their experiences. Self-study research also came to entail specific methodological components as identified by self-study scholars. Those components include openness, reflection and reflexivity, peer review for validation, interaction with critical friends, transparent data analysis and process, and improvement-aimed exemplars which contribute to professional learning and knowledge generation (Barnes 1998; LaBoskey 2004; Loughran 2004; Pinnegar and Hamilton 2009; Samaras 2011).

In 2004, *The International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004) provided a comprehensive compilation and conceptualization of self-study research, documenting its development, a professional knowledge base, methodology and methods, and implications for teaching and teacher education. Korthagen and Lunenberg (2004) make a case that, within a decade of its inception, self-study research led to both individual and "institutional gains" (p. 425) for teacher educators and programs, albeit with much struggle for each in relation to validating, collating, and publicizing these gains as an integral part of the broader knowledge base of the educational research community (LaBoskey 2006; Samaras and Freese 2009; Zeichner 2007). While this groundwork established by the S-STEP community serves as a touchstone and vital resource, self-study research continues to evolve because of the ongoing developments envisioned and enacted by the S-STEP community.

Boundary Spanning in Transdisciplinary Higher Education Communities

The work of self-study scholars as reflective inquirers "demands that the work be situated in a community of learners who will provide multiple perspectives and critical deliberations" (Rodgers and LaBoskey 2016, p. 99). As noted by LaBoskey (2004), multiple viewpoints are vital in self-study research processes because they push scholars to consider and reconsider their personal ways of knowing and epistemological stances. Self-study research is paradoxically both personal and interpersonal with learning, thinking, and knowing arising through collaboration and the appropriating of feedback from others (Samaras and Freese 2006). It is the community that helps to extend an individual's understanding to develop and encourage divergent views and alternative perspectives to help validate the quality and legitimacy of each other's claims (Vygotsky 1978, 1981). We have found this particularly to be the case in witnessing the shift and extension of self-study research beyond teacher education and within transdisciplinary higher education communities.

Self-study has begun to move beyond the work of teacher educators and colleges of education to other practitioners and in new teaching spaces in colleges and universities; it now offers a broader inclusiveness to practitioners from multiple fields of professional expertise and from diverse disciplinary backgrounds (Samaras and Freese, 2006). Self-study of professional practice is being conducted by professionals who hail from teacher education as well as diverse fields in higher education contexts (e.g., Pithouse et al. 2009; Samaras et al. 2014a). This has allowed other practitioners to locate the authority of their own experiences (Munby and Russell 1994). Moreover, dialogue and interaction between varied perspectives in transdisciplinary communities are resulting in innovative ways of conceptualizing and undertaking research (Harrison et al. 2012; Samaras et al. 2014b).

In considering the role of educational development in the academy, Davis (2017) challenges educators "working in corners, spaces, ends and turns" to "model the way for an appreciation and application of the concept of transdisciplinarity . . . . [which] enhances the impact of individual disciplines but allows potential for the student learning experience to be improved" (p. 138). From this perspective, working in transdisciplinary communities can enable educators to transcend "empty spaces. . . and see how they fit together as a whole and as a foundation on which to grow and deepen the practice" (Marshall 2015, p. 6). If as Davis (2017) argues, higher education is a public good, then how do we open new spaces, working beyond our own corners for our collective good? And where Davis suggests a cojoining of subject pedagogy and educational development as a Scholarship of Teaching and Learning (SoTL), we have been exploring that very development with disciplines and self-study research in S-STEP. We situate our work in S-STEP because of what we see as its vital distinguishing features: (a) a unique combination of specific methodological components that facilitate methodological inventiveness (Pithouse-Morgan et al. 2016; Pithouse-Morgan and Samaras 2019; Whitehead 2004) and (b) a location of inquiry in the self and with the ability to change aspects of that self because of collaboration with others (LaBoskey 2004; Pithouse-Morgan and Samaras 2015a; Samaras 2011).

Like SoTL, we see S-STEP as offering productive ways to deepen thinking about interconnections between teaching and research. Here, we consider Badley's (2002) assertion that research and teaching are both modes of inquiry that are needed for the sustainability of our work in higher education regardless of program:

> . . .for higher education, . . . what we ought to be interested in is in creating better learning organisations (or better *inquiring* organisations), better that is in containing more *variety* and *freedom* (and democracy), as well as leading to more *growth*. Instead of the rather impoverished view of teaching and learning . . . we need a greater variety of approaches to both research and teaching. (p. 451)

Hawkins (2017), in her discussion of providing a transdisciplinary program of research education for early career researcher and doctoral students in the UK, notes

the importance of institutional support for such efforts. Since self-study unites research and teaching, the institutional changes suggested by Hawkins aptly apply. Those include providing physical and virtual workspaces, as well as research support such as project grants and scholarships. And, as Hawkins points out, working in transdisciplinary communities in higher education:

> requires an acknowledgement of the need to challenge and restructure traditional hierarchies of knowledge, a willingness to be open to ideas and methods from other disciplinary areas, a genuine desire to add value to a collaborative venture that includes communication and reflection, and ability to work with a degree of ambiguity. (p. 6)

Unlike the more traditional methodologies often deployed both in educational research and in the wider field of the scholarship of teaching and learning, self-study in transdisciplinary research communities can transcend discipline, status, and context – joining early career academics with tenured, senior faculty and also joining teacher educators with other higher education practitioners and with professionals beyond higher education. Although self-study was "developed specifically by and for teacher educators" (Rodgers and LaBoskey 2016, p. 98; Samaras 2002), the body of published self-study research contained in the 2004 *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004), the biannual *Proceedings of the International Conference on Self-Study of Teacher Education Practices* (1996–2018), and the numerous peer-reviewed journal articles and books reveals growing evidence of collaborative self-study being enacted with and by other practitioners who are not teacher educators.

Some of these are higher education practitioners from other specializations who joined with teacher educators to study ways to improve their learning and that of their students. For instance, a teacher educator, a history professor, and a student development professor collaborated to explore their practice of problem-based learning as a strategy for teaching and learning in higher education (Daynes et al. 2004). In another example, a research librarian and professor of education conducted a collective, phenomenological self-study to explore their multiple roles as researchers and instructors in a distance education program for public school teachers (Brown and Duke 2005). A third case is that of Lyons et al. (2013) who, working across the professional disciplines of teacher education and social work, came together to bring into dialogue three self-study cases of their own and their students' experiences of reflective inquiry in professional learning. A fourth case involved a teacher educator serving as a critical friend for doctoral students in higher education who used artifacts to study their professional identities at their respective research institutions (Evans et al. 2015).

There are also instances of self-study research by higher education practitioners working together in disciplines other than teacher education. To illustrate, Stockley and Mighty (2004), educational developers with a mandate to help university educators enhance their practice, conducted a collaborative self-study with the dual aims of improving their own practice and also encouraging self-study among

other university educators. In another instance, Meskin and Van der Walt (2014) collaborated to build on and extend the work of the S-STEP community by exploring ways in which self-study can offer a new arts-based research paradigm for drama and theater studies. Other examples involve students and faculty collaborating within disciplines outside of colleges of education (Hernández Gil De Lamadrid and Román Mendoza 2015; Stanley and Conway 2015).

Additionally, there are cases of higher education practitioners exploring the value of self-study in dialogue with professionals outside of higher education. In one such instance, Wilcox et al. (2004) – practitioners from the fields of library science, higher education, and occupational therapy – explained that self-study "allows practitioners to engage in inquiry that contributes to their own capacity for expert and caring professional practice while also contributing to the growth of their professions" (p. 307).

We are teacher educators who facilitate and participate in transdisciplinary self-study research communities in our home countries of the USA and South Africa. Over the last decade, our work has centered on the transdisciplinary extension and enactment of self-study methodology within our respective home countries, where we have taught and learned with others about self-study research. We have each worked with colleagues outside our disciplines and across continents to study our practice in facilitating and enacting transdisciplinary self-study, often in large groups of up to about 40 university educators (Pithouse-Morgan et al. 2015; Samaras et al. 2015). Our related experiences first brought us together in 2012 with the goal of learning from each other. We see ourselves in Eckert and Stacey's (2000) description of "complementary colleagues. . .who have different concerns, expertise,. . . and frames of reference," but who have a common purpose (p. 535). Our common purpose has been to learn more about and from facilitating and researching transdisciplinary self-study learning communities (Pithouse-Morgan and Samaras 2015a; Samaras et al. 2015). This transcontinental, transcultural research collaboration has generated insights that might not have been readily apparent to culturally homogeneous research teams or individual researchers (Sleeter 2014). Through our collaborations, self-study has become more than a research methodology. For us, it is a continuing process of seeking out innovative and responsive ways of knowing and re-knowing, seeing, and becoming, as facilitators and enactors of self-study research in transdisciplinary situations – what we have come to call *polyvocal self-study in transdisciplinary higher education communities*.

In this chapter, drawing on theoretical, literary, and artistic thinking, we describe a multifaceted conceptualization of polyvocality in self-study research. We next offer exemplars of enactments of polyvocal self-study research in the USA and South Africa as models of polyvocality in transdisciplinary faculty self-study groups. The exemplars then serve as ways to illustrate each design element of what we have called Paidiá: guideposts we offer for facilitating and enacting polyvocal self-study research in transdisciplinary higher education communities. We close the chapter circling back to the important foundations created by the S-STEP community for teacher educators, with its continued development in polyvocal self-study

transdisciplinary higher education communities. We do this while looking forward to the upcoming developments and contributions by the global self-study community for our future work in self-study research.

Taking a Polyvocal Stance in Self-Study Research

It has been noted that self-study research is collaborative (Barnes 1998), interactive (LaBoskey 2004; Loughran and Northfield 1998), individual, and collective (Samaras and Freese 2006) and requires critical collaborative inquiry (Samaras 2011). To this, we add *polyvocality*, which makes visible how dialogic encounters with diverse ways of seeing and knowing can deepen and extend professional learning in self-study research (Pithouse-Morgan and Samaras 2015a).

Polyvocality can simply be taken to mean "multiple voices." However, in conceptualizing polyvocal self-study, we have drawn on Russian philosopher Mikhail Bakhtin's (1984) in-depth examination of polyvocality (which he referred to as polyphony) as a narrative mode in the novels of Russian author, Fyodor Dostoevsky, who interplayed different voices and perspectives in his novels. Bakhtin recognized polyvocality as occurring when:

A plurality of independent and unmerged voices and consciousnesses, a genuine polyphony of fully valid voices . . . with equal rights and each with its own world, combine but are not merged in the unity of the event. (p. 6)

In musical terms, polyphony describes compositions in which two or more unique sounds or voices interweave and complement each other and yet remain distinctive (Devoto 2007). For Bakhtin, polyphony as a defining characteristic of Dostoevsky's novels was indicative of a significant development in human capacity for artistic expression and perception, with wider sociocultural ramifications:

We consider the creation of the polyphonic novel a huge step forward not only in the development of novelistic prose, that is, of all genres developing within the orbit of the novel, but also in the development of the *artistic thinking* of humankind. It seems to us that one could speak directly of a special *polyphonic artistic thinking* extending beyond the bounds of the novel as a genre. This mode of thinking makes available those sides of a human being, and above all the *thinking human consciousness and the dialogic sphere of its existence,* which are not subject to *artistic* assimilation from *monologic positions*. (Bakhtin 1984, p. 270)

The special polyphonic artistic thinking that Bakhtin recognized in Dostoevsky's novels can be seen in the work of present-day writers such as American novelist Toni Morrison (1992) and Nigerian novelist Chimamanda Ngozi Adichie (2006). To illustrate, in Adichie's novel, *Half of a Yellow Sun* (2006):

The novel's narrative arrangement represents a bold attempt at enabling a wide spectrum of perspectives including, but not limited to, that of the younger generation (Ugwu), the expatriate (Richard), the intellectual (Odenigbo) and the middle class. These multiple voices

are unified into a coherent narrative thread by an inventive narrative architecture in which the focalising characters are bonded in a nexus of passionate and close-knit interpersonal relationships transcending racial, class, gender and generational divides. (Akpome 2013, p. 34)

In terms of educational research, Bresler (2005) highlights that the polyphonic thinking and expression that is experienced in making, listening to, and creating music can offer more nuanced and complex representations of lived human experience than the monologic positions often taken in conventional research reports where the researcher studies others and alone or with minimal interaction with others. As Bresler explains, "real life consists of simultaneously multiple voices, sometimes silent, always present—thinking, interacting, experiencing, creating the texture of life" (pp. 173–174).

In our reading of Bakhtin's (1984) exploration of polyphonic thinking and expression, we have distinguished three vital qualities of polyvocality that are significant for self-study in transdisciplinary higher education communities. These are (a) *plurality*, in which "the boundaries of a single voice [are] exceeded" (p. 22); (b) *interaction and interdependence* between "various consciousnesses" (italics added, p. 36); and (c) *creative activity* (italics added, p. 97) through polyvocality as "an artistic method" (p. 69) and as "artistic thinking" (p. 270). In our view, this multifaceted conceptualization of polyvocality – as characterized by *plurality*, *interaction and interdependence*, and *creative activity* – offers a new and generative dimension to ways of thinking about self-study methodology and especially about our educational practice and that of others.

Exemplars of Polyvocal Self-Study in Transdisciplinary Higher Education Communities

In this section, we offer two exemplars of learning encounters by self-study scholars who have lived out *plurality*, *interaction and interdependence*, and *creative activity* in transdisciplinary higher education learning communities in the USA and South Africa. We draw on our multidimensional understanding of polyvocality to organize our discussion of the exemplars and to demonstrate and validate the authenticity and generative professional applications of this polyvocal self-study for and beyond teacher education. Kuhn (1976) explains exemplars as "concrete models of research practice" (p. 415). Building on Kuhn's work, LaBoskey (2004) notes: "Self-study achieves validation through the construction, testing, sharing, and re-testing of exemplars of teaching practice" (p. 860). These exemplars show rather than just tell about the power of polyvocality and transdisciplinary in teaching, learning, and enacting self-study research in higher education communities.

Exemplar 1 The Self-Study Scholars' Collaborative on the Visually Rich Digital Learning Environment (S3C) in the USA

This exemplar is adapted from a published book chapter: Smith et al. (2018).

Enacting Polyvocality in a Transdisciplinary Self-Study of Teaching and Research Community

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Context

At George Mason University (GMU), a large public university in Virginia, the mantra of "where innovation is our tradition" is evident across its colleges and particularly in its commitment to supporting faculty teaching combined with cutting edge research. In 2014, with the support of GMU's Centre for Teaching and Faculty Excellence and 4-VA, a research consortium of the four largest public institutions in Virginia, the Self-Study of Scholars' Collaborative (S^3C) on the Visually Rich Digital Learning Environment was launched. The goal of this initiative was to support faculty development and to build research capacity using self-study research methodology and tools of visually rich digital environments. While S^3C introduced participants to a wide variety of visually oriented digital tools, the activities were focused not on learning to use these tools but on broadening participants' understanding of what is possible in visually rich digital active learning environments.

The project was designed with multiple layers and dimensions of plurality providing an array of participant interactions and interdependence within a curriculum of visually rich digital creative activities. We offer a discussion of this polyvocality in this transdisciplinary self-study teaching and research community through the exemplar of S^3C.

Plurality by Design

Three parallel endeavors anchored the S^3C faculty self-study learning community: individual self-study research, meta-study research, and a collective investigation of the teaching potential of visually rich digital active learning environments. Individual self-study research in S^3C focused on a pedagogical or curricular challenge selected by each individual participant. The collaborative meta-study focused on structured research into the nature of self-study as a tool for reimagining teaching practices and provided a shared ground to foster collaboration. The collective investigation of using visually rich digital tools focused on adding to each participant's knowledge base of options and opportunities within visually rich digital learning environments.

The third anchor for S³C, the visually rich digital environment, introduced a new factor that intrigued the three S³C cofacilitators, Anastasia, Lesley, and Lynne: Would the participants move from experiencing the environment as primarily requiring instrumental change (acquiring and learning suitable tools for the classroom), or would they experience it – through the use of visually rich tools – as an opportunity to re-envision their practice as scholars, teachers, and curriculum developers?

As psychologist Keith Sawyer noted, one of the key preconditions for creativity lies in the ability to confront the unknown and trust the truth of process: "Before you can arrive at the right questions, you often need to go ahead and make something, and then reinterpret it as something very different based on what happened when you made it" (2013, p. 32). Participants selected were willing to embrace the dispositions of a beginner's mind and its comfort in uncertainty. Beginner's mind, a Zen Buddhist concept, stresses openness and the ability to explore without preconceptions. In the S³C pro-posal, Anastasia, Lesley, and Lynne described beginner's mind in the context of S³C as willingness to explore participants' pedagogy and curriculum in "studios" of collaborative inquiry and exchange, embrace mistakes as part of the process of growth, cultivate openness to continuous learning and divergent thinking, experiment courageously, learn from others outside their discipline and instructional units, be vulnerable within the learning community, and share the knowledge generated.

The project brought together a plurality of interaction, interdependence, and creative activity of 14 participants from various disciplines and colleges. It also brought transdisciplinary cofacilitator expertise to this faculty self-study group. Lynne, an artist and scholar from the School of Art, brought her expertise in the visual; Lesley, a digital literacy expert from Higher Education, brought her expertise in the digital; and Anastasia, a teacher educator and self-study scholar, brought her expertise in self-study methodology and pedagogy.

Lynne and Lesley had both been participants in the Scholars of Studying Teaching Collaborative (SoSTC), the first multi-semester, transdisciplinary faculty self-study research and learning community at GMU which Anastasia inaugurated in 2010 (Samaras et al. 2012b, 2014a) with a dozen participants. In SoSTC, participants transcended discipline and status uniting graduate students, adjunct and full-time contingent faculty, tenure-track, tenured, and senior faculty in a single endeavor. This plurality was also evident in the second faculty self-study group at GMU, Scholars of Studying Teaching Collaborative on e-Learning (SoSTCe-L), launched in 2012 with a dozen participants. Lesley had joined Anastasia in co-facilitating that group along with other participants from SoSTC.

In 2014, the three diverse scholars came together to learn from each other and with the participants of S³C. The 14 Mason faculty members in the final

group included 11 women and 3 men, drawn from 6 of the university's constituent colleges as well as from the Office of the Provost. The mix thus reproduced one of the key preconditions for maximal learning identified in the research on faculty learning communities and confirmed in research results from SoSTC and SoSTCe-L: the encouragement and nurturing of collaborative conversations and action across disciplinary, programmatic, status, and spatial divides.

Interaction and Interdependence

In S^3C, participants had opportunities to work on individual self-study projects while they also engaged with a plurality of participant perspectives in visually rich digital experiences. A key element to individual projects was faculty work in transdisciplinary research subgroups or critical friend teams, within which individual projects were debated, analyzed, and shaped. And yet, as Lesley noted, it was the group's commitment to discussing and researching the meta-study that gave the group the continued momentum that was needed. The three S^3C cofacilitators also worked as critical friends to conduct a collective self-study about co-facilitating faculty self-study.

Through the varied mindsets of critical friends and the leveling effect of exploring new visual approaches to teaching, learning, and thinking among peers experiencing beginner's mind, S^3C participants drew a renewed sense of their own expertise. However, they defined that expertise differently than at the beginning of the S^3C experience. This expanded vision of expertise included the patience to sit with others in their uncertainties, to stew productively in their own, and to share knowledge whose relevance may not be obvious, but will unfold.

For Seth Hudson, who teaches creative writing for computer game design, the support of critical friends encouraged him to try an audacious experiment in arts-based research for his self-study. He collected audio recordings of his class sessions and, instead of transcribing and coding them, produced a visual analysis of the data as waveforms generated in the recording software. Mapping course activities to the waveforms, he developed a sense of the students' "being there" and a renewed concept of his identity as an instructor.

Anya, an expert in assistive technology in the special education program, initially approached the academic diversity of the S^3C group with trepidation:

> . . . the first time we met, it was kind of awkward at the beginning. . . . And then when we started sharing our projects and suddenly people started to . . . actually provide suggestions and share something that can apply to your project from their field . . . that's where I said, "Oh my God, we *can* learn from multidisciplinary collaboration."

Meta-study research confirmed that, for all S^3C participants, as for those in the prior GMU self-study collaboratives, the cultivation of critical friends

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groups contributed significantly to the collaborative's success and formed an important outcome of the group's work and structure. Those working across disciplines gained a keen advantage of alternative points of view and ways of knowing and learning. Participants praised the cultivation of transdisciplinarity; critical friends who approached research and teaching from different disciplinary perspectives, and who shared expertise in different content areas, stimulated participants to create projects they might otherwise never have imagined.

Bridging the individual studies and the meta-study were the meetings of critical friend teams, a vital element of the self-study methodology in which small groups of participants provide deep attention, critical response, and supportive listening to one another as each person's study progresses. The combination of individual and collaborative research responsibilities nurtured both individual autonomy and a shared bond that, over the course of the collaboration, can extend from the professional and pedagogical to "notations of connection, emotion, and revelations of self-assessment and what could be learned through interdisciplinary group perspectives" (Samaras et al. 2012b, p. 253).

Although self-study is a collaborative method, it relies upon each individual's motivation, willingness to be reflective, and tolerance for uncertainty to build the group's collective capacity for change. The S^3C data suggested that these capabilities are important resources directly tied to the success of the self-study endeavor. For example, Shelley, director of the Center for Teaching and Faculty Excellence and a writing teacher who educates teaching assistants in her field, recalled a pair of beginner's mind emails she sent to Anastasia. In the first, she combined six "Am I doing the assignment right?" questions into an anxious wail. In the follow-up, "Ignore that email" message, she announced that she had regained her willingness to experiment courageously. S^3C cofacilitator Lynne noted that participants like Shelley were willing to stew productively in their disorientation if they were strongly motivated by the hope of reorienting their research and teaching:

> These are people who know how to learn. What they need is the specific motivation to put their subject matter, their teaching practice into the context of self-study as a mode of improvement and into the context of visual thinking as a mode of breaking up the logjam.

To support participants' desires and motivation, the three facilitators met and communicated regularly to create activities that balanced structure with the flexibility necessary to nurture emergent ideas.

Creative Activity

Creative activities during the monthly S^3C meetings included participants' development and presentations of visual research artifacts representing their research questions; visual commentaries, such as visual memos, drawings, and sketches in response to exploratory prompts; images shared with the collaborative and with public audiences; and reciprocal self-interviews within critical friends groups.

The atmosphere of the meetings, and the more frequent meetings of the smaller critical friend teams, confirmed what the facilitators had hoped: the explicit focus on visually rich digital environments cut across any individual expertise in teaching, learning, research, self-study, visual analysis, and digital tools that participants (including the facilitators) brought to the table. The mild disorientation nurtured beginner's mind for all participants, including the facilitators, creating a communal ground zero from which innovation might begin.

It also became clear that the expanded role of the visual within the environment of self-study had a meaningful impact on participants' pedagogies and on their sense of professional efficacy. For example, near the end of the third semester of S^3C activity, Autum engaged in reciprocal self-interviews with her critical friend, using the Meskin et al. (2014) protocol. While listening to the audio of the interviews, Autum had an aha moment through which she came to embrace a less idealized image of what good teaching looks like:

> I like beautiful, aesthetically pleasing images. That being said, they are of no use to me for the self-study. The imagery I need to collect for my self-study is the chaos of 25 students in groups taping out a set on the floor for the first time or the torched fabric created from doing a burn test to demonstrate that different fiber contents can be determined by burning the fabric … What has been most useful to me is documenting the transition from my idea of organized learning to actual learning. …and … yes, we're all experts in our [content] field, but none of us [is] expert at the thing we're trying to do [in our teaching] necessarily.

As participant experiences demonstrate, not only were participants' attitudes about incorporating visual and digital resources overwhelmingly positive, but their attention to visual or digital elements also helped them discover or refocus on key self-study elements.

Like Autum, Seungwon "Shawn" who teaches meeting and event management and technology in the School of Recreation, Health and Tourism, rethought his assumptions about pedagogy when he introduced visual metaphor, a technique he learned about during an S^3C meeting, into his teaching of convention programming:

> Previously I used a traditional teaching method of verbally explaining "Dos and Do-Nots" in program development. Then I decided to adopt the visual image metaphor

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method to discuss Do-Nots. The cargo ship image with collapsing cargos due to an overload of same size and pattern of cargos was used to start the discussion, and it instantly helped students relate to the concept. Then students were asked to share their own metaphor image of best and worst convention programs. I was pleasantly surprised by their holistic and out-of-box ideas on the once challenging task.

In addition, participants welcomed the opportunity to collaborate with S³C colleagues and combine insights, broadening the segment of the academic community to which the results would be productive and increasing the potential for creative impact on the quality of college and university instruction across disciplines.

Conclusions and Implications

At the outset of S³C, we surmised that individual autonomy and initiative, self-sustaining reciprocal faculty development, an appetite for intellectual risk and renewed idealism, and activism within academia all might be nurtured through self-study framed within visually rich digital environments. Although exploration of the visual did itself trigger revelations for participants, the greater insights across the S³C collaborative as a whole related more comprehensively to the practice of self-study within that visually rich digital context. Based on the outcomes of S³C, one might speculate that engaging in self-study in the specific context of the visually rich digital environment triggers the "disorienting dilemma" (Mezirow 1990, 1991) that precedes individual and collaborative transformation.

Participants' struggle to understand the complexities of self-study methodology slowed down the rush to certainty and conclusion. When combined with the challenge to focus on digital environments, without the typical "how-to" perspective conventionally offered to faculty, the result was to broaden the nature of the study by opening existential questions critical to the future of higher education.

In S³C, perhaps given its vertiginous dual challenge, with the integration of the visually rich digital environment as an equal focus, the solidarity of the "we" was striking. As a participant noted, "We were all, in the very beginning, very off balance because we didn't understand what self-study was, or how to do it."

Laura, assistant director of the Center for Teaching and Faculty Excellence who also teaches geosciences, stressed how academic behavior changes in the face of uncertainty, where expertise does not equal control:

> The nature of self-study [is that] you have to be open to the process and not necessarily understanding the process initially, and you have to be OK with that. I think that creates a different collaborative dynamic among the faculty, because there's no expert in the group. So I think it kind of levels the playing field a little bit, where people have to get comfortable with being uncomfortable.

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Gustavsen (2001) argues that the capacity for new forms of action is affected most directly by the extent to which a rich and diverse network of professional relationships is present. The successful crossings of boundaries perceived as impermeable jolted participants into a more adaptive, organic, and subversive vision of their identities as teacher and scholar. Methodology matters. Studying about teaching using self-study methodology improves learning beyond the self and for others. As Ham and Kane (2004) explain about the self-study of teaching, "Teaching is by definition a socio-ethical act—it is to try to do good for an other" (p. 127). Sharing the research with others moves the study beyond the self to raise issues of moral, ethical, and/or political reform (LaBoskey 2004).

In this exemplar of polyvocality, we present how the fluidity in the methodology of self-study, combined with the location of inquiry in the self and with the ability to change aspects of that self in collaboration with others, can subvert a status quo that threatens or denies the authenticity of teaching scholars. This can empower scholars to set the terms of the debate about higher education, rather than react to terms set by others. For instance, Seth stated that his self-study work inspired him not only to be more accepting of his practice but also to share his findings with colleagues:

> I now view my curiosity and semester-to-semester revisions of courses as a strength rather than a lack of certainty. I am experimenting to make my teaching the best it can be for a particular set of students in a particular context; self-study allows me to capture data and potentially share with colleagues. Doing so has the potential to impact my field rather than *just* my practice.

Anastasia further envisions this potential thus:

> . . .methodology centers all of us in a set of very diverse contexts that we bring to the table. . . . If this methodology makes so much sense to a group of very different professionals. . .it validates the methodology.

The polyvocality triggered self-sustaining reciprocal faculty development focused on support, discovery, openness, and reproducibility. Moreover, the holistic mutual support thus generated in this community of inquiry supported intellectual risk. Finally, participants both rediscovered and renewed the idealism and activism that first drew them to the academy, confirming the regenerative potential of polyvocality in a transdisciplinary self-study of teaching and research community.

Exemplar 2 The Transformative Education/al Studies (TES) Project in South Africa

This exemplar is adapted from a published book chapter: Pithouse-Morgan et al. (2015).

Learning about Polyvocal Self-Study in a Transdisciplinary Self-Study Research Supervision Community

By Kathleen Pithouse-Morgan, Nithi Muthukrishna, Daisy Pillay, Linda van Laren, Theresa Chisanga, Thenjiwe Meyiwa, Relebohile (Lebo) Moletsane, Inbanathan Naicker, Lorraine Singh and Jean Stuart

Context

We are a group of ten graduate research supervisors from the Durban University of Technology, the University of KwaZulu-Natal, and the Walter Sisulu University who have contributed to the Transformative Education/al Studies (TES) project in South Africa. (At South African universities, graduate research advisors or mentors are known as "supervisors." Unlike the committee model that is often used in North American universities, in South Africa each graduate student usually has only one research supervisor.) TES is a research-intervention project that aims to study and enhance the development of self-study research and supervision capacity within a transdisciplinary, multi-institutional research-learning community located across a range of university contexts in the Eastern Cape and KwaZulu-Natal provinces of South Africa. The TES project began in 2011 and was, in part, a response to the critical need to enhance research supervision capacity building in the higher education sector in South Africa.

The student participants we supervise in the TES project are university educators registered for master's and doctoral degrees, and all are using self-study methodologies to research their own educational practice. These "staff-students" teach in diverse academic and professional disciplines, including communication, clothing, business studies, education, drama, English education, jewelry design, and mathematics education. A variety of academic and professional disciplines is also represented within our group of self-study research supervisors: drama education (Lorraine); educational leadership and management (Inbanathan); educational psychology (Nithi); English language studies (Theresa); English and media education (Jean); gender studies (Thenjiwe); mathematics education (Linda); rural education (Lebo); and teacher development studies (Daisy and Kathleen).

Under the auspices of the TES project, we have, throughout our 7-year collaboration, been working together in a self-study supervision community. We have been driven by the imperative to have critically constructive conversations about our own supervisory practices and selves, with the aim of providing enhanced support for our students' individual self-study research projects.

Polyvocal Self-Study: A Dialogic Reenactment

One of the core principles or guideposts for self-study research is its insistence on collaboration with others during the research process (Samaras and Freese 2009). Thus, self-study requires sustained attention to relationships between self and "others" in research. Others can include published work that has influenced the researcher's thinking, coresearchers, research participants, and critical friends – peers who work with the researcher to offer alternative perspectives and feedback (e.g., Samaras and Sell 2013; Schuck and Russell 2005). Staff-student and supervisor participants in the TES research learning community serve as critical friends for each other's research. Thus, in TES, there are three layers of critical friends working together – with ongoing learning conversations that move across these layers: supervisors with supervisors; staff-student with staff-students; and supervisors with staff-students. In this exemplar, we are focusing on our learning conversations as supervisors with supervisors.

From the beginning of the TES project in 2011, we (the TES supervisors) have been meeting regularly to discuss our supervisory experiences and practices. Early on in these discussions, we identified a need to "walk our talk" by studying ourselves as self-study supervisors (Lunenberg and Samaras 2011). As self-study researchers, we can use any appropriate method to help us respond to our research puzzles (Loughran 2004; Pithouse-Morgan and Samaras 2019). Furthermore, in self-study we are required to use multiple methods to gain diverse perspectives on the same phenomenon (LaBoskey 2004). In our work as self-study researchers and supervisors, we have found that less conventional arts-based self-study research practices can be of particular value in facilitating the enhanced subjectivity and reflexivity that we are seeking. To illustrate, in co-authored publications, we have collectively explored our understandings and experiences as self-study supervisors using the visual arts-based research practice of metaphor drawings (Van Laren et al. 2014) and the literary arts-based research practices of poetry and dialogue (Pithouse-Morgan et al. 2015).

In our ongoing scholarly collaborations, we are seeking to be increasingly reflexive in our quest to confront and make public our inquiry into ourselves as research supervisors and how those selves interact with other selves within particular research contexts. For us, this involves a recognition of the value of engaging with a plurality of views, perspectives, and responses (Vickers 2010) – thereby allowing us to find our voices in relation to the voices of others. We have found that relational research reflexivity requires not only self-awareness but also self-exposure, which in turn requires a fair measure of emotional self-knowledge and self-care (Rager 2005). In our experience, it is less frightening to reveal and reexamine our relational selves in the presence of colleagues who we know well and trust. Increasingly, we have also become aware of how being reflexive together through thinking deeply about and questioning our professional practice

and selves in dialogue with significant others – what we have come to call, "co-flexivity" – can deepen and extend our learning, being, and becoming as self-study supervisors and researchers (Pithouse-Morgan et al. 2015).

In this exemplar, we make visible our learning about polyvocal self-study through the medium of reflexive dialogue pieces. As a literary arts-based device, dialogue can help readers to come to understand more about the characters in a story and to see how growth happens through interaction between characters (Coulter and Smith 2009). Pelias (2008) explained that, in a performance, a monologue "comes forward as a 'what is'," while a dialogue "stages 'what might be'" (pp. 191–192). In taking a dialogic approach, we build on the work of self-study researchers who argued for the use of dialogue as a method to critically analyze their self-study process and content (e.g., East et al. 2009). East et al. further explained that reflexive dialogue as an analysis tool is useful "to focus on [our] insights-in-the moment as they arise spontaneously in the actual dialogue process" (2009, p. 58). In representing our collaborative professional learning, we aim to communicate our diverse voices and to demonstrate how these voices came together to make meaning of the complexities, challenges, and value of polyvocal self-study in transdisciplinary learning communities in higher education. The dialogue pieces show how our individual views and knowledge can be strengthened, challenged, and broadened through conversations with others in which "empathic under-standing" (Bresler 2008, p. 230) is sought. As Bresler (2008) clarified, empathy, or the ability to identify with feelings and beliefs of another person, is dialogic and "in that dialogue, the researcher/performer is touched and expanded, not just in terms of factual knowledge, but also in her resonance to the world" (p. 230).

Through our ongoing face-to-face and e-mail interactions, we have been able to deepen and extend our understandings of the characteristics and possible implications of polyvocal self-study in our work together as self-study research supervisors, as well as what relevance this might have for others. The reflexive dialogue pieces that follow are composed of lightly edited excerpts from transcripts of our audio-recorded conversations as well as our e-mail correspondence.

Plurality: "It is Always Better to Know Different Stories or Perspectives"

Lebo   I recently heard Nigerian novelist Chimamanda Adichie speak on "the dangers of a single story" (2009) – that it is always better to know different stories or perspectives on a context or an issue. Informed by this, I think the idea of co-flexivity has the potential to ensure that our analysis of issues and the claims we make are not based on a single story or perspective. Our multiple

	perspectives, debated and sometimes agreed upon and at other times diverging, have the potential to enable us to arrive at more "trustworthy" claims.
Kathleen	And I also think that as we bring our diverse disciplinary knowledges in, we offer ideas that we weren't all necessarily exposed to before, while also creating new knowledges and ways of knowing.
Inba	In working in this co-flexive way, each one's cognition becomes a resource for the others, and we build on that. And we also challenge each other's cognition as well.
Theresa	It eventually becomes like a movement, not necessarily for change but for something that can at least be parallel and accommodate people who can't always fit into a box.
Kathleen	With our group, you've got that sense of a space where those ideas can be taken and shared and explored.
Inba	Yes. There's no blueprint. Every self-study is unique and each one takes a different direction.
Daisy	I'm reminded of St Pierre's (1997) famous phrase, "producing knowledge differently and producing different knowledge." I think that's what happens, because each of us responds with our knowledge and when we put it together, we produce different knowledges, and the way we come to produce it is changing as well.

Interaction and Interdependence: "Then There's a Oneness and a Connection"

Kathleen	Our conversations illustrate the Bakhtinian idea of the "interanimation" of thinking (Holquist 1981, pp. 429–430). When we are in a polyvocal group, our ideas interanimate to create new ideas that are group ideas. In self-study, Guilfoyle et al. (2002) talked about the "brain in the middle of the table" – that there's a new idea that belongs to all of us.
Jean	I think it's related to the openness of our collaboration. There's no resistance against an idea coming in.
Lorraine	And it's not about egos. So, there's a lot more room for this type of engagement. Ego can be very destructive to collaboration, and it's very powerful in the academic world.
Daisy	When you get rid of the ego – "I am this and I know this" – then there's a oneness and a connection.
Lorraine	There's a lot of healing that happens that way. Because the breathing and energy that you release helps the next person.

Daisy	Changing what we do here is changing us as people.
Kathleen	I find that is a very emotional process. And you shouldn't enter into it to lightly. You have to have a certain amount of . . .
Daisy	Courage . . .
Kathleen	And resilience.
Lorraine	It seems to be light and effortless. Yet we know otherwise.

Creative Activity: "Most important is how one becomes creative about it"

Thenjiwe	James Scott (1990) talked of domination and the arts of resistance: hidden transcripts. When people are dominated, they can get pushed to be very generative. In a context where there is domination, like in academia where there is so much positivism, I regard the kind of work that we're doing as something of that nature where, within the framework and prescripts of a dominating system, the marginal gets pushed to come up with scripts that transgress . . . and more importantly generate knowledge.
Theresa	Like protest literature?
Thenjiwe	I am just reminded of that in terms of how, with our students and us as individuals, the kind of work that we do and are pushed to produce is an exemplar of what Scott (1990) defined as a transcript that is birthed because of the dominating framework within which the scribe finds herself.
Linda	So, if we get pushed into a corner, we've got to find creative ways of getting out?
Daisy	Authoring our own scripts.
Kathleen	I know for me, as a self-study supervisor and researcher, what happens in our group makes me a lot more confident in being creative and thinking outside the usual. When you're able to discuss it with a group of like-minded people, then you can see that there is some merit in this idea that might be considered completely "off the wall" by other people.
Nithi	I think the other thing is that most of our students come from exposure to very traditional, linear kinds of research. But what I have found is that they embrace the experience of a dynamic learning community that explores creative ways of doing research.
Daisy	But still, sometimes, having a supervision meeting is a struggle. You've got to think: "Who is this student? What's the best way to be setting this person free to become creative?"

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Thenjiwe   Most important is how one becomes creative about it. How you react and how it becomes useful. How you work with that is actually a kind of performance, a kind of an art.

Conclusion and Implications

In this exemplar, we have used the medium of reflexive dialogue pieces to represent and make meaning of our emergent understanding of polyvocal self-study and the difference it makes to us as self-study supervisors. We have shown that in order to extend our research supervision to knowledge creating, we used reflexive dialogue as a co-flexive research method to enhance our polyvocal professional learning.

Through composing the dialogue pieces, we were able to condense and articulate significant aspects of complex, polyvocal conversations that took place among the ten of us over a long period. The use dialogue as a literary-arts based device assisted us in our quest to offer an evocative and multifaceted account of our experiences of learning through and about polyvocal self-study. The dialogue pieces also serve as a means for us to invite readers into the human interaction and relationships that are at the heart of our shared experiences.

Dialogue as a literary arts-based device also enabled us to illustrate that there were diverse voices at play in our process of knowledge generation, and we were cautious not to integrate them into one all-encompassing account. Our collaborative, multi-voice process reflects the power of polyvocality in professional learning and development. As a group of self-study supervisors from diverse disciplines and subject positions, we were able to engage in dialogic praxis, bringing a multiplicity of standpoints, interpretations, and agencies to bear on our collective engagement. We journeyed in and out of the uncertainties, tensions, and complexities of self-study research supervision, raising complex epistemological and theoretical questions in the process.

Informed by the work of Louie et al. (2003), first, we see how our collective self-study has enhanced our analyses of issues and helped to bring depth and complexity into our work. Second, our exploration and articulation of polyvocality as a key principle of our collective work has made us more mindful of the value of listening to and valuing multiple voices and perspectives. We have become more aware of how collective self-study research across diverse higher education institutions and disciplines can provide us with opportunities to build a more holistic and deeper understanding of our practice as self-study supervisors. Third, as our discussion above suggests polyvocal self-study involves negotiating the complexities of a multiplicity of voices in a process of dialogic engagement between self and other and the tensions and dilemmas

within the self. Thus, a significant realization for us has been the social and emotional support that working together has provided us as collaborators over a number of years. Mutual trust, respect, and an ethic of care that has deepened and strengthened over the years of working together has helped to ameliorate possible power differentials among the collaborators that could potentially silence some of us.

But, we also need to consider potential implications beyond the TES project and our own work as self-study supervisors. How might this account of our collective inquiry into polyvocality in a transdisciplinary self-study research supervision community potentially benefit others? Methodologically, we have attempted to write this exemplar in a transparent and demonstrative way so that it shows rather than just tells about our praxis. We hope that it will serve as an accessible resource for others who are interested in polyvocal self-study research. Conceptually, we offer our learning as a contribution to continuing scholarly conversations about the significance of polyvocality in self-study.

Paidiá: Design Elements for Facilitating and Enacting Polyvocal Self-Study in Transdisciplinary Higher Education Communities

Building on the exemplars from the USA and South Africa, in this section of the chapter, we share and elaborate on what we each have come to understand and practice through collaborating with others as "Paidiá: Design Elements for Polyvocal Self-Study in Transdisciplinary Higher Education Communities." The acronym "Paidiá" is a Greek word, meaning "children." The well-being of children is central to the work of self-study scholars who strive to improve learning for others. When we see the school buses filled with children and the children walking to school in our neighborhoods, we are always reminded of the grave importance of our work as self-study teacher educators and for all those who teach to educate an informed and inclusive citizenry. Paidiá also has connotations of "play" (Ifenthaler et al. 2012), and this reminds us of how we learn in transdisciplinary higher education communities through "playing with our ideas and sharing those ideas with colleagues, [through] muddying up our hands, making mistakes, and enjoying the process of learning and coming to know the world through our engagement in it" (Samaras 2011, p. xiii).

Our elements of design were co-constructed from collaborative inquiry into our repeated explorations of polyvocal self-study in transdisciplinary higher education communities and informed by a strong theoretical and conceptual base, which we have enacted and validated in practice. From the work of the George Mason University self-study projects, our design elements are strengthened by key

conceptual underpinnings of Neo-Vygotskian-based transdisciplinary learning communities in practice (Samaras et al. 2008; Vygotsky 1978, 1981). These comprise:

(a) The encouragement and nurturing of collaborative conversations across disciplinary, programmatic, status, and spatial divides
(b) Multiple expertise in a shared leadership and reciprocal learning model
(c) Exploring new symbols for mediating written language using visually rich digital tools which cut across any individual expertise in teaching, learning, and research (Samaras and Pithouse-Morgan 2018)

From the work of the South African Transformative Education/al Studies project, our design elements are strengthened by a conceptual perspective of "reflexive ubuntu" (Harrison et al. 2012, pp. 16–18). This reflexive ubuntu perspective interweaves conceptions of:

(a) Southern African *ubuntu* philosophy. This can be explained as "understanding the value of locating oneself in the experiences of others as a form of demonstrating an ethics of care and trust" (Harrison et al. 2012, p. 17).
(b) Co-flexivity (collective reflexivity). Reflexivity requires critical attention to ways in which researchers' positionings, understandings, and beliefs affect research processes and representations (Kirk 2005). Co-flexivity can be explained as "being reflexive together through thinking deeply about and questioning our professional practice and selves in dialogue with significant others" (Pithouse-Morgan et al. 2015, p. 148).
(c) Co-creativity (collective creativity). This can be described as connecting in arts-informed ways with critical friends to allow us to see in imaginative and responsive ways that can transform our educational and research practice (Harrison et al. 2012; Pithouse-Morgan et al. 2015; Samaras and Pithouse-Morgan 2018).

The Paidiá Design Elements Exemplified

The two exemplars presented in this chapter epitomize each of the Paidiá design elements, as follows:

Personal Situated Chosen Inquiry

> *Participants choose to join in and choose their inquiries situated in their immediate personal-professional contexts and also in relation and response to wider sociocultural-historical-political contexts.*

In both the USA exemplar of the S^{3}C faculty self-study group and the South African TES project, university educators chose to participate and learn about the self-study methodology by enacting a self-study of their teaching and professional practice.

Accountability

Accountability begins with each participant reconsidering her/his professional practice with input and support from critical friends to build self-regulated, authentic professional learning.

Applicants to the S^{3}C faculty self-study group were recruited both through open announcements and through one-to-one outreach to individuals. Participants submitted an application articulating their interest in joining the group and what they chose to study. The TES project workshops and meetings have always been open to any university educators who wish to learn about self-study and to contribute to the learning of the group. Invitations to TES project activities have been shared via university-wide notices, online and national research networks, and word of mouth. Working with critical friends in the S^{3}C faculty self-study group and in the TES project has encouraged participants to be accountable to themselves and to each other.

Integrated Critical Creative Collaboration

Central to polyvocality are ongoing, intellectually safe, dialogic collaborative structures for reciprocal mentoring to recognizeze and value co-flexivity (collective reflexivity) and co-creativity. Co-designed platforms promote generative engagement with participants' contributions, enriching each other's learning as well as that of the community.

In the S^{3}C faculty self-study group, each participant, including the cofacilitators, developed a self-study project grounded in her or his own teaching practice while also engaging in a meta-study which was a collective self-study of the nature of the progress and development as a faculty self-study of teaching collaborative invested in studying professional practice. The collective investigation of using visually rich digital tools focused on adding to each participant's knowledge base of options and opportunities within visually rich digital learning environments. The multi-institutional, multicultural, multilingual, and transdisciplinary composition of the TES project community has offered multiple possibilities for collaborative exploring and enacting of a shared purpose of educational transformation. In addition, there is recognition of the complexity and diversity of experiences of each individual involved in a self-study research process. Because of the involvement of participants who are professional artists and designers and

others who are fascinated by learning from and through the arts and design, TES project activities have been enhanced the exploration and sharing of arts-informed and digital self-study research methods.

Design ↔ Dissemination

> *Participants share phases of their research as work in progress and make it public through presentation, writing, and other forms of dissemination, noting a transparent research design that clearly and accurately documents the unfolding research process and incorporates ongoing peer dialogue and critique.*

During the monthly S^3C faculty self-study group meetings, participants presented the unfolding of their ideas with the whole group. Additionally, critical friend teams shared their progress and offered feedback on drafts with peers. The group worked collectively to design a presentation where they shared their early work using visuals to represent their topic in a gallery walk at a university conference (Smith et al. 2015). The TES project has offered sustained support for the development of a research learning community comprising self-study researchers who are at different stages of the research process, as well as both novice and experienced self-study researchers, thus allowing learning and collaboration across varying levels of experience. TES project participants have met as a large group at least once a year since 2011 for inter-institutional workshops, and they also have regular contact via an online social learning platform. There are also smaller TES groups that meet weekly or monthly at each of the three host universities. These face-to-face and virtual meeting spaces have provided regular opportunities for participants to share their work in progress for constructive feedback from critical friends. A tangible impact of this sustained support has been seen in the high number and quality of single- and co-authored conference and seminar presentations and peer-reviewed publications generated by the project community from 2011 onwards.

Improved Learning for Self and Others

> *A polyvocal learning process entails critical and collaborative deep questioning of practice and the status quo in order to improve and impact learning for participants, critical friends, and significant others, as well as for contributing knowledge to professional scholarly communities.*

In both the S^3C faculty self-study group and the TES project, participants embraced the cultivation of transdisciplinarity; critical friends who approached research and teaching from different disciplinary perspectives, and who shared expertise in different content areas, stimulated participants and their ways of

knowing. Working with critical friends entailed reciprocal learning and professional growth. Despite the different contexts of the two groups, we have found that both groups can be characterized by a conscious effort by participants and facilitators to learn from and develop each other's professional and research capacities and doing so within an appreciative and supportive space. Thus, at the heart of both of these self-study research communities is co-learning.

Authenticated and Invited Polyvocal Leadership

> *Facilitators authenticate self-study research by practicing it in transdisciplinary learning communities while also inviting polyvocal leadership by encouraging participants to contribute their diverse expertise and experiences.*

For the S^3C faculty self-study group, the invitation to contribute to writing about the experience in a meta-study drew 9 out of 15 participants as volunteers to lead as co-authors and with contributions from the entire group. The wide-ranging developmental activities of TES project workshops and meetings over the years have only been possible because of leadership by participants who have used their rich multiplicity of professional and academic expertise to co-facilitate these activities.

Conclusion: Looking Out Toward Wide Futures

In this chapter, we have been able to share diverse ways of seeing and knowing through self-study because of our connections and creative activities with others in transdisciplinary communities in higher education. Owing to the pioneering and meticulous work of S-STEP community members since the early 1990s, self-study research has come to be internationally recognizable and valued due to the thoroughness, deep thought, and care for others inherent in using a combination of specific methodological components. Drawing on the work of Bakhtin (1984), our multifaceted conceptualization of *polyvocal self-study – as characterized by plurality, interaction and interdependence*, and *creative activity –* offers a further, generative dimension to ways of thinking about and appreciating self-study methodology. Additionally, our Paidiá design elements offer our real-world professional learning about enacting and supporting polyvocal self-study in large transdisciplinary higher education communities. In making public these design elements, we encourage further studies to build a fuller knowledge base on this topic.

As illustrated by the exemplars in this chapter, polyvocal professional learning through self-study research has unveiled an untapped portal of self-study through examining the depths and expanse of transdisciplinary, transnational, and transcultural collaboration and dialogue (Pithouse-Morgan and Samaras 2015b; Samaras and

Pithouse-Morgan 2018). Polyvocal self-study has illuminated the value of plurality and heterogeneity as well as commonality, bringing into dialogue multiple perspectives and many stories, not only in terms of stories of experience but also in terms of ways of seeing and doing and particularly in becoming and transforming self and others (Pithouse-Morgan and Samaras 2018; Pithouse-Morgan et al. 2015; Samaras et al. 2014b).

The exemplars demonstrate how sustained and extensive self-study research conversations across specializations, institutions, and continents can generate transformative possibilities for higher education professionals imagining practice and collaboration in new ways. Transdisciplinary and transcultural collaboration among self-study community facilitators and participants can result in innovative and culturally responsive ways of learning, teaching, and enacting self-study research in higher education. The exemplars exhibit the potential not only for individual faculty development through self-study but also for institutional development. Self-study research leads to changes in faculty teaching and faculty development, which can be shared with colleagues, other programs, and colleges and more widely through presentations and publications (Pithouse-Morgan et al. 2017; Samaras et al. 2017). Building individual and collective capacity with small changes over time can lead to larger changes, impacting institutional, national, and transnational capacity in higher education.

As we have experienced, there are gifts in sharing and learning about self-study research with other higher education practitioners and across contexts. There is a collaborative recognition by participants enacting polyvocal self-study in transdisciplinary communities that this work helps self-study research grow to inform higher education research and practice in generative and holistic ways. We have watched self-study research grow over our many years as members and leaders in S-STEP and in many ways – noting how higher education professionals around the globe are finding self-study useful in their specific contexts and disciplines. We share self-study with the world because we have witnessed its validity as a methodology in a global context as we have worked and learned from and with others. All the while, we hold dear and central that self-study research was founded and grows because of teacher educators like us willing to share this unique methodology that helps us and others to grow professionally and especially in our teaching. We honor the accomplishments of the S-STEP community and its multiplier effect in higher education. We encourage self-study scholars to consider ways to further develop and contribute to future work in polyvocal and transdisciplinary self-study research.

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Part VI

Self-Study Across Cultures and Languages

The sixth and last part of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* focuses on the emergence of self-study research in languages other than English and the experience of translating and transforming self-study to fit with local contexts, languages, and cultures in different communities. It includes diverse examples of the ways translation and transformation have impacted on the different studies and the researchers themselves. It gives examples of processes of integrating self-study to different cultures, challenges with language, difficulties of translating "self-study," how self-study has been introduced to teachers and teacher educators in different communities and used in professional development, and how to use language in a novel way to explore reflexivity. Chapters illustrate how self-study has helped teacher educators meet the challenges of providing programs based on active engagement, collaboration, and community in politically volatile regions of the world and how self-study research can expand ways of knowing and understanding practice.

Self-Study Across Languages and Cultures

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Lynn Thomas and Hafdís Guðjónsdóttir

Contents

Abstract

In this introductory chapter to the section on self-study of teacher education practices across languages and cultures we focus on the emergence of S-STEP research in languages other than English, although the work of a few researchers who do write in English is included for reasons that we explain in the text. Given the origins of S-STEP as a Special Interest Group of the American Educational Research Association (AERA) and the prominence of English as a global language of research, self-studies in languages other than English remain rare. However, this does not mean that all S-STEP researchers speak English as a first language, and these descriptions of the journeys of teacher educators coming

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to understand this methodological approach to examining their practice are of interest to us all, regardless of the context in which we work. This chapter provides examples of how S-STEP research is currently being experienced in Europe, Iceland, Israel, Quebec (Canada), Chile, South Africa, Japan, and South Korea, as well as two specific contexts in the United States, through the voices of researchers in those countries.

The process of translation and adaptation can lead to disconnectedness and dissonance, for as Giroux (1997) states, "What we think it means to do research has to do with our conception of meaning, our view of cognition and beliefs about the forms of consciousness that we are willing to say advance human understanding..."(p. 5). Conceptions, views, and beliefs have linguistic distinctions and are culturally located and expressed through the common language of a society. Therefore it is important to pay attention to language and culture when considering self-study research, which has strong contextual links and is often very personal. In the first *International Handbook of Self-study Research of Teaching and Teacher Education Practices* (Loughran et al. 2004), there are chapters written by researchers from non-English speaking countries, notably the Netherlands and Israel, but an exploration of the particular experience of working in a language other than English on self-study of teacher education practices research was not a focus of inquiry. We believe that it is important in this current version of the handbook on self-study research, the *International Handbook of Self-Study of Teaching and Teacher Education Practices*, to turn the focus toward an exploration this experience of translating and transforming self-study to fit with local contexts, languages, and cultures. This section, "Self-Study Across Languages and Cultures: An Overview of the Chapters," includes chapters which provide diverse examples of the ways such translation and transformation have impacted on the studies and on the researchers themselves.

While the development of the self-study research community is strongly connected to the Special Interest Group (SIG) of the self-study of teacher education practices (S-STEP) of the American Educational Research Association (AERA) since its beginnings in the early 1990s (Loughran 2004), the self-study of teacher education practices has had an international membership from the beginning, welcoming researchers from a wide range of backgrounds and different countries, including non-English speaking ones (Bashiruddin 2006; Margolin and Tabak 2011), for some time. However, presentations at AERA, the Self-Study Castle Conference at Herstmonceux, and publications of self-study research in major journals such as *Studying Teacher Education* have always taken place in the English language, (Since 2014 the journal *Studying Teacher Education* has included abstracts written in Spanish for each article published.) meaning that speakers of

other languages have to translate and adapt their terminology in order to participate in the larger S-STEP community.

A section based on self-study research in countries other than the conglomerate of the United States, Canada, England, Australia, and New Zealand self-study researchers was promoted during the initial discussions about an updated handbook. However, the roots of this section that draws together stories of self-study in languages other than English began even earlier. During an S-STEP presentation at the annual American Educational Research Association (AERA) meeting in 2014, we were struck by the challenges faced by colleagues undertaking self-studies in languages other than English and in cultures where the notions of self-study were not familiar. At that time, we began to talk about the particular challenges we face in our institutions where research most often takes place in a language other than English. Our initial discussions led to the organization of a symposium entitled "Translating and Transforming the Self-Study of Teacher Education Practices into Languages and Cultures Other than North American English" (Thomas 2015), which was accepted for presentation at the AERA annual meeting the following year. That symposium, which included presenters from South Africa, Belgium, Iceland, and Quebec, Canada, stimulated discussion among those who attended the presentation about the necessity of finding the right language as a means for expressing strongly held ideas and beliefs about teaching and teacher education. The discussant for the session, Amanda Berry, is an Australian citizen who was living and working in the Netherlands at that time. Berry acknowledged the difficulties that researchers who work in languages other than English have in attempting to translate their work into English in order to share it with the greater S-STEP community. She also talked about the power of self-study as being untranslatable; that is, so closely connected to the language and culture of S-STEP researchers, that it cannot be disassociated from the language in which they work. However, there is opportunity in this process of translation and transformation because

> This is where the power of self-study lies, not something that is a problem to be resolved but something problematic to be explored and opened up. The act of explaining means you have to try to articulate meaning, and make meaning together in a new context. (Berry 2015)

The presentations at this symposium also revealed the ironic situation that most of the time the term "self-study" is not translated and that the English term self-study is generally used, even when researchers speak and write in other languages. Berry (2015) noted this irony and made connections to the challenges also faced by S-STEP researchers who regularly work in English to have their research seen as legitimate and valid by colleagues outside of the S-STEP community (Loughran 2007). Through the chapters in this section, we see evidence of these challenges, but also of the power and possibility that self-study brings.

Issues of Language and Culture in Self-Study Research

Almost all of the researchers whose work appears in this section have faced the challenges of translating self-study of teacher education practices research and transforming it into comprehensible scholarly language that is accessible to the wider S-STEP community in a variety of different ways. We also find evidence of transformation of self-study research practices to fit with local cultures in the chapters from South Africa, Korea, Japan, Israel, and Iceland. For example, Chisanga and Meyiwa describe how their realization of how the principle values of self-study research could be connected to their local Ubuntu culture allowed them to adopt what had originally seemed a very foreign approach to research. We also see how researchers from the collective, rather than individualist cultures of Korea and Japan, found ways to adapt self-study research practices in ways that were appropriate for their contexts. The experiences of these researchers help to illuminate some of the taken-for-granted meanings of self-study that are brought to light when examined from the different perspectives that multiple translations afford. For example, Belgian researchers Vanassche and Kelchtermans (2015a) write:

> ...we came across language issues in our process, especially with regard to the self-study label itself. Self-study in our language is often translated in a way which has connotations with an almost therapeutic process of introspection. Given the fact that self-study's goal of scholarship and its associated expectation of research rigor have been questioned so often, this connotation was to be avoided. I believe it is important to dare to think in creative ways when translating a new approach or field of research to one's local contexts and not be afraid to make some adjustments (even not in its label, as we did).

It is very important to point out the issues of language with relation to self-study as it will be clear that language is an issue that comes up often in the following chapters. The difficulties of translating the term "self-study" are described repeatedly, with different solutions found. However, even in English, the language in which pretty much all self-study research is now published and presented; the discourse we use for discussing self-study as a research methodology has been questioned and challenged (Butler 2016; Garbett 2012). Changing the discourse of research in teacher education practices, such as self-study has done, can be seen as revolutionary (Loughran 2004; Vanassche and Kelchtermans 2015b). Listening to these stories of revolutionary change in languages and cultures other than North American English is inspiring because the researchers have had to work very hard to adapt what they have read or heard about in the literature or at conferences to find a way to make self-study practices make sense, both linguistically and culturally within their own scholarship traditions. The term "self" leads to questioning, requests for explanation, and doubtful responses within research communities, and translating the intentions of researching one's practice is not easy. Listening to the voices of how different groups of people in different contexts have overcome challenges and found ways to improve their practice as well as make the process work within their linguistic and cultural communities can help us all learn more about what makes self-study so effective.

Those of us who regularly work in the English language are in a privileged position, and this privilege means we also have a responsibility to take the first steps to opening the conversation beyond the English language to include researchers of all languages. A handbook is intended to provide a broad range of experiences with a particular subject, in this case self-study, which can be used as guidelines for exploring the subject in depth with a view to learning how to become adept in that subject.

Broadening and Deepening Self-Study Through Crossing Borders

These chapters show that despite possible initial dissonance, self-study is inherently well-suited to the research of teacher education practices in a wide range of international contexts and the participants in the studies referred to in this section of the handbook report positive learning experiences from their collaborative self-studies. It appears that there are universal aspects of self-study research, such as a desire for wanting to learn more about one's practice in order to improve it, that transcend languages and cultures. At the same time, the contexts of teacher education and the ways in which the preparation of teachers take place can vary widely across the globe. Additionally, expectations of teacher educators in terms of research and practice can also vary, and, of course, languages may or may contain expressions that are readily transferable to self-study methodology. All of these can make the experience of carrying out self-study research quite different and quite challenging for researchers who need to adapt self-study to a different language and culture. However, to date, little discussion of the challenges of translating and adapting self-study to languages other than English has taken place within the self-study community. When researchers begin working with fundamental notions about research practices that are very different from or even nonexistent in their working languages, they are forced to create new ways of speaking about their research in order to legitimize their work. The chapters found in this section of the handbook are written by authors who seek to share the challenges and creative processes of researchers from a wide range of nationalities and thereby add new insights to self-study research for everyone.

As this theme of self-study research across languages and cultures is somewhat less developed in S-STEP, there was a discussion about whether this particular section "Self-study across languages and contexts" should be presented in a separate book focussing only on that issue. We made a convincing case that this section should appear in the handbook because it is crucial to demonstrate that we are ready to expand beyond the initial group of researchers and their colleagues and students. Expanding self-study beyond its current state where it is firmly entrenched in the English language and North American, Western Europe, and Australian/New Zealand educational research culture demonstrates a coming of age for this research methodology and illustrates how, as a robust, vital, rigorous, and legitimate form of research, it can be adapted, translated, and expanded to

fit a wide range of languages, contexts, and cultures within the field of education and still be essentially the self-study of teacher education practices.

The community of self-study researchers is welcoming, inclusive, and adaptable. Opening up spaces for new members to adapt self-study research to other languages and cultures will allow the community to continue to grow and develop its original potential of being transformative. Bringing these stories into the mainstream conversations of self-study, such as can be found in a handbook, will permit self-study to broaden and expand. This is true for countries like South Korea and Japan, where self-study research methodologies are very new and largely unknown, but also for countries like the United States, Canada, Australia, and New Zealand, where it is much better known. This section has been described as the "international section," but as Guðjónsdóttir has been quick to point out, we are all "international," and it would be a real mistake to categorize self-study researchers into "English speakers" and "others" or "American researchers" and "international researchers." Such categorizations are patronizing and divisive, and a strong, mature, and flourishing community that studies teaching and teacher education has no need to make such divisions around nationality or language, given the many universal similarities we share. Our objective should be to become truly international, a perspective where connections between people of every nation are emphasized and collaboration and support can lead to improvement in teacher education across national and linguistic boundaries.

Self-Study Across Languages and Cultures: An Overview of the Chapters

This section of the handbook contains chapters about self-study research or examples of how self-study is being implemented from almost every continent. In every case, issues of language, culture, and community in relation to self-study methodology are apparent. There are two chapters from Asia, where self-study is at an emergent stage. These chapters describe how self-study has been introduced to teachers and teacher educators, as do chapters from South Africa, Chile, and Quebec, Canada. A collaboratively written chapter from Europe describes studies that have taken place in England, Ireland, the Netherlands, and Iceland. Other chapters provide outlines of self-study research for improvement of teacher education, such as the chapter from Iceland, and two chapters by American researchers who regularly write in the English language, but who have used self-study to examine alternate cultures within their own institutions.

Shin and Im in ▶ Chap. 45, "Self-Study in Korea", explore how a group of educators from South Korea discovered self-study through a chance encounter with Anastasia Samaras while studying and working in the United States. Shin and Im felt that self-study could be a means to improve the South Korean educational system and, with the support of others, translated Samaras and Freese (2006) and Samaras (2011) into the Korean language. When implementing this approach, they also chose to transform the usual approach of individuals embarking on self-study alone or with

a small group of self-chosen colleagues. In this case, teacher educators first explored self-study and then set up subject area groups of teachers and helped them to implement self-study as a form of professional development. This collective approach of working together as a group of researchers who are simultaneously critical friends, instead of carrying out individual studies, is an important reflection of how Korean culture focuses on the collective rather than the individual. While there are many examples of collaborative self-study research in the literature, beginning with the Arizona group (Pinnegar et al. 1994), it is an option to work this way, as individual studies are also very possible in North American, European, and Australian/New Zealand contexts. The unique contribution of this chapter is its description of exploring S-STEP as means to improving teaching practice while also integrating local cultural norms that focus on the collective rather than the individual.

The importance of the collective rather than the individual is also a part of Japanese culture, meaning that self-study needs to be adapted in Japan as well. Megumi Nishida begins her ▶ Chap. 54, "At the Dawn of Revolution in Teaching" with an historical account of her journey to self-study and her understanding of herself as a hybrid educator, someone who grew up in Japan, but who is now completing her doctorate in Iceland. She therefore sees herself as someone who understands two very different educational systems. In this chapter she reflects on how her personal experiences as a student and later a teacher led her to become critical of the Japanese system of education. She then describes her process of discovering how, in her absence, self-study has slowly begun to become known in Japan although it is still not widespread. At the instigation of one influential educational psychologist, Nobuko Takeda, a group of self-study researchers in Japan has been formed, who meet to discuss ways to work together to improve education in Japan. Takeda spent some time in the Netherlands in 2006, and there she met Dr. Fred Korthagen. Takeda undertook the Japanese translation of *Linking Practice and Theory: The Pedagogy of Realistic Teacher Education*, written by Korthagen along with colleagues Kessels, Koster, Wubbels, and Lagerwerf (2001). The group of Japanese self-study researchers is led by Kazuhiro Kusahara at Hiroshima University, who also invited John Loughran, a well-known Australian member of the self-study community, to visit Japan and share his knowledge about self-study.

A collectively written chapter on self-study in Europe includes sections from the Netherlands, England, Ireland, and Iceland. ▶ Chap. 47, "Self-Study Methodology: An Emerging Approach for Practitioner Research in Europe" by Lunenberg, MacPhail, White, Jarvis, O'Sullivan, and Guðjónsdóttir, looks at how each country has used self-study methodologies to support improvement in teacher education. Dutch researchers use an approach that involves teacher educators working with groups of teachers, facilitating self-study research with them as a means for providing professional development that will lead to improved teaching, as was seen in the Korean chapter. Lunenberg points out that in Dutch teacher education programs, teacher educators usually have a great deal of experience as teachers, but do not have a research component in their job descriptions. Researchers in Dutch universities do not teach

pre-service teachers. Lunenberg describes how she and other researchers set up and guided a group of teacher educators at several universities in the Netherlands to carry out self-studies on their practices with a view to improving them. The chapter on Europe begins with some background information on the wide variety of differences that can be found in teacher education programs across Europe, as well as the steps that have been taken to collaborate and make teacher education more uniform across the countries of the European Union. McPhail describes self-study as being present in small pockets in England, rather than widespread, as individuals and small groups of teacher educators discover the approach. Action research has been a way into self-study, and people working together at local levels at the University of Hertfordshire and the University of Bath, for example, have made connections between approaches. The biannual conference at Herstmonceux Castle has been the focal point for English researchers to make connections with the broader self-study community. In Ireland self-study is mainly limited to a small group of sport pedagogy scholars who saw the potential for collaboration and improvement of their practice through connecting with self-study researchers from other countries, such as Canada. University-based teacher education is relatively new to Iceland, beginning only in the 1970s. An early member of the faculty of education, Hafdís Guðjónsdóttir learned about self-study during her doctoral studies in the United States and quickly embraced this opportunity to use this approach to critically reflect on her practice. She brought self-study home with her, and since 2004 self-study has been offered as a graduate research seminar. At the same time, self-study has been met with disapproval and resistance in Iceland, and this community remains small but dedicated, with several researchers completing doctoral dissertations using self-study as a research methodology.

Kristinsdóttir, Jóndóttir, Gísladóttir, Óskarsdóttir, and Guðjónsdóttir have also written a chapter exclusively about self-study in Iceland, ▶ Chap. 49, "Cultivating Self-Study: Developing a Discourse to Better Understand a Particular Culture," wherein they elaborate much further than in the collective chapter on Europe on how a small but determined group of researchers has worked collaboratively to improve their teacher education practices around the topic of inclusion. In this chapter on self-study in Iceland, Kristinsdóttir et al. describe the history of the creation of a scholarly community of self-study researchers at the University of Iceland. They too faced issues of language and the difficulty of translating the term "self-study" into Icelandic. They also write about the challenges of always having to translate their research back into English in order to publish or present it at conferences. Taking the time to explore and analyze their collective and individual visions, values, and beliefs about education, teaching, and learning helped them to define their professional identities as teacher educators and gave them impetus to continue to explore this through self-studies. The connections to their scholarly community helped support them in their desired roles as professional change agents in the Iceland scholarly community.

Turniansky, Friling, and Tuval also describe how using self-study as a research methodology to examine their teacher education practices allowed them to create a working community of colleagues in a challenging situation in Israel. ▶ Chap. 50, "Continuous Collaborative Self-Study in a Multicultural Teacher

Education Program," begins with details about the complex context in which they teach. The Israeli authors go on to explain how they use self-study to examine the experiences of students and teacher educators in their teacher education program in a college in the south of Israel where half of the students are Arabic and classes are mixed. Both Jewish and Arabic teacher educators collaborate to offer the courses leading to teacher certification for Israeli schools. The chapter describes how self-study has helped the team of teacher educators meet the challenges of providing a program that is based on active engagement, collaboration, and community in this politically volatile region of the world. Complicating their task is the difference in language and culture between the two groups, and the power imbalances given that the courses are offered in Hebrew. Adopting a collaborative self-study approach to researching their teaching context meant that the group was able to listen more closely to each other and to identify sources or potential sources of conflict. This enhanced communication and deliberate efforts to work together despite differences supported the team and allowed them to overcome challenges from within and outside of the college. Their desire to best meet the needs of all students in an inclusive and respectful way has given them the possibility to provide their students with a safe and accepting environment for learning to teach.

Chisanga and Meyiwa write about adopting self-study methodology to examine their teacher education practices in South Africa in ▶ Chap. 52, "Reflexive Ubuntu, Co-learning, and Transforming Higher Education at a Rural University in South Africa." Theresa Chisanga and Thenjiwe Meyiwa describe how their university in rural South Africa was searching for a means to instigate changes leading to academic revival and transformation. Chisanga and Meyiwa recount their personal journeys to becoming teacher educators including fascinating details about their respective childhoods in rural South Africa. These researchers explain how each found self-study research expanded their ways of knowing and understanding their practice when they became teacher educators. The establishment of a self-study research group at their university gave them an opportunity to more fully explore this methodology, including the realization that this "foreign" approach to research actually fits very closely with traditional South African Ubuntu values. It also became a means to improve both teaching practice and academic scholarship at a small rural university that struggled with both.

Fuentealba, Hirmas, and Russell, writing from Chile, describe a growing movement toward teacher education reform, aided by self-study in "Introducing Self-Study of Teacher Education Practices into Another Culture: The Experience in Chile." These authors provide background information on the introduction of self-study to Chile, beginning in 2010 following a series of visits that Tom Russell, another prominent member of the S-STEP community, made to Chile to work on improvements to teacher education in that country. Russell's interest in reflective practice and the learning student teachers engage in during the practicum was highly influential to Fuentealba, and he and Russell formed a deep and lasting professional and personal friendship as a result of their work together on reforming teacher education in Chile. Fuentealba, through Russell, learned to question the way he had been taught to teach and how he was teaching his

own students. This self-reflection led him to integrate self-study into his own practice and to want to share this approach with other teacher educators. When Caroline Hirmas became involved, she quickly saw the potential of self-study, and she encouraged the translation of several articles, chosen by Russell and Fuentealba from various issues of the journal *Studying Teacher Education* (STE) and published in a volume in Spanish in 2016 entitled *Formadores de formadores, descubriendo la propia voz a través del self-study.* There are now several small but thriving self-study groups in Chilean universities, and they are connected to the larger community by the decision of the editorial staff of STE to now publish the abstracts of all articles in both English and Spanish. It is interesting to note that at a recent conference in Santiago, Chile, there were four presentations that used self-study as a research methodology. Even more interesting, the expression "self-study" is not translated into Spanish, despite the fact that the presentations were made in Spanish. This is a typical response to the difficulties of translating the term self-study that is seen in many of the chapters in this section.

The term "self-study" has not been translated into French, either. ► Chap. 46, "Introducing Self-Study of Teacher Education Practices into Another Culture: The Experience in Chile," describes Thomas' efforts to establish a community of self-study researchers among her French-speaking colleagues at her university in Quebec, a province in Canada. When Thomas attempted to introduce self-study to her institution, she encountered resistance as these colleagues questioned the legitimacy and validity of a research methodology that is unknown in their language. The main challenge facing French-speaking researchers is the lack of a body of literature on self-study in French, which leads to lingering questions of validity in terms of this research. A small group of researchers indicated an initial interest in using self-study to examine their teacher education practices, but without the assurance that they would be able to publish the results of their studies in French, and with little interest in attending the International Self-Study Conference at Herstmonceux (the Castle conference) and AERA conferences because they only take place in English, sustained engagement with self-study did not take place.

This section of the handbook also includes two chapters by colleagues from the United States who regularly write in the English language, but who have used self-study to examine alternate cultures within their own institutions. They have, as many researchers building on self-study methodology, been questioned by their professional community. It is not only the language that is challenging, gender, age, country of origin, and religion can each play a large role in the transformation of self-study research practices as researchers match their actions and beliefs with local and professional cultures.

Farrell and Winkle, in ► Chap. 51, "Reflexivity in Graduate Teacher and Researcher Education: Our Journey to Arts-Based Self-Study", have developed a new way of envisioning and understanding the world that could be said to be using language in a novel way to explore reflexivity. While Farrell and Winkle are located in the United States and work exclusively in English, they can be said to be working in a somewhat different language, the language of art and art-based research. At the same time, art-based methods can be said to be a universal language crossing all borders, and therefore we can resonate with their approach wherever we come from

or wherever we are situated. These researchers describe how they have worked together for many years to develop a living theory of arts-based reflective pedagogy, which they call Arts-Based Dialogic Narrative Analysis. They begin with descriptions of their individual journeys as artists and the influence of Vygotskian sociocultural theory on their understanding of how people experience the world. The authors then describe how they studied the effects of the implementation of visual thinking strategies as professional development for teachers in a low socioeconomic and linguistically diverse region of Florida. Through a combined methodological approach, including self-study, these researchers examined the implications of visual thinking on the creation and appreciation of art as the basis for an arts-based reflexive pedagogy, which allows for the integration of an aesthetic approach to the construction and analysis of research data.

Brown and Schneider use self-study to explore their professional identities and leadership styles and work toward changing the culture of their School of Education in ▶ Chap. 53, "Exploring Intersectionality as a Means to Precipitating Change." In this case, self-study allows them to more fully understand the culture that is deeply rooted in their faculty and ultimately transform it. Brown and Schneider employed collective self-study to examine the effects of leading a team of faculty from a School of Education in the northeast of the United States toward much needed improvement of programs. They detail the challenges and frustrations of trying to use a democratic approach and give voice to all when many of their colleagues refused to cooperate. As a result of documenting the experience using a self-study approach, they discovered their voices, their leadership styles, and their professional identities while taking part in the process. Their conclusions describe the importance of not simply responding to the frustrations and challenges with anger but learning to understand why some colleagues responded as they did and learning to view the difficulties of implementing change with multiple perspectives and compassion for others.

Concluding Remarks

In this section of the handbook, it is clear that there are struggles with language, and, in many cases, a decision has been made not to translate the term "self-study" because there literally is no equivalent in another language. The lack of a translation shows the uniqueness of the approach, but also underlines the difficult cultural leaps that people must make to arrive at a place where they can integrate this approach into their practice. If there are no words to describe self-study, it is likely that the philosophy, the vision, and the beliefs behind such an approach are also difficult to grasp and to express. It is important to take the time to discuss the issue of language in relation to self-study because language is so closely related to identity, and self-study requires us to closely examine and challenge our identities as teacher educators.

The important influence of senior members of the self-study community reaching out to respond to requests for information and support is also an overarching theme of this section. We have seen how Anastasia Samaras was instrumental

in supporting the emergence of self-study in Korea, how Tom Russell introduced self-study to Chile, and how Fred Korthagen and John Loughran have contributed to the beginning stages of a self-study community in Japan.

Almost all of the chapters in this section have shown how self-study can serve as a means to overcoming obstacles to change and understanding and embracing that change, despite the challenges. Self-study as a research methodology provides a framework for deeply understanding many aspects of practice and inspires researchers to look for ways to improve practice. These chapters provide examples of communities of learning, whether grass roots and organized by teachers and teacher educators themselves or whether there are facilitators organizing self-study for others, and underline the great importance of creating and sustaining communities in ways that are reflective of the local culture.

At this time, as we move forward beyond a rather small group of researchers who initiated the self-study SIG, it is crucially important that as we move forward with self-study, we take note of the wide variety of voices that now belong and are seeking to belong to the S-STEP community. It is entirely to the advantage of this community to broaden the range of understandings of how self-study can be interpreted and carried out in a much wider range of contexts than was initially envisioned. It is important to listen to self-study researchers from a very wide range of contexts to learn about how they are interpreting self-study, to hear more about their challenges and to learn from the particular insights that they bring.

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Self-Study in Korea

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A Case Study on the Improvement of Classrooms with Self-Study

Hye Young Shin and Chilseong Im

Contents

Abstract

Teacher educators at Chonnam National University's College of Education found that there were many opportunities for teachers to improve their classes in Korea, but the opportunities were not effective. Therefore, they decided to collectively study their teaching in their classes from 2013 to 2014 and then also sought ways to apply self-study for classroom teachers in the Korean educational milieu. One of the most distinctive features of this

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application of self-study to the Korean context is the concept of a critical group of colleagues. With university-based teacher educators at the Research Center for Curriculum and Instruction, teachers of different subject areas played critical roles in the group. These teacher educators collaboratively designed and enacted a self-study approach in a large-scale initiative involving 36 middle and high schools in South Jeolla Province from March until August 2015. They worked closely with the teachers in those schools in self-study research projects. All the while, the teacher educators were also studying the impact of self-study on their own teaching. The teachers who wanted to improve their classes received various suggestions about how to improve their teaching, prepared specific approaches and activities to try out in their classes, enacted these changes with students, and presented the results to the group. This process allowed teachers to have opportunities to improve their classes and gave teacher educators a deeper understanding of the challenges faced by teachers in the field. In documenting the process here, the authors of this chapter demonstrate how self-study can be successfully adapted to the Korean educational context and therefore provide inspiration for how other educational researchers and teachers interested in self-study can translate and adapt the approach to their own contexts. This study shows that a collective critical peer group can be effective in educational situations where it is difficult for teachers to reveal their own problems or positively accept personal criticism due to the relationship with their peers, such as Korea.

Keywords

Teachers' professional development · Self-study methodology · Critical friends · Korean secondary school teachers

Background to the Korean Context

Korea is traditionally a country with a high zeal for education along with China and Japan. As of 1998, Korea and Japan's percentage of middle and high school attendance is 96.94% and 98.61%, respectively (Jeong and Lee 2004). Kim (2014) indicated, "Korean parents are preoccupied with their children's education, overinvesting, and trying to be freed from tension and [financial] insecurity and the college entrance rate is among the highest in the OECD (2014, p. 105)." However, this intense education system is an exam-oriented one, with a focus on encouraging students to get good grades on written tests. In the Chosun Dynasty (1392–1910), passing a government exam to become an official offered people an opportunity to raise their social status, and Korean people still believe that entering a high-ranking university through the entrance exam will guarantee social status. That is why Korean education mainly consists of "teacher centered lectures, rote learning, tests focused on memorized knowledge and homework (Chung 2000, pp. 136–137)."

The Korean government (Ministry of Education) is making an effort to escape this educational tradition. One of the efforts is to strengthen teacher

education for classroom improvement. Im's (2015) survey about teacher education in Korea conducted in 2013 showed that more than 71% of teacher education focuses on teaching pedagogy. Teacher education is largely divided into professional development workshops and certification workshops. Certification workshops are for second degree licensed teachers to get their first degree license. Professional development workshops are a teacher-specific training program to satisfy the educational needs of teachers. The average length of a professional development training session is 60 h. In Korea, active professional development for improvement of teaching is mostly done unilaterally by teacher educators who merely ask teachers to enact lessons that teacher educators design, such as action learning which is one of the learning methods for solving a real problem in teaching practice through team discussions. Through such training workshops, teachers may not learn any professional teaching methods that can be applied to their own classes. First of all, a particular classroom method works only in certain classroom situations, not all classrooms. During professional development programs, experienced teachers may share their experiences with other teachers in the name of "discussion lessons. " Sharing these lessons can draw empathy, but it is difficult for other teachers to gain expertise from them because the context may not be relevant to everyone. Im (2015) indicated that 77.1% of major instructors in professional development in education are teachers in the field and 9.4% are university-based professors who are subject area specialists in teacher education. In Korea, teachers also evaluate their colleagues in order to improve their teaching. However, there are several limitations to improving classroom learning by observing and evaluating colleagues. Firstly, it is difficult to assess all of the classes a teacher may teach with one school visit. Secondly, if your peers are not experts in instruction (or teaching), then their observations, and subsequent comments, will be influenced by their educational beliefs and not necessarily by what they are seeing. Thirdly, it is easy for classroom observations to remain external rather than directly connected to the content of the class, especially when the peers' subjects are not the same as the colleague whose class they are observing. Fourthly, it is only with several visits that a colleague can offer truly constructive feedback and suggestions, and this is hard to achieve.

Professional Development for Teachers in Korea

Because of this reality, many teachers would like to have more professional development even if they have already opened their classes for colleagues to offer feedback based on observation. For language arts teachers, a survey with 33 questions was circulated during a professional development event for 34 middle and high school teachers in Gwangju in 2014 to explore what topics teachers think they need to learn for their professional development. The survey results showed topics teachers would like to have are ranked by (1) subject area specific teaching methods, (2) assessment methods and applications, (3) teaching pedagogy, (4) use of teaching materials, (5) teachers' knowledge of language arts, (6) curriculum and instruction, and (7) recent theories and trends of teaching (Im 2015).

The lesson improvement workshops that teachers want are not about receiving knowledge about a particular teaching method or sharing a non-professional classroom experience but rather about solving the problems that they face in their classroom. Therefore, in order to improve teachers' classes in Korea, Chilseong Im, the author of this chapter, sought a way of improving teaching along with Hye Young Shin, the co-author of the chapter, during his 2012 visit to George Mason University. Hye Young Shin is a faculty member at the American University in Washington, D.C., who has an interest in self-study methodology for teacher educators. While teaching Korean language and culture and pursuing her Ph.D. in Education at George Mason University, Professor Shin first learned about the theory of self-study through her mentor and dissertation chair, Professor Shelley Wong. Professor Wong is a fellow professor of education with Anastasia Samaras, who has used self-study methods to improve her classes for many years and is an active member of the S-STEP community. Professor Wong introduced Professor Shin to self-study and asked her to be a critical friend. Then she introduced Professor Shin to Professor Samaras. As a result, Professor Shin learned the effectiveness of the self-study methodology and, in turn, introduced self-study methodology to Professor Chilseong Im, who was a visiting professor at George Mason University (GMU).

Professor Chilseong Im began this journey into self-study by reading Samaras and Freese's (2006) book, *Self-Study of Teaching Practices*, together with Professor Hye Young Shin as well as Professor Young A. Jung, a researcher who also teaches at the Korean Studies Centre at GMU. They met to discuss the possibility of the application self-study to the Korean context. Later, Chilseong met Professor Samaras during the winter of 2012 and consulted her on the research and application of self-study for teacher educators. He also discovered Samaras' (2011) book, which is titled *Self-Study Teacher Research: Improving Your Practice Through Collaborative Inquiry*, and then returned to Korea to translate this book with his colleagues.

Professor Samaras visited Korea in March 2016 to give lectures to Korean researchers interested in self-study at Chonnam National University, Seoul National University, Ewha Womans University, and Cheongju National University of Education as well as at GMU's Songdo campus in Korea. Professor Samaras' visit and special lectures encouraged the nation's interest in and research on the self-study of teacher education practices (S-STEP).

Phase I: Teacher educators' self-study of teaching. Professor Im introduced self-study to professors at the Research Center for Curriculum and Instruction at Chonnam National University (Gwangju) who were agonizing over improving Korean teachers' classes in 2013. The center is made up of professors who are teaching pre-service teachers in middle and high school content/subject areas at the College of Education. In this center, 12 professors first studied self-study together, using Samaras' (2011) book as course material, in the second semester of the school year of 2013–2014. They then applied the self-study method to their classes and discussed the results together. The professors who participated in the meeting were Chilseong Im, Jong Hee Kim, Chul No, Keunho Kim, Mun Hong

Cheo, Bomi Shin, Chul Woong Park, Eun Young Jeong, Nansook Yu, Jihyang Oh, Jae Hyeok Choi, and Jong Won Park. The professors at the center are in response to study with the Research Center for Curriculum and Instruction at Chonnam National University introduced an opportunity for teachers to engage in self-study with the support of an experienced researcher in the first semester of 2015.

At the end of the group studies to learn about self-study methods, the professors believed that they had a deeper understanding of the process of and reasons for using self-study to improve their practice, and they also agreed that they better understood the difficulties they were facing as teacher educators. They realized that they had to study their practices independently in order to improve their own practices through self-study. Therefore, with the support of the Institute of Liberal Education at Chonnam National University, during the first semester of 2014 (March through August), the professors each conducted a self-study of their own lessons/ classes. Meanwhile, the professors discussed how their self-study research could benefit both pre-service and experienced teachers at the middle and high school levels.

Phase II: Workshops for in-service teachers to introduce self-study for the improvement of practice. Based on the examination of self-study methods and the professors' own self-study experiences with their university classes, the Research Center for Curriculum and Instruction submitted a plan for self-study methods workshops for middle and high school teachers to the Office of Education in South Jeolla Province and received financial support from the South Jeolla Provincial Office of Education and then sent an official letter to all middle and high schools in South Jeolla Province to select teachers who wanted to participate in self-study workshops. These teachers volunteered to participate, hoping to be able to improve their teaching. Under the plan, 36 middle and high school teachers in South Jeolla Province were able to participate in monthly self-study workshops for 30 h from March to August 2015.

The purpose of the workshops was to provide opportunities for the teacher participants to explore problems or issues they were experiencing with their teaching through self- study. In terms of region, South Jeolla Province is far from the center of Korea, and because of the large number of islands and rural areas, communication is challenging between schools and teachers, and it is difficult for them to receive help and support from external experts. Therefore, teachers often have to solve problems in their classes alone. In order to break down this sense of isolation, and because of the cultural significance of group-based professional development for Koreans, it was decided to form criticalfriend groups rather than pair up individual critical friends for these workshops. According to Costa and Kallick (1993):

> . . .a critical friend, as the name suggests, 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. A critical friend takes the time to fully understand the context of the work presented and the outcomes that the person or group is working toward. The friend is an advocate for the success of that work. (p. 50)

The participants were 43 teachers from middle and high schools in South Jeolla Province. Korean, English, Math, Science, and Social Studies are the main subjects taught in Korea, so teachers of these subjects received invitations. However, at the request of music and home management teacher educators, teachers of these subjects were added to the group. The workshops leaders were eight professors/teacher educators including a program director, one specializing in each subject area, from the College of Education at Chonnam National University's Research Center for Curriculum and Instruction.

Enacting Self-Study Research with Teachers

The Research Center for Curriculum and Instruction, a center founded in 2008 at Chonnam National University for the development of education in each subject area of middle and high school in Korea, has since hired professors specializing in education. Since its establishment, the professors at the center have been working together to improve the teacher education classes and discussing how to apply these improvements. Thus, there has been a buildup of human trust among the professors, which created an atmosphere where they could express their opinions relatively freely.

These professors who agreed to lead the self-study workshops concurred that applying self-study to Korea requires adherence to the basic principles of self-study, despite the differences in culture. Therefore, they adapted Samaras' (2011) text, *Improving Your Practice through Collaborative Inquiry*, and the translation of this book in Korean, which was published in 2014. During the workshops, they referred to the self-study research processes in Samaras' (2011) text and sought possibilities to adapt them to the Korean educational situation.

First meeting (March). The teachers who participated in the workshops had never tried self-study. Therefore, Professor Chilseong Im, who is a lead translator of Samaras' book (2011) and was in charge of training for all participating teachers, explained the concept of self-study, the method, and the significance in Korean education. Next, the professors of each subject area who had already experienced self-studies and had studied the related literature led the groups made up of teachers from the same teaching subjects. With the help of each of the professors, each individual teacher diagnosed problems in his or her classes and then set up their own self-studies. The teachers had a difficult time defining their problems and turning them into a challenge that they could examine through self-study in order to learn more about their practice. In the past, the teachers had participated in a lot of professional development sessions, but they had little experience of exploring their own problems because the previous professional development sessions usually focused on requiring teachers to apply commonly used teaching pedagogies, without taking into account their individual contexts and particular classroom issues.

During the self-study workshops, teachers were usually asked to take turns to present what they were currently struggling with in their classroom situations. Whenever a teacher gave a presentation, the other participating teachers would try to refine the problem and give the teacher feedback for finding the solution

with the help of the teacher educator in the group. Various strategies were employed to support the teachers in the process of defining their self-study research questions. Since each individual worked on his or her own problems, the method of diagnosing problems differed slightly within each subject area. For example, the science specialist teacher educator conducted a preliminary survey of science teachers in relation to their classes. Before their first meeting, the teacher educator e-mailed each teacher participant in that group a questionnaire titled "Looking Back on Your Science Courses," which clarified the problems experienced by those teachers. The purpose of the survey was to understand the participating teachers' perceptions were about teaching and learning in science classes. The results gave the group of science teachers a basis for their discussions during the following workshops.

Second meeting (April). The second meeting was a time for each group made up of the teachers and professors who worked in the same subject area to discuss the progress of their self-studies. The group sought additional ways to address their challenges, which had been specified in the first meeting. First, the individual teachers explored and wrote possible solutions based on the literature or on their own classroom experience. Solutions presented by the teachers were often vague, as they were general and universal, such as "include student discussion activities," or simply unclear. Once a solution was announced by each teacher, the professor and participating teachers discussed its appropriateness and how to make it into a viable solution. There were lively discussions on what was the best solution because teachers in the same subject area but with various years of teaching experience participated in the discussion together.

Across Korea, secondary schools provide identical educational content, and classroom situations are very similar. Therefore, most teachers in the same subject are likely to experience the same problems. So even if a teacher raises his or her own issue, most teachers have experienced it or are likely to experience it. Therefore, most teachers actively agreed with and participated in the discussions of all the problems brought forward by the participating teachers. Therefore, experienced teachers and novice teachers with little experience gathered together to discuss the problems jointly and to find out the causes of the problems based on their various opinions and to seek solutions together. For example, a teacher raised a question about the difficulty of bringing emotion into the discussion when students were allowed to freely present their opinions about texts that they read in class. Younger, less experienced teachers said that they should respect open thinking and encourage the responses of various students when teaching poetry in the language arts class. On the other hand, more experienced teachers said that the students should be led to an appreciation of the core text in preparation for the internal and external exams. In the end, they found that discussing the situation was helpful and decided that listening to students' opinions should be an important component of a language arts class.

The reason why we chose a group, including professors, and not an individual as a critical friend was because of the Korean cultural background. In Korea, "We" (the group) is valued more than "I" (the individual) (Im 2014). In Korea, the relationships between co-workers are more important than the content of the

communication that they may have. There is a culture of formal conversation, meaning that even close friends do not reveal their problems. Therefore, it was important that a group of colleagues who were more friendly and interested in solving problems than personal friends were defined as critical friends. Also, teachers who were particularly isolated and had to travel quite a distance to participate wanted to hear many opinions about how to resolve classroom challenges. Participants were asked to both identify their own problems and to act as critical friends, and everyone discussed the issues together. This consciousness of working on self-studies together allowed the group to see themselves as a learning community (Lave and Wenger 1991; Wenger 1998) leading to the identification of individual problems as belonging to the whole group. So although classroom problems were individual, group thinking could be utilized, along with the input of the professor, to identify problems, find solutions, and implement the necessary changes in class. After some solutions were determined with the help of the critical friend collaborative group, the teachers designed their new class plans so that the solutions could be applied to their classrooms. During the planning process, each teacher was encouraged to design lesson plans that might solve their problems through discussions with the professor and other participating teachers at each stage of the planning. The participating teachers were asked to implement the changes that they had researched and discussed with their group in their own classes to see how the students would react by the third group meeting.

The teachers were encouraged to start with an examination of the learning abilities and attitudes of their students before implementing the enhanced lessons because many participating teachers were reluctant to share the results of their efforts to improve their teaching as they did not wish to be judged. Beginning with an exploration of the abilities and attitudes of the students was helpful in allowing the teachers to present their situations in objective ways. Few teachers will disclose his or her situation as a problem because of the Korean culture of covering things up and not revealing weaknesses to others. This cultural influence on the way people respond to working on improving their practice made this aspect of collaborative self-study challenging for these teachers. However, when multiple people in a peer group presented their opinions on solving various problems, the teacher who confided the problem and asked questions was able to comprehensively review the opinions of the group and relate them to his or her personal educational experiences and eventually decide how to implement them.

Third meeting (May). The third meeting was also a school subject group meeting. The meeting was held to share the results of practical classroom applications that were implemented as solutions to the problems discussed by the group. The identified problems or issues were discussed together by the participating teachers, with the help of the professor in charge, who also provided extra resources, in the form of suggestions and references. The teacher participants were encouraged to revise lessons to reflect these revised and supplemented solutions. The group of teachers was then asked to share with the group their lessons and approaches to teaching that took into account the agreed upon solutions before the fourth meeting.

The process of making changes to the teachers' practices by continuing to discuss problems that arise in class even after improvement has been implemented takes into consideration the Korean education situation. Korean teachers have always followed a particular method of professional development, such as group discussions, but have little experience with identifying their own problems in teaching and finding ways for improvement on their own, which is the core of self-study research (Samaras and Freese 2006).

Teachers in Korea are especially used to receiving general comments and general "answers" in the traditional professional development workshops offered to them. At the beginning of this series of workshops, many of these participating teachers were not interested in hearing which class improvement methods could be applied to their classes because their past experiences with workshops have not been positive or particularly effective for helping them with their teaching. Therefore, even though the professor and their fellow teachers helped them explore the solutions they could use, many teachers were afraid that this would not solve their own problems. Mindful of these less than positive past experiences with professional development, the professors who participated in the self-study community judged that if a teacher was not confident with a particular solution, it would be difficult for them to put it in practice. They realized that it would be necessary for the participating teachers to try out these solutions with their classes several times, as well as to modify and adapt them, in order to be truly convinced of their effectiveness within each particular context. As a result of this realization, they encouraged the teachers to try out the possible solutions several times in their classes and to make note of the results each time, which they could then share with the group at the next meeting. *Fourth meeting (June)*. The participants met in their school subject groups at the fourth meeting as well. At the third meeting, each teacher had presented the problems and difficulties that they were still experiencing in the classes even after they had implemented the suggested solutions. The group members looked to the literature provided by the professors to seek out additional ways to modify their teaching and discussed the problems from different angles. In the case of the mathematics group, the professor and other teachers attended the classes of participating teachers to find out what was still problematic about the classes even after the adaptations had been implemented. The teachers were then asked to implement these refined solutions again in class. Post-evaluation after implementation of the solution was recommended by the professors. Like pre-assessment through examining the abilities and attitudes of their students, many teachers had not previously done post-assessment of any modifications and adaptations they had tried in the classroom.

Fifth meeting (July). During the fifth meeting, the school subject group meetings were followed by a whole participants' meeting where the results of the self-studies were presented. All the professors and teachers were asked to share their group's process of using self-study as adapted to the different subject areas to the whole group at the meeting. There was general feedback on the self-study process for each participating teacher by the professors. In the meantime, the participating teachers

had already received feedback on their particular school subject within their smaller groups. Since this was a general meeting where everyone was present, there was additional feedback on some of the self-studies from other professors and teachers. Discussions emerged about problems or difficulties across the school curriculum and secondary education as a whole as participants found commonalities with other school subject groups.

This fifth workshop was attended by Hye Young Shin, a faculty member at the American University in Washington, D.C., and one of the authors of this chapter. Shin had been meeting regularly with the team of teacher educators on Skype and also visited Korea on several occasions. She contributed by giving written feedback to the group on the entire self-study process.

Sixth meeting (August). The sixth and final meeting of the self-study workshops had the participants return to their school subject groups. At this meeting, the teachers revisited their process of self-study by reflecting on the feedback they had received during the whole group meeting. They then compiled all this information with their own findings and wrote a collective formal report. In the report, the professor in the group contributed a description of the self-study process for each subject, and each teacher described his or her own self-study process and learning. The report contains an overview of the professional development workshops, from the introduction of self-study at the first meeting to the final individual reports on the self-studies and their applications. Each teacher's research report focuses on the situation of his or her own class and the classroom problems they wanted to solve, the specific process they used to explore these problems and to try to find solutions, and the eventual improvement in their teaching that they noted.

The organized result reports were given further feedback by professors specializing in teaching methods in Korea and abroad, including the professors Hye Young Shin (American University), Young A. Jung (George Mason University), Hyuk Suh (Ewha Womans University), and Young-Taek Shim (Cheongju National University of Education), and the final report was completed in October 2015. The final report was shared with all participating professors and teachers. The final report was then sent to the South Jeolla Provincial Office of Education, allowing other teachers in Korea access to the study process and the results.

A summary of the six meetings is shown in Table 1.

Reflecting on the Key Elements of a Self-Study

As part of their self-study, the professors participating in these workshops wanted to reflect on their enactment of five key self-study elements with teachers according to Samaras (2011). These are (1) explore personal circumstances, (2) explore critical collaboration, (3) improve learning, (4) use clear and systematic research processes, and (5) generate and publish knowledge. This section of the chapter will discuss each of these elements as they relate to this Korean experience with self-study.

Table 1 Themes and contents of the self-study workshops

Meeting month	Meeting group/unit	Meeting agenda	Activities/contents
March	Subject and whole	Self-diagnosis of problems	Understanding self-study methodology Diagnosing classroom problems of each teacher by subject areas
April	Subject	Discussion of solutions of problems	Search for solutions to problems
May	Subject	Additional information for revision of the first class	Perform pre-assessment about students' abilities, interests, and attitudes Implementation of the first attempts at problem solving Discussion of lessons and first modification or supplementation
June	Subject	Supplement for revision of the second class	Implementation of second attempts at problem solving Discussion of lessons and their revisions Perform post-assessment of changes in teaching
July	Whole	Conference on the improvement of classes	Conference on the improvement of teaching Feedback by a wider group of participants, including outside professors
August	Subject	Final discussion	Final discussion on the improvement method Preparation of a result report

Explore Personal Circumstances

The participating teachers were invited to explore issues that they were having in their classrooms. The participating group of teachers and each subject area professor helped them understand exactly what the problem was, what might be causing it, and what they could do to improve their teaching.

Explore Critical Collaboration

The teams of five to seven teachers and a professor from each subject area worked together to help each other, each playing the role of a critical friend. Teachers and professors were critical friends, but the roles of teachers and professors were somewhat different. The discussion with critical friends was led by a professor.

The professor acted as an observer to allow the teachers to identify and resolve the problems themselves. Instead of taking an active role in the discussions, the professors gave advice on solving problems by providing theory and offering suggestions on methods of teaching when necessary. Other teachers usually gave advice based on their own experiences, and professors explained the advice that they gave based on academic theories along with the pros and cons of the theory. The division of roles between teachers and professors as critical friends was a way for each teacher to ensure their own validity on how to improve their classes because both theoretical and experiential knowledge was taken into account. This confirmation of validity relieved the burden of the individual teachers' choices of what to change in their practice and helped justify the applications of previously little-known methods of classroom improvement. In Korea, individual teachers are under a lot of pressure when they choose to improve their classes alone because Korean culture expects them to follow expert advice when enacting change. That is why it is difficult for them to make efforts to improve their classes on their own and explains why they have mainly relied on authorized methods of class improvement instead of seeking to clearly understand the problems and to find solutions.

Improve Learning

To fully understand the process of guiding teachers to improve their lessons through self-study, the participating professors decided it would be advisable for them to have an experience in improving their own classes first. So the professors who took part in the professional development workshops first studied self-study and applied it to their classes at the university for a semester. The group discussions between these collaborating professors also helped to determine how to support the improvement of teaching, whether at the university or secondary school level. All the participating teachers were then supported to learn what to consider in deciding on how to improve their classes by applying the suggested methods of class improvement twice and jointly discussing the issues encountered in each of the group meetings. The main reason behind the teachers' increased self-study abilities was the support of a critical group of fellow teachers and professors who had differing educational experiences.

Before the self-study workshops with teachers began in March 2015, the participating professors gathered once a month to act as critical friends to each other while each one in turn identified a problem in one of the their classes and looked for solutions. Based on this experience, the professors were then able to share their own process of solving their problems with their own classes of pre-service teachers with the participating teachers in the self-study workshops. The professors judged that implementing self-study could also help teachers improve their ability to solve problems in other subject areas that were not covered in the professional development project.

Clear and Systematic Research Processes

The fact is that teachers know many ways to improve their classes but are not always willing to apply them to their lessons consistently because these ways may be very general, and the teachers are unsure about the possible outcomes. In addition, the teachers fear that others see these outcomes as negative and that they may be judged unfavorably on their teaching. Three methods were considered to solve this problem. First, the professor of each subject area played the role of a critical friend. Secondly, teachers continued to revise and add to the solutions they already had so that these would become applicable to their classes. Thirdly, it was recommended to see whether any actual improvement could be seen through various methods of collecting data, such as surveys and observations, whenever possible.

Generation and Publication of Knowledge

Experience in class improvement was presented and shared in the form of reports on the results. However, in these reports, instead of focusing only on methods and results, teachers decided to present the specific problems that they diagnosed in their classrooms and what they did about the solutions, as well as how they tried to solve the problems with the other teachers who also experimented with new solutions. This process allowed teachers with similar problems to refer to similar situations in order to lay down a series of stepping stones for resolving problems oneself.

Results of the Self-Study in a Korean Context

The Research Center for Curriculum and Instruction at Chonnam National University published the results of the self-study group in a report entitled "Research on classroom innovation through teacher's own improvement." It also reported to the South Jeolla Provincial Office of Education, which financially supported the training sessions.

With the combined results from the report, it is clear that the teachers gained a lot of benefits from the recent self-study workshops program. First, participating teachers could directly or indirectly experience a variety of classroom activities they could integrate into their teaching that were related to their subject area while communicating with other teachers. The collective critical community of the fellow subject area teachers gave space to discuss both their successful and less successful classroom experiences six times in repeated attempts to solve each problem, resulting in the sharing of a variety of approaches. Participating teachers were able to apply these new approaches either directly or indirectly to their own classes as a result of taking part in the self-study process.

The second result is greater confidence on the part of participating teachers due to improvements in the classroom. The participating teachers now have a clearer sense of what good lessons are in their subjects and also have more faith in themselves and their abilities to teach well. Teachers who were anxious about their classes became more confident as a result of their own improvement through these workshops.

Third, teachers are actively willing and eager to improve their lessons. Teachers who have complained about poor experiences in their efforts to improve their classes in the past have come to realize that class improvement is possible through the self-study workshop approach. As a result, they are willing to try to improve their classes by themselves. Although not all attempts that were made to improve classes through implementing self-study were successful, the first experience of improving it on their own has taught them that it is possible and can be effective in the future.

The fourth result is that most subject teachers found their own professional identity as related to their subject areas, which is a very positive outcome for the study. Although different courses use different teaching methods, when the self-study community approach began, the participating teachers had only ever applied the teaching methods commonly used in Korea that can be applied to all subjects. However, the home management curriculum and the music curriculum cannot have same effective ways of teaching because their subjects are different. During the self-study sessions, the participating teachers felt the most important thing to do was to identify the nature of the subject area they were teaching, or the unique features of their courses. The participating professors in the sessions helped teachers fully understand these unique features.

Finally, the participating teachers had the sense that they needed to look at their lessons from the students' perspective to improve their lessons. In addition, looking back on their classes, teachers came to discover the strengths of their lessons that they hadn't realized before.

In terms of the teacher educators who participated in the project, Professor Han, one of those professors made this comment:

> Professors who participated in self-study programs had also benefits. The participating professors were able to better understand the educational milieu by keeping talking with the teachers on the site. One of the difficulties for teachers is loneliness in the classroom. Teachers need to be professional, but it is not easy to teach a great class every time. Also, it is not easy to have a critical friend or colleague who is concerned about your class. Therefore, I wanted to provide the space where participant teachers could share these concerns with other teachers, and where I, as a teacher educator, would be able to apply what I learned from the workshops for prospective teachers. (personal communication, August 1, 2015)

Conclusion

This series of self-study workshops was the first time in Korea that teachers were given an opportunity to solve their classroom and teaching problems through sustained communication with teacher educators and fellow teachers using self-study

methodology. Much has been gained from the process by participating teachers and professors. For instance, collective thinking helped the group solve each teacher's proposed problems, and the teachers learned about how implementing self-study can help them solve their own problems. They also acquired new ideas on how to teach through a shared discussion process of both positive experiences and problems. Above all, teachers who had been troubled by class problems were encouraged and motivated to seek new solutions. Both the teachers and professors who participated in the sessions expressed hopes that the class improvement workshops would continue.

Nevertheless, the teachers still found themselves to be bound to an old custom still very present in Korean culture and wanted someone to give the right answer for them. They felt it was effective to improve their lessons with methods of learning by doing, but they still felt exhausted and uncomfortable being asked to examine their practice and reflect on that practice. They wanted a special medicine that would cure all their problems at once. It seems that all teachers were not convinced that self-study of their practices would be effective ways of improving what happens in their classrooms. Therefore, in the future self-study workshops, teacher educators plan to question the participants as to their expectations of this type of professional development. Teacher educators also need to question themselves as to why teachers are still bound by the old customs of having someone else solve all their problems. What would a self-study community in Korea need to do to convince teachers that they are able to generate their own improvement in their classes?

The self-study project described in this article is meaningful in that it is the first self-study lesson improvement training officially implemented in Korea. This training has prompted further self-study research in Korea. Professor Samaras and Professor Shin subsequently paid a visit to Korea, and their lectures and advice contributed greatly to the establishment of self-study in Korea. Prior to the project, there were several personal findings on self-study, but this project provided an impetus to activate self-study research and practice more broadly in Korea. In terms of self-study research, the significance of this project lies in its operation as a critical group of peer teachers working alongside teacher educators to improve teaching. The project involved expert professors of each subject area exploring self-study methods along with teachers in that subject area in order to improve teaching in ways that are appropriate for Korea's educational situation. Through collaborative group exchanges, and by participating in all the training sessions for teachers, they operated a critical peer group where everyone could participate, but the professors were central to the exchanges. This collective critical peer group system has been shown to work effectively in educational situations such as Korea, where it is difficult for individuals to express personal problems and to give and receive critical advice.

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Introducing Self-Study of Teacher Education Practices into Another Culture: The Experience in Chile

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Rodrigo Fuentealba, Carolina Hirmas, and Tom Russell

Contents

Abstract

The three authors have collaborated since 2015 to introduce self-study of teacher education practices to small group of teacher educators at a number of universities in Chile with significant support from the Santiago office of the *Organización de Estados Iberoamericanos*. This chapter describes the origins of the project and its

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several stages between 2015 and 2018, with each author's perspective presented in turn. Transferring a significant new research methodology from one language and culture to another has proven to be both complex and engaging, inevitably proving informative and stimulating for both academic cultures. Personal experiences of each author are described as well as views of several participants. The efforts to introduce self-study are ongoing, and it has been helpful to take stock by preparing this account.

Introduction

This chapter describes events in the period 2010–2018 that led to the introduction of the literature and strategies of self-study of teacher education practices to a number of teacher educators working in several universities in Chile. It also provides details of relevant parts of our different backgrounds with respect to teacher education and self-study. After an introductory that describes how the authors came together on this project, three perspectives are presented in turn – Rodrigo, Carolina, and then Tom. Some of the illustrative quotations appear in both Spanish and English as a reminder that moving between languages and cultures can involve many challenges as well as rewards.

Setting the Stage: How We Three Met and Connected

In 2010, Tom Russell was invited to contribute to a project about teacher candidates' learning in the practicum being conducted by a university in Santiago, Chile. His Dean at the time, Dr. Rosa Bruno-Jofré, works closely with academics in Argentina and Chile and suggested his name when a university in Santiago was focusing attention on its students' practicum experiences. As part of his continuing interest in how individuals learn to teach, Tom has a strong interest in teacher candidates' learning in the practicum (Martin and Russell 2010; Munby and Russell 1994; Russell 2005, 2014, 2017) as well as in self-study of teacher education practices. He is particularly interested in the differences between learning from books and lectures (propositional knowledge) and learning from first-hand experience (craft knowledge). He was attracted by the opportunity to learn about the challenges associated with practicum learning in another context and culture.

In October 2010, three faculty members traveled from Santiago to Kingston for a week of discussion and visits to observe Queen's University teacher candidates in local schools. Then in December 2010, Tom visited Santiago for 1 week of extensive discussions of reflective practice and practicum learning. Rodrigo Fuentealba was

one of the leaders of the project and was familiar with some of Tom's writing; late in the week, he and Tom talked at length over dinner and established the foundation for what has become a deep professional friendship.

In 2011, Tom was invited to Amsterdam to attend a seminar on the future of teacher education. Rodrigo was now Dean of a Faculty of Education at a different university in Santiago, and Tom shared the invitation with Rodrigo, who also attended. Accommodation in Amsterdam was particularly difficult at the time; Rodrigo joined Tom and his wife LaVerne and another delegate and her husband in a two-story, three-bedroom apartment (of sorts) reached by one of the longest, steepest staircases on the planet. Sharing the seminar, the accommodation, meals, and a few tourist explorations moved the friendship forward rapidly. In 2012, Rodrigo invited Tom to give a keynote presentation at an international conference of Spanish-speaking teacher educators being hosted by his university.

Not long after Tom's second visit to Santiago, Rodrigo moved to a third university as Academic Director in the Faculty of Education of Universidad San Sebastián, where he later served as Dean for 4 years and is now Director of Research and Postgraduate Studies. Between 2012 and 2017, Tom made 11 more visits to universities in Santiago, La Serena, Concepción, Valparaíso, Talca, and Valdivia. Most of these visits were facilitated or hosted by Rodrigo and focused on reflective practice and its relationship to the process by which individuals learn to teach. For Tom, visits to a range of universities over an extended period of time provided greater understanding of the directive, transmission-style teaching strategies common in Chilean universities and also of the considerable pressures on teacher candidates in Chile to demonstrate their abilities to prepare reports that link research literature to their practicum learning opportunities. As in many teacher education programs worldwide, in Chile the term *reflection* is used widely and freely but does not correspond to the term *reflection-in-action* presented by Schön (1983) and of particular interest to Tom for its relevance to learning from experience. For Rodrigo, Tom's visits seemed to offer insights into alternative approaches to reflective practice and ways in which teacher educators can attempt to more effectively foster linkages between theory and practice in the context of teaching.

One of the simplest strategies that Tom introduced involves asking those who are learning to teach to write a short description of the most important idea they are taking from a class, something that Tom called a "ticket out of class." This idea came from an experienced teacher more than 15 years ago and involves giving students a small sheet of paper at the end of class to write the main idea being taken from the class and a topic they would like to explore further. Today an Internet search for *exit slips* yields many results about this strategy. Rodrigo and others began to use it with their students and also at the conclusion of meetings of teacher educators, a strategy they refer to as "ticket out."

On one of his visits to Santiago, Rodrigo introduced Tom to Carolina Hirmas, the Education Officer in the Santiago office of the *Organización de Estados Iberoamericanos* (OEI, or Organization of Spanish-American States; http://oei.cl. OEI has its headquarters in Madrid). When Carolina developed an interest in the literature of self-study of teacher education practices (S-STEP), she saw an

opportunity to encourage innovation and obtained funding for the publication of a book that introduces self-study (a term that does not translate clearly into Spanish and so is used without translation) to teacher educators who work in Spanish. The book *Formadores de formadores: Descubriendo la propia voz a través del self-study* (Russell et al. 2016) includes 11 articles selected from issues of *Studying Teacher Education* as illustrative of a range of issues of possible interest to teacher educators in Chile and other Spanish-speaking countries. Selected articles were translated into Spanish and published in print and in PDF with permission of the journal's publisher. Tom attended the book launch in Santiago in March 2016, at which time Carolina developed a small group of Chilean teacher educators who expressed interest in exploring self-study of their own teacher education practices. OEI support for participants included travel expenses, networking, meeting spaces, and general encouragement with an unfamiliar research methodology.

While Rodrigo and Carolina were working to introduce self-study of teacher education practices to the Chilean community of teacher educators, Rodrigo and Tom found a new way to interact and extend their discussion of how individuals learn to teach. In the 2014–2015 academic year and in the 3 years that followed, Rodrigo has observed many of Tom's physics methods classes at Queen's by connecting via Skype. In the period 2016–2018 and with the consent of his students, Tom has made video recordings of his classes and shared the recordings with Rodrigo. The recordings were helpful when Rodrigo's schedule did not permit observation during class time; they also proved helpful to Tom's students who were unable to attend a particular class.

As Dean in the period 2015–2018, Rodrigo continued to teach. From a self-study perspective, he found that his observations of Tom's classes helped him to imagine new ways of interacting with his own students. As they often interacted on Skype after many of his classes, Tom found that Rodrigo became an important critical friend with respect to understanding and planning his own teaching. Critical friendship (Schuck and Russell 2005) is often seen as an essential feature of a self-study and became a central feature in connecting Chilean teacher educators with each other for self-study purposes. Funding from Queen's University and from Universidad San Sebastián has enabled Rodrigo to visit Tom's classes for 1 week in each of the 4 years that he has been observing Tom's classes. Although Rodrigo has always explained his interests to Tom's students during the first class that he observes via Skype, the students have reported that Rodrigo's participation in two classes in person has given personal meaning to the observations and helped them to understand why someone in another culture might find value in observing Tom's teaching of their class.

The Perspective of Rodrigo Fuentealba

During the period between 2005 and 2010 in Chile, the sense of urgency to make changes in the processes of teacher education was widespread. In this context, Rodrigo, a teacher educator, participated many times in commissions of academic

specialists from different backgrounds regarding the paths to follow in order to promote change. 2005 was of particular importance for Rodrigo, as he took part in a working commission that produced the first report of the National Commission for Initial Teacher Training (Ministerio de Educación de Chile 2005). This report took into consideration the multifactorial processes of change involved in teacher training and, in order to achieve progress, concluded that it was not enough to make adjustments only at the level of the curricular structure of teacher training programs; they needed to put greater emphasis on disciplinary or pedagogical content. It was also an opportunity to discuss the type of candidate who should be eligible to study pedagogy, highlighting the need to raise entry requirements for careers in pedagogy, which in turn generated the need to promote this professional career (teaching) for students who obtain high scores on national tests for admission to universities. Another issue that became apparent was the need to have effective training spaces for the practicum and not just places to visit, observe, and comment on. It was then imperative to establish closer alliances among teacher training centers and schools, as professional teacher training is not a mere accumulation of theoretical knowledge but also requires significant practical experiences that facilitate the process of socialization into a school environment (Darling-Hammond 2014; Avalos 2002). Although these ideas brought about changes in the training process for future teachers, at the time of their implementation, it was common to see traditional teacher training procedures and practices continuing.

As part of an academic team particularly interested in the process of the practicum, Rodrigo became actively involved in discussions of teacher education and, along with others, began to work on the need to examine in detail the relationship between teacher education classes in the university and students' personal experiences in the practicum (Veeman 1984). Thus the period between 2005 and 2010 was a time to establish links with the school system. It was, and still is, uncommon to develop relationships between the university and the school system in Chile. Building relationships implied a risk for all those involved, setting aside certainties and opening hearts and minds to an adventure with an unpredictable ending.

One of the first insights involved the way that teacher educators relate to teachers in schools. Traditionally, university academics in Chile have rarely established bidirectional collaborative links; rather, such links were seen as instances in which school teachers were instructed about how to teach. With little or no experience of how to promote an interactive, two-way relationship between schools and universities, we had to start reading and studying about it, since every time we visited a school, it was evident that traditional ways of interaction would not be useful. Experience convinced us that if we wanted to look for new ways of doing things, we needed to act accordingly. In this context, we began to look for international references on the topic, and we identified a text entitled *Teachers and Teaching: From Classroom to Reflection* that coincided with our concerns:

> The contributors to this book respect and take seriously the work of teachers and the challenges of teaching. The chapters in this volume speak clearly to the fact that teaching can be taken seriously, in schools and in programs of teacher education. To take teaching

seriously is, at least in part, to seek new ways of bringing together the practice of teaching and research on teaching. (Russell and Munby 1992, p. 1)

As the research team became immersed in the school environment, it became increasingly evident that classes in the university were only a part of something much more complex and, as the team accumulated more experience, the focus was no longer on just the student or the school teacher. The focus extended to academics' analysis of their teaching practices and how this self-knowledge sometimes triggers challenging professional and personal journeys.

Rodrigo and Tom's First Meeting

As part of the research team interested in investigation of the practicum that could enable them to better understand how a teacher learns to be a teacher, Rodrigo chose to start accompanying teacher education students to the schools where they observed or began practicum placements. Accompanying students is unusual in the Chilean context, and it necessarily led Rodrigo to initiate conversations with the teachers in the school who received students. Thus he began to notice and explore various additional aspects involved in the process of learning to be a teacher, and the more he listened to different teachers' opinions (experienced teachers and teachers-to-be), the richer was the experience he gained from the school environment, first-hand experience that one cannot get by reading published reports of teacher education research.

In addition to these exchanges with teachers and students, Rodrigo also began to look in more detail at which of his own teaching practices could be fostering or possibly hindering the productivity of these interactions with others. When the school teachers began to ask questions such as "Do you have classroom experience?" or "How long have you worked with children before becoming a university professor?", he began to understand that the answer to those questions could help him to understand something that Tom had written years earlier concerning the role that the authority of experience plays in the practicum learning process. Rodrigo found that having the authority of teaching experience (Munby and Russell 1994), rather than the expected authority of academic theory, made him more visible to teachers in schools as they took conversations with him more seriously.

When Tom and one other Canadian teacher educator visited the research team for a week, they shared perspectives about teachers in the school system, future teachers, and professors who taught courses or supervised practicum experiences. As Rodrigo listened to what Tom was saying about the importance of practice as a space for professional growth, the development of real experience, and the value of seeing it as something more than a space for the application of theory learned at the university, he could not help but look back at his own teacher education program, and he began to question those personal experiences. The more he tried to reinterpret those early experiences, the more inadequate and biased his descriptions or explanations appeared. Nevertheless, he was able to see more clearly some patterns in his

experiences. Considered from a practical rather than a theoretical perspective, he drew some unexpected insights. For example, he recalled that all his university teachers had told him to learn first and then apply what he had learned in practicum experiences, suggesting that recommended practices should not be attempted until their grounding in theory was fully understood first. He has since found many reasons to question that perspective on teacher learning.

In that extended and informal conversation with Tom face to face at the dinner table, and notwithstanding the limited knowledge of each other's language, they managed to exchange points of view that brought them closer despite the geographical and cultural distances between their workplaces. The value of the exchange of experiences, active listening, and respect for the other is consistent with Dewey's idea that a positive attitude strengthens reflective processes (Dewey 1933).

The Challenge of Self-Study

For Rodrigo, questioning his role as an educator of future teachers meant looking for better answers not only in theoretical perspectives but also in asking questions and collecting data from his own students using methods of self-study. In a meeting with future teachers at a university in the north of Chile in 2015, Tom had asked student teachers "What aspects of your practicum experiences in schools helped you learn?" and "What aspects were least helpful?" Some of the responses to the first question were "Classes where we could *do* things; when there was not a single solution to a problem; when we had the chance to work in groups; when the teacher was interested in what we said." Responses to the second question included "Classes where the teacher kept talking on and on; when only a single answer was expected; when the teachers stated one rule, but broke it themselves."

From the richness of these answers, Rodrigo felt challenged to seek and explore the uncharted territory of giving a voice to his own students. At the beginning of the semester, he would supervise his students in different schools, even if it seemed strange for a Dean of the Faculty to do so. He gave a small notebook to each of the 20 students in which they could write freely about incidents they were not able to solve, trying to describe as thoroughly as possible the situation and what they ended up doing. They did not object to sharing their notes with Tom and Rodrigo.

The students' surprise at receiving the gift of a notebook soon gave way to curiosity about whether their notes would ever be read and returned. With only two exceptions, the students in that class shared their notebooks with Rodrigo on a regular basis. He sent frequent reports to Tom via email and Skype in which he shared his excitement and curiosity about the students' comments. Rodrigo also took notes as he observed how Tom was responding to his students at Queen's, finding alternatives to such empty responses as "this is fine" or "this doesn't work for me." Allowing his students to engage him in a conversation about a situation of conflict, he was better able to inquire or challenge himself to find alternative ways to respond to situations. Consider the following student comment:

> Even though there was a lot of noise and children walking around the classroom, I did not despair. This made me happy because I did not get nervous ... I left school with the satisfaction that I made them involved, that they learned and I was able to call almost everyone by name ... with the certainty that I made clear that a teacher cares for students and that a teacher is interested in them and what they are doing. (X, a second-year student)

To this writing Rodrigo responded as follows:

> Thanks, X. I thank you for the way you are approaching the situation, how you make a clear distinction. The role of the teacher is not to keep students silent, but to open possibilities for learning." Then I added a follow-up question: "What are you learning as a teacher?

To that question the student replied:

> I have learned to value my previous experience and act according to my values. I recognize that my training as a person and a teacher will help me face professional challenges in the best possible way as they unfold, and that they can also be solved collaboratively.

In this example, as in others, Rodrigo could gradually see how practice became a transformation tool in their processes of apprenticeship and, in his case, an incentive to expand ways of giving voice to his students and to avoid falling into the temptation of valuing declarative knowledge over procedural or craft knowledge of practice.

This experience, along with exchanges with Tom, increased Rodrigo's interest in deepening his understanding of how students were interpreting their practicum experiences, so he mirrored one of Tom's exchanges in class: He asked students if it were possible to distinguish patterns in his teaching and what effects those patterns had on their learning. Along with rescuing the value of learning by observation (Lortie 1975), the answers to both questions gave Rodrigo the possibility of paying more attention to that tacit knowledge traditionally rendered invisible by a formative culture that favors propositional knowledge.

Experiences with his students, conversations with Tom, and observing or visiting Tom's classes have become privileged spaces to develop new habits and practices (Duhigg 2012) that defy the traditional and comfortable answers learned first in his life as a student and then as part of a professional culture that places great emphasis on both the authority of position and the authority of reason (Munby and Russell 1994).

In the ongoing challenge of generating conditions to learn how to think and act as a teacher, the use of tickets out of class has become a metacognitive device that allows students to analyze their own practice. It has also allowed Rodrigo to understand in more complex and distinctive ways how future teachers learn. From two questions answered anonymously by students before leaving class ("What was the most important idea of the class?/What did I learn today?" and "What question stands out after today's class?"), Rodrigo has come to acknowledge a variety of ways in which the message of a class that he believed was clear could be interpreted from multiple perspectives.

In a general way, Rodrigo observed that the initial reaction from the class was one of surprise, especially if an end-of-class question was to be answered anonymously; they would ask "What is this for?" As it eventually became common practice, students themselves became more thoughtful in writing their tickets out of class. The following examples from a class in 2017 also give some insight into the student culture in Chilean schools and universities:

What was the most important idea of the class?/What did I learn today?
- I learned what learning is, how teaching takes place and the type of interaction that exists among people.
- How to manage some classroom situations, different points of view of my classmates about what teaching involves.
- Different types of teaching, the difference between passive and metacognitive learning.
- I learned that all people learn in different ways and at different paces, and we should not demand that people learn the way we do. We must respect the mixed-ability classes.
- When we are in the role of teachers and we face an unexpected situation, we have to make good decisions and react accordingly.

What question stands out after today's class?
- Why is it necessary to know about different types of teaching?
- Why are different learning styles important to consider?
- What is proper teaching?
- Is it necessary to have different points of view?
- I leave with many questions in mind, such as how can you notice all that everyone is learning? How can we come to such a conclusion?
- How can I know if my reflections are appropriate?
- How thoughtful are we in certain situations?
- How can I have more knowledge about pedagogical reflection?

These examples come from a first-year class whose diversity of opinions suggests openness to an alternative to traditional epistemology, one in which the predominant voice is not that of the teacher but that of the students. As Martin and Russell point out, an alternative epistemology acknowledges that voice "lends credence to experience. In an epistemology of practice, it is essential to listen to one's own voice and also to the voices of one's students. Voice authorizes experience. . . . While voice tends to have little significance in an epistemology of technical rationality, we have come to see it as central to an epistemology of reflective practice."

Having considered the development of the relationship between Rodrigo and Tom and the introduction of Rodrigo to self-study, the discussion turns now to the perspective of Carolina on the efforts to introduce self-study of teacher education practices to teacher educators in Chile. Carolina has worked with OEI for 6 years; prior to her work with OEI, she worked in the education area for UNESCO.

The Perspective of Carolina Hirmas

As Rodrigo explored self-study methodology in his classes with teacher education students, he shared his activities first with Tom and then with Carolina. Rodrigo suggested to Carolina the publication of a book to introduce self-study methods and experiences to teacher educators in Chile, and Carolina found funds within OEI to see this idea through to reality. Once the book was launched in 2016, Carolina obtained funds to invite 15 teacher educators to participate in activities to introduce them to the possible value of self-study research. She and Rodrigo created groups of interested teacher educators from several different universities, although such collaboration between universities is uncommon in Chile. Initially, 19 teacher educators were arranged into 3 collaborative groups. In the second year, two more groups were created and funded. Over a 2-year period, 50 teacher educators representing 13 universities have participated at some stage in these collaborative inquiries into self-study. Most of the participants are female and have more than 5 years of experience in teacher education as well as prior experience teaching in primary or secondary schools. Many of the participants are associated with faculty supervision of the practicum at their universities. Interest in a novel methodology supporting improvement to personal teacher education practices continues to grow. There continues to be a cultural preference for working in small groups rather than individually.

What Carolina liked most about working to support self-study of teacher education practices involved emphasizing at each meeting the importance of this type of research for the transformation of the teacher educator's own practices and the modification of their understandings and assumptions about teacher education. Teacher educators who have been involved in the analysis of their own practices have discovered new perspectives on the processes of teacher education, and this has led them to consider changes to their ways of interacting with their student teachers. They have raised important issues concerning strategies for dialogue and ways of asking questions, as indicated in the following statements by one of the participating teacher educators:

> *Tenía ciertas inquietudes con mi docencia: yo respondía mucho al porqué en lugar de que ellos se respondieran el por qué. Hacía yo la tarea de conducir con mayor fuerza la reflexión, entonces me di cuenta que yo los estaba induciendo demasiado. (Cuando cambié la manera de dialogar) ellos me decían ¿y no nos va a decir? ¿No nos va a preguntar? Cambié las preguntas de retroalimentación respecto a lo que hicimos, como lo hicimos.*
>
> I had certain concerns with my teaching; often I was answering the why questions instead of having the students answer them. I promoted the task of driving reflection with great force, and then I realized that I was leading them too much. (When I changed my way of talking) they would say to me, "Are you not going to tell us?" I decided to change the feedback questions to "What did you do? and Why did you do it that way?". (L. Garrido, octubre 2017)
>
> *Me di cuenta que ellos van a ser futuros formadores, entonces necesitaban aprender como estaban aprendiendo, entonces cambié las preguntas, por preguntas meta-cognitivas… (Les preguntaba) ¿cómo llegaste a este aprendizaje? Di un vuelco en el tipo de preguntas. Sentí que para los formadores son esas preguntas las que se requiere plantear.*

La información está por tantos lados que ellos necesitan hacer esa reflexión . . . no alejar tanto la universidad del terreno

I realized that they are going to be future teachers, so they needed to learn how they are learning, so I changed the questions to metacognitive questions . . . (I asked them) How did you get this learning? I made a change in the type of questions. I felt that, for future teachers, these are the questions they need to be asked. The information is so accessible so what they need to do is that reflection, . . . not to separate the university from schools. (L. Garrido, October 2017)

Carolina believes that these changes in the ways they look at themselves in their teaching are both paradigmatic and positive, because it is not easy to look freely and openly at oneself, nor is it easy to be questioned by others, in this case by critical friends and by one's own students. Then it is even more difficult to take the next step, which is to change one's teacher education practices. Both steps are occurring, and simultaneously there are changes in their professional identity and how they see teaching and their role as teacher educators. There are also changes in their relationship with their students of pedagogy, making them increasingly aware and involved in how learning about teaching occurs in the university classroom

Me defino como acompañante, mas que la profesora que les va a entregar el contenido que dice el programa. Eso ha sido exigente para no perder la identidad frente a los estudiantes. Les dije que ellas iban a colaborar para mi formación de profesora. Les llamo la atención que ellas eran el foco de observación. Yo les decía que era un beneficio para entregar mejores herramientas para ellas y para las generaciones que vienen.

I define myself as a companion, rather than as the teacher who will deliver the content that the program specifies. That has been demanding, taking care not to lose my identity as a teacher educator in front of the student teachers. I told them that they were going to collaborate with my teacher training. I called attention to the fact that they were the focus of observation. I told them that it was a benefit to provide better tools for them and for the generations to come. (P. Troncoso, October 2017)

Supporting and Encouraging the Participants

In her efforts as a critical friend to the self-study teams, Carolina has found it powerful to discover that becoming more aware of their own thinking and the assumptions implicit in their teaching practices is on its own a significant change. The participants are beginning to realize the assumptions they have been making about their students and how their perceptions and expectations of their students change when they intentionally listen to them, mainly by using tickets out of class or exit slips. Two of the strongest cases for listening to students and giving them voice have been made by Richert (1992) and Cook-Sather (2002). The perspectives they offer contrast dramatically with assumptions implicit in the traditional academic culture in Chile, where it often appears that teachers know but students do not and that students will know after their teachers have told them.

Perhaps the most challenging activity for the teacher educators in the Chilean self-study network has been *writing* about this self-study process, putting words to the findings, deepening their analyses of their points of view, and enriching the

interpretation of the findings with their own theory and academic literature. In their research reports, it is common only to name the critical moments; they tend not to develop them, explain in detail, or delve into their theoretical-reflexive argumentation. Carolina wonders what is influencing this phenomenon: Is it the lack of practice with academic writing, or do they fail to see the theoretical value of their questions, processes, and reflections? Participants acknowledge that they find it difficult to write about the richness of the self-study process, their reflections with critical friends, and the changes they are making.

> *Es una tensión: necesito la fundamentación, pero en qué momento la doy. Comparto en que tengo que fundamentarlo, pero sobre qué, cuándo y cómo.*
> It is a tension. I need the foundation, but at what moment do I give it. But what do I base it on, when and how? (P. Troncoso, October 2017)

Working with Rodrigo involved giving feedback on the teacher educators' written reports and asking individuals to explain how and why they reached a certain insight, what happened in classes, what their students reported, what they expected from their students, what their students expected from them, and what the theory that they had been consulting says about the issues. In one of the later meetings with three of the university teams, there was greater understanding of the need to go further in their reflections and analyses. It seemed helpful to the participants to have their reports read and returned with comments, asking them more questions to push their thinking further.

Carolina and Rodrigo have insisted on, and seen advances in, the participants' understanding of the importance of addressing evidence from their students as well as evidence from their personal notes and analyses. These first self-studies in Chile have generated significant excitement in the teacher educators as a result of the presence and feedback of their critical friends. This has been particularly relevant because everyone reports not having previously had an opportunity to analyze with their colleagues their university teaching, their practices, questions, aspirations, problems, and assumptions. Thus most of the evidence they record corresponds to insights that emerged from their critical friends much more than from their students. Self-study has provided an opportunity to speculate about their teaching role, their expectations of students, and their goals for improvement as teacher educators.

Another issue that Carolina has been understanding more fully involves the concept of single-loop and double-loop learning (Argyris and Schön 1974): "In single-loop learning, we learn to maintain the field of constancy by learning to design actions that satisfy existing governing values. In double-loop learning, we learn to change the field of constancy itself" (p. 19). Each cycle of inquiry and transformation in self-study closes with new questions to students about how they perceive the changes in the classroom, whether or not they perceive changes, and how they interpret them. This means involving our students much more in the process of self-study, which implies sharing our own theories about teaching and the changes in the conceptions that have been generated as teachers engaged in self-study. Self-study involves double-loop learning in which we identify the assumptions implicit in our everyday beliefs and practices and then construct new

practices. As Fuentealba and Russell (2016, p. 228) wrote, "by sharing, critiquing and building on each other's reflective conversations with our practices, we helped each other identify our tacit assumptions and then move beyond with new practices."

Carolina understands that teacher educators' assumptions not only guide their practices as teacher educators but also, in turn, help to make the future teachers more aware of their practices and theories about teaching. This point has been consistently supported by Rodrigo, who had more clarity from the beginning about this.

> *Yo en mi caso en clase, yo he tratado de hacer explícito ante los estudiantes cuál es el marco desde el cual yo hago algo. Es un doble ejercicio, tanto para mi, como para ellos. Como los estudiantes van y hacen cambios*
>
> In my case, in class I have tried to make explicit to students the framework from which I do something. It is a double exercise, both for me and for them—how students learn and and how they make changes. (Rodrigo, 13 October 2017)

Another issue that produces tension for the participants is academic writing, of which most participants have done little, perhaps in part because of their involvement with supervision of the practicum. From the point of view of understanding our introduction of self-study, this has been challenging. Personally, it has meant spending time reviewing the structure of meetings, the participants' writing, and the general development of ideas.

Reasons for OEI's Support of Self-Study by Teacher Educators

The network of teacher educators that has been constituted with the support of the *Organización de Estados Iberoamericanos* has been the backbone of the Professional Development Program of OEI. The reasons why OEI believes it is important to encourage and support self-study of teacher education practices by Chilean teacher educators include the following three points.

First, self-study can strengthen institutional collaboration on teacher education by establishing and supporting pairs of critical friends from different institutions. The processes of research and professional learning about the own practices of teacher education are promoted by reflective critical dialogue among teacher educators from different universities. The critical friendships can generate a climate of confidence for sharing not only professional goals but also the meaning they derive from their work, the questions that emerge in their conversations, and the insights they gain from analysis of their experiences of teacher education practice.

Second, self-study is a personal approach to research that involves the investigator in studying how new teachers are taught. This formative approach can encourage personal changes that give greater meaning to the preparation of new teachers.

Third, in many instances research on teacher education and on education more generally is conducted by people who do not possess a personal commitment to teacher education. Research guided by the methodology of self-study (LaBoskey 2004) involves investigating one's personal teaching practices, and thus the problems that emerge in the classroom challenge teacher educators to think about their

work in new ways. Thus self-study research is part of the process of improving university teaching with respect to the preparation of future teachers.

The Perspective of Tom Russell

When the opportunity to consult with a university in Chile appeared in 2010, Tom knew no Spanish and little about the history and development of Spanish-speaking cultures. He did have a longstanding interest in the challenges of moving between university and school – between "theory" and "practice" – and he has been involved with self-study of education practices since its formal organization in 1993. The three Chileans who visited Kingston in October of 2010 provided Tom with an introduction to issues of teacher education in Chile. He expected the visit to Santiago in December to be his only visit, and he had no way of anticipating that it would plant the seeds for both professional friendship and continuing collaboration.

By 2016, Tom had made eight more visits to Chile that included trips to universities in other cities. The project to select and translate 11 articles published in *Studying Teacher Education* from English to Spanish was an exciting challenge, and the launch of the book's publication by OEI quickly attracted interest among Chilean teacher educators. Carolina then convened an initial group of teacher educators who expressed interest in learning the methodology of self-study of teacher education practices. While Tom has attended two of the meetings supported by OEI and he has joined them in writing about their experiences, the work of introducing and supporting self-study has been that of Carolina and Rodrigo.

Learned primarily at a distance, Tom summarizes here some insights and understandings about the introduction of self-study methodology to teacher educators in Chile. Producing and launching the OEI publication of *Formadores de formadores: Descubriendo la propia voz a través del self-study* felt like a huge accomplishment that represented most of what would be needed to launch self-study in Chile. Of course it proved to be little more than an interesting first step. Just as thought differs from action, reading about self-study is quite different from personally developing and conducting a self-study.

The academic culture in Chilean universities could easily by seen by visitors as embracing a top-down approach to teaching in which, as elsewhere, the professor knows and tells and the student is expected to learn by listening. Academic cultures in English-speaking nations seem to have that approach as their foundation, but they have developed many techniques for masking or moving away from that foundation. Just as self-study methodology remains of interest to only a small group of English-speaking teacher educators, so progress by Chileans has been slow and tentative.

By listening to Rodrigo and Carolina describing and analyzing their experiences introducing self-study, Tom has developed a tentative hypothesis: By beginning by establishing pairs and small groups of would-be critical friends working in different universities, rather than with naturally formed pairs at the same university, the focus may have been more on dialogue across contexts and less on studying one's personal practices in one's own classroom. Collaborative, small-group discussions come

naturally to Chilean teacher educators; the more isolated focus of an individual self-study of practice may be novel and thus more challenging and slower to take place.

Moving from the familiar paradigm of formal research in which the investigator works at a distance from the phenomena being studied to a new research paradigm in which the investigator is central and is writing about craft knowledge rather than theory-based knowledge may be more challenging than we initially acknowledged.

While discussing one's teaching with others seems to be uncommon in most universities around the globe, in the English-speaking context, there is a literature of the scholarship of teaching and learning, and many universities have units that are often called centers of teaching and learning. In the Chilean context, talk about teaching seems to be even more uncommon. It is far easier to complain about the curriculum or students' poor behavior or disappointing lack of ability than to ask how one's actions might be contributing to problematic situations in the teacher education classroom.

As in many other contexts, in Chile it is not common to discuss with students the quality of their learning experiences. While many English-speaking programs have shifted terminology from *student teacher* to *teacher candidate*, in Chile those learning to teach are referred to as *teacher-students*. Some participants have felt it too risky to ask students their reactions to changes in classroom practices. This is an obvious challenge facing self-study research that often benefits from metacognitive conversations with those learning to teach.

In August 2018, Tom attended a 2-day meeting of 20 teacher educators (from 11 universities) who have been participating in OEI-supported discussions of self-study research. By describing his own background as a teacher, teacher educator, and, ultimately, a self-study researcher and by presenting his own plans for his next self-study of his practices, he hoped to encourage those present to review their own backgrounds (as Rodrigo has) and to identify more specific ways in which they might direct a personal self-study. Discussions among participants and question-and-answer interactions revealed strong interest in making next steps with self-study research. Taking the time to write as well as discuss with others is an important next step. Taking the risks associated with finding ways to listen to one's students is another important next step that could be a focus for discussions at future meetings.

If these insights and understandings gleaned by an outsider are even close to the mark, it is easy to see that the introduction of self-study of teacher education practices in Chile is both complex and challenging, yet it is also engaging and rewarding. Conversations are occurring that would never have occurred otherwise. These discussions would not be happening without the persistence and enthusiasm of Carolina and Rodrigo, who have created a unique opportunity to learn from the introduction of self-study of teacher education practices. There are clear signs of progress while keeping in mind that this exercise involves not only moving from one language and culture to another but also changing the existing academic culture in Chile that, like all academic cultures, is deeply rooted. As Schön (1995) argued, our universities are hesitant and ill-prepared to recognize alternative epistemologies such as that associated with learning from first-hand experience.

Cross-References

▶ Advancing an Epistemology of Practice for Research in Self-Study of Teacher Education Practices

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Self-Study Methodology: An Emerging Approach for Practitioner Research in Europe

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Abstract

This chapter highlights the European contribution to the growing knowledge about self-study methodology. Europe is a patchwork of countries, cultures, and languages. Looking at teacher educators in Europe, we see a broad variation in background, tasks, and opportunities for professional development and self-study research.

In this chapter we firstly map the development of self-study research in Europe which has mainly been the work of individuals and small groups. Then we focus on four countries that are in the forefront: England, Iceland, Ireland, and the Netherlands. In all four countries, self-study has proved to be a useful and stimulating way to aid the transition from being a teacher – or researcher – to becoming a teacher educator. Self-study methodology not only supported the understanding and development of the teacher education practice but also led to identity development. Most helpful proved to be working together and mentoring and sharing results publicly. In this context the role of the biannual S-STEP Castle Conference in England, which offers European self-study researchers to connect with colleagues from North America and Australia, plays an important role.

Keywords

Europe · Professional development · Collaboration · Going public

Introduction

The aim of this chapter is to offer insight into the positioning and development of self-study research in Europe. We will also demonstrate the contribution of self-study research to the professional development of European teacher educators and to the international knowledge base of teacher educators. Based on our findings, we will reflect on the further development of self-study research in Europe.

Europe

When we discussed the possible contribution of this chapter to the Handbook, we were conscious that this would not be an easy task. In 2017, when we started to work on this chapter, Europe counted 51 countries. The 28 member countries of the European Union have taken steps to increase the compatibility of the higher education system, for example, by using the same bachelor-master's system, and to support student and teacher exchanges (http://ec.europa.eu/education/policy/higher-education_en). However, the social, economic, cultural, and language differences among the EU countries are still considerable and even greater when we take all European countries into account. For example, Europe has more than 100 national and regional official languages (https://en.wikipedia.org/wiki/Languages_of_Europe). Although half of the Europeans are able to have a conversation in a second language, mostly in English (http://ec.europa.eu/education/policy/higher-

education/bologna-process_en   and   https://en.wikipedia.org/wiki/Languages_of_
Europe), this does not mean – as we will see later in this chapter – that it is self-
evident for European teacher educators outside the UK to connect with English self-
study literature from countries where self-study research is widespread (Australia,
New Zealand, and the USA).

Teacher Educators' Backgrounds

The backgrounds and professional interests of teacher educators in Europe vary
across countries. A study among more than 1000 teacher educators in six European
countries (Belgium – the Dutch-speaking part called Flanders – England, Ireland, the
Netherlands, Norway, Scotland) shows, for example, that most teacher educators in
these countries have a master's degree, but in the Netherlands, England, and
Scotland, there is still a minority of teacher educators with only a bachelor degree.
Moreover, in the Netherlands, England, and Flanders, teacher educators with a Ph.D.
are relatively scarce. In Scotland 95% of the teacher educators have teaching
experience, while in Flanders only 59% of the teacher educators have been school
teachers (Czerniawski et al. 2017; InFo-TED 2016). The study also measured the
academic and educational interest of teacher educators. Academic interest comprised
activities characteristic of research universities (e.g., reviewing papers and pre-
senting at conferences), and educational interest comprised activities and content
areas specific to teaching and teacher education (e.g., curriculum development and
assessment). Significant differences among the six countries were found. Preferences
for professional development activities aligned with academic interest were higher
among Norwegian and English teacher educators and lower for Dutch and Flemish
educators.

Preferences for professional development activities aligned with educational
interest were higher among Flemish and Dutch teacher educators and lower among
English, Irish, and Scottish teacher educators. In Iceland, since 2008, to qualify for a
position as a teacher educator, a Ph.D. degree is required, whereas before this a
master's degree was the benchmark. Still, many Icelandic teacher educators do not
think of themselves as researchers, and there is lack of consensus about the impor-
tance of being research active. However, the employment duties of teacher educa-
tors, professors, lecturers, and senior lecturers, are generally divided into 48%
teaching, 40% research, and 12% administration. This means that all Icelandic
teacher educators are required to conduct research as well as to teach student
teachers.

Given these differences in a small sample of European countries, one has to
conclude that the background of teacher educators in Europe varies broadly.

Professional Development of Teacher Educators

The development of self-study research in Europe has to be viewed in the context of
increasing attention on teacher educators' professional development which started in

the beginning of this century. In 2001 the Dutch Association for Teacher Educators (VELON) established a Professional Standard for Teacher Educators and provided the possibility to become registered as an experienced teacher educator (Koster and Dengerink 2001). A program for teacher educators, focusing on the pedagogy of teacher educators and practitioner research, followed (Boei et al. 2015). In 2004 the Association of Teacher Educators in Europe (ATEE) established a Research and Development Community (comparable with a Special Interest Group) called Professional Development of Teacher Educators. In 2007 a brochure, initiated by UK universities and colleges, *Becoming a Teacher Educator: Guidelines for the induction of newly appointed lecturers in Initial Teacher Education*, was published (Boyd et al. 2011), and in 2012 the Flemish Association for Teacher Educators (VELOV) presented a Development Profile for Teacher Educators (https://velov.files. wordpress.com/2012/02/velov_bro_en_111206.pdf). Flanders also offers master's classes for teacher educators (Tack 2017). The Hungarian Association for Teacher Educators has established a Teacher Educators' Academy that also offers professional development activities (http://ec.europa.eu/dgs/education_culture/repository/ education/events/2012/educator/hungary_en.pdf). Interestingly, from the point of view of research engagement, Norway concentrated on the researcherly development of teacher educators by establishing NAFOL, a national Norwegian National Research School in Teacher Education, that supports teacher educators in writing their Ph.D. thesis (Lunenberg et al. 2017). Additionally, the European Commission (2013) mentions Austria, Estonia, Finland, Germany, Luxembourg, and Sweden as countries where there is some focus on the professional development of teacher educators. This kaleidoscope of activities shows that the context for self-study research in Europe varies widely.

From a policy point of view, the European Commission publication *Supporting Teacher Educators for Better Learning Outcomes* in 2013 was a milestone. For the first time in history, European governors of 28 countries recognized the important role of teacher educators in the educational system. *Supporting Teacher Educators for Better Learning Outcomes* identifies the centrality of well-prepared and well-supported teacher educators in school improvement and emphasizes the need for systematic and sustained professional learning opportunities to be provided for them. This policy document echoes long-held professional opinions that teacher educators are the "linchpins in educational reforms" (Cochran-Smith 2003, p. 3) and that they need more coherent and extensive professional development (Lunenberg et al. 2014).

Also in 2013, the above mentioned International Forum for Teacher Educators Development (InFo-TED) was established. The founders explained their initiative as follows:

> In our four different European countries – Belgium (Flanders), England, the Netherlands and Norway – we have each developed initiatives to support the professional development of teacher educators nationally, carried out research on the occupational group and tried to speak out to influence our respective policy-makers and governments. All of us have also worked on these issues in transnational contexts. (...) We have long been interested in the

potential of teacher educators' learning across and within different European contexts. In many ways our interests start from what Michael Schratz (2014, p. 2) calls 'raising awareness for a new expectation of what constitutes a European teacher i.e. a teacher educator working within a European context of professionalism'; our own agenda adapts this call to focus on the idea of what might constitute a European teacher educator and the professional learning she/he might need to operate effectively in both national and transnational contexts. (Lunenberg et al. 2017)

The mission of InFo-TED, which has since extended to include Ireland and Scotland, is "to bring together, exchange and promote research, policy and practice related to teacher educators' professional development." So far, InFo-TED developed a conceptual model for the professional development of teacher educators, carried out an extensive survey to map the professional needs of teacher educators, developed a virtual learning platform, and organized a summer academy to increase opportunities for teacher educators' professional development as well as to encourage them to become leaders in teacher education in their own jurisdictions (http://info-ted.eu/).

Self-Study as Practitioner Research

Along with the increasing attention to the professional development of teacher educators, both the broad familiarity with practitioner research in Europe and the academic sceptics are contextual factors to consider when we look into self-study research in Europe. The borderline between practitioner research and a structured reflection on a particular practice proves thin, which – also in Europe – frequently led to critical discussions about the quality of practitioner research (Lunenberg et al. 2007). Without a solid theoretical embedding and a public scrutiny that reviews quality, there is only a story, no study (Loughran 2008). As Loughran and Northfield (1998) stated:

> Reflection is a personal process of thinking, refining, reframing and developing actions. Self-study takes these processes and makes them public, thus leading to another series of processes that need to reside outside the individual . . . the generation and communication of new knowledge and understanding. (p. 15)

The specific focus of self-study research requests careful attention for these quality criteria.

Whitehead, who from the beginning has represented an important English contribution to the development of self-study, stated that self-study presented the challenge of a "living contradiction": researching the "I" requires stepping back from the "I" (Whitehead 1993). Self-study research is distinguished from other types of practitioner research by its focus on the "I" (Coya and Taylor 2009), on the teacher educator himself or herself in relation to his or her practice. Samaras and Freese (2006) describe the paradox aspect of self-study research: individual and collective, personal and interpersonal, and private and public. Public, because knowledge

development is crucial to ensuring that self-study extends beyond the individual and offers more than "just a story" (Berry and Kosnik 2010).Therefore self-study needs to be both self-initiated and interactive (LaBoskey 2004).

In sum, the increasing attention for the professional development of teacher educators and the existing tradition of practitioner research could be a fertile soil for self-study research. But do European teacher educators accept the challenge of self-study research?

Self-Study Research in Europe

From the beginning of the American Educational Research Association's (AERA) special interest group Self-Study of Teacher Educators' Practices (S-STEP), individual European teacher educators have been involved in S-STEP: Fred Korthagen from the Netherlands was discussant at the 1992 AERA symposium "Holding up the Mirror: Teacher Educators Reflection their own Teaching" (Loughran 2004) that lead to the establishment of S-STEP a year later. In the first edition of the *International Handbook of Self-Study of Teaching and Teacher Education Practices* (Loughran et al. 2004), contributions from Belgian, Icelandic, English, and Dutch authors were included.

To map the development of self-study research in Europe since 2004, we searched the Castle Conference Proceedings from 2006 to 2016. We found multiple contributions from England, Iceland, Ireland, and the Netherlands (see below) and some contributions from Czechia (Svojanovsky and Nehyba 2016) and Scotland (Griffiths et al. 2008a, 2008b; Jess et al. 2016). We also searched *Studying Teacher Education* (Volumes 2013–2017) and used our networks to locate other self-study initiatives. In Flanders, Vanassche and Kelchtermans facilitated a self-study group from 2009 to 2011, which was extensively studied and resulted in the PhD thesis of Vanassche (2014) and a Flemish Section in Ritter et al. (2018), among other publications. To complete our search, an email was sent to all members of S-STEP to invite European colleagues to share their self-study activities with us. This invitation did not lead to additional information.

In the remainder of this section, we focus on four self-study communities that have existed for more than 1 or 2 years and share their work publicly. We report on developments in (1) England, (2) Iceland, (3) Ireland, and (4) The Netherlands. Then, in the final section, we will look across these countries into some common themes and reflect on the future of self-study research in Europe.

The Development of Self-Study Research in England

In England, the development of self-study research, which is specified as such, started from small beginnings. It has not become so rapidly or extensively embraced by the teacher education community as in the USA and Australia or even in other European countries such as the Netherlands. It appears to exist in pockets of practice

across the country, driven by local interests and needs, which reflects the rapidly changing, fragmented and competitive context of teacher education in England (Hayler 2010; Jackson and Burch 2016; McNamara et al. 2017). The term "self-study" is not familiar to many teacher educators and is not often included in consideration of ways that teacher educators undertake practitioner research (e.g., Boyd and White 2017; Philpott 2014). The focus tends to be toward reflective practice (Schon 1987) or inquiring into professional practice through action research (McNiff 2013). English colleagues may see their "self-study" research as a case study (Vázquez 2014); autoethnography (Hayler 2010); narrative inquiry (Hayler 2010); reflective narrative (Akinbode 2013); reflective practice (White 2011); and action research (Whitehead 2008). The Collaborative Action Research Network (CARN) founded in 1976 in the UK aims to encourage and support action research projects, including personal projects, making the accounts accessible and contributing to the theory and methodology of action research (https://www.carn.org.uk). There are strong commonalities between self-study, personal action research carried out within a collaborative network, autoethnography, and self-narrative inquiry, each drawing on reflection and inquiry in order to improve one's practice, interaction with critical friends, and professional literature and contributing to the professional knowledge of teacher educators.

Within many Higher Education Institutions, there has been an expectation for teacher educators to carry out research as part of their role (Murray et al. 2011). An issue with the use of self-study could be the extent to which universities accept this methodology as an acceptable research approach to include in their submission for the Research Excellence Framework (REF) through which English universities receive financial reward for contributing to the knowledge base (www.REF.ac.uk). The term self-study could suggest "navel gazing," a lack of rigor and an inability to contribute to the evidence base for teaching because of the difficulty of generalizing from small-scale research. There may also be an ill-founded assumption that self-study, along with other practitioner research, is simplistic and individualistic and lacks theoretical underpinning.

Influences on the Growth of Self-Study in England

The biennial "Castle Conference" of S-STEP, held at Herstmonceux Castle in England, has been significant in the development of self-study in England, along with the journal of this association, *Studying Teacher Education*. In 2006, a group of researchers from two English universities presented an interactive exhibition to explore their workspaces using visual- and image-based methods (Griffiths et al. 2006) at the Castle Conference. Mike Hayler, of the University of Brighton, participated in the Castle Conference in 2008 and at the following conference contributed a paper about self-narrative and the pedagogy of teacher educators (Hayler 2010). In 2016, he collaborated with Judy Williams (from Australia) to present a paper about their learning as co-editors, as a less considered aspect of the practice of teacher educators (Williams and Hayler 2016). Kerry Jordan-Daus, from Canterbury Christ Church University, contributed to the conference in 2014 with colleagues about their experiences of a new self-study group that she had instigated as Head of Department

(Wilson et al. 2014). In 2016 her paper in the proceedings was about finding her way as a leader (Jordan-Daus 2016). Also in 2016, Bryan Clift, of the University of Bath, and his mother Renee wrote a paper about the tension of moving between institutions and their roles as academic and family member (Clift and Clift 2016). These authors have also published an article in *Qualitative Inquiry* using shared family histories, memories, and experiences in their self-study of education practice (Clift and Clift 2017). Daniel Vázquez was one of only two academics from English universities to publish in *Studying Teacher Education* between 2013 and 2017 with his reflections on tutoring ancient Greek philosophy to first-year undergraduates at Kings College, London (Vázquez 2014).

The work of Whitehead in developing self-study master's and doctoral groups has been the largest influence on developing a self-study community in England. He has developed a Living Educational Theory, which is a form of self-study because the "I" of the researcher is at the heart of the inquiry (Huxtable and Whitehead 2017) but also embraces the values of the researcher that "carry hope for the flourishing of humanity" (Huxtable and Whitehead 2017). The website at http://www.actionresearch.net is the main forum supporting a Living Educational Theory approach to research, where members explain the enactment of their own self-study methodologies in improving practice and contributing to educational knowledge. Available from this website is the *Educational Journal of Living Theories* (EJOLTS) which provides evidence on the enactment of self-study methodologies in professional learning, a community space, a postdoctoral research group, and a research support group. Jack Whitehead and Marie Huxtable wrote two papers for the 2008 Castle Proceedings, exploring the implications of living educational theories for self-study (Whitehead 2008; Whitehead and Huxtable 2008). Each year they have continued to be part of the S-STEP SIG community, presenting the development and explication of living theory methodology, including the exploration of the use of digital multimedia narratives to enable more valid communications of the meanings of the explanatory principles of S-STEP researchers (Whitehead and Huxtable 2010, 2014; Whitehead 2014). In 2016 they contributed their own self-study of improving their contribution to the professional development of educational practitioners (Huxtable and Whitehead 2016).

Emerging Patterns in English Self-Study

One of the ways that self-study has been successfully used in England by practitioners is around transition into becoming a teacher educator (Chivers et al. 2010; White 2011), experiencing transition between roles within teacher education (Jordan-Daus 2016; Williams and Hayler 2016) and life transitions (Clift and Clift 2016, 2017). This links with an exploration of identity development in teacher education. In the research project described by Chivers et al. (2010) six novice academics in a university education department undertook a year-long exploration of transition into their new roles. Facilitated by more experienced colleagues, they met together regularly to share their challenges and achievements. They focused on their perspectives and emotional responses to working in this new environment and documented this through visual representations at each meeting. These were collated and

analyzed at the end of the year. The visual approach was particularly powerful in enabling participants to share their emotional journeys and served to demonstrate their growing confidence and the development of their new identities. Visual and multimedia methods have also been effectively used in other self-studies, for example (Griffiths et al. 2006; Whitehead 2008, 2014; Whitehead and Huxtable 2014). Collaboration within the group aided critical reflection and a rigorous approach.

Interest in self-study in the School of Education, University of Hertfordshire, was initially developed from a reflective practice group of teacher educators led by Helen Burchell. Burchell was interested in narrative and visual approaches to research and how this could be used in inquiry into practice, and she connected to Jean Clandinin and other North Americans through the AERA. Here she met American and Australian colleagues who were leading self-study approaches, and she introduced their ideas to the School. Jarvis undertook a self-study into her teaching of students in the field of special educational needs, and Burchell acted as her critical friend. Engagement with the wider self-study community developed when Burchell and Jarvis presented a paper at the Castle Conference 2006 on the role of dialogue in developing self-study (Jarvis and Burchell 2006). At this conference they obtained John Loughran's book *Developing a Pedagogy of Teacher Education* (Loughran 2006), and a copy of this book was subsequently purchased by the Head of the School for each member of staff in the School. Jarvis led a study of this book, involving lunchtime discussions and small inquiries into aspects of our teacher education practice inspired by the text. The text by Russell and Loughran (2007) which documented many examples of self-study was also used by groups of staff as inspiration for thinking about their own practice.

Burchell and Rees attended the Castle Conference in 2008, and in 2010 Chivers presented the results of a self-study group as discussed above (Chivers et al. 2010). After completing the research and participating together in the preparations for the Castle Conference, including writing an abstract, responding to feedback, and reviewing the abstracts of others, new colleagues were enabled to participate collaboratively in research processes:

> The process and elements of the early academic group described here have eased a transition towards a new identity as an academic. The process has also meant we have become immersed in research and presenting at conferences. This has opened up for me a whole new perspective that I am looking forward to investigating further in formal study programmes and within my practice. I am also keen to continue to develop more new initiatives and feel that the group has given me the professional confidence to do this. (Chivers et al. 2010 p. 54)

This enabled them to begin to take on a researcher identity, something that is likely to be new to those coming from schools or preschool settings. White joined the group later and undertook her own self-study to develop her identity as a teacher educator (White 2011).

Alongside these developments Jack Whitehead was invited to speak to colleagues in the School and others undertaking a doctorate in Education. This raised the status

of personal inquiry into practice and the significance of self-study in professional development and learning. An experienced teacher educator in the School undertook her doctorate externally using a reflective approach to personal inquiry which involved a study group to support criticality. One of the articles she wrote as a result of this doctoral study was published in *Studying Teacher Education*, the only other article between 2013 and 2017, from England (Akinbode 2013). She found the experience of self-study transformational, discovering that "by opening reflective spaces, one can become aware of how emotions have a powerful impact on the rational aspects of being a teacher" (p.72). She concluded that "as a result of engaging in this process of self-study, I have become more mindful of what is taking place in my practice as a teacher and more aware of my emotions and my responses to them" (p.72).

Looking back at these developments, a clear thread emerges of engagement in self-study by colleagues in the School of Education, University of Hertfordshire. It was built through people working together in the School and being inspired by people and texts from the wider self-study community, particularly those from North America and Australia. The role of the Castle Conference was also key in making connections and providing an opportunity for engaging with the community. It is interesting that we did not recognize this thread of engagement ourselves until it was pointed out to us by Lunenberg in 2017! Having now told the story of our development in this field, we are determined to build on these foundations and to move the narrative forward.

Going Forward

England is ripe for a growth in the use of self-study groups to support the induction and professional development of teacher educators within and across settings. The Castle Conference should try to become more visible to teacher educators within England, as it is a strong opportunity to develop self-study and collaborative international partnerships in this field. Going forward, it may prove useful for people within England who use this method to connect more with each other as well as the international community.

Developing Self-Study of Teacher Education Practice in Iceland

Action research as a form of practitioner research has been developing in Iceland from the 1980s, beginning with courses for in-service teachers in 1984. This can be seen as the groundwork for introducing self-study of teacher education practice (S-STEP) since some of the teachers participating in these action research courses later became teacher educators at the University of Iceland and brought with them the professional activity of reflection on their practice. Teacher education was situated at the upper secondary level until 1974 when it moved to bachelor level and in 2012 to master's level. In the same process, the research task of teacher educators grew. That became an additional difficulty in the transition from being a teacher to

becoming a teacher educator, which next to teaching people to become teachers is already a complicated task (Loughran 2014).

Around the turn of the millennium, Dr. Hafdís Guðjónsdóttir began her career as a teacher educator. She had been conducting action research for more than a decade, but at S-STEP sessions at the AERA conference in 1999, she learned about self-study of teacher education practices as a research methodology. She discovered that self-study offers a frame for teacher educators to critically reflect on their practice and a forum to understand what they do, how and why they do it, and how this can help to improve their practice and to make their study public (Samaras et al. 2012). In addition, the researcher gains an ontological sense of her stance in the professional world and creates a space for dialogue about her knowledge and for understanding of her own practice (Pinnegar and Hamilton 2010). This appealed to Hafdís, and she adopted the methodology as she became a teacher educator. She collaborated with colleagues around the world, especially with Dr. Mary Dalmau, a teacher educator at Victoria University in Melbourne. As they developed as teacher educators, they published their work in chapters and articles, for example, *Framing professional discourse with teachers* (Dalmau and Guðjónsdóttir 2002); *Revisioning And Recreating Practice: Collaboration in Self-Study* (Bodone et al. 2004); *Transformative Pathways: Inclusive Pedagogies in Teacher Education (*Guðjónsdóttir et al. 2007*)*; and *On Fire for Teacher Education: Enacting Active Scholarship* (Dalmau and Guðjónsdóttir 2012).

Iceland University of Education (IUE)

Self-study of teacher education practices is not a common practice at the Iceland University of Education (IUE). In 2004 the first course on action research was offered at the IUE. Since then, the course is offered annually and has good attendance. Gradually, qualitative research gained recognition and respect, and master's studies were conducted using action research methodology. Many of these studies were from teachers looking into their own teaching or work in education. However, these studies were not focused on the self or on how the practitioner was developing or transforming but more on how the practice was developing and changing. The formal claim for recognition of self-study methodology came with a doctoral study in education by Hafþór Guðjónssons, who in 2002 defended his thesis titled *Teacher Learning and Language: A Pragmatic Self-Study*. With this research, self-study formally emerged in Iceland. His doctoral thesis was followed by three more doctoral self-studies. Karen Rut Gísladóttir (2011) wrote *I am deaf, not illiterate: A hearing teacher's ideological journey into the literacy practices of children who are deaf* (see also Gísladóttir and Guðjónsdóttir 2014 and Gísladóttir 2014), Jónína Vala Kristinsdóttir (2016) presented *Collaborative inquiry into mathematics teaching: Developing a partnership in researching practice in primary grades and teacher education* (see also Kristinsdóttir 2010), and in 2017 Edda Óskarsdóttir finished *Constructing support as inclusive practice: A self-study.*

In 2015 Hafdís, Jónína, Karen Rut, Svanborg Rannveig, and Edda decided to study how they became self-study researchers. They conducted reflective focus group meetings to discuss their development. Data was collected through recordings

that were transcribed and analyzed. Hafdís used the methodology of self-study of teacher education practice to further develop as a teacher educator and to create courses. She continued to develop and publish her work consistently. When, a few years after she had finished her doctoral thesis, Jónína came back to the University, she and Hafdís collaborated and conducted a self-study when creating and teaching a course for teachers in mathematics and inclusion. Jónína was very knowledgeable about action research, and she described her move to self-study as follows:

> When I got to know action research I was very pleased with the frames offered and as I began to use the method I found it very helpful to have these guiding lights to support my research. The frames with the action research cycle were not limiting and I wasn't worried that I was doing things in the right or the wrong order. Then when I got to know self-study it felt the most natural thing in the world. (Reflective focus group meeting, February 2, 2015)

Hafdís and Jónína published their work in chapters and articles, for example, *Teaching all children mathematics: How self-study made a* difference (Guðjónsdóttir and Kristinsdóttir 2006) and *Team-Teaching About Mathematics for All, Collaborative Self-Study* (Guðjónsdóttir and Kristinsdóttir 2011). In 2012, Hafdís and Svanborg began teaching together. Svanborg was a new university teacher and got to know self-study as she and Hafdís studied their collaboration and teaching in one of their courses (Guðjónsdóttir and Jónsdóttir 2012, 2016; Jónsdóttir and Gísladóttir 2016). She found self-study a rational way to research her practice and to reflect on her role in implementing the innovative elements they were trying out. However, as she started to mention this method to some colleagues, they frowned upon it and made some demeaning remarks. Svanborg reflected on her experience:

> If I look back on how I experienced beginning with self-study with Hafdís on our course *Teaching diverse groups of students*, it felt so sensible. But we lacked the words in Icelandic that properly covered the English concept self-study. We wrote about our findings in Icelandic using the words "kennarar rannsaka eigið starf" ("teachers research their own work") for self-study. It was somehow as if *self-study* was banned as a word in our language – and we were looking for the proper expression to use in Icelandic. (Reflective focusgroup meeting, February 2, 2015)

Svanborg did not let what our colleagues said about self-study affect her too much and carried on with self-study together with another colleague, Karen Rut, and with Hafdís, publishing both in Icelandic and English (Guðjónsdóttir et al. 2014). The process empowered her to become the university teacher she wanted to be. In her words:

> I also discovered that the research process helped me and my colleagues to respond to students needs and make our courses more influential in a positive way. In the collaborative self-study projects with Karen and Hafdís I have learned to analyse my visions, uncover my values and beliefs and I have developed my professional identity. (Reflective focusgroup meeting, February 2, 2015)

Their collaboration turned into a publication on teacher education practice in Icelandic and was used as an opportunity to broader introduce S-STEP in Iceland. Initially this became an issue for the editors of the journal, because they did not

understand self-study methodology (one example about yourself: how can you generalize the findings?), but after some explanation the study was published.

Looking over the history of the development of self-study in Iceland, we can see that action research and self-study have gained ground in Icelandic research hand in hand with the development and acknowledgement of qualitative research. With qualitative research gaining recognition, the visibility of the researcher is more often considered a strength rather than a weakness. This has led to a different view in which the self has started to emerge as an important part of the research process and findings. However, self-study of teacher education is not a common practice of many Icelandic teacher educators, but it is a strength for teacher educators who practice it.

Moving on

Our experience with introducing self-study in Iceland has met with a lack of understanding and knowledge about the methodology in our professional community and with prejudice that has appeared as demeaning remarks about the usefulness and respectability of the method or as disinterest. Developing a community of teacher educators engaging in self-study, however, is becoming a reality that we hope will spur others to engage in self-study. A key to such development is presentation and publication in Icelandic and finding the Icelandic words that convey the core of the methodology.

From 2013, Hafdís, Karen Rut, and Svanborg have teamed up and collaborated as teacher educators and self-study researchers. They have developed collaborative supervision for students working on their master projects and published their work as articles and chapters: *Using Self-Study to Develop a Third Space for Collaborative Supervision of Master's Projects in Teacher Education* (Jónsdóttir et al. 2015) and *Collaborative Supervision: Using Core Reflection to Understand Our Supervision of Master's Projects* (Guðjónsdóttir et al. 2017). Moreover, they transformed a course on inclusive education building on the data from their self-study. This study was published in *Creating Meaningful Learning Opportunities Online* (Guðjónsdóttir et al. 2015).

This small group of teacher educators that has developed as a self-study research team has learned that collaborative self-study of shared teaching and learning experiences can help draw out the complex thinking, decision-making, and pedagogical rationale that supports the professional work of teacher educators. Analyzing our vision, values, and beliefs can help us gain an understanding of our professional identity and become active change agents (Dalmau and Guðjónsdóttir 2002; Loughran 2014). In this writing we have tried to shed a light on how a group of scholars in our country created and developed a self-study discourse in their professional community.

The Story of a Sport Pedagogy Self-Study Group in an Irish University

Introduction

Self-study in Ireland appears not to be as well-established as in other countries. We found two publications of Nona Lyons and Carmel Halton (University of Cork)

who, together with Helen Freidus (USA), studied their critical roles as facilitators of reflection in transformative learning in three different settings (Lyons et al. 2012, 2013). A third article was by Annelie Eberhardt (with Manuela Heinz, Eberhardt and Heinz 2017) who, coming from Germany to Ireland, reflected on the messiness of action research while studying how she can support teachers in becoming critical inquirers of their own classrooms. Worth mentioning is the website of the *Network for Educational Action Research in Ireland* which sets out "to explore the appropriateness of self-study approaches to action research for practitioners" (http://www.eari.ie/neari-network-for-educational-action-research-in-ireland/).

We focus in this section on conveying the story of how self-study has brought together a group of sport pedagogues in the University of Limerick to consider opportunities for collaborative teaching and research. We outline what sport pedagogy is and who the members of the group are before focusing on our work to date in self-study and current self-study projects. All members of the sport pedagogy group identify as physical education teacher educators, appreciating that this is a sub-discipline of sport pedagogy. With this specific shared identity, self-study research provides a method for systematic inquiry into teaching and teacher education, encouraging a network of practitioners/researchers who bring an inquiry-oriented stance toward researching their own practice.

Who Are We?

Sport pedagogy is the joining of education and sport. In its broadest context, sport pedagogy includes physical activity, physical education, wellness, and sport for all age groups. Sport pedagogy is evidenced-based and practice-focused, built on a foundation of effective teaching and coaching, and aimed at promoting participants' learning (Armour 2011).

The complement of sport pedagogues in the University of Limerick resides in the Department of Physical Education and Sport Sciences and includes two professors, one senior lecturer (emeritus), four lecturers, two Applied Studies Coordinators, and four doctoral students. All are involved in teaching in the two physical education teacher education (PETE) programs. Half of the group have doctoral degrees, while the others are studying for doctoral degrees as full-time staff members or full-time doctoral students who have come predominantly from teaching school-level physical education. This allows a cross-fertilization of academic staff ideas on teaching and PETE with the modern realities of schooling that the Applied Studies Coordinators bring with them. Encouraging such networks within PETE programs not only strengthens the sense of a shared community of practitioners/researchers but also encompasses a level of program accountability in providing evidence of the extent to which a PETE program effectively provides teachers and pre-service teachers (PSTs) with intended experiences. A number of the group are internationally respected as sport pedagogues and have contributed significantly to the research literature in the sport pedagogy domain through the publication of books, book chapters, and peer-reviewed papers.

Focus of Published Self-Study Work and Ongoing Self-Study Projects Within the Group

Several members of the group have amassed self-study research outputs that focus on their experiences of being a teacher educator (MacPhail 2011, 2014, 2017; Tannehill 2014), being members of a teacher education learning community (MacPhail et al. 2014; Parker et al. 2016; Tannehill et al. 2016), and considering the continued and future use of self-study as physical education teacher educators (Ní Chróinín et al. 2016; O'Sullivan 2014). This ongoing interest in self-study frames a number of projects that the group is currently undertaking, and we would like to expand on three particular projects here. The first two reside within the group of sport pedagogues at the University of Limerick, while the third provides an example of working across institutions and countries.

Project 1: Encouraging colleagues to explore their identity and practices through self-study

Five members of the sport pedagogy group had a shared symposium accepted for a US conference in March 2015. The group included three established researchers in self-study and two colleagues who were new to self-study. Indeed, this was one colleague's first research writing endeavor. Between the established researchers presenting an introduction to self-study, exploring our move as a sport pedagogy faculty from focusing on the "me" to "us" and concluding the session, the two colleagues who were new to self-study presented on their self-study of (i) being commonly identified as the "adapted physical activity person" and (ii) their feeling of "going back to school" in being prompted to consider their positioning as a teacher educator, a dance educator, and a dancer. All five presenters worked successfully on securing a peer-reviewed publication from the work (Tannehill et al. 2016).

Project 2: A collegial involvement in self-study

The aim of this research is to undertake collective teacher education self-studies on the enactment of curriculum and instruction models within a PETE program to enhance our understanding of how a close collegial self-study teacher educator community of practice can support each other. The research entails physical education teacher educators aligning themselves to a specific curriculum and instructional model they will deliver throughout a module on the undergraduate program. The teacher educators will work in groups of three with one person responsible for the delivery of the model, a second person acting as a critical friend on a weekly basis to that person, and a third person prompting the research component of the initiative. Such promoting can include encouraging weekly documentation of delivery and associated experiences and discussions with the critical friend documenting the teacher educators' and PSTs' perspectives of the specific curriculum and instructional model. All three members of the group will contribute to a collective self-study of their involvement in the initiative.

Project 3: Self-study and meta-critical friendship

International engagement across teacher education programs has been an element of our self-study work (Ní Chróinín et al. 2015, 2017). Three physical education teacher educators (two from Ireland and one from Canada) have collaborated to develop and implement new pedagogical approaches in two PETE programs. Additionally, we have sought to describe and interpret how two distinct layers of critical friendship were used to support the pedagogical innovation in PST education (Fletcher et al. 2016; Ní Chróinín et al. 2016). Across a 2-year period, we experimented with a pedagogical practice we named LAMPE (Learning About Meaningful Physical Education) integrating it into the teacher education programs of both prospective primary and secondary teachers of physical education. Critical friendship was applied in two ways: (1) the first two authors served as critical friends to each other as they taught their respective teacher education courses using LAMPE, and (2) the third author acted as a meta-critical friend, providing support for and critique of the first two authors' development and enactment of the innovation. Over 2 years, the two layers of critical friendship held significant benefits in advancing and supporting the development of the innovation while also contributing to the professional learning of all participants. The role of meta-critical friend (in this case a senior academic) was in collaborating with two early to mid-career academics in supporting their pedagogical innovations. It involved three distinctive roles as a meta-critical friend in the three-way conversations that are a feature of the self-study projects. One was as a "connector of ideas," seeking to support two colleagues to gain a broader perspective on the research. A second role was an "interrogator of ideas" which allowed the critical friend to probe and help their colleagues to better articulate principles of practice of this pedagogical approach and positioning it within the wider literature. A third position of the meta-critical friend was as a "mediator" in challenging colleagues to examine the nature of their research relationship pushing the boundaries of how they acted as critical friends. This role drew on Fullan's (1993) concept of teacher change in moving beyond politeness in earlier interactions to more critical interrogations of each other's practices and thinking.

Closing Remarks

The group are interested in extending their investment in self-study through potential future deigns including (i) across program and department collaborations around a theme and (ii) across PETE programs and physical education teacher educators nationally and internationally.

Self-Study Research in the Netherlands

Dutch teacher educators have a rich background in teaching, but their research background is often limited, also because traditionally most teacher educators have no research time. In the last decade, however, a shift can be noticed. Student teachers are more often requested to carry out a research project in their final year of teacher

education; thus teacher educators are expected to support student teachers to do so. This is one of the reasons that the attention for teacher educators' research capabilities has increased. In this context, in 2007, Lunenberg et al. (2010a) started the first Dutch self-study project called "Self-study: Teacher educators study their own practice." The naming of the project showed that, like in Iceland, we were struggling with a translation of "self-study research" that was meaningful in the Dutch context without losing the self.

The project aimed to contribute to the introduction of self-study research in the Netherlands as well as to support the participating teacher educators to further develop their scholarship. During a year a small group of teacher educators from different teacher education institutions, together with the facilitators, met monthly, and in between the meetings, the participants got individual support. Since then, this initiative was followed up by two more self-study trajectories, in 2008 and in 2015 (Berry et al. 2018), a 5-year-long self-study community from 2009 to 2013 (Lunenberg et al. 2012), and a self-study writing group from 2016 to 2018 (Lunenberg et al. 2018). All of these self-study activities were extensively studied not only for its effects on the participants but also with the wish to learn more about facilitating self-study research.

Inspired by these loosely connected initiatives, other self-studies initiatives also popped up in the Netherlands. Bronkhorst and Van Rijswijk (Bronkhorst et al. 2013) studied the (dis)continuities they experienced in the transition from being a researcher to becoming a teacher educator and vice versa. Koster and Van den Berg (2014) report about a self-study of six teachers who explored dilemmas that challenged their professional values. De Heer et al. (2018) collaboratively carried out an ongoing self-study on their development as researchers in a shifting landscape: the increasing emphasis on research in their institution, the policy choices that followed, and the consequences of these choices for themselves and their collegial collaboration (see also De Heer et al. 2010). Kools (2017, 2018) also wrote about the processes in a self-study group she hosted and about the topics the participating teacher educators chose to study.

Learning Self-Study Research

Researching the self-study activities mentioned above showed that these strongly contributed to the professional learning of the participants (Berry et al. 2018; Geursen et al. 2010, 2016; Lunenberg et al. 2010a, 2010b; Zwart et al. 2008). They helped them to improve their practices, offered them a new perspective on research, and enabled them to better understand the pitfalls student teachers meet in their research projects (Radstake 2018). Focusing on a specific research theme also helped to get a grip on literature (Lunenberg et al. 2010a, 2010b). Reading academic publications in English does not only require a literal understanding but also understanding of meaning. Reading literature that was related to a self-chosen research question helped. Interestingly, the issue of understanding the meaning of the English language also led to a long-term cooperation between a Dutch teacher educator teaching English in the Netherlands (Janneke Geursen) and a Canadian colleague who taught English to French-speaking Canadians (Lynn Thomas), who

met at the Castle Conference. This resulted in several collaborative self-studies (e.g., Thomas and Geursen 2013, 2016).

Another important aspect that stimulated learning was working in a group (Lunenberg et al. 2010a, 2018). The safety of the group supported moving through chaos and finding one's path, and it offered emotional support:

> Our community proved to be a safe meeting place, a place where we could inform each other about the discoveries we had made when studying our practices, discussing not only the how, but also the why of our findings and thus contributing to improving not only our personal practices, but also each other's. By analyzing deeper meanings underlying the outcomes, we have "moved beyond the story." (Lunenberg et al. 2012, p. 189)

Identity Development

The results of studies on the 2007 and 2008 self-study trajectories (Lunenberg et al. 2010a, 2010b) revealed that the learning through self-study went deeper than cognitive and practical learning; it also led to identity development (Geursen et al. 2010; Lunenberg et al. 2011). In self-study literature, it is often emphasized that self-study research is a productive way to combine teacher educators' dual roles of teacher of teachers and researcher, because self-study research starts with a challenge or problem related to being a teacher of teachers (Loughran 2014). In the Netherlands, however, most teacher educators only have a role as a teacher of teachers. Hence, for Dutch teacher educators, self-study research is not a way to combine the roles of teacher of teacher and researcher but a way to extend their teacher educator role as a teacher of teachers and to explore the new role of researcher (Lunenberg et al. 2018). This did not mean that there were only positive feelings with regard to the (new) role of researcher (Lunenberg et al. 2012). Research became more familiar, but the consciousness of the complexity of research also grew. This led to what Tack and Vanderlinde (2014) call different researcherly dispositions. Some teacher educators defined themselves as teacher of teachers who now knew more about research; others became teacher educators/researchers. In addition to publications mentioned in this chapter, several articles were published in the *Dutch Journal of Teacher Educators*, and almost every year self-studies were presented at the annual Dutch Conference for Teacher Educators. Going public had a remarkable effect on self-confidence. Since 2008 participants in Dutch self-study activities also presented their work at the Castle Conference, which was experienced as a highlight:

> The huge diversity of self-study approaches, of collecting data, and of presenting surprised me and offered me a lot of new information and ideas. Also the informal meetings were valuable. (. . .) Mirroring my own practice to the practices of others made me also more conscious of my qualities and my added value as school-based teacher educator. (Hagebeuk 2018)

Facilitating Self-Study Research

The unfamiliarity of Dutch teacher educators with (self-study) research was the reason to organize the Dutch self-study projects mentioned above and to provide structural support for the participants, offered by experienced self-study researchers.

At the beginning a main source of inspiration for the facilitators was the work of Hoban (2007). Since 2007, an increasing number of studies on facilitating self-study research have been published (Davey et al. 2010, 2011; Pithouse-Morgan et al. 2015; Samaras et al. 2008; Vanassche and Kelchtermans 2015) that further inspired the development of supporting self-study research in the Netherlands. A comparative study (Lunenberg and Samaras 2011; Samaras and Lunenberg 2010) helped the development of a set of guidelines that could support self-study research.

Loughran's introduction of the journey metaphor was helpful in naming the Dutch approach (Loughran 2014). It combines space for both individual and collective experiences and the idea of following personal interests in a loosely pre-structured environment. It also helped the facilitators to look into their own role from different perspectives: "What would be my role as a facilitator during the journey: group member, journey leader, luggage porter?" (Berry et al. 2018).

Self-study research of the facilitators showed the importance of thoughtful pedagogical choices in the meetings. Because most Dutch teacher educators have teaching only positions, they had no outspoken opinion about the facilitators' research expertise, but they were quite alert to the pedagogical approaches used. Hence, the thoughtful pedagogical approaches helped to build trust and feelings of safety (Lunenberg et al. 2018).

One other specific issue of facilitating Dutch self-study activities was meeting participants' methodological doubts about reliability and generalization and discussing the challenging idea of going public with a personal study (Lunenberg et al. 2010a, 2010b). These issues contributed to a risk of losing the "I" when participants had to translate a practical challenge into a research question. In a reflective article one of the facilitators remarked:

> I think culture plays a very important role here, and not just research culture. There is a tendency in the Netherlands to be rather critical of others, but also of ourselves. Being open, sharing insecurities, and even showing achievements is not really encouraged. And although the value of critical reflection backed by theory is recognised by many teacher educators, you still feel the fear of being considered "soft". (Berry et al. 2015, p. 47)

Hence, Dutch facilitators had to take into account the cultural context in which a self-study was carried out. The study of Vanassche in Flanders, a country with a comparable culture, also emphasized the importance of this aspect (Vanassche 2014; Vanassche and Kelchtermans 2015).

Self-Study Research in Europe: Present and Future

The aim of this chapter was to offer insight into the positioning and development of self-study research in Europe; to demonstrate the contribution of self-study research to the professional development of European teacher educators and to the international knowledge base of teacher educators; and to reflect on the further development of self-study research in Europe.

This aim is ambitious, taken into account that Europe is a patchwork of countries, cultures, and languages. Looking more specifically at teacher educators in Europe, we see a broad variation in background, tasks, and opportunities for professional development. The attention to teacher educators' professional development in Europe started in the beginning of this century, and while this attention is spreading, the situation per country still varies from structural approaches to no approaches at all. On a policy level, the European Commission publication *Supporting Teacher Educators for Better Learning Outcomes* in 2013 was a milestone. However, the consolidation of this policy document into national policy and practice is a challenge.

The development of self-study research in Europe is intertwined with the professional development of teacher educators. Self-study could also build on existing European traditions in practitioner research, such as action research.

In this chapter we have explored in-depth the developments in four countries where self-study research has been carried out since the beginning of the century (England, Iceland, Ireland, the Netherlands). As described above, for example, in England and Iceland, the familiarity with action research often was a base for teacher educators to further explore what self-study methodology could offer. This building on action research and other forms of practitioner research can also be seen in other European countries, among them Norway (Ulvik 2014; Smith 2017). Another stimulation to explore the possibilities that self-study methodology has to offer was the increasing importance of research in countries such as Iceland and the Netherlands where traditionally former teachers were appointed as teacher educators. Consequently, most teacher educators in these two countries did not have a research background and therefore explored ways to become familiar with research. In the Netherlands this led to the initiation of facilitated self-study trajectories. The Irish context reported earlier provides an example of a successful framework where those less familiar with research were welcomed and incorporated into a subject-specific self-study research group.

In all four countries, self-study has proved to be a useful and stimulating way to aid the transition from being a teacher – or researcher – to becoming a teacher educator. Self-study methodology not only supported the understanding and development of the teacher education practice but also led to transformative learning, i.e., to identity development. It helps teacher educators to become conscious about the roles teacher educators fulfil (such as teacher of teachers and researcher but also curriculum developer, coach, assessor, broker) and how best to position themselves in relation to these roles.

Working together is an important condition for conducting self-study research. As pointed out in the Introduction of this chapter, researching the "I" requests stepping back from the "I," which cannot be done without critical friends. In the Icelandic situation, this entailed working together in a small group. In the Netherlands several self-study trajectories and communities have been organized in the last decade. In England, Iceland, and Ireland, self-study research has been developed by collegial groups within a university.

A self-study group offers safe, practical, and emotional support and connects – as can be read in the Irish contribution – the "me" and "us," offering meta-critical friendship. In addition, the Irish collaborative self-studies of researchers and practitioners have strengthened the PETE program at the University of Limerick.

The Dutch contribution emphasizes how the safety of a group helped to overcome doubts, strengthened by a critical culture, about the reliability of self-study research. Dutch and Flemish studies (e.g., Vanassche 2014, Vanassche and Kelchtermans 2015) show that facilitators of self-study groups need to take national characteristics, such as a critical culture, into account. Most outspoken in this context is the language issue. In Iceland, as well as in the Netherlands, finding the right words to talk and write about self-study methodology is a challenge, and teacher educators who want to frame their self-studies sometimes struggle to connect their Icelandic and Dutch practices with Anglo-Saxon publications.

In all four countries, cooperation across the ocean also plays an important role in the support for and further development of self-study research. Considering the relatively small European self-study communities, working together with colleagues from North America and Australia is important. The English section clearly shows how connecting with colleagues abroad, participating in S-STEP activities at conferences, and reading and discussing international literature contributed to the development of self-study research in the School of Education of the University of Hertfordshire. In this context the role of the biannual S-STEP Castle Conference in England should not be underestimated. For European teacher educators, this conference has proved to be an important portal to self-study research and to cooperation with colleagues from other countries. It is also important to note that for some attendees, this is their first experience of "going public" and of presenting in English.

On the Road to the Future

Writing this chapter has helped us to map and get an overview of self-study research in our own four countries and in Europe. So far, the development of self-study research in Europe has been the work of individuals and small groups, and the institutional embedding is still limited in the four countries discussed in this chapter, countries that are in the forefront.

On the positive side, this chapter shows what these relatively small initiatives have already contributed to the professional development of teacher educators and also highlights the European contribution to the growing knowledge about self-study methodology.

We see several future chances for self-study research in Europe. As stated in the Icelandic contribution, this chapter shows that only a few active change agents are needed to trigger the development of self-study research in a country.

Moreover, the attention for research in teacher education and for researcherly dispositions of teacher educators in Europe is growing, and self-study research can contribute to this growth and help to broaden the professional identity of teacher

educators. Also, the increasing consciousness of the influence of different national contexts and different languages can help to develop more tailored initiatives to stimulate self-study research in various European countries.

The section above on self-study research in England, Iceland, Ireland, and the Netherlands also offers practical suggestions for involving more teacher educators in self-study research. A few examples are as follows: In Ireland a self-study mentoring scheme has been developed that is focused on mentoring self-study researchers as well as the critical friends. In the Netherlands pedagogical approaches of supporting self-study groups have been made explicit. In the English contribution, participating in the procedures of the Castle Conference is given as a successful example of learning to write and publish, and in Ireland writing short articles for professional journals proved to be productive. Both approaches can also be seen in the Netherlands.

Working together on this chapter has offered us a solid base to further promote self-study research in Europe. We feel it could be interesting to explore the possibility to organize small invited seminars to identify cross-Europe possibilities for self-study research. We also will continue publishing about self-study research from a European point of view, to gain deeper insights into the specific cultural and contextual influences in play within specific, and across, European countries. Working together on self-study research and writing can strengthen our existing connections and build our emerging practice. We look forward to building on these foundations.

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Introducing Self-Study in Quebec: The Challenges of Promoting S-STEP in the French Language

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Lynn Thomas

Contents

Abstract

The self-study of teacher education practices is largely unknown among French-speaking teacher educators in Quebec, Canada, because there are almost no publications of self-study research in the French language. This chapter recounts how one researcher introduced the self-study of teacher education practices to colleagues in a French language university in Quebec. The chapter describes the challenges of making this methodology intelligible and compelling to colleagues who carry out research in a language where self-study as a research methodology is unknown. Exploring how colleagues came to understand the potential benefits of self-study of teacher education practices for teacher educators helped to redefine and clarify the importance of self-study for the author.

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Introduction

This chapter examines the challenges of introducing self-study to a group of researchers at the Université de Sherbrooke, in Sherbrooke, Quebec, Canada. In that sense it is not a self-study but rather an account of a journey toward introducing self-study to others who do not have ready access to the literature due to differences in language and culture. However, my voice as a self-study researcher creeps in from time to time as I critically examine the process of helping my colleagues learn about ways to examine their practice as teacher educators and reflect on the implications of why this process was more challenging than I expected. I kept a journal of these reflections during the process and include some entries from that journal in this chapter.

Self-study of teacher education practices as a research methodology is practically unknown in the French language educational research community and was certainly unknown to the researchers in my institution before the group and I began to work together to explore the potential of this research methodology. As a seasoned self-study researcher whose first language is English, my initial intention was to translate self-study into French and present the potential advantages of carrying out self-study research for the improvement of teacher education practices to my colleagues. I soon realized that a simple translation of research articles would not be enough to support the learning of a new research paradigm, since the idea of university professors researching their own practice was a very novel perspective. This chapter has been written to explain how I translated and adapted the methodology, in concert with my French-speaking colleagues, to meet their needs given that there has been no precedent for self-study research in French. Through systematic study of how this collaborative French language research group began to understand self-study as a means for exploring and understanding their practice as teacher educators in ways that made sense to them, I explored the depths of my own understanding of self-study research and reconsidered how and why it was so pertinent and important to me in my own bilingual context of teacher education in Canada.

Context

The research climate in Faculties of Education at French language institutions in Quebec, Canada, contains an interesting hybrid of influences primarily based on European French language research traditions from France, Belgium, and Switzerland, joined with some influences from English language research from the United States, and to a lesser extent, other Canadian provinces. The self-study of teacher education practices as a research methodology has not been translated

into French and is virtually unknown among researchers in French universities in Quebec, although English-speaking researchers in Quebec do research their practices and publish self-studies, for example, Claudia Mitchell from McGill University (Pithouse-Morgan et al. 2014). Canada's education system right from preschool through university is completely decentralized, meaning that each province controls and administers educational institutions separately. Within Quebec there are two entirely separate educational systems for students based on language of instruction, either English or French. This is also true for universities, and there is surprisingly little interaction, collaboration, or even communication between professors at English language universities and those at French language universities. English is a minority language in Quebec, and there are many more French institutions than English ones at all levels of education, including universities. In order to fill vacant positions, particularly in the regional areas of the province, including the university where this study took place, professors are often recruited from French-speaking countries in Europe and elsewhere, reinforcing the influence of the French language research climate mentioned above.

It should be noted here that the teacher educators referred to in this chapter are all tenure stream or tenured professors with doctoral degrees working full time with undergraduate and graduate level students who are studying to be teachers. In Quebec, as is true elsewhere in Canada, the United States, and other countries, university professors in the field of education are expected to carry out research, teach courses, and contribute to the institution in a service capacity in that order.

Introducing Self-Study to Quebec

Although I am bilingual and able to speak, read, write, and teach in French, I generally choose to carry out almost all of my research in English, as that is my first language and the language in which I did my graduate studies. I was introduced to the self-study special interest group (SIG) at the annual meeting of the American Educational Research Association (AERA) in 2007 in Chicago after attending a session about the professional identities of teacher educators (Hamilton and Lunenberg 2007) and was profoundly affected by the potential of this approach to studying and improving my practice as a teacher educator. Although I have worked at this French language institution for the past 15 years, I never found it easy to participate in collaborative research with my colleagues as the conceptual frameworks and background literature they use most frequently are not familiar to me. Graduate students in education in Quebec are expected to read French educational researchers, whereas the most common influences during my graduate studies in Vancouver, Canada, were American researchers. In fact, when I first arrived at the university where I now work, I found myself unable to join in conversations about educational research because I had never heard of any of the "big names" that my colleagues were referring to, despite the fact that I had completed my doctoral studies only 5 years earlier. I felt that I needed to start all over again to read the same authors that my colleagues had studied during their graduate work in order to

be able to join in conversations and be taken seriously as a researcher. This was true even though the department is widely multicultural, with professors from Belgium, Switzerland, France, Romania, Morocco, Rwanda, and Burundi as well as Quebec. One thing they all had in common is that they had completed their graduate studies in Education in the French language, meaning that they were introduced to research in education within a French language paradigm. I did begin to read about educational research in French and did participate in studies with colleagues, but it continued to feel foreign to me and very separate from the research that I undertook in English.

When I was introduced to self-study of teacher education practices by a happy accident, I immediately felt like I had found an important research community that was supportive while it also challenged me to examine my practice as a teacher educator. Initially, I felt it was enough to have found a congenial research community, even if it did not connect in any way with my home university. In addition, it was very difficult to imagine that my colleagues might be interested in learning more about self-study because I could not refer to any literature on self-study in the French language. I often felt like I was living in two very distinct worlds of educational research, an English language one and a French language one, and there was no common ground between the two.

However, over time and through casual conversations about conferences and my professional activities during a sabbatical study leave, the self-study of teacher education practices became a topic of discussion with colleagues, and a few colleagues in my department indicated an interest in learning more about this approach. With a desire to bring self-study home and to encourage my colleagues to learn more about the potential of this approach, I organized a few informal meetings and shared information, such as access to the *Studying Teacher Education* journal, as well as making a more formal presentation. A few colleagues and students were intrigued and indicated that they wanted to learn more about this approach to research but were reluctant to read articles written in English. Introducing self-study to my colleagues was a slow process because it was difficult to find ways to make connections to what my fellow researchers already understood as valid research. Even those who were particularly interested in learning more about self-study approaches and the potential for improving teacher education practice struggled to be able to relate to such research when all of the literature is published entirely in English. I needed to look at breaking the cycle and providing researchers with examples of self-study research written in French. It is interesting to note that providing examples of self-study research in Spanish was one of the first things that colleagues in Chile chose to do, using funding from the government to translate several articles from past issues of *Studying Teacher Education* in book format (see ▶ Chap. 46, "Introducing Self-Study of Teacher Education Practices into Another Culture: The Experience in Chile" by Fuentealba, Hirmas, and Russell). This volume also includes examples of teacher educators in South Korea and Japan working with translated copies of self-study literature.

I considered taking on the translation task myself, but I am not a translator, and even professionals will translate from a second language into their native tongue.

Since my first language is English and not French, it quickly became clear to me that I was not the person to translate self-study literature from English into French. However, finding a first language speaker of French who is interested enough in self-study to undertake this translation has proved difficult. After an initial data search on the French language search engines, I did not find any publication related to self-study written in French at that time. As I noted in my journal at the time:

> I think the only thing to do would be to apply for a grant and pay a professional to translate some of the better known works on self-study, but even to know where to begin will be hard! There is so much published, how to even choose which book or article to start with? How could I presume to know what would be most useful or inspiring to French colleagues? I cannot simply assume that what speaks most clearly to me will also best for them. (Personal Journal, 02-23-2017)

At the same time as some of us were discussing self-study, another one of my colleagues started a research group to study the integration of technology in university-level teaching (PeDTICE for pedagogy and information and communication technologies, http://pedtice.org), which was open to exploring other aspects of researching innovations in higher education. The members of this group demonstrated a strong interest in developing and improving pedagogical practices in higher education (Bélisle et al. 2014) and experimenting and sharing innovations in their practice of teacher education (Nizet and Meyer 2014). I decided that this group would be a good home for a self-study community and offered to present self-study in a more formal way to the members of this research group.

After an initial meeting, which was organized to present both Scholarship of Teaching and Learning (SoTL) and self-study of teacher education practices, a small core group indicated an interest in pursuing self-study. Guided by Samaras (2011) and inspired by studies on the positive aspects of collaborative self-study (Kitchen et al. 2008; Davey and Ham 2009), we began the process of examining, exploring, and transforming self-study into a Quebec context. Following my presentation on self-study as a research methodology, one colleague decided to carry out a self-study of an innovative aspect of his practice, and he asked another colleague to act as a critical friend. A few graduate students became interested in using self-study research methodology for their thesis studies. This meant that their supervisors had a vested interest in learning more about the research methodology, meaning that further discussions and a sharing of resources, such as Loughran, LaBoskey, Hamilton, and Russell (2004) and Samaras (2011), took place. For a short period of time, it appeared that we were really getting going and that teacher educators at my university would regularly undertake self-studies with a view to improving their practice. I really believed that we had overcome the challenge of a lack of literature in French and that we were on our way to creating our own literature in the French language.

However, the encouraging start did not last, and it soon became apparent that my colleagues continued to view self-study as somewhat peripheral to their main areas of research. Subsequent meetings had poor attendance, and there was no interest in

getting together to share progress in self-study research on a regular basis. Once they had learned about it, self-study became a definite possibility for my colleagues, but it did not become a regular choice for research and publication. Reasons for this will be discussed in the next section.

Ongoing Challenges for Establishing a French Language Self-Study Research Community

There are several reasons why there is still very little self-study research being carried out in French in Quebec at this time, despite my colleagues' interest in examining their practice and exploring ways to improve it, and despite the introductory discussions and translations that I have provided. These reasons are not limited to researchers who work in the French language and may even apply to English-speaking teacher educators who choose not to do self-study, even after learning about it. In this section I step back and take a look at some of these reasons and reflect on the ongoing challenges, which may also be true for researchers working in other languages than English in this field.

Concerns About Intentionality, Legitimacy, and Honesty

As Gregory et al. (2017) have pointed out, most publications on self-studies describe the research process and the outcomes, while few explore how the researchers came to understand the research methodology and how to use it to explore and improve their practice. In their article, Gregory et al. (2017) describe the process of learning about self-study through a doctoral seminar. The questions and concerns of these doctoral students were very similar to those of this self-study group in Quebec. For example, Gregory and her colleagues mention that the members of the doctoral seminar were very concerned about revealing vulnerabilities when asked by their professor, an experienced self-study researcher, to share experiences (p. 263). These students also note that they worry about not finding appropriate questions or topics for self-study research, as well as wondering about intentionality, legitimacy, honesty, and a loss of control (p. 264). Similar concerns arose for our group in Quebec, and there are no easy answers to these concerns. Sometimes it is easier to simply find another way to examine similar questions about practice in teacher education.

One approach to research that shares similarities with self-study is the Scholarship of Teaching and Learning or SoTL, and this proved to be a bridge of sorts for the group. This literature has many similarities with self-study in that it is also undertaken with a view to researching, teaching, and learning in higher education institutions. Although it is not necessarily about one's own practice, SoTL outlines a research process that is similar, in the sense that each approach invites instructors in higher education to seek out ways to improve their practice. However, there are also important differences between the self-study of teacher education practices (S-STEP) and the SoTL. For example, SoTL methodologies

are more similar to action research than self-study in many ways. Hubball and Clarke (2010) write, "Essentially, SoTL internalizes theory and practice through a systematic and cyclical process of inquiry that involves hypothesis testing, planning, observing, analysis, and action" (n.p.). Huber (2006) notes that "The scholarship of teaching and learning is typically pursued as a kind of practitioner or action research by teachers in their own classrooms. . ." (p. 72). Despite the fact that the research on the SoTL is also primarily published in English, it was found to be more accessible to the French-speaking researchers as there is a slowly growing body of French language research in this field (see, e.g., Bélanger 2010; Rege Colet et al. 2011; Lison 2013; Bélisle et al. 2014). Several of my colleagues who initially expressed an interest in self-study now regularly describe themselves as SoTL researchers and make that approach a focus of their research and practice. In my journal I noted the following about the SoTL-self-study dichotomy:

> I wonder if the fact that it is not centered on the self that they feel more comfortable. Studying oneself as a practitioner requires one to take the research one step (or even several steps) closer to the personal, which is very distant from where my colleagues started as researchers since they were taught that research could be objective. Self-study is also very difficult work as it requires total honesty with oneself and a willingness to share that honesty with others. Perhaps it requires more time to adapt to very different approaches to research. I also think that it needs a welcoming, supportive community of seasoned self-study researchers, such as I experienced. I cannot make that community for them all by myself. (Personal Journal, 04-08-2017)

The number of published books and articles by reputable scholarly publishing companies and the existence of a journal (*Studying Teacher Education*, published by Taylor and Francis) were all labelled "reassuring" for the members of the group. As noted earlier, the group members primarily see this type of research an objective of improving teaching practice at the university level as similar to the mandate of the Scholarship of Teaching and Learning (SoTL) community (Hutchings et al. 2011; McKinney 2006), as therefore evidence that research into the practice of teaching in higher education is timely, important, and legitimate.

There is a clear belief that such evidence of legitimacy was particularly important in a francophone context because there is a general consensus that the culture of research for French-speaking educational researchers is more rigid and narrowly defined than what is deemed acceptable in English North American or Anglo-Saxon research communities. One reason given for this rigidity is that there is less research of any kind, including research into education, published in French than in English. French speakers are less exposed to the range of possibilities of educational research and are less likely to take part in the kinds of discussions around validity and legitimacy that have been front and center in North America in the latter part of the twentieth century and into the first decade of the twenty-first century (Eisner 1993, 1997; Zeichner 1999). This is particularly true with regard to self-study (Bullough and Pinnegar 2001; LaBoskey 2004; Samaras and Freese 2009; Loughran 2010). An important literature review article that outlines important research tensions that self-study researchers should pay attention to in order to produce findings

that are rigorous and relevant (Vanassche and Kelchtermans 2015) is also written in English, despite the fact that the authors are European. Another theory put forth by the group is that educational research in the French language is a relatively new phenomenon, and therefore researchers are still seeking out their niche within the larger research community in the French language. There is a movement within social sciences research in French to emphasize the scientific aspects of research in education, perhaps as a means of gaining legitimacy and acceptance within a larger research community. For example, we have also seen the renaming of Faculties of Education, as Faculties of the Sciences of Education. At the same time, contradictions about what is most legitimate abound, such as the fact that one group member claims that anything written in the English language, regardless of what it is, is seen to be more scientific, because English is the language of science.

Language Issues

As the bilingual member of the group, I initially simply translated the essential terminology related to self-study research into French, given that I was the most familiar with self-study and fluent in English. However, I am not a translator, and French is a language I learned later in life as an adult, so the translations were not always ideal. Language has proved to be an ongoing issue for us as translated terms are still under debate. There is no readily available translation for the term "self-study." The closest term might be "auto-étude" (Literally, self-study, but this makes no sense in French.) or more completely "étude sur ses propres practiques en formation à l'enseignement" (Study of one's own practices in teacher education), but neither of these phrases was found to be satisfactory, and members of the group began to use the English term on a regular basis, even when speaking French. One colleague mentioned that the use of the word "self" in French (*soi-même*) would be too controversial as it was unlikely to be easily understood. There was a consensus that the English language term is more objective and does not imply the same narcissism that the French words do. Another member of the group mentioned the fact that no one has translated the word yet, so there is a reluctance to be the first for fear of being misunderstood. There was a sense that there is a pejorative tone to some of the different French translations that we were able to come up with for the term. It is interesting to note that the group member who carried out a self-study and submitted a proposal for presentation at a French language conference did not use the term self-study in the title of his work (Petit 2015). He defended his decision by stating that he did not want to use an English term in a French language presentation and was not entirely sure as to how it would be accepted by conference organizers. I find this to be an example of how difficult it is for French-speaking researchers to feel truly comfortable using self-study research methodology. It is interesting to note that when this colleague decided to publish his self-study, he chose a bilingual Canadian journal, *The McGill Journal of Education*, and did include the term "self-study" in the title in English, even though he wrote the article in French (Petit and Ntebutse 2017).

Despite the general consensus to use the term "self-study" even when speaking French, several members of the group did note that using the English term gave them an impression that they were talking about something foreign every time they spoke about the research methodology. The fact that they could not go to the journals they were used to consulting about different aspects of research in education and that they had to read only in English to learn more about the methods were serious stumbling blocks for immersing themselves in the research. Each time they wanted to explore a new idea, journal article, or other resource related to self-study, they had to spend a considerable amount of time translating the text and discussing the findings and outcomes in terms of what they already knew as legitimate research. The current available options for publication are still not ideal, in that French speakers must either make the extra effort to translate their work into English in order to publish it or write up their self-study research in French and run the risk of not being able to publish it.

It is interesting to note that the term SoTL is also very frequently used in French despite the fact that it is possible to translate this phrase quite easily to "l'érudition de l'enseignement et l'apprentissage." In fact, we noted that the term "SoTL" being an acronym and neither English nor French was somehow neutral, and therefore many French-speaking researchers find it appropriate for use in a French language context. However, this neutrality of an acronym does not transfer to the term "S-STEP" (self-study of teacher education practices), and it is difficult to be entirely certain why some terms travel well across linguistic barriers while others don't.

Enacting Cultural Shifts in Understanding Educational Research

From the beginning I found that there were challenges in explaining to my colleagues what the purpose of self-study was, not only from a research perspective but also from a perspective of improving practice. I was told that from a French language and cultural background, the idea that a teacher educator might learn about teaching from examining his or her own practice was a new and intimidating idea. My colleagues struggled with the idea that as the authority in the classroom, how could a teacher question his or her own decisions about how to teach? How could someone who is supposed to be an expert on teaching explain and justify such research to his or her students? Openly embarking on self-study as a teacher educator appears to send a contradictory message to undergraduate student teachers because if one is not an expert, why is one teaching at a university? Hearing that a professor wants to learn more about his or her practice would not reassure them that enrolling in the course would be a worthwhile endeavor. They would assume that the professor does not know what he or she is supposed to be teaching! In addition, the study of self and one's own practices appeared to be suspect within a research tradition that defines knowledge as an external entity. For many French-speaking researchers, it would require a paradigm shift that immediately leads to suspicions about the legitimacy of the research. The foundation of research as it is known in French language contexts is frequently based on providing positivist empirical evidence for

claims of knowledge. While qualitative research methodologies have gained general acceptance, some suspicions remain, and we still regularly see articles explaining and defending qualitative research methodologies (Mukamurera et al. 2006). Action research is well-known, but it is considered to be "lower level" research, suitable for teachers, but not for researchers at the university level (e.g., see Goyette and Lessard-Hébert 1987; Pelt and Poncelet 2011; Prud'homme et al. 2012). When there is also no mention of self-study research in the French language, it is difficult to legitimize the adoption of the terminology and therefore the theoretical stance necessary to carry out such research. The fact that self-study is little known by French-speaking researchers is of concern to my colleagues. Teacher educators in such countries as the Netherlands, Iceland, and Chile where English is not the first language have become active self-study researchers (see ▶ Chap. 47, "Self-Study Methodology: An Emerging Approach for Practitioner Research in Europe," by Lunenberg, MacPhail, White, Jarvis, O'Sullivan, and Gudjonsdottir, and ▶ Chap. 46, "Introducing Self-Study of Teacher Education Practices into Another Culture: The Experience in Chile," by Fuentealba, Hirmas, and Russell, both in this volume). My colleagues asked, "Why hasn't this method been endorsed by the French-speaking world if it is so great?" In response, my question then became, "What do I need to do in order to make it accessible and acceptable to my colleagues?" I continue to ponder these questions all the while questioning my own legitimacy as a researcher within their academic world. When I was working on self-study with colleagues from outside of my university who were committed to S-STEP to improve their teaching, I didn't question the legitimacy or importance of this research. Once I brought it home to my university and found that there was a mixed reception, I myself began to have doubts and questions about legitimacy and validity in self-study research.

In an attempt to answer some of these questions for myself, I began by returning to different definitions and explanations of self-study and was particularly influenced by an early definition written by Bullough and Pinnegar in a seminal article in 2001:

> A self-study is a good read, attends to the "nodal moments" of teaching and being a teacher educator and thereby enables reader insight or understanding into self, reveals a lively conscience and balanced sense of self-importance, tells a recognizable teacher or teacher educator story, portrays character development in the face of serious issues within a complex setting, gives place to the dynamic struggle of living life whole and offers new perspective. (Bullough and Pinnegar 2001, p. 19)

This makes so much sense to the way I understand my work as a teacher educator, because living life whole or completely is a dynamic struggle, and there are no simple ways of trying to find insight and understanding of self. A new perspective is refreshing, enlightening, inspiring, and the very best we can hope for because there are no right answers about the best way to teach our students. I also enjoyed returning to the work of Russell (2005). He reminds novice self-study researchers that:

> Those who engage in self-study often confront an apparent contradiction, for self-study is not the private and personal affair that the label might suggest. Self-study relies on

interaction with close colleagues who can listen actively and constructively. Self-study also relies on ideas and perspectives presented by others and then taken into one's personal teaching and research contexts for exploration of their meaning and consequences. (p. 5)

As part of the process of attempting to establish a self-study research group, I found it necessary to take the time to simply discuss what self-study means to me and why I continue to research my practice using self-study. Since many of these discussions took place in informal settings, they were not recorded or analyzed as research data. However, I found it interesting to jot down what different colleagues mentioned during our discussions as a way of better understanding what my colleagues were looking for from me in terms of information and guidance to begin self-study research.

According to one member of the research group, the appeal of self-study was the structure it provided to reflect on her practice in a systematic and rigorous way. She felt the approach would be helpful for her because it was more structured than simply "reflective practice," something she knew she should do because she was constantly encouraging her students to do it. This colleague sees links with anthropology, where the researcher pays attention to the minutia of everyday life and the regular practices of different members of society, but this time the researcher is focused on herself and her work as a teacher educator as well as others around her. The questions of "Why am I here, and why do I do what I do?" in line with the moral dimension of teaching (Kelchtermans 2009) take on a greater importance when they are part of a research project with explicit objectives and a validated methodological approach.

The complementarity of researching one's practice as a teacher educator with a view to improving it was mentioned as an attractive aspect of self-study research, as it highlights connections between the different aspects of a professor's work, that is, the research and the teaching, that are not always evident.

Moving Forward in Supporting the Development of Self-Study in French Language Contexts

As of the time I am writing this chapter, none of my colleagues have embarked on actual self-study research projects, and the initial enthusiasm has somewhat waned. No one else has yet submitted a proposal to the S-STEP SIG of the AERA or the biennial Castle conference. While I am sustained and encouraged to continue with self-study by the relationships and professional friendships that I have developed with the global self-study community, my colleagues have yet to experience this community and continue to feel more connected to their own French language research communities. When we factor in the multiple demands on teacher educators' time and energy, it is not surprising that it is still difficult for French-speaking researchers to make the effort to integrate the self-study of their teacher education practices into their professional routines.

It is clear to see that there are questions that continue to preoccupy the group. They continue to wonder why self-study has not been endorsed by French-speaking research community. In light of this fact, they also question what they will need to do in order to make it an accessible and acceptable form of research to their colleagues. They are concerned about how the fact that there is no literature on self-study in our professional language affects the receptivity of our colleagues to this approach, and wonder what to do about that. It is daunting to imagine that one small group of researchers at one university can influence a community that is spread over several countries around the world.

Taking the time to reflect on our motivation for exploring self-study was an essential step to more fully understanding the benefits of integrating this approach into our research agenda, but it was very time-consuming, particularly for those who struggled to read in English. Concerns about rigor and legitimacy, particularly for non-tenured faculty, are often present (Butler 2016; Garbett 2012).

Such concerns mean that for the majority of the members of the self-study research group in Quebec, the research methodology is seen as a sideline and not a primary research focus. The group members see the methodology as more related to improving practice than fulfilling the research requirements of their faculty positions. The direct connections to what is considered to be "real" research are still not visible to many colleagues because they do not see this work legitimized in the research journals they frequently consult.

Currently, the research in self-study has been limited to the English language, although a recent publication from Chile in Spanish shows that this is slowly changing (Russell et al. 2016). Researchers from other language backgrounds have had to work in a language in which they may not feel entirely at ease in order to participate in the self-study research community. This chapter documents the process of transforming self-study into a French language approach to understanding inquiry into teacher education practices. It is important to acknowledge the particular challenges that teacher educators whose working language is not English must face when choosing to incorporate self-study research into their research practice. Many researchers whose first language is not English face multiple challenges in their professional lives because they believe they must strive to attain legitimacy in their work by presenting and publishing at least some of their work in English. Therefore, self-study is a challenge because it takes place in English within a wider public sphere and is therefore less accessible to those who are not comfortable reading in that language. At the same time, some might see it as a form of legitimacy, because it takes place in English in a wider public sphere, given that English is considered to be the language of scientific research. We cannot lose sight of the fact that in the French language educational research community, there is collective pressure to build and maintain a strong research community in French. The questions around legitimacy, rigor, and validity that self-study researchers working in English faced in the early days of self-study (e.g., LaBoskey 2004; Loughran 2004) are still very present for colleagues who are not able to point to a body of literature in their working language to support their work. As one member of the group put it, it is difficult to dally in the marginal when one is already looking

in from the margins. The ongoing challenge will be to bring self-study in from the margins through positive learning experiences about their teacher education practices on the part of self-study researchers, who are then prepared to share these experiences through publishing articles in major research journals in the French language.

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Cultivating Self-Study: Developing a Discourse to Better Understand a Particular Culture

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Contents

Abstract

This chapter describes the development of self-study in teacher education practices in Iceland. Narratives of our development as teachers, teacher educators, and

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researchers, individually and collectively, are representative for our route to the creation of a self-study community. Particular attention is paid to discourses about teacher education practices. We give insights into how we have developed scholarly terms in our native language to be able to discuss within our community of practice the theoretical and methodological approach we have adopted in researching our own practice. Analyzing our vision, values, and beliefs helped us gain an understanding of our professional identities and become active change agents within our professional lives as we developed self-study of teacher education practices.

Context and Theoretical Background

Most teacher educators enter the profession of preparing new teachers without any formal preparation and often with little support from experienced teacher educators. This often leaves them insecure of how to develop a space for student teachers to enter a professional community. Self-study researchers have brought in a certain degree of congruence by "walking the talk," by researching their own practice, and by developing educational practices according to their interpretation of the findings (Korthagen and Lunenberg 2004). Self-study researchers contribute to the development and restructuring of teacher education based on writing about their findings. This dynamic process between teacher education, self-study, and writing about our findings leads to increased congruence of practice, theory, and ethics in professional identity and engagement. Self-study provides an important opportunity for university and school researchers to do their separate work together and frame a shared discourse (Feldman 2009). As a research methodology, self-study is a frame for practitioners to critically reflect on their practice. It gives them a forum to understand what they do, how and why they do it, and how to improve and find a way to make the study public (Samaras et al. 2012). In addition, the researcher gains an ontological sense for her stance in the professional world and a space for dialogue about knowledge and understanding of her own practice (Pinnegar and Hamilton 2010).

All the five authors of this chapter are Icelandic teacher educators who have conducted self-studies both individually and with others. Hafdís was a classroom teacher for 26 years and has been a teacher educator for 18 years. Jónína was a classroom teacher for 20 years and teacher educator for 22 years. Edda was a special needs teacher and coordinator for teacher support for 19 years. She did a self-study of her practice as a coordinator for support services as part of her thesis work and is now a teacher educator. Svanborg was a classroom teacher, a woodwork and innovation education teacher at the primary level for 28 years, and a teacher educator for 12 years. Karen Rut worked in deaf education for 6 years where she used teacher research to explore how her assumptions about literacy education affected students' opportunities for learning. She is now starting her sixth year as a teacher educator.

Our experience of studying our own practice led us to explore the nature and purpose of self-study. We wondered about the interplay in self-study between the exploration of our professional identity, the systematic understanding and recreation of our practice, and the creation of new knowledge and contributions to educational discourse.

Self-study of teacher education practices (S-STEP) was developed in English-speaking countries, and as reported by Samaras et al. (2012), the dominant membership is English speaking (e.g., from the USA, Canada, the UK, Australia, and New Zealand), with a small percentage of members from other countries (e.g., Iceland, the Netherlands, Brazil, Belgium, Chile, South Africa, and Israel). Thus, most presentations of self-study, oral and written, are in English. To deeply understand our practice and present our studies, it is critical for us to not only do so in a foreign language such as English but also in our native language, Icelandic. To create an understanding of the methodology and to underpin our foundation of self-study, it is important to create a discourse in our native language that we can use to better understand ourselves and our practice. An essential element in self-study is the use of dialogue in the process of coming to know and understand the practice (Pinnegar and Hamilton 2010). In different linguistic and cultural contexts, it is fundamental that this dialogue is responsive to native languages and related to the local cultural context as well as to the language in which the research might ultimately be presented to the self-study community and beyond. We initially came to be as persons through our first language and cultural context. Our identities are therefore closely connected to our native language. It is challenging to explain our knowledge generation about our practices as teacher educators through self-study when there is no or little discourse of self-study in our main language.

The groundwork for introducing self-study in Iceland can be seen with the action research work that started with courses for in-service teachers at master's level from 1984 onward. Gradually and alongside with qualitative research gaining recognition and respect, research at master's level was conducted using action research methodology. Many of these studies were done by teachers who were looking into their own teaching or work in education. However, these studies were not very focused on the self or how the practitioner was developing or transforming and more how the practice was developing and changing.

In 2004 the first university course on self-study methodology was offered in the Iceland University of Education under the Icelandic word "starfendarannsóknir" (literally translated practitioner research), and this word has gained recognition. The course is offered annually and has good attendance. The formal claim for recognition of self-study methodology may be seen to have come with a doctoral study in education as Hafþór Guðjónsson successfully defended his thesis (which was written in English) in 2002 called *Teacher Learning and Language: A Pragmatic Self-Study*. With this event, self-study formally emerged within the Icelandic teacher education community. At the same time, Hafdís has been an active member of the S-STEP special interest group of AERA and has been writing about and publishing her self-studies in English. In 2006 Jónína published an article in Icelandic building on her master's thesis (Kristinsdóttir 2006). In this article, she

introduced her study as being a research on her own work, and in brackets she translated it to self-study. This was the first publication of self-study written in Icelandic. In 2007, Hafdís and Jónína published an article in Icelandic about their self-study of teaching a course for teachers about mathematics and inclusion. In the article they talk about teachers researching and developing their work, but they do not use the word self in the Icelandic version. In the English abstract, they use self-study. In the methodology and methods sections, they use the word "ígrundun" (reflection) to explain their actions but refer to self-study scholars as they explain their study. In 2012, Hafdís and Svanborg published a self-study article on teacher education practice in Icelandic where they talk about university teachers researching their practice. In Icelandic there is no special word for the term teacher educator. Rationalizing that the word self-study and the special role of being a teacher educator needed an explanation in the Icelandic context due to the different vocabulary, they also took the time to carefully introduce self-study as a methodology to Icelandic readers in this article. Self-study as a methodology became an issue with the publishers and was not accepted in the beginning, but after some explanation the article was published. These first articles written in Icelandic about self-study have helped with developing our language about self-study of teacher education practices.

Self-study as a research methodology is a way for insiders to reflect critically on their practice for gaining understanding of the practice and self, to be able to improve and transform both the practice and the self (Samaras et al. 2012). To understand our practice of creating a community of practitioners using S-STEP more deeply, and to support our interpretation of our research results, we decided to use the theoretical concepts of legitimate peripheral participation (LPP) together with the methodology of self-study. Since LPP is a way to describe how beginners become experienced members of a community of practice, and how learning, thinking, and knowing take place when people engage in shared activities, we believed it could help us to better understand how self-study was developing in our professional community and how it was transferring into Icelandic (Lave and Wenger 1991; Wenger 1998). By sharing our thinking and experience with each other, we could not only present our point of view but also gain insight from alternative points of view and negotiate new meanings and understandings. At the heart of the LPP is a membership in a social community where learning takes place, here the S-STEP community in Iceland, and therefore by creating a group of researchers with different experiences of self-study, we believed our dialogue could pave the way to guide newcomers toward a mastery of knowledge and skills of self-study and support the old timers to gain new ways or platforms of how to transfer self-study into Icelandic and the community of practitioners (Lave and Wenger 1991).

We have diverse backgrounds and belong to different communities, within a complex landscape of learning (Wenger-Trayner and Wenger-Trayner 2015), that all affect how we interpret the learning that developed within our community and thus our own individual development as teacher educators. When developing learning communities where the diverse background of the participants is respected,

everyone's contributions must be valued. Through the process of sharing experiences and developing norms, the community provides supportive structures for individual inquiry and acts to mediate knowledge so that knowledge grows within the community, as well as for each individual (Jaworski 2006).

The purpose of this chapter is to examine how the methodology of self-study of teacher education practices developed in Iceland and consolidate our professional foundation. Our goal was to explore the process of applying self-study, the interpretation of self-study research, and the challenges posed by transferring self-study across linguistic and cultural contexts.

Methods

This is a self-study of teacher educators and practitioners exploring the interpretation of self-study research in their professional community and the development of the discourse. It is a critical collaborative inquiry with a focus on a transparent and systematic process.

The study is conducted by five teacher educators with varied experience of self-study of teacher education practices. Entering this study, each of the five of us had lived our individual as well as collective stories of engaging in self-study. We have all worked together in self-study differently combined, as two or three collaborators, as a supervisor and doctoral researcher, or as critical friends in individual self-studies. Thus, our research question became:

• How has the methodology of self-study of teacher education practices and the discourse developed in our Icelandic community?

For us to understand our experiences of translating and transforming self-study from English-speaking contexts to the Icelandic language and culture, we decided to collect data through our narratives and meeting with each other in discussion groups producing descriptive and critical data of the development of self-study in Iceland. We decided to organize a focus group meeting for the five of us over lunch. In planning for the meeting, we agreed that each of us would bring a dish and, while preparing that dish, think of the ways in which it was representative for our self-study journeys.

Placing the dishes on the table, we were curious to see what each of us had brought. As we sat down, we decided that we would circle and share our experiences of translating and transforming self-study in the Icelandic context while we tasted the dishes. Our lunch meeting took 2 h. The discussions were recorded and transcribed. In reading through the transcript, we identified and further explored issues and themes together with our narratives that exemplify the story of self-study in Iceland and how self-study became a part of our professional identities.

We also expanded our gaze on the story by collecting themes and issues that have emerged in our collective self-studies and to give an extended insight into how self-

study of teacher education practice and the language of it developed in Iceland. Writings about our self-study at different times helped tracing this development.

Using Self-Study to Grow as Teacher Educators in Iceland

We describe examples of common issues and themes we have identified from our collective self-studies, as narratives from each of us and collective stories. Then we will pull it together and discuss the main themes.

Translating Self-Study Between Languages

The first hurdle we had to cope with as we began to develop the S-STEP community in Iceland was the language. In Iceland there is a strong demand to use our native language and to create vocabulary for new professional concepts. There is even a language committee in the country to support people in so doing. We learnt soon that the word self does not translate well and creates many questions and demands for further explanation.

Developing Our Own Language

Action research has been developing in Iceland from the 1980s. Since the idea emerged, there has been a search for the best Icelandic words to capture its meaning. Action research and self-study developed somewhat hand in hand in Iceland with action research gradually gaining respect and recognition in the academic community and self-study researchers arriving 20 years later, with both groups of researchers searching for identity and the proper Icelandic words for what they do. Writing articles in Icelandic has been a part of this search for ways with words that allow us to discuss different dimensions of self-study as we have got to know it through English. Direct translation of self-study is "sjálfs-rannsókn" which has the connotation in Icelandic culture as being directly connected to psychology. "Sjálfs-rannsókn" refers to looking inward, reflecting on your personal identity and not your professional self.

We have tried using different words and combinations of words to express the concept, always trying to convey the professional ground that self-study practice is built on. One combination we have used is "fagleg starfsrýni" that translates to "professional inquiry," but we found that to be missing the "self" that is such an important part of self-study and the part of realizing how intertwined our personality is with how we do our work. Often as we speak about self-study in Icelandic, we tend to use the English words "self-study" in the middle of the Icelandic sentence as we had not found the suitable words in Icelandic. Recently we have started to use the word "starfstengd sjálfsrýni" or work-related self-inquiry to capture that meaning.

Laying the Groundwork: Paving the Way

At our lunch meeting, Hafdís brought homemade chocolates and told us the story behind the development of the recipe and how it represents how she developed her understanding of self-study. She felt safe bringing them because she has been developing her chocolates for 40 years and now has a recipe she feels secure with. It is made of good material that cannot fail, but to develop the recipe to the point where it is today took a long time, a journey with many mistakes and tryouts. Her journey of her educational practices has been similar, and through her self-study she came to an understanding of that. Hafdís explains that the work of making the chocolate is now mostly in the hands of the second generation of her family that took it to another level, and she hopes the same thing will happen to self-study. The next generation of educators will soon take over. Hafdís also brought bread, a new recipe she was trying out, to represent that we also have to take chances. We will try out self-study methodology, experimenting with the vocabulary, the methods, and the presentations and, in doing so, make it safe and trustworthy for others who wish to join the self-study community.

Hafdís describes her first steps in doing self-study:

> When I was a grade school teacher (grade 1–10) in 1974–1982 I felt that we, as teachers, needed to reflect on our teaching in order to analyze what went well and what not and find out why. Such work was not known back then and I did not have any words to describe what I was doing and at the beginning I did not realize it was important to write it down. My colleagues would say to me: "you're just an impossible teacher, you don't know how to teach", if I was reflecting and wondering what was going wrong or not as well as intended. But I persisted and took all available courses for teachers and then realized that I had to write about my inquiries.

At the lunch meeting, Hafdís described the reaction she got for her work:

> I wrote an extensive report about my findings of my studies into my own teaching over a whole school year and I sent it to the Ministry of Education. I still haven't received an answer from them now 30 years later.

Later on, around 1987, Hafdís went into further education and studied special education at the master level (a professional skill course conducted for practicing teachers that lasted for 2 years). She had just vaguely heard about action research but did not know what it was about. As a part of these studies, she got introduced to action research. She reminisced about it in this way at our meeting:

> When I got to know action research I was very pleased with the frames offered in the process and as I began to use the method I found it very good to have these guiding lights to support my research. The frames with the action research cycle were not limiting and I wasn't worried that I was doing things in the right or the wrong order. Then when I got to know self-study it felt like the most natural thing in the world.

We can see looking over the history of the development of self-study in Iceland that action research and self-study have been gaining a steady ground in Icelandic research hand in hand with development and acknowledgment of qualitative research. With qualitative research gaining recognition, where the visibility of the researcher is considered a strength rather than a weakness, academia in Iceland has opened up to a different view where the "self" started to emerge as an important part of the research process and findings.

Researchers Finding Their Place and Their Voice Through Self-Study

The rest of us who began working with Hafdís as researchers found many parallels between action research and self-study and that both approaches made sense to us for improving our practice. However, we were also on our own journeys as practitioners and researchers and coming to understand how self-study could be of help to us in different ways.

First Acquaintance with Self-Study

Jónína learned about action research early in her career as a teacher in primary school. She started to study her own work and focused on the children's learning in the classroom to be able to respond to their learning needs, thus changing her own way of teaching. She then transferred what she learned when she became a teacher educator alongside with her teaching in primary grades:

> *When I focused on listening to the children, noticing the communication in the classroom, I realized that it impacted my teaching at both levels. This was the spur of my self-study and has become a part of my identity as a teacher educator.*

Jónína continues her story:

> *I studied in Sweden around 1980 and learned a lot about quantitative and qualitative studies but there was not a focus on action research. As I returned to teaching in my elementary school in Iceland, we had a course for the teachers in the school about action research and did some studies on our work with that method. When I started to teach at the Iceland University of Teacher Education, I told stories from my own teaching in primary grades to explain to student teachers and give examples of the pedagogies they were learning about. My goal was to help them linking theory and practice. At this time, I realized how important this dialogue between my own teaching in elementary school and my teaching on university level was.*

> *I reviewed my experience at the meeting: I have been looking into how young children's mathematical ideas develop. I discuss with the children their own ways of solving problems and in that way make sense of how they understand the mathematics involved. . . . Then I was so fortunate to teach a girl with considerable learning disabilities. And when I started to look at how she worked and how she understood, I learned so much about children's diverse ways of learning.*

> *This experience supported me in always focusing on children's abilities within the teacher education in response to the emphasis on disabilities often placed within educational*

institutions. Now I am doing my doctoral research and I am still investigating my own work. I have been analyzing what I am doing and have concluded, that I am doing a research on three levels: a developmental research as I am working with in-service teachers to learn about their practices, then there is the level of their own action research within their classrooms and finally what is my self-study where I am developing myself in my profession.

Beginning her teacher education career, Jónína was fortunate to simultaneously teach in elementary grades. Her dual role as a teacher educator and an elementary school teacher urged her to reflect on her own practice and study her own teaching in collaboration with colleagues at both levels. When she joined Hafdís and Edda to teach the graduate course on mathematics teaching in diverse classrooms, they decided to study their own teaching and have written several papers about their self-study and introduced their work at conferences. Participating in the self-study community in Iceland has strengthened her in studying her own practice, emphasizing inquiry and collaboration. In her doctoral thesis, she wrote about her own development as a researcher and a teacher educator, when researching with teachers in schools.

Challenges in Conducting Self-Study Research

As we strive to create our professional substance through self-study methodology, we are challenged by our colleagues, who question the activity of researching your own practice.
Svanborg described her experience:

I was a new university teacher and got to know self-study as Hafdís and I studied our collaboration and teaching in one of our courses. I saw self-study as a rational way to research our practice and our role in implementing the innovative elements we were trying out. However, as I started to mention this method to some colleagues, they frowned upon it and made some demeaning remarks.

I reflected in our meeting: If I look back on how I experienced beginning with self-study I started by doing a research with you, Hafdís on our course Teaching diverse groups of students. I had heard about this kind of study but mainly as action research. But from the start it felt so sensible. But we lacked the words in Icelandic that properly covered the English concept self-study. We wrote about our findings in Icelandic using the words in Icelandic "kennarar rannsaka eigið starf" ("teachers research their own work") for self-study. It was somehow as if self-study were banned words in our language – and we were looking for the proper words to use in Icelandic.

I did not let what my colleagues said about self-study affect me too much and carried on with doing more self-study with Karen Rut and Hafdís, writing findings and publishing both in Icelandic and English. The process empowered me to become the university teacher I wanted to be or perhaps rather come closer to becoming that teacher. I also discovered that the research process helped me and my colleagues to respond to students' needs and make our courses more influential in a positive way. In the collaborative self-study projects with Karen and Hafdís I have learned to analyze my visions, uncover my values and beliefs and developed my professional identity.

Svanborg has found strength in the collaboration of doing self-study and developing teaching with Karen and Hafdís. She finds that she has elicited and

strengthened her core values in teaching through the self-study processes and thus also reinforced her professional identity. Constantly gathering evidence and reflecting with colleagues has enhanced her efficacy to respond to students' learning needs and at the same time adhere to the requirements of academic standards.

Edda described her experience of action research and self-study:

I got to know action research through teaching a graduate course in teacher education with Jónína and Hafdís in 2004. We did a self-study on the course and I immediately felt it was so natural and sensible to study your own work to develop it and change in the direction you wanted it to grow.

Edda reflected in our meeting on what she was doing in her current doctoral research:

I am looking into how I am working in a school. With the teachers, we are working together at developing and organizing special education as inclusive practice. And I have been struggling with defining what I am doing, what concepts to use for my methodology. In my mind practitioner research is action research. I wasn't comfortable with using self-study as it is so often about university teacher doing research on their own work.

I am a teacher in that school and I work with all of these people. I decided not to evaluate the work of the others but focus on my own work with their input, looking at how I matured and developed in the process. So, I have been trying to rationalize and argue for what I am doing in my research for the last two years.

I described this at the lunch meeting: I was becoming quite confused. And at the last supervisory meeting the second supervisor said I was doing two kinds of research, one action research and one self-study. That pushed me to the edge – it was too confusing.

So, I am finding out what to call my research, looking into what is allowed and what is not. Then I decided it would be what I made of it as long as I was not violating anyone in the research, it will be my creation. I am looking into the space between myself and the subject of my research. Is it self-study or action research?

Edda was being confused about what to call her research, if it could be called self-study. She was getting mixed messages from her supervisors about how they understood what she was doing and needed to rationalize her way of research as self-study. Her understanding of the self-study methodology expanded through examining this dilemma. She found that the methodology is constantly developing and that there is room for different approaches and designs of research as long as you adhere to certain ground rules.

Adopting the Recipes: Developing Language

Karen's preparation of her dish for this meeting represents her journey into doing self-study. She used a recipe of spinach pie and adapted it to the ingredients she had available but still adhered to the main ingredients and methods of putting it together.

When she described her dish to her colleagues, she told them how she got acquainted with ideas about action research and teacher research in her doctoral studies at the University of Madison and that teachers could be studying their own work. In her work as a teacher of Icelandic, she wanted to know how she could best teach deaf students to read and write and wanted to find answers or methods on how to do that. In the lunch meeting, she reflected:

> I had come to realize that it is one thing to "know" the answer to a question and another to put it into practice. In my research proposal I called the method "teacher research" and I was aware that these kinds of studies were called different things. And in my case, I was doing a research on my own teaching, how I used methods and developed processes in the process of inquiring into my situation and students' learning. This method opened new possibilities for me and it felt so natural to work in this way. This methodology spoke directly to me as a teacher, I felt I shared a language with others who were using this method; it was a kind of a teacher language that hit me right in the heart.

> I first learned about these ideas in English and developed my understanding in English and translating and transferring it to my native language was a special undertaking.

> I had been so excited when I was in the U.S., I got to know action research communities and I intended to get everyone on my side to do this kind of research in Iceland. I wanted to establish the same kind of research communities where we would investigate our work, grow together and support each other in the same way I had seen abroad.

> Eager to work with others and present my ideas I "walked into walls" in my school and I didn't realize until later what was happening. I wanted so much to enter into conversations with my colleagues. I got some unclear comments, sometimes difficult to identify, but I got this bad feeling and found it difficult to say that I was researching my own work; it felt unnatural saying it out loud. I described this at the meeting:

> When I did present my work, I got answers such as: "Uuh, that's interesting. But how can you do that, isn't it a full job to teach?" And I started to doubt my work and if I hadn't had these ideas about teachers researching their practice from abroad, I would have said "it's not possible". Reading their work helped me move forward developing my practice.

> Then I got into contact with people at the Iceland School of Education, first with Hafdís and later also Hafþór who had both done self-studies and could talk about it in Icelandic. I had found people who understood what I was talking about and felt again that my research was real research. Before meeting them, it had been difficult to talk about my research in Icelandic but Hafdís and Hafþór invited me to join in teaching the Action research course they were teaching so I could practice talking about my research in Icelandic. I described my first presentation at our lunch meeting:

> When I did my first presentation in Icelandic I have to admit it was both in Icelandic and English because we were just in the process of developing the discourse of Self-study in Icelandic as we grappled with these terms in the English speaking literature.

Gradually Karen has been able to ground herself and her study, and even if she called her doctoral research "teacher research," it has strong characteristics of self-study. In her thesis Karen explores and scrutinizes her preconceptions about deaf education and what it means to learn to read and write in order to recreate ideas about

what she wants to stand for in her teaching as an Icelandic teacher of students who are deaf. In other words, through her study she was developing her professional identity.

> *I was finally able to adopt the "recipes" I had got to know studying at the University of Madison to my own research and reality in Iceland. And now I take part in doing self-study in teacher education and discussing other self-study researches in Iceland. Although the community of self-study researchers in Iceland is small, we have now created our Icelandic concepts that seem to best catch the meaning of the original English words and we have now the experience of using that vocabulary that others can make use of.*

Collaborative Self-Study of Teacher Education Practices

Beginning in the late 1990s, Hafdís and Mary Dalamau collaborated on conducting a self-study with the purpose being to better understand teaching and teacher education practice. They wanted to learn to become and develop as teacher educators and learn to teach about teaching (Dalmau and Guðjónsdóttir 2002; Guðjónsdóttir and Dalmau 2017). Reflecting back on their collaboration, Hafdís writes:

> *The focus in one of our courses was on inclusive education and a strong impetus for developing the course was our view that to effectively teach inclusion in action, we were required to consistently model inclusive practice. However, unveiling the contradictions between university academic expectations and teaching practices meant that both the students and we, the university colleagues, had to share similar roles and responsibilities. Both groups had to recognize and be willing to be both learners and leaders during various stages.* (Reflective journal, 2004)

Because teacher educators have a graduate degree, they have a formal preparation as researchers. However, most of them enter the profession without any formal preparation for teaching at the university level and often receive little support from experienced teacher educators. As Hafdís entered the teacher education, she began her reflections along with her colluegue Mary Dalmau who had moved back to Australia:

> *Our experience led us to question the nature and purpose of self-study. What is the interplay in self-study between the exploration of our professional identity (psychological or thera-peutic focus), the systematic understanding and recreation of our practice (practice research focus), and the creation of new knowledge and contribution to educational discourse (conceptual and dialogic focus)? While each aspect is important, the self in the title may tip the balance in favour of personal exploration and quest for self-understanding.* (Reflective journal, 2004)

When she entered the field of teacher education in Iceland 18 years ago, Hafdís began to teach a course on mathematics teaching in diverse classrooms together with Edda and Jónína. From the onset, they have studied the way they approach the

teaching of the course and reflected collectively on their work. They have presented their work at conferences and reported on their study (Guðjónsdóttir and Kristinsdóttir 2006, 2007a, b, 2011; Guðjónsdóttir et al. 2007, 2010).

> *Our self-study and inquiry into the development of the course supported us in reflecting together on our teaching and also to reflect and respond to each other in our teaching. Traditionally, special education focuses on students' deficiencies. In our course we explore students' abilities in mathematics. Traditions and knowledge from two disciplines are brought together to create a vision on teaching all children mathematics.* (Reflective journal, 2006)

> *Our collaboration has helped us see from a broad range of views how our students are learning, and in so doing we believe that we have managed to respond to them in a professional way. A part of the course work is to reflect on stories our students tell about their work with children. They also solve mathematical problems together and together we discuss their diverse ways of solving the problems. By discussing our responses to our students and helping each other understand their learning, we have opened up a forum and encouraged our students to critically reflect on their classroom practice in the light of current research on inclusion and mathematics.* (Reflective journal, 2009)

> *The transformation from theory to practice does not proceed automatically, and teacher educators can create learning communities for teachers and should be responsible for supporting them in teaching mathematics in inclusive schools. By writing about our research and our collaboration we believe that we can make the new knowledge accessible and meaningful to others.* (Reflective journal, 2009)

All our work, our pedagogy, and the trust we have managed to build while teaching the course, enables us to collaborate during our teaching and demonstrate the possibilities of the ways in which student teachers can teach (Russell 1997). The process of writing about our research enhances our understanding of how our collaboration and team-teaching have grown to develop into a community of inquiry, where we collectively reflect on our work (Jaworski 2006). It has also affected the learning community that we have developed together with the teachers. In our experience, the novice teachers' confidence in teaching mathematics is considerably enhanced through the activity of collectively reflecting on ways to solve mathematics problems.

Hafdís, Svanborg, and Karen have also conducted self-studies on a graduate course Working in Inclusive Practices; they have been developing since 2012 and on their collaboration in supervising masters' students. They have reported on their work in conferences and by writing about their self-study research (Guðjónsdóttir and Jónsdóttir 2012; Guðjónsdóttir et al. 2014; Jónsdóttir and Gísladóttir 2017; Jónsdóttir et al. 2015).

As we iteratively interrogated and analyzed our data, we discovered that we built our teaching on similar ideologies and were able to analyze the pedagogy we used in practice. We found that our pedagogy was learner focused, emphasizing creativity and resourcefulness combining the pedagogies of inclusive pedagogy and emancipatory pedagogy of innovation education (Korthagen and Vasalos 2005; Lave and Wenger 1991; Wenger 1998; Wenger-Trayner and Wenger-Trayner 2015). We have all matured as self-study researchers through collaboration with colleagues, and as

individuals we have supported each other on our route to develop as teacher educators.

Influencing Our Practice: Community and Culture

The findings from our study of the development of self-study in teacher education practices in Iceland reveal that our former experience as teachers in school impacted how we developed as teacher educators. Additionally, the collegial support we offered each other in conducting self-study had a major impact on our professional growth.

Becoming Aware of Our Process to Change as Teacher Educators in Iceland

In preparation for our focus group meeting, each of us reflected on our experience of looking into and learning from our own practice. As we met and discussed the stories we told about our practices and looked back to our collective work, we came to understand how we had improved and transformed both our practice and ourselves as teacher educators (Samaras et al. 2012).

When tracing our experiences as reflective practitioners, we started by looking back to our teaching in primary grades, our first professional practice. We had a common background as teachers in schools, but the communities we belonged to differed in the degree of support we felt we had received from our colleagues and the educational authorities as we travelled through different landscapes of learning (Wenger-Trayner and Wenger-Trayner 2015). This was particularly reflected in Hafdís', Karen's, and Jónína's stories. Jónína was supported as an action researcher in her school, but Hafdís and Karen both had to struggle with getting the message through that reflecting on one's own teaching is an essential part of the teaching practice.

Adopting the theoretical concepts of legitimate peripheral participation (LPP) (Lave and Wenger 1991; Wenger 1998) supported us in analyzing our participation in the self-study community that was developing in Iceland. Svanborg and Edda reflected on their experience of entering the field of self-study in collaboration with colleagues within teacher education. They both had separate experiences of discussing their research with other colleagues who were not practicing self-study, receiving sneering remarks about doing self-study as they collided with a culture that was skeptical to the methodology of self-study. Doing self-study and taking part in the S-STEP community in Iceland with researchers with different experiences had a major impact on their professional confidence. Their contribution was valued within our community, and through the process of sharing experiences and developing norms, we were able to provide supportive structures for individual inquiry and mediate knowledge that grew within our community, as well as for each individual (Jaworski 2006).

Developing a Language and Culture of Self-Study Research Within Our Community

The desire for developing as teacher educators conducting self-study research has had a major impact on our professional development as well as the way we discuss our profession in our native language. By presenting our work at conferences and writing about it both domestically and internationally, we have been "walking the talk" and developing educational practices according to our interpretation of our findings (Korthagen and Lunenberg 2004). It has given us a forum for critically reflecting on our teaching in two languages on our way to improving our practice as well as making these studies public (Samaras et al. 2012).

In striving to find words in Icelandic for discussing the methodology of self-study, our dialogue in the process of coming to know and understanding our practice has been essential. Reflecting on the meaning of the concept "self" in self-study has sharpened our own understanding of self-study and the balance between our professional roles and our ontological stance. As researchers we have gained an ontological sense for our stance in the professional world and a space for dialogue about knowledge and understanding of our own practice (Pinnegar and Hamilton 2010). Collaboration and inquiry into our profession as teacher educators and researchers have reinforced our community building and boosted our beliefs on learning as a social activity.

Eliciting Our Pedagogy

With our backgrounds as teachers in primary grades, we had been developing the pedagogy of inclusive teaching and inquiry-based learning and teaching throughout our professional lives because that was what made sense to us as teachers of young children. To us, schooling means that all students must have opportunities to receive education that matters in their lives, and therefore it is important that schools create learning spaces for all students to become successful. This reflective work of doing self-studies helped us to identify our common mission, which is to be caring and inclusive as persons and as educators.

In our search for a pedagogy of teacher education that represents our beliefs and values about teaching and learning about teaching, the self-study methodology supported us in creating and developing our teaching practice. It is difficult for teacher educators to extend beyond didactic, teacher-focused approaches in order to include learner-centered and practice- and inquiry-based learning and teaching. However, our dilemma was not simply related to our teaching techniques but also to the university culture. Student teachers often resist these changes, because over time they have learned to be more comfortable when their teacher educators are talking or answering questions or when they work on a prescribed task.

All teachers, including teacher educators, have a valuable role to play in the educational discourse, and it is important to recognize and value their unique knowledge. For critical pedagogy to develop, it is also important that space,

collaborative opportunities, and a frame for the dialogue are created in collaboration with student teachers and teachers. Thus, knowing how to differ professionally, passionately, and constructively is critical if we are to question the status quo and reach new understandings of learning and teaching. If as educators we wish to take a critical and transformative stance in our research and teaching, we must challenge our own and our students' construction of the world.

By writing about the findings from our self-study in Iceland, we have contributed to the development and restructuring of teacher education. It is our vision that writing about findings from our university teaching, where we have collaborated with both pre-service and graduate students, we have started a shared discourse about teaching within schools and universities (Feldman 2009).

Developing a Learning Community of Self-Study Researchers

This study sheds a light on how scholars in our country created and developed a self-study discourse in their professional community. An Icelandic self-study learning community has emerged in spite of challenges. A key to this development is to understand and acknowledge the methodology and have the language to talk about it in our native language. We make efforts to become visible and claim space – in Icelandic.

A part of our experience with introducing self-study has been, on the one hand, a lack of understanding and knowledge about the methodology in our professional community and on the other hand prejudice that has appeared in the form of demeaning remarks about the usefulness and respectability of the method or simply a lack of interest in hearing about our work. We see a relationship between the lack of understanding and knowledge and this prejudice or lack of interest. Despite these negative experiences, developing a community of self-study teacher educators is becoming a reality that we hope will spur others to engage in self-study. A key to such development is presentation and publication in Icelandic and finding the Icelandic words that convey the core of the methodology.

We think now we have found the proper words to use in Icelandic for self-study. They are the words "starfstengd sjálfsrýni" (direct translation: "professional self-inquiry") as we want to emphasize that self-study is related to the profession and the self still the focal point. However, we are aware of the fact that we have not made these words a part of our active vocabulary because we still have to think for a moment and ask ourselves "what were the words we are going to use for self-study?" And often we just use the English words as we speak Icelandic although it would be a relief to break away from that habit. We have been supervising master students in the last 5 years who have been doing self-study, and they have used the words for action research in their writing in Icelandic. We must now "stand up" for self-study in Icelandic and have our students use the self-study vocabulary and dive into the rich literature that underpins this methodology as we supervise them in their research and writing. It is not enough that we have emerged as researchers and teacher educators through self-study; we must also support our students to do so as well and to use the Icelandic language in doing so.

What we have perceived is that we have:

- Developed the discourse in our native language
- Adapted our teaching
- Influenced colleagues and our students
- Served as change agents – with a focus on empowering teachers
- Written and published about our work both in English and Icelandic

We have been adopting self-study in Icelandic research, a methodology that was developed in English-speaking countries within different cultures by people who are university teachers and were elementary or secondary school teachers before they entered the field of teacher education like we were. Our work is the work of Icelandic researchers that took a methodology developed in the English language and transferred it to the Icelandic language and context. As we have looked back on how we implemented and developed this methodology in our country, Iceland, we have taken steps to make clear what we are doing in our research and how we want to talk about it. We have been searching for some time for the feasible words to use in Icelandic, and it has been a bit of a game of hide and seek. But as we claim, we have now created the suitable Icelandic words, so we must not only use them ourselves, we must also distribute them to others, to give them the language for discussing the research method that can empower their profession and themselves.

Conclusions

Collaborative self-study of shared teaching and learning experiences can help draw out the complex thinking, decision-making, and pedagogical rationale that support the professional work of teacher educators. Taking part in self-study in teacher education has empowered us and supported us in making changes in our practice. It has made us realize what our core mission is (Korthagen and Vasalos 2005) and what we are doing that is worth keeping and developing further. Analyzing our vision, values, and beliefs helped us gain an understanding of our professional identities and become active change agents within our professional lives (Dalmau and Guðjónsdóttir 2002; Loughran 2014). This study sheds a light on how scholars in our country created and developed a self-study discourse in their professional community.

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Continuous Collaborative Self-Study in a Multicultural Teacher Education Program

An Israeli Perspective

50

Bobbie Turniansky, Dina Friling, and Smadar Tuval

Contents

Abstract

This chapter presents several stories: the story of multiculturalism in general, the story of being part of a multicultural team, and the story of trying to be intercultural teacher educators. We choose to present our research by interweaving examples and understandings from collaborative self-studies we have done in the context of a multicultural post-graduate teacher education program. Both our student body and our program team are comprised of Arabs and Jews – groups with long-standing historical, political, and cultural conflict between them. Intergroup diversity includes language, religion, places of residence, educational systems, customs, and power structures. Among our understandings is the fact

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that there will always be several sides to the story. There are often different, sometimes opposing, points of view; therefore solutions may be temporary, fragile, or even illusions. Once we realize this, we understand some expectations we have as teacher educators are unrealistic. As educators we have a moral responsibility to face uncomfortable issues although from time to time, we must consciously decide to respect others' wishes not to deal with them. Our blended educational environment is a fragile bubble that lets us function in our conflictual, complex reality. This situation demands constant vigilance, causing constant tension. Our continuous self-study helps us cope with this reality by channeling the tension into searches for ways to improve our practice. We understand that unsurprisingly, the ingredients for successful continuous self-study resemble those needed for multicultural education and work – collaboration, trust, patience, and hearing the other.

There is no one definitive recipe for Israeli salad but there are two essential main ingredients – finely cubed tomatoes and cucumbers. There might be parsley, onions, olives or other additions but without these two ingredients, it is not "Israeli salad." For purposes of this chapter, we will be focusing on the main ingredients comprising the Israeli salad we are a part of – Arabs and Jews.

Besides the obvious aim that our work on this chapter will help us gain more insight into what we do, how we do it, and how we can do it better, we, Bobbie, Dina, and Smadar (our contributions are equal and author order is random), three veteran Jewish members of the ACE Jewish-Arab teacher education team, have two additional aims for this chapter.

On the one hand, this chapter is about a multicultural team working with multicultural students. Most groups are composed of individuals who are diverse in many ways, some more obvious than others, but here our focus is primarily on cultural diversity as related to Jews and Arabs and more specifically, as related to southern Bedouin Arabs and Jews. This diversity is expressed in many areas, for example, language, religion, places of residence, educational systems, female dress, customs, gender expectations, power structures, collectivism, and individualism.

However, another important characteristic of our context is the long-standing historical, political, and cultural conflict between Arabs and Jews. Since our situation seems to be fairly unique in the self-study community, we hope we can help others develop additional ways of looking at their own situations by sharing our experiences and understandings.

Our second aim is the hope that through this chapter, readers can gain some insight into how ongoing teams can study their practice through changing constellations of collaboration and how adopting an inquiry stance can fruitfully lead to a

blurring of the boundaries between doing and learning. In the chapter we will attempt to convey several stories such as the story of multiculturalism in general, the story of being part of a multicultural team, and the story of trying to be intercultural teachers. Instead of presenting a discrete self-study, we will be interweaving examples and understandings from our self-studies into our understandings from the literature and back again. This less traditional form, which at times may resemble disconnected bits and pieces, is probably as close to giving the feel of the way we practice and research our practice.

Four Surprises in the Literature

While searching for studies which could enrich our learning about multicultural teacher education, the first surprise we had was realizing there are many studies relating to "teaching about diversity" or the question of how to teach pre-service teachers (or other students) about diversity and multiculturalism when the student population is predominantly the majority population (see, e.g., Assaf et al. 2010; Depalma 2010; Han 2016; Jett and Cross 2016; Smolcic and Katunich 2017; Spatt et al. 2012 and Schulte's chapter in the previous handbook, 2004). Although we can, and did, learn many things from these studies, they do not describe our situation.

> ...it is one thing to teach for diversity (i.e., to promote appreciation of and respect for diversity, and how this can be manifested in teaching practice, for my students' edification) and quite another to function effectively as a teacher in diverse settings. (Griggs and Tidwell 2015, p. 100)

While we stress to our students that there are cultural differences in every class even when on the surface, all, or most, of the learners come from the same culture, and we have a workshop on personal cultural identity reinforcing this point (Mansur 2016), our focus here is different. Most Jewish and Arab Israelis live in separate places and learn in separate primary and secondary schools. As opposed to the studies mentioned above, we are studying how to teach our multicultural classes, and how we work as a multicultural team. Rather than "*teaching for multiculturalism,*" it is "*living multiculturalism.*"

The second surprise was that many of the self-studies we found of teacher educators and multiculturalism focused on situations in which teacher educators found themselves in another culture or working primarily with students from another culture such as Berry's experiences as an Australian working in Holland (Williams and Berry 2016) and Lee's (2011) self-study of a Korean doctoral candidate supervising American teacher education students. Again, while useful and informative, our situation is different.

The third surprise was discovering that much of the research on intragroup multiculturalism is based in the management literature where the discussion centers around multicultural workgroups (e.g., Meeussen et al. 2014; Oerlemans and Peeters 2010; Stahl et al. 2010).

The fourth surprise was that despite extensive searching, most of the published self-studies from Israel we found were done by members of our team. Two important exceptions are Elbaz-Luwisch (2001, 2004), who inquired into improving her practice of teaching Arab and Jewish students, especially when there are external conflictual events which impact the combined classroom group and Poyas (2016), who describes her self-study following a clash between herself and a student concerning the teaching of "political" literature. In addition, there are also some studies focusing on general pedagogical issues rather than something unique to Israel (e.g., Kosminsky et al. 2008; Margolin 2008, 2011; Olsher and Kantor 2012).

Some Background

When Jews and Arabs intermix in kindergarten, elementary or secondary school, it is usually because of a minority of Arabs who study in Jewish schools, where the language of instruction is Hebrew, rather than Jewish pupils studying in Arab schools where the language is Arabic. In southern Israel, where our college is located, there are many Arab teachers who have come from the north to teach because of greater job opportunities and many live in the mainly Jewish city of Be'er Sheva. Most of the Arabs in the south identify themselves as Bedouins, and between the Bedouins from the south and the Arabs from the north, there is also a great deal of cultural and even linguistic diversity.

The religion of Arabs in Israel may be Muslim, Christian, or Druze, but the religion of the southern Arabs who comprise almost all the Arab population of Kaye College is Muslim. Therefore, we will be referring to Muslim Arabs when we talk about our students. The faculty of the college is approximately 30% Arabs and 70% Jewish and the student population of our college approximately 50% Arabs (mainly Bedouins) and 50% Jews. In the regular Bachelor of Education program (granting a B.Ed. and teaching certification), the programs for kindergarten and elementary school are separate for Jews and Arabs, while the two groups study together in the special education, high school, arts, and physical education programs.

About ACE

ACE, a post-graduate teacher education program, educates preschool–12 and special education teachers. Our students, numbering approximately 160, represent the multicultural face of Israeli society: immigrants and Israeli-born, secular and religious, and Jews and Arabs. The program also includes 15 staff members from diverse disciplines, cultures, and backgrounds. The team and students are all Israeli citizens.

ACE is a dialogic program of learning through doing, sharing, asking questions, and conceptualizing. There are no theoretical textbooks. The program name – ACE – represents the conceptual approach that framed its construction:

- **Active**: Active engagement is the source for learning and becoming.
- **Collaborative**: Collaborations between schools and the college, as well as our collaborative learning environment, involve all ACE members in developing a creative learning community.
- **Education**: Developing an educational dialogue in this community creates a web of interactions forming the basis for multiple possibilities of action, considering sociocultural diversity and different contextual situations.

Researching ACE

Believing in the importance of adopting an inquiry stance, the ACE team's research path of collaboratively researching our practice almost since ACE started, included most of the team. For those of us involved, practice and researching our practice became so entwined that sometimes it is difficult to define when one stops and the other starts. Our approach is an open-ended one based on a rhizomatic conceptualization (Deleuze and Guattari 1987; Larsson and Dahlin 2012; Semetsky 2008 – more detail can be found in the ▶ Chap. 21, "A Rhizomatic Self-Study: Aiming at Social Justice in a Conflictual Environment" by Barak, Tuval, and Turniansky in this handbook). This approach is less a distinct methodology than a mindset (Waterhouse 2011). The territory is undefined, and any part can connect to any other part. The boundaries between data and interpretation are indistinct, and all the activities, "data collection, analysis and interpretation happened simultaneously" (St. Pierre 1997, p. 180).

Over the years we have been continually collecting data in one form or another with the result that our data are varied and cover both team and student perspectives. There are both purposefully generated data such as protocols from team and subgroup meetings, student feedback, student assignments, staff personal reflections, and team member interviews around various subjects, and incidentally gathered information from informal discussions between team members. Some of the research was planned and had defined beginning and end points, but much is ongoing as an integral part of our being part of the ACE. In fact, almost everything describing the self-study groups that East and Fitzgerald (2006) studied and the conditions necessary for their success, describes things we have learned about our own collaboration including the difficulty of explaining it to others (e.g., Barak et al. 2010; Friling and Turniansky 2016; Gidron et al. 2016; Turniansky and Friling 2009; Tuval et al. 2010, 2011).

We try to be as ethical as possible in our continuous research. Our students are made aware of the fact that we continually research the program and if we want to use a specific assignment as data, for example, we ask the students involved their permission to do so. Some data were collected by the students themselves at our request. In this chapter, all names used are pseudonyms except for those of the authors: Smadar, Dina, and Bobbie. In other articles and presentations, real names of team members sometimes appear but only after receiving specific permission to do so. Students' real names are never used.

Most of the data presented here was gathered over the last 5–6 years and is translated from the original Hebrew. Following are a few of our self-studies that are relevant to multiculturalism and collaboration.

Some of our research consists of critical research-based examinations of the team, by the team. For example, after interviewing nine out of 10 team members, we explored our development as a professional team through examining our individual career stories (Barak et al. 2010). A related project, "Negotiating a team identity through collaborative self-study" (Tuval et al. 2011), reports on a collaborative self-study led by three team members, but involving the rest of the team, in which the desire to understand a crisis in the team led to the analysis of team meeting protocols and emails about those meetings.

A self-study (not yet submitted for publication) that will play a prominent role in the present chapter is one in which eight team members, Jews and Arabs, participated. The data used were students' written anonymous responses to our request to write about their experience of learning in our mixed learning environment of Arabs and Jews. The analysis of their responses surfaced the stereotypes, expectations, and surprises, good and bad, that the students had about the "other."

Through our collaborative self-study "Heard and unheard voices in a multicultural teacher education environment" (Barak et al. 2016), we discovered blind spots within our professional space. The study, based on personal reflective vignettes and conversations between five team members regarding our experiences of being teacher educators within a multicultural environment, led us to understand that although we would like to believe we are promoting social justice and equitable education, we have to approach it more consciously. Different interpretations of the same situations, perceptions of status, and hierarchy and emotions were all revealed by the unheard/heard voices.

For our latest research continuing the examination of heard and unheard voices, we analyzed the protocols of formal and informal team meetings centering around two critical incidents relating to the relations between Jewish and Arab team members (Turniansky et al. 2018). This self-study reinforced the importance of acknowledging our own cultural identities, and facing up to the fact that seeing or not seeing cultural differences and their effects is a choice we make.

Being Part of a Multicultural Collaborative Team

As the program grew, the ACE team grew and diversified. New members joined, and a few left, but most who came stayed. Slightly less than half the team have been members since the program's first years, and this number is dwindling as team veterans reach retirement age and new members join. With expansion the team is more heterogeneous in terms of age and goals, leading to internal subgroups within the team: those continuing the ongoing collaborative research tradition and those setting out on their own, usually in the direction of doing disciplinary research rather than researching their practice. Today we number 15: 7 men and 8 women, 4 Muslim Arabs and 11 Jews.

The team's way of being emphasizes collaboration – in our teaching, in our daily work life, and, as mentioned above, to a slightly lesser extent in our research. Collaboration occurs in different groupings ranging from pairs to the entire team. No one is uninvolved although different levels of personal involvement can sometimes lead to intragroup tensions (Mansur et al. 2011). Most team members teach multiple workshops and are part of more than one internal sub-team thereby creating a network structure of connections between people, ideas, practice, knowledge creation, and spaces and opportunities for learning. As a highly networked, interdependent team with a strong culture, collaboration is not something we do – it is part of who we are (Tuval et al. 2011).

Each team member both facilitates program workshops and acts as a pedagogical tutor in the field. We teach in overlapping co-teaching teams that change according to the needs of the program and team members' preferences. Many of the co-teaching teams are multicultural – one Jewish and one Arab team member.

The networked team structure and the deeper meanings of collaboration sometimes take time to discover and get used to.

> There's a different type of thinking here. In the first year I was very confused. ... It took time until I began to see how things are done and [then I realized] it's opposite to the point of view that your knowledge is yours. That was a totally new experience for me. It took me a long time to understand that it's okay. I don't have to be the sole possessor of this knowledge and it doesn't have to stay only with me. It's out there and everyone needs to use it. That is, all of us together own the knowledge. (R - cited in Friling and Turniansky 2016, p. 104)

We work as a self-managed team, collectively deciding most aspects of our program. We are a dialogic team who enjoy talking with each other around our round table, the table that has taken on a symbolic function as an expression of our collaboration (Turniansky and Friling 2009). Over the years our multicultural team has developed a shared mental model, a model that helps people "to describe, explain, and predict events in their environment" (Mathieu et al. 2000, p. 274), but parts of that model are always open for discussion (Mansur et al. 2011).

For this chapter, in addition to re-examining existing data, we also conducted individual interviews with 11/15 team members (4 Arabs and 7 Jews) on their experiences of working in a multicultural team.

Focusing on the team as a whole, Alon talked about its advantages and how the Jewish members should change their behavior a little to make it better.

> A mixed Jewish-Arab team is interesting and fruitful. You always have to see other perspectives, to think about the taken-for-granted. It's something different . . . Arabs and Jews have different life styles, different emphases. It's not bad, it's different . . . Our team in general is pretty inclusive and there's an atmosphere of acceptance but sometimes we [Jewish members] have to be quiet, something difficult for us, to make room for the Arabs because their discussion style is different. In our meetings it is very obvious they're less spontaneous, and we [Jews] don't always stop.

All team members interviewed expressed the view that the personal, not the "cultural," part of the multicultural team is the focus of our co-teaching interactions. Adi (Jewish) described her work with Imad (Arab) that started long before they became part of the team.

> I've worked with Imad 20 years or more, and the issue of Jewish/Arab isn't relevant. We work great together. Apparently "mixed" working demands a longish learning and adaptation process.

Imad also does not feel differences after years of collaborative work with the ACE team.

> I've been co-teaching for years with Jewish colleagues. I feel I fit in well. I make my voice heard and there's mutual respect.

However, Adi described her first time co-teaching with another Arab teacher differently.

> Working with him wasn't easy and I asked him if it because of me. He answered that things are okay.

We cannot know if these issues were discussed within the co-teaching teams since each teacher was interviewed separately. However, we can see that ongoing collaborative work increases the feeling of collegiality and moves the cultural differences to the background.

Cultural Diversity, Multiculturalism, and Multicultural Education

There is no absolute agreement as to the meaning of cultural diversity, which we and others use interchangeably with multiculturalism (Fylkesnes 2018), or the meaning of "multicultural education."

Multiculturalism, which can be represented by a mosaic, and colorblindness, typified by the melting pot metaphor, are opposite perspectives on managing cultural diversity (Plaut et al. 2011). The main issue is, are cultural differences valued and celebrated or ignored?

Multiculturalism is not always seen positively. While the multiculturalism road keeps the minority identities safe, it can be perceived by the majority as a threat, and therefore, in general, members of the dominant or majority culture prefer colorblindness, while members of minority cultures feel more included with multiculturalism (e.g., Jansen et al. 2015; Meeussen et al. 2014; Morrison et al. 2010; Plaut et al. 2011).

For example, a study in a South African university analyzed students' photo-narratives about space and safety (Shefer et al. 2018). Results showed that a sense of safeness was experienced in spaces frequented by a diversity of people. The diversity

seemed to provide a sense of safety, community, and common purpose. More participatory and personal pedagogies where expressing diversity was encouraged were also important in promoting a sense of safety.

Writing about official multiculturalism in Canada, Fleras states "Multiculturalism represents a racism in its own right by taking differences too seriously or not seriously enough" (2014, p. 245). He sees it as "fostering the illusion of inclusion" (p. 245), thus leading to new racisms. Multiculturalism is also perceived as permitting a "form of participation on the part of those designated as 'cultural others' that is limited to the decorative" (St. Denis 2011, p. 308).

We often see signs of this effect in our program when cohorts of students and their mentors plan different events for all or part of the ACE community. When planning these events, the issue often comes up of how to make sure both main cultures are represented. Many times, Arab students will volunteer to make pita and labneh (a yogurt cheese). Very rarely, if at all, are matters such as different ways of knowing or learning raised leading to "the folklorization of multiculturalism" (St. Denis 2011, p. 308).

One instance where the discussion moved in another direction occurred when a group of students (Jews and Arabs) had to prepare an educational discussion for the ACE community. Smadar, one of their mentors, told the rest of the team about the group's planning meeting.

> A group of Jewish students offered to discuss how sex education is conducted in schools and what we should do. The ensuing discussion aroused much laughter among the Jewish students as they brought up examples which included talking about genitals. In the meantime, the students from the Bedouin group became quieter and quieter, and only when we, the facilitators, specifically asked for their opinion on the subject did they express opposition to it because "we do not talk about it, and if we do talk, it's not in that way." After a long discussion in which we (Smadar and Hakim, her Arab co-teacher) attempted to get everyone to express themselves and listen to the meaning of what was being said on both sides, the subject the group decided to bring to the final discussion was "Culturally sensitive sex education - is it possible?"

What happens to students in ACE? In the following sections, we will look at some of the cultural unknowns they have to deal with.

Stage 1: Entering ACE Is Like Sojourning in a New Culture

Beyond the differences between the cultures of the students, with very few exceptions, the learning environment we created is itself a culture foreign to them. They quickly realize it is something unknown and, for some, it is a stressful situation (Turniansky and Tuval 2016).

In many ways, this is a process of acculturation – first-hand contact of people from different cultures, in this case, the meeting of different learning cultures. Contact and participation and cultural maintenance are two dimensions proposed for studying acculturation (Berry 1997). The intersection of contact and

participation, being involved with other cultural groups, and maintenance, striving for preservation of cultural characteristics and identity, creates four possible outcomes:

- Integration – positive on both dimensions
- Assimilation – positive adaptation, negative maintenance
- Separation – negative adaptation, positive maintenance
- Marginalization – negative on both dimensions

In ACE we have seen examples of all these outcomes.

Stage 2: Meeting Intragroup Multiculturalism

We regard education as a social mission and the teachers as educators who can deal with important social questions and leading processes which narrow the gaps and promote tolerance of diversity in a democratic and multi-cultural society. (Vision statement, Kaye Academic College of Education)

Multiculturalism brings with it many issues that need to be addressed, just a few of which we will present here. As part of our ongoing self-study, we asked all our students to anonymously describe their experiences in our learning environment which includes both Arabs and Jews. Most quotes in this section are extracts from their texts.

First Impressions and Changing Perceptions

Social identity theory (e.g., Tajfel and Turner 1985) proposes that people tend to categorize both themselves and others into social groups (gender, religion, and so on). The in-group is the group the individual identifies with; the out-group is "the other." However, social identification is not always "yes/no," it is often a matter of degree of identification. Identity salience is "the probability that a given identity will be invoked" (Ashford and Johnson 2001, p. 32). Several factors influence identity salience and one particularly relevant in the present case is how aware we are of the out-group(s).

Although male Bedouin students are sometimes less visually obvious, the presence of the many female Bedouin students in the college, and in ACE, is very noticeable because of their dress. Exposure to the multicultural situation begins the moment candidates arrive for their group interview, part of the acceptance process, or, even previously, in the registration office.

Many students, from both cultures, started the year with concerns, fears, or simply negative opinions or expectations about meeting the unfamiliar.

In the beginning I was concerned. I never sat in the same room with Bedouin women. I was concerned about what the relationships would be. I was afraid of prejudice and I really didn't know what to expect. (Jewish student)

> In the beginning I was very scared. How can I deal with this situation? How can I talk? How is it possible to deal with people whose religion, language and general way of life are different from mine? (Arab student)

A little later, like anthropologists, our Jewish students show a great deal of interest in learning about the Bedouin from a cultural standpoint, and the Bedouins seem to enjoy learning about Jewish customs and beliefs. For example:

> In terms of my personal experience, I'm happy I was given the opportunity to get to know a new culture I hardly knew a thing about; about the values and customs of Arab culture. . . (Jewish student)

> It's a very good experience for me because I'm a Bedouin and very far from the Jewish culture. It's so unfamiliar to us. Therefore, participating in this class is very good for me. (Arab student)

However, in general, there is a priori asymmetry with the minority group being more knowledgeable about the majority than vice versa. Some Arab students emphasized that they know the Jews and their culture, but the Jews do not know them or their language (see below for more on language).

> Actually, we know Hebrew. We studied it and understand it, but they have no knowledge of Arabic and don't have much knowledge about the Arabs. Not everything we undergo in our lives is like them. . .

For many students, participating in ACE contributed to a change in perceptions about the other. One insight often developed on both sides is that the two major groupings, Arabs and Jews, have more intragroup differences than either group thought. This realization happens both regarding the others and "my group" (which is often harder for students to accept). The two large groups gradually come to be differentiated smaller groups, possibly the first step toward seeing individuals, not groups. After that stage, the power of prior stereotypical thinking becomes more obvious and similarities "between us" start popping up. The following quotes from two Jewish students clearly show this process.

> Over time I started knowing the Bedouin women. I understood that the generalization "Bedouin women" was very broad and shallow and that you must know them personally to form an opinion.

> From our group I learned to accept the other more than I thought I would. Unfortunately, before I got to the group I thought a little differently about the Bedouins, especially the women, because I never had contact with them. I always thought they were quiet, don't talk much, and have low status [in their community] – "be pretty and shut up." But when I met them I understood that there's not much difference [between us]. Like us, there are women who are spirited and those who aren't.

But preconceptions, prejudice, and change do not belong solely to the Jewish students.

> In the beginning I didn't enjoy the idea of integrating Jews and Arabs. I would have preferred a group of only Arabs who have the same ideas and the same daily stories. But after I started in ACE and I mingled a lot with my Jewish peers, I changed my point of view and now I don't regret being in this mixed situation at all. (Arab student)

As mentioned before, the overall learning experience in ACE is very different from previous learning experiences most of our Jewish and Arab students have had. One Arab student strongly makes that point as she contrasts her multicultural experiences in the university with those in ACE.

> [In the university] I often tried to get closer to Jewish students, but they were afraid of me. If I managed to talk to someone one time, she didn't come close a second time. Maybe it's because the way classes are run. We meet in a class and that's it. Afterward, everyone goes her own way. Even on the bus I take, if there's an empty seat next to me, no one Jewish sits in it. I see the fear in their eyes. I ask myself, why are they afraid? Why won't they give me a chance? When I started my journey in ACE, I never thought we would get to the situation we're in now. Today we're more than friends. It's unthinkable that we'd meet without hugging each other. Each of us asks the other how things are going. We talk and happily argue. We dance together in class, sing out loud. Everything is because of ACE . . .

Of course, it would be naive to think that everything is ideal that there were prejudices, but everything changed because the two groups learned together. Some second-year Jewish students voiced other opinions:

> I think ACE tried to create something that exists in me. I don't think it changes political opinions that most of the [Jewish] students have about Arabs. And when I hear these students talk, most of them don't really connect [with the Arab students], and if they do, it's not real friendship.

> In my opinion, the thinking did change. The first time we wrote about it, I wanted everything to be good, a lot of cooperation and respect. But after a year and a half, there's cooperation and respect, but often there's a sharp turnaround, and the Jewish women go back to being with their own group and so do the Arab women. . . . However, with all the cooperation we had between us, you can feel there's discomfort. I always hope to be cooperating for good. Continue with Jews and Arabs learning together until we get to a state of cooperating from the heart.

The second student quoted above is frustrated but hasn't given up hope that the relationships between the two cultures can change and thinks ACE has a role to play in the process.

Language

There are many cultural differences worthy of investigation, but our intertwined practice and research has shown us that language, the trigger for us researching the issue of multiculturalism, is a matter deserving special attention. Language is central to personal and cultural identities, and the politics of language pattern onto inclusions and exclusions, particularly concerning issues of citizenship and belonging (Eidoo et al. 2011, p. 72).

Language is a big issue. Language defines who is in the group and who is not. It is part of our identity. Despite the proclamation of multiculturalism in the College vision statement, and although Arabic is the native tongue of approximately 50% of the college's students and 30% of its faculty, Arabic does not appear on the permanent direction signs in the main building. Notices in Arabic or Arabic and Hebrew can be found on notice boards, but they are usually put up by specific departments.

For Israeli Arabs, Hebrew is their *third* language since spoken Arabic and literary, written Arabic are basically different languages. Arab school children start learning Hebrew in school at an early age, while most Jewish children learn little or no Arabic in school. Although our college has a program educating pre-service Arab teachers to be Hebrew teachers for Arabic speakers, the program educating Jewish teachers to be Arabic teachers for Hebrew speakers closed many years ago because there were no applicants.

On the instrumental side, studying in a foreign language is not an easy task and our experience with lower class participation on the part of Arab students in ACE is mirrored by Halabi's (2018) research on Arab students studying for a master's degree in a different teachers' college.

Some of our Bedouin students see a chance to improve their Hebrew through interacting with Jewish students but both Jewish and Arab students also see negative outcomes of learning together.

> Interaction with the Jewish students also gives me a chance to know Hebrew the way they speak it and that improves my vocabulary. (Arab student)

> The situation in which Arabs and Jews learn together has negative elements, mainly the hurdle of the Hebrew language. It's hard to understand the material and the assignments they ask us to do. If it was in Arabic it would be easier for us. [Arab student]

> I know the assignments are hard for them, that they [the teachers] don't cut them any slack and make them write in Hebrew. (Jewish student)

Language is also an issue for some team members. Bobbie and Basam look at the issue of language from the point of view of someone who is often not using their native tongue. For Bobbie, not having many opportunities to speak English is more of an emotional issue, while Basam is aware his behavior changes because of feeling less mastery of Hebrew. For both, language embodies both important cultural and identity aspects.

> As someone who immigrated to Israel from the United States, albeit many years ago, I still feel much closer to English than to Hebrew. I miss the opportunity to speak English and sometimes just start speaking it anyway. Hebrew will always be my second language. I have no emotional attachment to it. (Bobbie)

> One weakness of Arabs and Jews [working together] is that language is important. Not only about emotions, that's marginal . . . I feel at a disadvantage regarding my mother tongue. There's a different culture. Sometimes there are tensions. It depends. It's important. Not

everyone can co-teach. Co-teaching with other Bedouin I can be spontaneous. Here I'm not spontaneous. If they give me a choice, I choose not to co-teach. Second choice is to co-teach with someone with the same language and mixed co-teaching, third place. (Basam)

Tamar, a native Hebrew speaker, looks at the issue from perspective of co-teaching with Arabic speakers.

... with Imad, I tried understanding what he was saying. On the one hand it seemed strange and unconnected to the subject, but on the other, I really wanted to understand him. ... with Basam, he's so creative and has a lot of ideas, and I feel, maybe because of me, he doesn't express himself enough and say what he thinks. When he does talk, it's amazing. ... It bothers me.

Basam's feeling that he is held back when he must work in Hebrew is echoed by Tamar's impression from working with him.

Hakim, an Arab team member, perceived his language difficulties as a huge problem until he saw Bobbie's acceptance of her own difficulties:

Language is not a simple obstacle. Sometimes you have an idea, but you lack the specific concept you need. It puts you at a disadvantage with a colleague who has the experience, the language, and the concept. I always wanted to see how the others looked at my language. Slowly I'm letting go. For example, Bobbie doesn't have mastery of Hebrew as a native language, and if you look at her, that's fine, legitimate. I used to see it as "the end of the world."

Many Hebrew speaking students get annoyed when Arab students start talking among themselves in Arabic during class and, apparently feeling left out, ask for a translation or ask the Arab students to speak Hebrew. How do the Arab students feel? We have no direct information from our students, but the following quote about Spanish gives us a lot to think about.

So, if you want to really hurt me, talk badly about my language. Ethnic identity is twin skin to linguistic identity — I am my language. Until I can take pride in my language, I cannot take pride in myself ... Until I am free to write bilingually and to switch codes without having always to translate, while I still have to speak English or Spanish when I would rather speak Spanglish, and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate. (Anzaldua 2007 as cited in Eidoo et al. 2011, p. 72)

Language, however, is not the only potential source of conflict.

Potential for Conflict

There can be conflict in any group, but Paletz et al. (2014) propose a dynamic constructivist model assuming greater likelihood of experienced conflict, direct, or observed, in multicultural settings than in culturally homogeneous settings.

Whether they will benefit from conflict or be stymied by it depends on the relevant cultural meanings, or the lens through which individuals make sense of the world. Cultural meanings

influence both the extent to which individuals perceive specific social interactions as conflict and the degree to which individuals can tolerate conflicts. (p. 239)

There will be conflict, but conflict does not always bring negative outcomes in its wake. A major factor is whether the conflict is perceived as a threat. If not, conflict can benefit more complex thought and creative thinking (Paletz et al. 2014). Trust is a factor in allowing conflict without perceiving threat, but although deep trust is evident in the team (Friling and Turniansky 2016), most of whom have worked together for many years; trust is harder to create in a group of students who come together for a short period and have no common past and no expectations for a common future.

Multiculturalism can be perceived by members of the dominant culture as a threat to their inclusion (Plaut et al. 2011) and core values (Morrison et al. 2010). However, variables such as the level of ethnic identification can have an impact on the reaction to it. When ethnic identification is a more central part of the self, the majority's response to multiculturalism may be to protect "my group" and our values, and a greater orientation toward maintaining hierarchies between groups (Morrison et al. 2010).

In ACE, a recurring example of the majority's perceptions of inequity concerns holidays. Although our college has included the recognition of multiculturalism in its vision, the college is closed for major Jewish holidays but not Muslim holidays. The college sends out holiday wishes (as it does for Jewish holidays) and notifications that Muslim students will not be in class those days, but classes continue as usual. Bobbie's experience is typical of what often happens as a result:

> One day, a holiday when Muslim students were absent, some Jewish students complained: "It's not fair. Why do they get off both for our holidays and their holidays?"
>
> The question angered me, and I responded: "Perhaps you should ask why the college doesn't think Muslim holidays are important enough to close the College like they do for Jewish holidays." They didn't understand my point.
>
> I added a childhood story about the "problem of going to school in the USA with a matzah sandwich [on Passover]". They still didn't understand.
>
> Again, a familiar feeling of helplessness.

In an interview, Maya, a Jewish team member, referred to her perceptions of how the students view each other, emphasizing the "personal baggage" students bring to our meetings.

> I think our team is leftist and not racist. But among the students, there's "soft racism" and a few show "hard racism." Soft racism is stereotypes, and then, deeper familiarity and cooperation soften the feelings. When there's hard racism [among Jewish students], there's fear and hatred, and then it's not really changeable. I assume there's hatred of Jews too. But they [the Arabs] don't show it too much – maybe because they're a minority, maybe because of a desire to please.

Being a Multicultural Teacher Educator

As educators we tell our students they enter the classroom and all other professional situations and interactions as whole people, and therefore they must understand themselves and their life experiences and how they influence their perceptions. The same holds true for us (Griggs and Tidwell 2015).

For example, in a self-study trying to capture and understand their beliefs and practices about race, Galman et al. (2010) found their "beliefs and practices perpetuated and reinforced white racial knowledge" (p. 229). When they raised issues of race in class, they unwillingly accepted the fact that whites did not participate. On the other hand, in voluntarily focus groups they ran, only students of color participated, and their reactions were that the dominant white group should be the one to bring up issues of race and say that racism is not okay.

Poyas (2016) describes a self-study sparked by an incident in her master's level literature class in a northern Israel teaching college. The class, attended by 13 Jewish and 3 Arab veteran teachers, focused on reading a novel written from a Palestinian perspective – a fact that led to tension between Poyas and one of the Jewish students. Her ensuing self-study, besides revealing the difficulties of teaching literature in our divided society, revealed her blind spots and mistaken assumptions:

> My starting assumption, which proved mistaken, was that our group, composed of teachers and educators, acknowledged the need to observe reality through different prisms and knew how to spend time in opaque and somewhat fragile spaces. (p. 276)

In ACE, we have the added dimension of co-teaching which can make multicultural teaching easier and more effective but can also raise additional issues to deal with as the following section shows.

Multicultural Co-teaching

Our major first and second year workshops, "*Wisdom of Practice*," are co-taught and when possible, the co's are culturally mixed. Having a multicultural team greatly aids being a multicultural teacher. We are constantly learning from each other and expanding our cultural knowledge and awareness, but it is not always easy to accept the other's opinions. For example, a disagreement arose between Adi and Basam who taught a workshop on inclusion and integration.

> . . . there were Bedouin students who objected, on religious grounds, to hearing a homosexual's lecture on his school experiences. Basam also thought it was provocative because it's a conservative society and inappropriate to bring someone like that. We argued because I thought it was distorting the truth if we don't bring him. But in the end, I agreed to compromise because I felt I take the reins too much and he holds himself back. I let him decide who would come to talk, and, in the end, it didn't happen at all. (Adi)

In this instance, Adi felt the need to move aside during a culturally related conflict because she felt more dominant than Basam was when making decisions, especially as she felt her decision was less culturally sensitive than her co-teacher expected.

Since each of us is also a pedagogical tutor observing students in the field, giving feedback and, ultimately, deciding if they have passed their field teaching experience, the pedagogical tutor becomes a major part of the students' experiences, even beyond the scope of the workshop and the field experience. In students' eyes we have a lot of power. Over time we realized that choosing who to talk to about a request for "personal consideration," the "person like me" or "the other", is often at least a partially strategic choice. The result is:

- Students tend to turn to the "similar" teacher when they want a deeper understanding and consideration of their problem or request or when it deals with a very personal matter.
- Students tend to turn to the "other" teacher when less cultural knowledge about their situation may be to their advantage.

> Bobbie: Arab students have come to me at least twice during the past few years saying they would not be in class a certain day because it was a holiday. Since I had never seen this event observed as anything other than a date which is noted and a day when Arab schools are closed (as a part of teachers' work contracts), I asked an Arab team member about it and received confirmation of my suspicions that they were expected to be in class that day. Apparently, the students thought they could benefit from my ignorance.

> Imad: [In answer to an interview question about whether he thinks he must represent the Arab point of view when co-teaching] I have a problem with this. I don't have a problem with holidays and folklore; I even see this as part of my role in the team. The point that bothers me is the subject of professionalism and teacher education. I don't give discounts to Arab students. I don't want to consider where they come from and what their home situation is. Jewish students have problems too. The Arab students think we have to cut them some slack and sometimes exploit Jewish teachers with stories, that in my opinion, we have to understand, but we don't have to take it easy on them because of it.

Being an educator can involve walking a tightrope between different parts of multiculturalism and colorblindness. Student teachers may have difficulty distinguishing between the need to maintain high expectation from their pupils and being empathetic and caring (Tellez 2008), as can teacher educators. Empathizing with a student who has a difficult home life, economic difficulties, or an unhappy marriage is easy but what form should that empathy take when talking about academic responsibilities and performance? When does the request to take something into consideration become a request to "cut me some slack"?

Dealing with the Big Issues

All of us experience discomfort, even fear, when talking with our students about certain issues (Cutri and Whiting 2015). For example, Galman et al. (2010)

discovered they missed opportunities to discuss race and racism in the classroom. Their study suggested that they:

> ... at least partially failed our students of color in the name of being nice by privileging white comfort to avoid bringing conflict to the fore and thereby making ourselves uncomfortable. (p. 233)

Sometimes that discomfort stems from uncertainty that we will know how to deal with emotions or conflict that might ensue. Often, we do it anyway; other times we avoid the issue. We warn our students that as teachers, at times they will have to deal with uncomfortable topics in class and in preparation, often ask them to discover what those specific issues are for each of them and work on how they might handle them. As Elbaz-Luwisch puts it:

> There's a body in the middle of the room. We ignore it. As the teacher, I show students how to do this and they follow my lead. Since my students are teachers and prospective teachers, trained by years in classroom, they are already inclined to ignore the body. But the fact that I set an example is undoubtedly reassuring. Usually, of course, we ignore the body by ignoring it - we don't speak about it, we don't look directly at it, we change the subject quickly if there's a risk of noticing it. Sometimes, however, we have to ignore it by speaking about it - by saying the right things and then carrying on with our assigned topic. (Elbaz-Luwisch 2004, p. 9)

Poyas' self-study (2016) showed that sometimes mistaken assumptions can blind us to the existence of the body in the room and increase the importance of our understanding that living and working in the historical and political environment we do, events outside the college campus cannot be ignored. Over the years there have been several national events involving, or leading to, conflicts between the Jewish and Arab-Bedouin populations, and as a team, we often try to talk through issues, to clarify to ourselves our connections to the subject and discuss possibilities of where we want to go with it and how to get there. Team support and co-teaching help us confront and deal with the discomfort. Here we will look at one event and how we dealt with it.

Destruction and Death: The Jewish-Arab Conflict

In early 2017, a severe confrontation between Arab Bedouin and police forces resulting from the demolition of homes belonging to Arab Bedouin residents of the unrecognized Arab village of Umm al-Hiran exacted a heavy toll: two dead – a Bedouin teacher and a Jewish police officer. Some of the Jewish students have family in law enforcement and some of our Bedouin students and team members live in or near the same community, and many know the family that lost their father. Most of the ACE team knows his wife, who teaches at the college, and some of his children study there. Feelings on all sides were running high with rampant rumors and accusations (Turniansky et al. 2018).

The conflict was covered extensively in the media and the voices of participating police officers were heard. The emotional storms from that day were also expressed in the classrooms during small group meetings (covering the entire ACE community) which allowed students and staff to relate to the events as they experienced them.

Afterward, the team met to discuss the discussions. A Bedouin member reported:

> In the beginning the Bedouins didn't talk ... they had no information about the factual situation and this is a problem because they had nothing to say ... (Imad)

Another Arab member said she asked the Bedouin girls to start the discussion:

> Three of them spoke in a row – only the Bedouin women. These are women who barely talk unless we specifically ask them to and they talked openly about their fear of being in Jewish towns. (Alham)

Another Bedouin team member faced a situation he had not encountered before:

> The question came up in the group: What is there to talk about? ..... and then they started talking. But this is the first time I heard something like that. I knew that there was radicalization, but I did not imagine it was so extreme.

In certain groups the encounter was heated, with derogatory epithets, expressions of anger, and the feeling that each side barely listened to the other. Samdar, a Jewish team member, emphasized what was going on:

> My experience was of two worlds that spoke in different languages [left-wing/right-wing]. Two realities. These are people I sat with yesterday when we discussed very emotional subjects in research and everything was in the same language. In the essential things, there is something very strong that separates us – I don't understand the other side either.

These meetings surfaced the polarization between the two groups, which seem to have difficulty even finding points to talk about with each other. However, half a year later, distanced in time from those meetings in early 2017, in her summary of her learning over the year, one of the Jewish students wrote:

> I learned to express my opinion but, no less importantly, to listen to the other's opinion. ... The Jewish-Arab conflict in Israel is a painful issue, and I am always happy to take part in discussion about it. During that conversation [Umm al-Hiran], I expressed my position on the subject, a position not everyone in the room agreed with. Hakim, one of the Arab facilitators in the room, patiently listened to me and insisted I finish what I started saying even when others interrupted me. From this I learned the importance of an open and civilized discussion in which everyone gives his opinion. Hakim "fought" so I could finish what I was saying despite the fact (I assume) that it didn't exactly match what he was thinking. I assume the ACE learning framework gave us a glimpse of a new and integrative way of learning we didn't know before.

This student, who expressed very extremist views in the initial meeting, testified over 6 months later; that charged encounter strengthened her awareness of the importance of listening to others, even when there was no agreement between them, and spoke of the importance of dialogue.

But for some students, ACE is a special place, outside the conflicts of the "outside world." After the initial discussion, we felt that a follow-up on the next class day was necessary since some students were left very unsettled by it. However, in Bobbie's group (six Jewish students, eight Arab students, co- taught by a Jewish and an Arab facilitator), the students could not understand why we were bringing the issue up again. One of the Arab students put it very bluntly: "We're in a bubble here. Don't burst it!"

From Simple Salad to a Dish Worth Remembering

From our work on this chapter, we realized that intercultural education may be a more useful term for us than multicultural education.

> Meaning to "move between" cultures, intercultural teaching captures what it is to teach effectively in multicultural contexts. (MacPherson 2010, pp. 1–2)

"Intercultural" may be less influenced by perceptions of history and hierarchies than "multicultural."

> An intercultural perspective has an educational and a political dimension: interactions contribute to the development of co-operation and solidarity rather than to relations of domination, conflict, rejection, and exclusion. (Portera 2008, pp. 483)

Portera's explanation resonates well with the ACE program rationale regarding praxis in terms of *being* in varied situations and the ability to learn and change. We believe building a collaborative learning community where everyone can learn and has something valuable to contribute is essential for learning to navigate within the complex, ever-changing web of emotions, perceptions, interactions and sociocultural backgrounds influencing almost all learning processes.

> Concepts such as identity and culture are not interpreted any more as static, but as dynamic. Otherness or strangeness is not seen just as a danger or risk in terms of conspicuous behaviour or illness, but instead as a possibility for enrichment and for personal and social growth. (Portera 2008, pp. 485)

This emphasis of the dynamic nature of culture and identity as raising possibilities and challenges for personal as well as social growth describes our reality, and this stage of our continuous self-study, emphasizing the complexity of multiculturalism and intercultural education, leads us to several insights.

A trap we do not want to fall into is assuming the issue of Arabs and Jews is usually behind something said, done, or felt within team interactions. From what we heard, often it is purely a matter of personalities. These reactions might result from the fact that for the team, multiculturalism is taken for granted and, therefore, attention is focused in other directions. We **can** say we are becoming more attentive to the possibility of unheard voices.

There will always be several sides to the story. There are often different points of view, sometimes opposing points of view, therefore solutions may be temporary, fragile, or even illusions. Once we realize this, we also understand that some expectations we have as teacher educators are unrealistic. Trust is essential for openness and risk-taking, and the challenge is finding ways to help its development in groups of students with no common past and no expectations for a common future. Despite the difficulty, we, the ACE team members, have a moral responsibility to deal with "the body in the middle of the room" (Elbaz-Luwisch 2004) and the courage, time, and energy to face the issue even if it causes opposition and angry reactions. However, from time to time, we must consciously decide to respect others' wishes not to deal with it. Another challenge is knowing when to do what.

Our Arab colleagues and students wrestle with complex identity issues. One challenge we face as teacher educators is making our diverse group of Jewish students more aware of the issue, more empathetic, and, hopefully, more willing to take an active stand to make all citizens equal citizens.

Using the Israeli salad, so popular in our Mediterranean area, as a metaphor, gives another perspective on our complex situation. The salad is very simple; anyone can make it in a few moments. But if all you do is chop some tomatoes and cucumbers and throw them into a bowl, it can be a boring salad. As mentioned, these are the basic, necessary ingredients but what makes it interesting is each individual's personalization: different proportions, additional ingredients, and seasonings. Some flavors are strong, spicy, and others subtle. Suddenly, our bicultural approach becomes multicultural and intercultural.

Our blended educational environment might not work in a lot of other places, but we have managed to build a fragile bubble that lets us function in our conflictual, complex reality. This brittle situation demands constant vigilance, causing constant tension. Our continuous self-study helps us cope with this reality by channeling the tension into searches for ways to improve our practice. We understand that unsurprisingly, the ingredients for successful continuous self-study resemble those needed for multicultural education and work – collaboration, trust, patience, and hearing the other.

We also must guard against the danger of becoming self-satisfied with our practice by ensuring that we retain the novice way of being (Friling and Turniansky 2016), a state of being that makes it possible to continue seeing things with fresh eyes and asking new questions about them. As Jane, a founding member of ACE put it when interviewed as part of a study on our development as a professional group (Barak et al. 2010),

> This is a game of life within tensions that we often call collaboration and paralysis. It's not a peaceful life. Even today, after so many years, we don't have a feeling of "OK, we've reached some serenity ..."

The biggest challenge still standing before us is exploring how to strengthen the protective bubble mentioned above to make it less sensitive to outside influences and at the same time to expand its influence outside our program.

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Reflexivity in Graduate Teacher and Researcher Education: Our Journey to Arts-Based Self-Study

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Contents

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Abstract

In this chapter we trace our development as collaborative arts-based self-study researchers and the rhizome-like influences we have had on ourselves, colleagues, and graduate students. Our journey has taken us recursively from an arts-based pedagogy to self-study methodology and from methodology to reflexive pedagogy as we strive to develop our unique living theory. Each section discusses both methodological and pedagogical approaches used within the context of graduate teacher education, research courses, dissertation thesis advising, and professional development contexts in the broader communities. The chapter mirrors research and practice representative of our growing research interests over the last several years focusing on the integration of the arts, the use of arts-based research methods, and the use of self-study methods coupled with a variety of narrative tools for data collection, analysis of data, and representation of findings. The evolution of our collaborative self-study journey led us to discover how arts-based methods could be useful as both processes and products for our research. Our results led us to the development of a new research methodology that we refer to as arts-based dialogic narrative analysis (ABDNA).

Keywords

Arts-based dialogic narrative analysis · Arts-based research · Methodology · Reflexivity · Collaborative self-study research · Visual thinking strategies

Introduction

The development of self-study in our academic culture parallels the trajectory of each of our journeys as scholars and researchers in the school of education at a midsize private, faith-based institution of higher education in the southeastern region of the USA. As self-study researchers, we have taken a creative, arts-based approach in both the doing and teaching of self-study and reflexive practice while simultaneously using art as a mediating artifact to reflect on and develop our own work, as well as engaging others in exploring their research and scholarly pursuits through an arts-based, self-study lens. Additionally, we have developed and explored reflexive arts-based self-study activities as pedagogic devices to mediate students' developing understandings of positionality and reflexivity in qualitative research processes in general and in self-study methods and practice more specifically. Our journey has taken us recursively from an arts-based pedagogy to self-study methodology and from methodology to reflexive pedagogy as we strive to develop our unique living theory.

In this chapter we trace our development as collaborative arts-based self-study researchers and the rhizome-like influences we have had on ourselves, colleagues,

and graduate students. Each section discusses both methodological and pedagogical approaches used within the context of graduate teacher education, research courses, dissertation thesis advising, and professional development contexts in the broader communities. The chapter mirrors research and practice representative of our growing research interests over the last several years focusing on the integration of the arts, the use of arts-based research methods, and the use of self-study methods coupled with a variety of narrative tools for data collection, analysis of data, and representation of findings.

The evolution of our collaborative self-study journey led us to discover how arts-based methods could be useful as both processes and products for our research. Our results led us to the development of a new research methodology that we refer to as arts-based dialogic narrative analysis (ABDNA). Using a visual and narrative format, we hope to demonstrate our successes in integrating self-study into our academic culture, as well as a variety of local and international contexts, while critically reflecting on the significance of these experiences on our own practices as teacher educators and doctoral research advisors. To begin this narrative journey, we have chosen to introduce ourselves through narrative profiles to provide the reader with personal biographical details that will serve to elucidate how our early years were pivotal in forming both our philosophical and epistemological inclinations.

Our Art-Making Materials: Personal and Contextual Resources

Jill: The Artist

My training as a visual artist began in childhood under the tutelage of my father, who introduced me to "the arts" at a very young age and nurtured both my fascination with the making and the viewing of anything arts related. Whenever I was ill, my father would bring me a paint by number kit; containers of clay, glue, and small objects for collage making; as well as books on "how-to" draw, paint, mold, etc. My "formal training" began with painting classes at a small gallery owned by my father's friends and then continued at the Lowe Gallery on the University of Miami campus, while my brother was in classes for advanced science and math. I think that I was pegged as the future artist, while my brother was being groomed for aeronautical engineering!

My dad made a living as a painting/interior contractor, but his true passion was singing, performing, and helping his children with projects. Every weekend was spent at fairs, movies and live performances, craft and art shows, or outside in South Florida's beautiful, visual landscape. As a child I learned to appreciate the beauty of the world around me, both man-made and natural, through my father's discerning eye. I will be forever grateful for his guidance in helping me to view the world with wonder and awe: a habit of mind that has been instrumental in guiding me throughout my professional journey. But it was my mother, herself a teacher and school administrator, whose advice I took while earning my Bachelor of Fine Arts,

majoring in drawing/printmaking and art history – "get your teaching certificate while you're there. When you can't make a living as an artist, you can teach. You've always been wonderful with children." It is Mom I can thank for having the foresight to guide me to my vocation and true calling: teaching. Throughout my professional life, my mother has always been there as my champion – to listen to me, to advise me, to support me, and to reassure me that I had chosen the most noble of professions of teaching.

As a visual artist, art educator, and teacher educator – coupled with my roles as principal, faculty member, chair, associate dean, and dean over the last 30 years – I have deepened and expanded my knowledge in a number of areas within the field of education, and I have deliberately worked to synthesize this knowledge while engaging in scholarly endeavors. Both my formal educational background, coupled with my years serving as teacher, curriculum director, principal, professor, and dean have compelled me to constantly seek ways to integrate and synthesize the foundation and knowledge I have gained from various disciplines in order to enhance the subjects that I have taught. Experiences gleaned from these professional roles, juxtaposed against the fields of curriculum and instructional leadership, have allowed me to traverse the literature and make connections between seemingly disparate fields. My research agenda has evolved in parallel to my practice, finally bringing me full circle in the pursuit of my own essential knowledge and truths, as evidenced by explanations of practice that demonstrate my emerging living theories.

I can trace my journey back to when I first started teaching as an adjunct instructor for my university. I was asked to teach action research for the first time and was able to offer this to teachers working in the school where I was principal. As I guided the students in my graduate course, as well as the teachers who chose to participate in a yearlong study of their practice in the classroom, I felt the power of studying and reflecting on my own practice as a teacher educator, observing that what I was experiencing was the beginning of my own "living theory" of how educational influence was being evidenced in the stories and actions of the social formations in which I was living and working.

My journey as a teacher educator and self-study researcher took a turn when I first turned my lens backwards, to my roots and grounding as an art teacher and visual artist. It began when I took a 2-week training in Visual Thinking Strategies (VTS) – my paradigm shifted. It was serendipitous that I wound up at the Lowe Gallery of Art on the UM campus to take my students on a field trip (EDU 555-Integrating the ARTs) and wound up in the VTS training. The epiphany I had during those 2 weeks hit me like a bolt of lightning: My practice *was* my canvas, and I realized that I could begin using "the arts" as both the foci for my unfolding research agenda, as well as to examine my practice through my self-study scholarship.

Carter: The Actor

My career trajectory within academia began not from the classroom, but rather from the stage. I graduated with a bachelor's degree in theater performance in 1985 from

Indiana State University with a number of professional summer stock credits already under my belt. I even had to forgo commencement exercises in order not to miss the first week of rehearsals for a reoccurring summer acting job as – what I have now come to refer to as – a "professional Cornelius Hackle" in the Jerry Herman musical, *Hello, Dolly!* This set into motion a decade of both paid and unpaid performance work around the country, much of it in New York City. However, once I became a member of the professional actors' union – Actors' Equity Association – the paying jobs in New York became fewer and fewer. What had been my office "temp job" became permanent, and within 10 years I was an assistant vice president of a leading structured finance insurance company. This career transition was as much of a surprise to me as it was to my parents: an academician father and a librarian-cum-stage mother. My husband – then partner – had a significant job opportunity which had us relocating to South Florida, and, soon after our arrival in Miami, the USA was struck by the horrific tragedies of September 11, 2001. Through the sadness and turmoil which followed, I made the decision to transition to English language teaching as a vocation and enrolled in an Applied Linguistics MA program in order to obtain the requisite knowledge, skills, and credentials to teach English at the college level. There was certainly something performative about teaching, and I have little doubt that my "he's-a-natural" classroom successes have been supported by the formal preparation I received for the stage, as well as my own professional experiences in theater performance. Still, as life's journey continued, I was feeling less and less like an actor and more like an educator and that felt – and still feels – right to me.

While teaching English language at an area college, I returned to university once again: this time to earn my PhD in curriculum and instruction with a specialization in teaching English as a second language at Barry University, where I currently serve as an Associate Professor and Program Director for our master's degree programs in curriculum and instruction. You see, I am a product of institutional incest. I am one of the rare, eschewed-by-the-academy-at-large examples of university programs' hiring their own academic children. Jill and I share a close academic kinship: she has long been and continues to be my teacher, mentor, friend, and research partner. It was through both coursework and collaborative research inquiries with Jill that I was first introduced to self-study as research practice. Nearing the end of my coursework was the *Doctoral Colloquium in Curriculum* course and then facilitated by Jill – a course which we will be describing more fully elsewhere within this chapter – and it was in the Colloquium where I began to understand the opportunities for the resurrecting and leveraging of my artistic abilities, sensibilities, and identities.

Bill Ayers' (2006) *Trudge toward Freedom: Educational Research in the Public Interest* was pivotal in activating my view that I and other "educational researchers can gain sustenance and perspective by drawing on the humanities—poetry, film, theatre, and imaginative literature—in their search for knowledge and understanding" (p. 81), especially when one's aim is to serve a public good through empirical inquiry. In particular, Ayers' description of the work of performing artist, Anna Devere Smith (1993), and her performances in *On the Road: A Search for American Character* triggered within me a reawakening of myself as a theater artist with

tools and sensibilities valuable to educational research, specifically through ethnodrama (Winkle 2016).

Our Canvas: Theoretical/Methodological Underpinnings

Vygotskian/Sociocultural Theory

Our work has been grounded in past experiences with each other and with other communities of practice, where we have explored the integration of arts-based research methods to portray perceptions of our collaboration as both construct and process. The theoretical underpinnings guiding our work are based on the primary concept that learning is a social activity (Vygotsky 1978; Wenger 1998). Fundamentally, Vygotsky's theory of social learning resides in the concept of the mediated mind, "human beings do not have a direct relationship with the world; their relationship is mediated by objects, others, and the self, as well as through tools and cultural artifacts" (Vygotsky 1978). His theory describes development as starting on an external-interpersonal-social plane before being internalized and intrapersonally appropriated through language, the most important mediational tool.

Vygotsky also considered the art image as a form of communication, as it exposes and connects the "unconscious and the conscious" conflicts and emotions within and between the artist and the viewer (Lima 1995, p. 417). According to Vygotsky (1978), when the viewer is surprised by something unique in an image or process, the shock caused within the viewer's visual experience mediates psychological change, resulting in the generation of new mental dispositions. These forms of critical thinking allow opportunities for art problem-solving in the zone of proximal development (ZPD), which operates when individuals are jointly engaged with others during art activities (Hedegaard 1990). As a shared, collective experience, the art activity nurtures interpersonal procedures that become social, historical, and cultural traditions among participants (Hedegaard 1990). Learning in the ZPD "transforms" the individual's self-image, their art skills and knowledge, and their working relationships as they engage in the art activity (Wells 1999, p. 333). Changes that may occur during art activities may include "a capacity to participate more effectively in future actions," "the invention of new tools or practices," and "the modification of existing tools or practices, and changes in the nature of social relationships" (Wells 1999, p. 328).

Arts-Based Self-Study: Narrative Inquiry, Portraiture, and Visual Narrative Inquiry

The use of an arts-based educational research (ABER) approach within each of our shared inquiries was intentionally chosen to disrupt conventional approaches to research and the representation of our findings and is grounded in Dewey's challenge "to break through the conventionalized and routine consciousness"

(1958, p. 184) so that we might view things in new and perhaps truer ways. The evolution of our development as collaborative arts-based self-study researchers mirrors Weber's (2014) explanation of the use of images rather than words as a better representation of the complexity of the whole while offering multiple viewpoints and multiple interpretations of theoretical positions.

We believe that a distinctive aspect of our approach is the pairing of the visual and the narrative. Thus, we integrate the methodology of *portraiture* (Lawrence-Lightfoot and Hoffmann Davis 1997) which itself is grounded within a phenomenological frame utilizing various ethnographic inquiry approaches. Story is central to portraiture, and we therefore draw upon narrative inquiry (Clandinin and Connelly 2000) traditions of understandings of experience as dialogically three-dimensional: interaction, continuity, and temporality. A distinction between traditional ethnographic inquiry and portraiture is that ethnographers listen *to* a story, while portraitists listen *for* story (Lawrence-Lightfoot 2005). *Voice* of participants is a key construct within portraiture: as witness, interpreter, preoccupation, autobiography, discernment of others' voices, and voice in dialogue. But the voice of the researcher or portraitist is not silent. "With portraiture, the *person* of the researcher – even when vigorously controlled – is more evident and more visible than in any other research form" (Lawrence-Lightfoot 2005, p. 11). Intentionally resisting research traditions of documenting pathology and suggesting remedies, portraiture calls for an initial search for *goodness* within the phenomena under study (Lawrence-Lightfoot and Hoffmann Davis 1997). It assumes that areas of strength, flaws, weaknesses, and inconsistencies will be revealed through explication of emergent themes, participant and researcher relationships, context, voice, and the resultant portrait or aesthetic whole (Dixson et al. 2005).

Portraiture aims to bridge the realms of science and art. It aspires to capture the essence of human lived experience and examine, interpret, and present findings through aesthetically rich stories or *portraits* which we believe results in making empirical educational research more accessible to a broader audience of stakeholders. The primary tools and artifacts used throughout our longitudinal self-study inquiries have been language and art/image-making. Together, these tools and artifacts have been pivotal in helping us to reach new levels of understanding of self, of each other, and of our collaboration. Data and findings generated throughout our ongoing research have caused a ripple effect (Weber 2014) that has had a significant influence on each of us within our practice. Correspondingly, as we introduce our graduate students to a variety of unique lenses for analyzing their experiences in new ways, they are expanding their epistemological knowledge bases and introduced to unique approaches to ethical and just practices with their own students.

As artists and inquirers, we are inspired by Bach's (2007) conception of *visual narrative inquiry,* which – in her use – primarily involves photography and photographic images as a means to explicating, expanding, or evoking participants' or one's own narrative story or experience. Building upon the work of Clandinin and Connelly (2000) and others, she suggests photographic images provide a visual realm to explore the dimensions of interaction, continuity, and temporality central to

the conceptions of narrative inquiry. While in our own work we have not yet incorporated the use of photographic images, we believe Bach's working definition for a visional narrative inquiry remains apropos: Visual narrative inquiry is an "intentional, reflective, active human process in which researchers and participants explore and make meaning of experience both visually and narratively" (p. 281).

Visual Thinking Strategies

In one of our first papers *Looking In, Looking Out: Reflection, Refraction, and Transformation Through Three-Dimensional Self-Study,* we reported on what occurred in our self-study community (Farrell et al. 2013) when we brought a specific pedagogy that *democratizes the arts,* Visual Thinking Strategies (VTS), to a culturally and linguistically diverse low socioeconomic status (SES) urban high school. VTS, the brainchild of Abigail Housen and Phillip Yenawine, has been used for over 20 years through their nonprofit organization Visual Understanding in Education (VUE) to study how looking and talking about art, facilitated by teachers, impacts cognition (Yenawine 2014). Housen (1999) investigated visual thinking in her doctoral research while examining the experience of museum attendees when viewing works of art. From the patterns of thought that emerged in her longitudinal, qualitative study, Housen posited and developed her five-stage aesthetic developmental theory. The theory describes the characteristics of the novice art viewer as they progress through a series of experiences in art interpretation. Each of the five stages represents a more sophisticated level of knowledge, thinking, and communication. Housen's theory, coupled with Yenawine's background and experiential knowledge in museum education, led to the development and implementation of the VTS curriculum for grades K–2, 3–5, and 6–8. The teacher-facilitator using VTS presents a series of 10 lessons over a period of 20 or more weeks to the student/ viewers. There are three principal stages which are designed to stimulate the thinking, communication, and visual-literacy skills of students: (a) looking at art images of increasing complexity, (b) responding to questions which are developmentally based, and (c) participating in carefully facilitated teacher-led group discussions (Goldberg 2005). The student/viewer is asked to orally respond to a grade-level appropriate narrative art image, prompted by the teacher-facilitator with the three sequential questions that guide all VTS inquiry: (a) "What is going on in this picture/image?", (b) "What do you see (in the picture) that makes you say that?", and (c) "What more can you find?" (Visual Understanding in Education 2012, pp. 5–5). During the art interpretation session, the students draw upon their observations and prior knowledge in order to communicate their thinking through interpretive-art dialogue by openly discussing their observations and reasoning in a mediated environment. This is then facilitated through clarifying statements and paraphrasing with neither explicit endorsement nor contradiction by the teacher; this democratic and dialogic environment nurtures divergent thinking and unpredictable, complex descriptions of viewers' interpretation of the image (Hubard 2010; Zander 2007) supported by evidentiary reasoning (Guilfoyle et al. 2004).

Our research for this chapter was grounded in our hope that these students would benefit from the rich discussion and interaction that emanates from participation in VTS to enhance their skills in communication, critical thinking, visual thinking, and writing (Housen and Yenawine 2000). At the time we were advocating for the role of the arts in a milieu that placed great value on verbal thinking while many students were visual thinkers. We wished to develop the multiplicity of lenses and the "plasticity of body and mind" that would allow for multiple modes of thought, knowing that visual thinking skills atrophy when not developed or with lack of practice due to over emphasis on verbal and numerical activities (Brumberger 2007). Our belief at the time was that through the introduction of the VTS pedagogy to a group of teachers, we could help them to reframe some of their classroom content through visual thinking methods while guiding them to be more reflective in the process (Schon 1983).

Our Journey from Pedagogy to Arts-Based Self-Study Methodology

In 2013, we – along with doctoral student Mark Rosenkrantz – embarked on a collaborative self-study inquiry examining and aesthetically representing our experiences and learnings surrounding the conception, planning, and implementation of a *Visual Thinking Strategies* (VTS) (Yenawine 2003, 2014) professional development training series for teachers in a low-socioeconomic, culturally and linguistically diverse urban high school in Southeast Florida (Farrell et al. 2013). The quasi-longitudinal self-study was informed through a *Portraiture* (Lawrence-Lightfoot and Davis 1997) methodological approach which we disaggregated through three metaphorical phases of "Old Masters" painting techniques and processes: *Grisaille*, *Color Washing*, and *Opaque Color Application*. For us, these three metaphorical phases would guide us through an (1) initial and preliminary study or sketch of the phenomena – rather than a fully formed portrait or series of portraiture artifacts – (2) a laying in of reflexive analysis in terms of our own sensemaking vis-à-vis the phenomena, and finally (3) the "completed" portrait.

It was during this "grisaille phase" when we organically developed the arts-based research methodology – serendipitously born of the VTS instructional pedagogy – that would become central to our ongoing work as collaborative self-study researchers, teacher- and researcher-educators, and dissertation research advisors: *arts-based dialogic narrative analysis* (ABDNA) (Winkle and Farrell 2014).

As teacher educators and researchers in a liberal arts and professional studies university located in an urban environment, we are faced daily with acting on and living out the social justice commitment of our university's mission, which is grounded in the core commitments of *knowledge and truth, inclusive community, social justice,* and *collaborative service*. Through a formalized Community Learning Partnership involving neighboring public and private schools, the mission is enacted through the cross-institutional sharing of personnel and resources in order to provide educational and leadership opportunities for secondary school students,

teachers, and administrators who encourage collaboration and support the nurturing of these values among all community stakeholders. As a result of our ongoing collaborative efforts to assist one of the "neediest" high schools in in this partnership, we were asked to bring strategies and best practices to the teaching faculty to help boost student performance in multiple content areas. Our ultimate charge was to introduce VTS to educators and to foster an understanding of and value for both visual and verbal ways of thinking as we attempted to create a *culture of inquiry* while offering teachers the opportunity to learn VTS and introduce it into their respective classrooms. We had entered this new inquiry as instructional practitioners and researchers constantly searching for ways of enhancing our practice – and ourselves – while striving to add legitimacy to our "scholarship of teaching" (Shulman 1986) and "living theory" (Whitehead 2007) through self-study.

In this section, we include an abridged sharing of the inquiry, its processes, and findings which led us to the development and refinement of the ABDNA methodology.

Developing Methodology Within Grisaille: Three-Dimensional Self-Study of Professional Development Practitioners

Grisaille – an artist's term derived from the French word *gris* or gray – refers to a monochromatic painting technique used extensively by European Old Masters artists predating 1800. This technique of painting historically served the purposes of providing (a) an opportunity for the preliminary study of the person or subject; (b) a form of underpainting for a forthcoming, more richly detailed aesthetic artifact; (c) a teaching device used by mentor artists to focus students' attention to depiction of subjects' form; and (d) an opportunity for the laying in of contextual background elements (Krieger 2001) which we suggest contributes to a viewer's understanding of time and place. In the Grisaille phase of our inquiry, we preliminarily sketched and "work[ed]-out all compositional considerations and tonal value relations before proceeding to the final color version of the painting" (Krieger 2001, p. 25). And as a newly formed collaborative triad of PD facilitators, we first worked through the developing understandings of our relationships to one another, sharing and valuing each other's particular areas of expertise.

Through a series of meetings that involved the administrators of the high school with faculty and administrators from our institution, the decision was made to begin using this school as a field experience site for placement of pre-service student teachers enrolled in our required TESOL (Teaching English to Speakers of Other Languages) methods' classes. While revealing the specific academic and linguistic needs of the student population in the school – largely English language learners (ELLs) with Hattian Creole as a first language – a series of conversations led us to consider how the use of a VTS curriculum and pedagogy might assist the high school teachers in helping their students acquire the vocabulary and critical thinking skills needed to assist them in successfully matriculating through high school.

We were asked by the principal to bring VTS to the school as a professional development opportunity for the teachers as a means of raising student achievement and helping the school to meet its desired goals for adequate yearly progress, as determined by the state.

Methodology

Recognizing the legitimacy of using multiple qualitative methods in self-study research (Bullough and Pinnegar 2001) – and sensitive to the forms we used to design and sketch our inquiry – careful consideration was given to our methodological choices and stance. Initially, we entered the research responsively, through a series of collegial conversations and informal meetings, when the seeds were planted for the current inquiry to begin. Our initial dialogue began inside and outside of the institution over the course of several weeks in both informal and formal contexts that resulted in our formalization of the current inquiry. Through individual and collective reflections of these early meetings, we were able to "reframe" (Schon 1983) our individual goals for how our study should unfold, as well as our perceptions of how the teachers might feel about the imposition of the VTS PD. In true self-study fashion, the nature of our collaborative dialogue was replete with stages of communal reflecting and reframing (Loughran 2002), helping us to unpack our individual perspectives and work them out through our shared dialogue.

This dialogue was the impetus that helped us to explore new ideas, theories, and concepts that we were applying, enhancing our understanding, and spurring us to further action (Guilfoyle et al. 2004). As we continued to meet, reflect, and record, individually and collaboratively, we were reminded of and encouraged by the work of other self-study researchers as they reported on their experiences with promoting reflective practice (Dinkelman 2003) and developing a shared research agenda to better understand one's practice and to improve teacher education programs (Berry and Crowe 2007). Throughout our work we were mindful of Zeichner's (2000) call to build on the self-study work of others as we engaged in and reported on our own collaborative self-study efforts.

As our inquiry progressed over time and as we engaged in cycles of data gathering and analysis in a storied way, Bullough and Pinnegar's (2001) words reminded us that "[T]he aim of self-study research is to provoke, challenge, and illuminate rather than confirm and settle" (p. 20) helping us to work through our questions and concerns – separately and together – and resulting in changes to our perspectives (Griffiths and Windle 2002). At times we had difficulty finding intersubjectivity regarding our research design, as we were constantly sketching, shaping, and thinking about how we would represent our research and validate our "claims to knowledge" (Whitehead and McNiff 2006). A pivotal moment occurred when we saw that our forms of inquiry and representation were becoming one and the same, developing simultaneously and interactively rather than linearly (Berry and Loughran 2002).

As researchers we tried to understand experience through multiple lenses while remaining cognizant of our own perspectives and the influence of those perspectives (Eyring 1998). The ability to fluidly shift one's focus from the experience, to what

shapes the experience, allows for more detail to emerge and a deeper understanding of the phenomena. As "native phenomenologists" (Keen 1975), we alternately explored our areas of inquiry, experiencing, reflecting, and interpreting, individually and collectively.

We began, then, to view ourselves within the inquiry as the lateral faces of a three-sided prism, with the phenomena (the VTS professional development series) viewed through the prism base. This relocated self-study to a deeper location within the prism core, where the central triangle became the methodology that grounded our inquiry as we viewed the phenomena through the lens of existing self-study literature. The interior triangles are the three dimensions of narrative inquiry: interaction, continuity, and temporality (Clandinin and Connelly 2000). Figure 1 below is a visual representation of our prism as research lens.

By using the prism as our representational lens, we established our guiding question:

> In what ways does the experience of designing and implementing a Visual Thinking Strategies professional learning community in an urban high school influence our practice as HE administrator, teacher educator, and art education practitioner?

As we began the implementation of the VTS PD series, there were various contextual constraints that were impediments to our desired progress. Scheduling of PD sessions, district policy regarding teacher professional development responsibilities, personal life circumstances, professional responsibilities, and participants' attitudes and beliefs about professional development and art interpretation were acknowledged by us as challenges inherent in the development of the VTS cohort. We continued to examine and reflect upon our ongoing relationships to and with
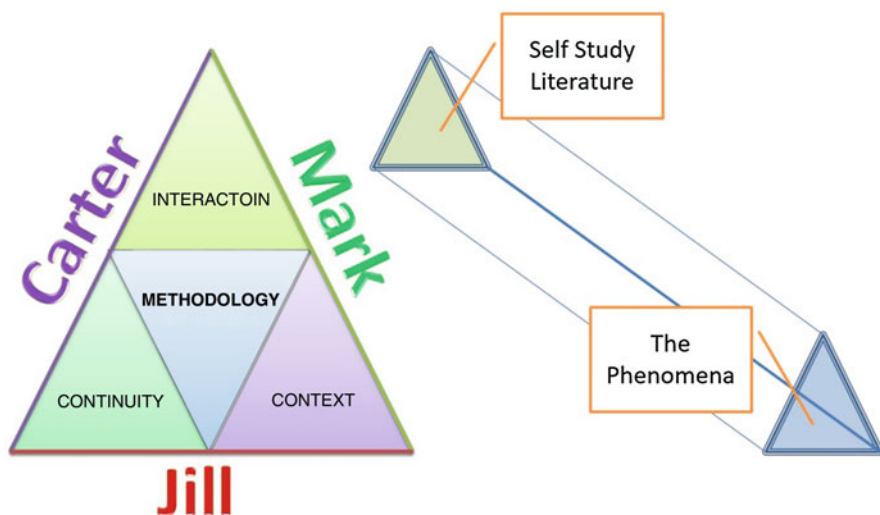
Fig. 1 Prism as research lens

the teachers and leadership of "Henry Ford Senior High School" and – as well – our continuing co-construction and development of the evolving VTS curriculum for diverse high school learners.

Data and Analysis

Multiple data sources for the initial phases of the study included our ongoing dialogue, through email and face-to-face (F2F) meetings; telephone and Skype communication; preliminary meetings with administrators and teachers; journals; individual, collective, and community reflections; visual artifacts; and audio and video recordings of self-study meetings. As the study progressed, the researchers were each responsible for collecting data in the field related to individual and collaborative actions, observations, and reflections on the VTS training sessions and ongoing negotiations with school partners. Visual artifacts were used throughout the study to represent both data sources and findings and as a primary means of engaging in data analysis.

Data were also constructed and interpreted through a process of reflective art-making sessions, the products of which were analyzed, guided by the three VTS questions. Coming together for extended blocks of (mostly) uninterrupted time, we independently drew, painted, and sculpted what each of us perceived as "going on in the picture" of our work together as researcher-practitioners and, as well, the evolving grisaille of the professional development learning community which was emerging through our work at "Henry Ford Senior High School." Next, each of us – as artist – used our own work as the object of an audio-recorded VTS session facilitated for the other two researchers. For example, Jill used one of her own images – a gesture drawing of a VTS lesson being delivered at the school site – for her facilitation with Carter and Mark using the VTS pedagogy, questions, and nonjudgmental orientation: "What is going on in this picture?", "What is it you see that makes you say that?", and "What else can we find?". In other words, we used the pedagogy of the VTS teaching strategy central to our PD as a means to understanding our own experience of the phenomena of both planning and implementing the VTS training series. Figures 2, 3, and 4 below are the products of this initial foray into ABDNA.

Three-Dimensional Collaborative Self-Study Portraits: Findings

In this section we describe our findings (Farrell et al. 2013), which emerged as a result of engaging in multiple cycles of DNA, before, during, and after the creation and examination of our visual artifacts. It was during the third phase of our analysis when we began to ask ourselves, "what happens in a prism, and what has occurred in our prism?" During these cycles of ongoing dialogic inquiry as we explored the social, cultural, and historical contexts of our learning and practice, we simultaneously experienced Bakhtin's ideas of heteroglossia, extracting meaning from each other's words and using them to explain our own meanings and intentions (Guilfoyle et al. 2004). The following themes emerged during the final stages of our ABDNA, and we have chosen to use these themes – with vignettes from our individual narratives – as evidence to validate our newly found "claims to knowledge" derived from this study (Whitehead and McNiff 2006). Our themes extended

Fig. 2 Jill – The emerging VTS community

Fig. 3 Carter – Framework for a community of influence
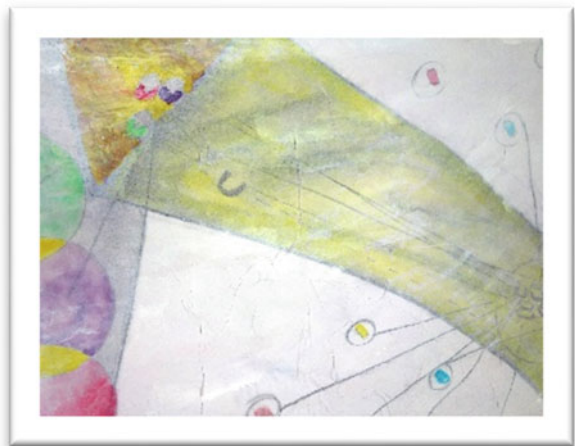
Fig. 4 Mark – Three hands reaching
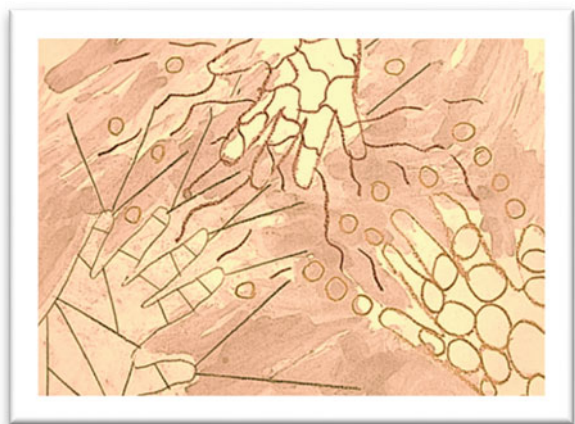
our understanding of our collaborative self-study as prism as the following: refraction, transparency, illumination, mirroring, and dispersion. The hyperlinks which follow each theme's description take readers to artistic artifacts which have narrative evidences of our learnings superimposed.

Refraction: Moments of Tensions

These were "critical incidents" (Loughran and Berry 2005) where tensions that surfaced during our dialogue in meetings caused us to push beyond our comfort zones and beyond our current thinking and current ways of knowing. These transitional moments of tension – drawn from misperceptions and, at times, opaque communications – often inhibited us with each other and during certain interactions. Yet, due to the nature of our dynamic, they also served as catalysts for each of us, pushing us in new directions and leading to new insights, both individually and collectively.

Transparency: Moments of Honesty

The refraction, or refracted moments, led to increasing honesty in our relationships, with one another and with others in our respective communities. This was when we truly engaged in the professional dialogue characteristic of many self-study groups (Guilfoyle et al. 2004) and essential to true collaboration. The safety we all felt with each other, and the value that we all put on the work, allowed for these moments of honesty, necessary in working through the critical moments in our collaborative research process, as well as the critical tensions inherent in our practice, which were revealed through our research. Eisner (2002) stated, "Representation can be thought of, first, as aimed at transforming the contents of consciousness with the constraints and affordances of a material" (p. 6). Together, as a team, we designed and acknowledged the constraints and choices of materials that mediated our access and ability to engage in the representation of our research and vision of the VTS PD curriculum.

Illumination: Moments of Clarity and Transformation

These were moments of insight when it all came together for one, or all of us, as a result of the scaffolding of our professional dialogue. Often, working on the debriefing of a VTS session and the planning for the next stage, something said by one of us would ignite another and help us to come to new insights and to shape our understanding of the phenomena. These "critical moments" were the experiences that helped to transform our existing notions of self, other, learning, and ways of knowing. Throughout our research there were times in our sharing of concepts and negotiating shared meaning that required us to go beyond words and included visual image-making as a way of processing our thinking individually and together. Cultural pluralism is the acceptance of multiple modes of representation in the mediation of thinking (John-Steiner and Mahn 1996). The internalization of our socially constructed meaning was supported by both discussion and image-making activities.

Mirroring: Visions of Self in our Collaborative Partners

Art is communication, the mediation of thinking through form (Eisner 2002). As we attempted to understand each other's experiences and actions, specifically when

engaged in our "art/image-making" ideas surfaced among all of us concerning our professional learning, forming our emerging living theories. "Living theory" is defined within the context of real-life theorizing, evident from the way teachers reflect on their practice, gather data, and generate evidence to support claims based on beliefs. The testing of these beliefs for validation occurs through ongoing dialogue and critical feedback (Whitehead and McNiff 2006).

Dispersions: Educational Influence on Others

We began our work together as collaborative research partners with several goals in mind. In this particular inquiry, the improvement of our own practice, in each of our respective roles, was pivotal for each of us as practitioners and self-study researchers. We each acknowledge "traces" of our individual selves that have been shaped and influenced by our interaction with one another within the prism of our collaboration. While we cannot emphatically make claims that the present study had a significant impact on the students and teachers with whom we interacted throughout the duration of this study, we do feel that there were incidents that occurred where the "rays of light" shining through our relationship break into constituent spectral colors, resulting in moments of influence external to the prism of our self-study collaborative. The relationships and ideas communicated through our dialogue extended our influence to other relationships, actions, and ideas that emerged in other places.

From Pedagogy to Methodology: Developing an Arts-Based Dialogic Narrative Analysis

Following this work with Mark – who was, by now, deeply invested in his dissertation thesis work – Jill and Carter continued to reflect upon our experiences within the triad collaborative, but our conversations seemed always to return to the data analysis processes that had so naturally emerged. Beyond the valuable learnings and new understandings of ourselves and our practices as developers and deliverers of professional development training, we had a shared conviction that perhaps the most significant outcome of the work had been the germinating seeds of a data analysis method grounded in the orientation and procedures of the VTS pedagogy. As a continuation of this dialogue around our experiences, we codified the procedures and shared them through academic presentation at the Fifth International Qualitative Research Conference in Guanajuato, Mexico (Winkle and Farrell 2014), formally conceiving it as *arts-based dialogic narrative analysis* (ABDNA). To follow is a description of the three-stage recursive process:

Studio Stage

ABDNA has three recursive stages. In the first stage (*the studio stage*), we come together to negotiate a reflexive foci or prompt. We then independently create visual representations of our self-study collaboration. Using a variety of art-making materials, we draw, paint, and sculpt what each of us individually perceives as "what

is going on in this picture," i.e., the picture of our self-study relationship. The art-making typically occurred in relative silence, though in close personal proximity with occasional verbal interactions.

Gallery Walk Stage

In the second stage – generally a week later and while audio or video recording ourselves – we meet to display our visual artifacts. We take part in a *gallery walk* whereby we each reflect on what we believe is represented in each other's images. It is at this stage where each artistic artifact creator takes on the traditional role of VTS facilitator and engages the co-researchers using the three VTS questions which are at the heart of the pedagogical strategy. At this point, the artist-facilitator does not confirm or contradict viewers' interpretations of their experiential art objects; through their paraphrasing and questioning, they maintain a neutral orientation while facilitating viewers' opportunities to express interpretation of meaning vis-à-vis the artifact:

1. What is going on in this image?
2. What do you see that makes you say that?
3. What more can we find?

We use these questions to begin our dialogue, unpacking the images as artifacts in order to mediate our understanding of the phenomenon of our experiences as viewed by each one of us as a member of the collaborative. The art that we each created was the tool – the cultural artifact – that was used to ask each other what we saw in each other's work or what we perceived was going on in that image. At times we modified the questions slightly, to fit our purposes, asking each other "what do we see that we *perceive* made the artist visualize it that way?" We used this process with each of the multiple images that we had created, taking turns to look, to reflect, and to ask each other "OK, what more can we find?" Ultimately, the artist-facilitator *does* share their personal interpretation of their own artifact and the meanings she or he had intended to instill within the image, resulting in a new cycle of dialogic analysis which is – again – recorded. This opportunity for the artist to share their "intended" meaning is a significant departure from the traditional VTS pedagogy which would never reveal an artist's original intent or meaning.

Recursive Content-Analysis Stage

In the third stage (*recursive content analysis*), we transcribe and then collectively view, review, and code the video recordings of our gallery walk sessions using a content analysis approach: examining our data for keywords, phrases, and other notations and denoting categories of concepts which were refined and reduced, first individually, then collaboratively through our combined perspectives.

This assemblage of stages in the ABDNA data collection and analysis reflects our notion of heteroglossic dialogue (Bakhtin 1984) used to represent the multiplicity of voices and meanings shared through our research. Through this sharing, "living and telling, reliving and retelling" (Clandinin and Connelly 2000), we reveal to each

other differing perspectives and interpretations of events. As we attempt to understand each other's experiences and actions, ideas surface concerning professional learning, forming an emerging living theory. "Living theory" is defined within the context of real-life theorizing, evident from the way teachers reflect on their practice, gather data, and generate evidence to support claims based on beliefs. The testing of these beliefs for validation occurs through ongoing dialogue and critical feedback (Whitehead and McNiff 2006).

Through the interplay of our language and iconography, we see the influencing actions of our dialogue and the resulting changes in our interaction. The boundaries that inhibit the sharing of insights and meanings of our experiences with one another begin to disappear, allowing our intellectual and emotional skins to become permeable and allow for the flow of the *rhizoaction* to move us to newer levels of shared understanding of a particular phenomenon.

Recursive Journeying from Methodology to Reflexive Pedagogical Device: Evolution of the Doctoral Colloquium

Our journey has taken us recursively from an arts-based pedagogy to self-study methodology and from methodology to reflexive pedagogy as we strive to develop our unique living theory. While retrospectively examining the trajectory of our collaborative self-study research, what emerges for us is the distinction between our uses of a specific arts-based pedagogic approach (VTS) when delivering PD in a community of classroom teachers, to our later use of the VTS questioning as the basis for a methodological tool for data analysis, resulting in our development of ABDNA. The findings that emerged from that study and implications for our practice led us to the next stage of our journey wherein we began to integrate arts-based pedagogic devices within the context of our graduate teacher education and research courses as tools to engage students in reflexive processes and practice. The reciprocal manner in which we have engaged in team-teaching and the examination of our practice as collaborative self-study researchers has resulted in the integration of self-study, arts-based research methods, and emancipatory practices within several of our graduate courses, but more specifically it has led to the evolution and regeneration of "the Colloquium," a unique course that reflects the recursive journey of our collaborative research which has evolved to its current form as a direct result of our longitudinal inquiry: we have come full circle.

Historical Orientation to "the Colloquium"

Since the inception of the PhD. in curriculum and instruction program at our institution, the "Colloquium" has been a distinct course that offers advanced study of special topics and current issues related to the broad field of curriculum while providing continuous support and direction to doctoral students in

developing their expertise in areas of inquiry and research, identifying professional development activities, writing professional publications, and designing presentations. Intended as a unique complement to the prescribed curriculum core, but required by curriculum and instruction majors, the Colloquium is open to intermediate and advanced doctoral students who wish to "broaden their horizons" by considering perspectives, issues, and principles central to other disciplines, professional fields, or areas of criticism, as juxtaposed against the broad field of curriculum thought and inquiry.

The course activates participants in critical reflection around research-based *knowledge and truth* claims through readings and collegial discourses vis-a-vis purposes and motivations for engaging in educational research. Through explicit examinations of whose voices and truths are privileged and whose are marginalized, course participants consider their own and others' motivations for choosing a particular research foci: potentially identifying opportunities for entering into empirical inquiry through a *social justice* or advocacy lens, congruent with our university's mission and core commitments. By engaging participants in readings, community and service activities, as well as collaborative arts-based experiences, we take action to foster an *inclusive community.* This is specifically embodied through a community service or community action project or research proposal which promotes a public interest.

Historically, this was a course that Jill had conceptualized and written, taught, and labored over every other year, and one in which she implicitly embedded pedagogies and methodologies that she was utilizing as part of her own professional development and evolving research agenda (i.e., self-study, VTS, arts-based research methods, and portraiture). While the stated overall goal is to engage students in issues relevant to their programs using academic as well as "popular literature" as sources, she had always used this course as an opportunity for students to consider contemporary issues and topics situated within the current milieu while examining their own and others' motivations for choosing particular research foci and offering them opportunities for entering into inquiry through a social justice or advocacy lens. In truth, the Colloquium was also an opportunity for Jill to open students' eyes to her own passions: the arts and the environment and the sustainability and significance of both.

In the first few iterations of delivering the Colloquium, students' comments attested to their "ah-ha" moments when forced to consider how they might use their researchers' lens to both advocate for the interests and perspectives of marginalized groups while trying out different methodological tools. It was also evident that research foci selected by students in the Colloquium oftentimes became the seeds of their dissertation research. We have often referred to one of Carter's comments, reflecting on his doctoral coursework, when he shared the impact of the Colloquium on his epistemological orientation and the motivation he felt to do "research in the public interest." It was also during that same offering of the Colloquium–when on a "field trip" to hear Philip Yenawine–that Carter was first introduced to Visual Thinking Strategies. The seeds had been planted.

Transference of Course "Ownership"

In the summer of 2013, Carter shadowed Jill when she decided to use Maxine Greene's *Releasing the Imagination* (1995) for the first time, along with Lynn Butler-Kisber's *Qualitative Inquiry* (2010). Jill had already been dabbling with arts-informed inquiry and the integration of arts-based methods in her research and had recently used collage, visual mapping, and painting in a collaborative self-study done with two doctoral students (Farrell et al. 2012). Having served as videographer in this study, Carter was familiar with the arts-based approaches, and we readily agreed to using collage as a pedagogical device. Through the art-making collage activities, we hoped to scaffold students' examination of their own – and others' – motivations for choosing research foci. The aim was for students to identify opportunities for entering into inquiry through a social justice or advocacy lens through the development and articulation of a personal advocacy position which gives voice to a marginalized population or entity. We further had students articulate its application through a community-based research project or project proposal that serves the public interest.

That summer was a pivotal moment in the history of the Colloquium, as the groundwork laid led to the generation of the next few years' iterations where we were motivated to expand our knowledge and that of our participants with new theories, curricula, and pedagogical strategies emerging from our own collaborative self-study research and our engagement in critical praxis with each other, as well as our colleagues in the larger communities in which we were each engaged. Our shared delivery that summer also resulted in the recognition that some of the pedagogic and methodological tools that we were using in the course, and in our self-study inquiry, were "keepers" and that these things needed to be more explicit in the syllabus.

This experience, along with insights gleaned and lessons learned, led us into the next phase of our collaborative research: *From Mission Alignment to Lived Curriculum: Walking the Walk in a Doctoral-Level "Special Topics" Course* (Farrell and Winkle 2014). This collaborative self-study examined the nature of our co-facilitation of the next iteration of the Colloquium which was presented at the 13th Biennial Colloquium of Dominican Colleges and Universities.

Having grappled with the intentional and amorphous nature of the Colloquium, but challenged with the parameters of an upcoming program review, we used our self-study lens to explicate processes in which we were engaged as we attempted to transform a "flexible" curriculum in order to codify key readings and experiences in our effort to maintain meaningful and explicit alignment to our University Mission and Core Commitments, regardless of the faculty charged with its facilitation. This required us to shift from the written curriculum, the syllabus as it had existed, to the lived curriculum: what was actually happening in terms of including an ABER and social justice focus – engaging our students in "doing research in the public interest."

Once again we tried on a different arts-based lens, choosing to represent our findings vis-à-vis this self-study inquiry through the performative metaphor of a dance. Why dance, one may ask? It was during this time that both of our roles were

shifting and the nature of our relationship as collaborative research partners and critical friends was taking us both into new directions. Jill's responsibilities as an associate dean were mounting, and her availability to teach multiple courses in the doctoral curriculum core was limited. At the same time, Carter was establishing himself in his full-time faculty role and beginning to explore ethnodrama as a research practice (Winkle 2016) while also wanting to take on additional course preps in the doctoral program. The Colloquium was a course that Carter had long coveted, and, while Jill was reluctant to let go, she knew the time had come to release ownership and that Carter was the one faculty member who "got it." We saw this as an opportunity to come back as research partners, once again exploring our dyad through a collaborative self-study lens with dance as the chosen art form.

It was during one of our research meetings when we were working on the presentation for the Dominican Colloquium that the idea of stepping into someone else's shoes was explored. Our shared dialogue took us from "if the shoe fits, wear it" to "following others' footsteps" to "can I live without my favorite shoes?" This was a critical juncture in the dynamic of the collaboration as Carter found himself walking on eggshells as he cautiously provided and responded to critical feedback about the existing syllabus and his own experience of the course, while Jill had to carefully navigate and steer the conversation, mindful of Carter's developing role as a faculty member. We vividly remember the meeting when we were both moved to jump up and do the waltz, ever mindful of not wanting to step on the others' toes!

In 2015 – during the next iteration of the Colloquium – Carter "flew solo" with Jill joining the final session as we used "arts-based dialogic narrative analysis" (ABDNA) to unpack the students' collage presentations. At this point we had agreed to adopting a persistent theme for the Colloquium "non satis scire: to know is not enough," but we were still grappling with a yet-to-be-codified learning outcome which included an exploration of educational research practices absent from the core doctoral research curriculum, such as arts-based inquiry, self-study, participatory action research, and emancipatory inquiry.

Returning to a Co-facilitated Colloquium

Our relationship as self-study research partners over the last 2 years had taken on a new dimension in tandem with the direction of our professional identities. As we were evolving in our respective practice – Carter as a more seasoned faculty member and Jill as Dean – opportunities for collaborative research had become more limited. But given the nature of our relationship and the commitment we each held to growing our "living theory," we continued to meet regularly for critical friends' sessions. It was during one such session in the Fall of 2016 when the seeds for our latest inquiry were sown. During the previous summer when Carter was given the opportunity to teach Qualitative Inquiry in the doctoral research core for the first time, he decided to be more explicit in helping students to be more aware of their positionality as researchers, mindfully and explicitly including reflexivity (Berger 2015). At the same time, Jill had been exploring the use of mindfulness in her daily

yoga practice, as a tool for helping her to deal with the challenges of her administrative role, as well as personal challenges presented after the sudden death of her husband. The shared dialogue and arts-based research that was undertaken during that time led to our latest study, *Mindfully Journeying Toward Researcher Reflexivity in Dissertation Advising and Graduate Education: A Visual-Narrative Inquiry,* a paper presented at the Eighth Annual Conference of The Qualitative Report. This collaboration and the renewed synergy created during our working sessions served as a catalyst for the decision to have Jill return with Carter as co-instructor of record for the delivery of the Colloquium.

The Journey of Our Living Theory Continues

In reflecting on our journey, we are reminded of Barone and Eisner's eloquent words, "the place of the artistic and the aesthetic in the process and product of social research has indeed been illuminated and expanded" and "artistry in the social research process is nothing new" (Barone and Eisner 2012, p. x). As collaborative self-study researchers utilizing a combined methodological approach to our research and practice, we have engaged in the implementation of art-making and reflexive pedagogies to unpack the transformation of our practice and, in turn, brought these devices into the classroom for the purposes of engaging our graduate students in understanding and reflecting upon their respective practices. We believe our use of arts-based devices lets a broader audience "read" our research and participate in our experiences as researchers and practitioners and helps to make these methods more available/accessible for consumption and adaptation by our students and colleagues. The rhizome-like influences evidenced by our learning and the explanations of our educational influence on others in our academic community have been strengthened by our deliberate choice of an arts-based self-study approach as both our methodological and pedagogical approach. Our engagement in the research process of self-study while utilizing arts-based methods at all stages has allowed us to explore and unpack our practices with a depth and richness not available through more traditional research paradigms. We believe that our journey into the "how" and "who" and "why" of self-study (De Lange and Grossi 2009) – specifically through the integration of an aesthetic approach to both the construction and analysis of data – may prove fruitful to a wider community of educational researchers who similarly envision an artistic approach to research that extends beyond artistic or visual modes of representation (Weber and Mitchell 2004) within self-study.

Cross-References

▶ A Rhizomatic Self-Study: Aiming at Social Justice in a Conflictual Environment
▶ Methodological Inventiveness in Writing About Self-Study Research
▶ Participatory Visual Methodologies in Self-Study for Social Justice Teaching
▶ The Role of Self-Study in Teaching and Teacher Education for Social Justice

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Reflexive Ubuntu, Co-learning, and Transforming Higher Education at a Rural University in South Africa

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Theresa Chisanga and Thenjiwe Meyiwa

Contents

Abstract

This chapter discusses the introduction of self-study as a viable research methodology at Walter Sisulu University (WSU), a comprehensive poorly resourced institution in a rural setting in South Africa. It outlines the processes followed towards establishing a self-study research group and shares the challenges and successes that followed. As authors, we are two African women scholars with multiple backgrounds who had to negotiate different personal and scholarship landscapes in this venture. In the chapter, we share the experiences and

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approaches adopted, and to do this, we had to draw from our values and cultural ideals, as people working in a university with many challenges. We reflect on this "mission" by looking at how we went about this project and how the university community received, and, finally, we reflect on what we have learned and unlearned for us to have had some results. The reciprocity between self-study research and forms of knowing is now widely acknowledged. Drawing from (LaBoskey, The methodology of self-study and its theoretical underpinnings. In: Loughran JJ, Hamilton ML, LaBoskey VK, Russell T (eds) International handbook of self-study of teaching and teacher education practices. Kluwer, Dordrecht, pp 817–869, 2004), (Kirk, Starting with the self: reflexivity in studying women teachers' lives in development. In: Mitchell C, Weber S, O'Reilly-Scanlon K (eds) Just who do we think we are? Methodologies for autobiography and self-study in teaching. Routledge/Falmer, London, pp 231–241), (Samaras, Self-study teacher research: improving your practice through collaborative inquiry. Sage, Thousand Oaks, 2011), and Pithouse-Morgan and van Laren (South Afr J Educ 32(4):416–427, 2012), our commitment has been driven by the quest to generate knowledge and contribute towards meaningful social transformation at the university. The work of these scholars encapsulates the theoretical lens used in this chapter. The discussion includes situated perspectives, care, and unlearning, borrowing heavily from the reflexive ubuntu philosophy (Harrison et al., Alternation 19:12–37, 2012; van Laren et al., South Afr J High Educ 28:639–659, 2014), an offshoot of ubuntu, a concept which was "renaissanced" by Mandela, South Africa's first democratically elected president. Our analysis shows that our cultural backgrounds and religious affiliation have affected not only our approach to our self-study work but also our thought processes. In turn, these elements have affected how we have engaged in different contexts with our students and colleagues. We explain how our personal journeys and stories brought us together through the Transformative Education/al Studies (TES) project and examine the challenges and contradictions of introducing self-study research in an environment that ironically needed an approach like self-study for revival and transformation.

Keywords

Self-study · Ubuntu philosophy · Reflexivity · Reflexive ubuntu

Introduction and Background

In this chapter we share experiences and approaches adopted in introducing self-study research at Walter Sisulu University (WSU) in South Africa and the journey so far. WSU ranks low, towards the bottom of the national research profile, and continues to have negative growth in this area (DHET 2010, p. 10). The institution is understandably keen to redress this profile. WSU is a South African rural university that is relatively under resourced. It is one of the universities known as

"previously disadvantaged" bearing a history if having been set up by the apartheid government in a former Bantustan, a "homeland." With the fall of apartheid, the new government reconfigured the country's higher education institutions. WSU is a result of merged institutions and is referred to as a comprehensive university as it is made up of a former traditional university and two former technikons (Meyiwa et al. 2014). Citing some of WSU's challenges note that many of its students, both undergraduate and postgraduate, come from disadvantaged backgrounds as most of them would have attended poorly resourced rural schools. As they enter the university mostly underequipped for higher education, they would find this level of education an immense challenge. The additional challenge is that the official language of teaching and learning is English which is a second language for many students. In turn, WSU staff face challenges in both teaching and guiding students research. Evidently, this profile explains reasons behind WSU's low research ranking. It has been our conviction that WSU is an ideal learning environment for self-study research approaches because self-study's purpose is that of fostering change. The WSU environment encouraged us to rethink and reshape our practice of teaching and conducting research.

A few years ago, Thenjiwe joined the university as a research professor in the Faculty of Education, having just become a member of the team that initiated the Transformative Education/al Studies (TES) project introduced self-study to the university. To date, TES runs across three institutions in the country and has been immensely successful in self-study and related research activities nationally and internationally. Although having started as a project, we would like to regard TES as a movement, owing to its reach throughout major universities within South Africa. The project uses self-study as a mode of research enquiry and engagement for its postgraduate students and their supervisors that span beyond its origins, i.e., the field of teacher education, echoing Pithouse-Morgan and Samaras' (2015) observation that the genre of self-study has developed to accommodate any profession seeking to improve its practice. Principally, the TES movement comprises of a group of postgraduate research supervisors who use the project as a research-intervention vehicle towards studying and enhancing self-study research and supervision of postgraduate students (Harrison et al. 2012). TES derives its origins from a research project that was funded by the South African National Research Foundation. Since TES' inception in 2010, its researchers who are largely based at various universities have endeavored towards improving their teaching and inter alia research practice (van Laren et al. 2014). As a collective of transdisciplinary and multi-institutional research learning community, the main persuasion of the movement has been collaborative and collective enquiry on strategies of reflecting and in turn enhancing on-the-job practice. It has been at various meetings that outcomes of the TES community's reflections are turned into joint conference presentations and ultimately co-published papers. The focus of the paper ranges from forms of co-learning that we derive from the collaborations and include strategies of strengthening supervision of postgraduate students.

The main objective for the introduction of self-study at Walter Sisulu University was to contribute to the improvement of the research profile of the university and to

do so by adopting two key elements in the institution's vision and mission thus to be innovative and responsive to the community needs. Thenjiwe's main role at WSU was to mainly serve as a "research champion" – towards developing and enhancing research capacity of early career researchers and postgraduate students. The first step in introducing self-study at WSU was for Thenjiwe to persuade a small group of postgraduate students to adopt this methodology in their research. Theresa joined in as a novice self-study researcher and supervisor later. So, from our perspective, the first direct experience was postgraduate research supervision which entails guiding the students' higher degree research projects, starting from providing training in research methodologies, guiding them in the conceptualization and execution, and writing out in the form of dissertations their research findings. The joys and challenges of this experience have since been published in our collaborative paper with some of our students (see Meyiwa et al. 2014). In this publication we reflected and in retrospect appreciated the challenging environment in which self-study research was first conducted within the university. We pointed out that we were compelled to be innovative and self-evaluating in our practice. With each research activity, of our individual and collective projects, collective reflection and reliance on each other was intense. We echo Whitehead's (2009) assertion that it is through self-evaluation that an improved research ethos can emerge. Eventually, we acknowledge that the introduction of self-study methodology was one way to bring innovation to research and perhaps assist more people improve their practices. This is an outcome that would also raise individual and institutional capacity as well as promote self-study as a viable and valid research methodology that can put many researchers directly in touch and in ownership of their research, teaching.

Self-study as a research methodology in our university was largely unknown and where people had heard of it, unacknowledged, a no-go-area because it was generally viewed as "not research" due to a perception that it promotes a frowned-upon egoistical individualistic rather than societal approach to life; the latter is mostly espoused in rural communities. Self-study at our university was for a very long time only practiced by individuals; it was not acknowledged, welcomed, or accepted. This is for many reasons, some of which coincide with the experiences of self-study research elsewhere. These include, firstly, the very fact of our university not being immune to the "posturing position" common to many that are opposed to self-study research as aptly addressed by Craig (2009) and Arnold (2011). It is looked down upon and the promotion and acceptance of the traditional "scientific" paradigm regarded as sacrosanct. Secondly, we were women researchers, in a patriarchal culture that extends to universities where unlike male, female researchers are not highly regarded. Additionally, we did not hold any particular powerful positions in the institution, and, thirdly, it did not help that we were from the humanities and social sciences and not from the natural sciences, at a time when the former sciences were so looked down upon that the whole division at the time had just been (literally) closed down. Lastly, we were both coming from outside, Thenjiwe Meyiwa from another province and Theresa Chisanga from a neighboring country. While these factors may not mean much, there are moments when they do matter in South Africa, a country with a legacy of apartheid and a government that

legislated segregation along race and ethnic lines. Evidently, it could be argued that this policy of segregation, in recent years, has been appropriated by some South Africans and found its expression in xenophobic attitudes and violence against foreign nationals. When one puts all these elements/factors together, we were easily a questionable pair, propagating questionable research ideas, and this was a huge challenge. In supervision, for example, we had to come up with some novel ideas to get our students' proposals accepted by the relevant committees, as shared in our first collaborative paper (Meyiwa et al. 2014). The journey has nevertheless been worth every second as we soldiered on, learning from each other and discovering that the factors above did not mean we were therefore the same and it would be easy. Within and between us as shown below were two people with significantly different backgrounds, which we had to work around, and found ourselves immensely enriched.

In this chapter, we build on our previous work (Meyiwa et al. 2014) and explain how our personal journeys and stories brought us together through the Transformative Education/al Studies (TES) project. In this chapter, our main objective is to share our experience in the postgraduate supervision, using self-study, with a cohort of students who were new to it, even as we were ourselves also doing some of the learning along the way. We hope in this way to contribute to the growing body of literature on self-study research, especially in South Africa where the challenges require more and more innovative approaches for specific circumstances. We examine the challenges and contradictions of introducing self-study research to a cynical audience in an environment that ironically needed something like S-study for revival and transformation. We look at the process of our own self-study journey, attending the TES workshops, taking part in conferences, and eventually doing our own self-study research, forming a TES-Self-study research group at WSU and publishing and sharing our experiences.

Holtman and Mukwanda (2014) discuss the challenges of postgraduate supervision, including the overall expectations in South Africa and how this expectation does not always tally with the situation on the ground. Borrowing from de Beer (2009), we realize that as postgraduate supervisors in this environment, our identities are uniquely bound or embedded within our social and personal experiences. It became clear to us that we had to bring this connectedness to the fore and instinctively knew it would be relevant to our mission. As a result, we have had to draw from our values and cultural ideals, as people working in a university with many challenges. We reflect on this "mission" and pose three questions:

(a) How did we as African women scholars with multiple backgrounds in very challenging situations negotiate different personal and scholarship landscapes in establishing self-study scholarship at our university?
(b) How has the university community received this?
(c) What have we learned and unlearned for us to have had some results?

We note how, to us, it has been like translating self-study from one language into another, without much training in translation, for ourselves and for those who have

journeyed with us, having to use intuition and creativity and surprisingly stumbling upon some positive outcomes. Like Harrison (2009), it started off basically as "tinkering" and began to make sense only along the way as the journey unfolded.

In this chapter we reflect on our experiences of the introduction of self-study research approach at Walter Sisulu University (WSU), a rural South African institution with a perspective that regarded self-study as an egoistic approach alien to its communal culture. We discuss how we established a self-study research group and share related challenges and successes. The chapter investigates our personal experiences, identities, and scholarship, acknowledging the contribution that these attributes made in our self-study research journey at WSU. Further, the discussion lists and demonstrates that our cultural backgrounds and religious affiliation have affected our own and our students' learning. Finally, we reflect on how WSU as an institution has been affected and shifted its regard for self-study, after a realization of the successes of the self-study research group.

Theoretical Underpinning

The reciprocity between self-study research and forms of knowing (Clandinin 2013; Eden 2007) is now widely acknowledged. Drawing from LaBoskey (2004), Kirk (2005), Samaras (2011, 2013), and Pithouse-Morgan and van Laren (2012), our commitment has been driven by the quest to generate knowledge and contribute towards meaningful social transformation at the university. The work of these scholars encapsulates the theoretical lens used in this chapter. This includes situated perspectives, care, and unlearning, borrowing heavily from the reflexive ubuntu philosophy (Harrison et al. 2012; Eden 2007; van Laren et al. 2014; Ngunjiri 2016), which was "renaissanced" by Mandela, South Africa's first democratically elected president. Our analysis shows that our cultural backgrounds and spiritual leanings have affected not only our approach to our self-study work, but also our thought processes. These in turn have affected how we have engaged in different contexts with our students and colleagues, as Samaras (2011) puts it: self-study begins with your wonderment about your practice.

Ubuntu as understood and practiced for centuries in Africa is also well encapsulated in the immense work of Johann Broodryk (1997, 2002, 2005), which gives detailed explanations and definitions of the African Ubuntu philosophy and its various applications. Gade (2012) eloquently states that at the center of ubuntu philosophy is the practice of caring for other people, appreciating that due to the interconnected between people, it is essential to draw from and put together a variety of resources towards uplifting disadvantaged people. Working in a university set in the deep rural areas of the old Transkei, the general student population is from the poor communities and very poorly resourced high schools. This factor has always had implications even for the type of postgraduate student one gets. The domino effect of this is that as supervisors of postgraduate work, you are expected or even required to give a lot more support than usual because one cannot assume that all the students at this level would be able to stand on their own from beginning to end, in the same way. Holtman and Mukwada (2014) refer to a "pastoral role" in relation to

supervision at the university of the Western Cape (UWC). It sometimes felt that way for us. As supervisors, we had to strip ourselves of all preconceived ideas and work out of the box. To achieve this, the practice of Ubuntu became a guiding light. Consciously incorporating the values of understanding, love, and care, working together to find solutions became part of our practice. In this respect, we found ourselves listening more carefully, and rather than appearing to have all the others as the students themselves seemed to expect, these were "worked out" in a collaborative way. Self-interrogation and guided question and answers worked better that "I have read your work; this is what is wrong with it; go and do a, b, and c; and it will be ok." The shared experience of student and supervisor and the stories ended up enriching the whole process to the extent that as supervisors, we were also opening to learning because now and again, something one had not thought about emerges. It became a journey of discovery for both.

As indicated above, the university's research and publication record has hovered for a long time around the bottom of the national level. Our other interest and concern, therefore, were to use self-study to help encourage collaborative work and contribute to the enhancement of research output for staff across the disciplines. So, while dubbing in self-study supervision, we also tried to establish S-S research groups as part of the Transformative Education/al Studies (TES) Project which was being established across three South African institutions, as outlined in Harrison et al. (2012) and in Samaras et al. (2016). The focus of these publications is on the kind of support and development that university educators may need to advance their professional practice. They show how trough the TES movement university educators have been supported, in their individual projects and in supervising students – to realize growth in their professional practice. The publications also demonstrate how national and transcontinental dialogues have made self-study researchers learn from each other and how they have developed towards further strengthening their practice and support given to postgraduate students.

The belief that being educators, one cannot divorce oneself from one's personal story and experience as this naturally influences one's teaching as observed by Samaras et al. (2004) became paramount.

Co-learning: Negotiating Identities and Values

We carry a lot of identities between us as alluded to above our backgrounds are quite different. Thenji born in South Africa in an urban setting while Theresa in Zambia in a rural setting. But we also have a lot in common; we are women who are passionate about what we do. We have both experienced one parent parenting and have a concern for students especially those who may not be very strong academically. Each of these identities is associated with different, sometimes conflicting, demands and responsibilities. In introducing self-study, we have had to carry out the "mission" within the context of a university with established ideologies, values, and well-defined boundaries. We have found that the manner in which we interpret these boundaries is crucial to the task of realizing the outcomes we had set for ourselves as scholars and supervisors at our university, i.e.:

1. Presenting self-study as a new and novel form of conducting research related to the on-the-job practice
2. Guiding the first cohort of self-study graduate students as supervisors

As part of our learning, we found that such a reflection and awareness was vital. Ensuring that our interpersonal working styles interact with the established culture of the university was crucial in our own individual journeys as researchers seeking to introduce self-study. We have learned to walk the path carefully as we negotiate our identities (professional, academic, and personal) with that of the university. Probing our personal experiences, we use critical reflexivity (Scott 2014) to demonstrate the manner in which we have negotiated both collectively and as individuals our "journeys" within the university. In doing so we have equally come to appreciate the bidirectional learning of the mentor-mentee (supervisor-student) relationship from both perspectives, confident that by decomposing the nature of this relationship, one can describe how learning and development happen within a rural university. We have found that being cognizant of the bidirectional learning strengthens the relationship we have with mentees and in turn make us feel less vulnerable – as we accept the fact that we are also learners in this journey. Taking cues from Whitehead (1989), Ellis and Bochner (2000), and Taylor and Wallace (2007), we have used data obtained from our personal narratives (as mothers, daughters, and mentors outside the university) to appreciate that conducting self-study research is unsettling. In retrospect, we realize that we have had to be equally conscious of the need to which Pillow (2003, p. 175) refers, i.e., that of researchers demonstrably confessing their self-recognition. Indeed, we have been operating in a "learning laboratory."

Our work has been influenced by the notion that there is richness and depth in research that is "looking inward" (Mitchell et al. 2005, p. 4) and acknowledging this as a form of learning. Equally we as individuals are cognizant that our experiences are steeped within each other's learnings; described by Pithouse et al. (2009) as a form of establishing connections.

Changing contemporary work environments and ever-changing socioeconomic contexts in which university personnel find themselves present researchers with complex problems that often demand collaborative inquiry and bidirectional learning. In these contexts, disciplines across the spectrum are required to reconsider their philosophies and the way they have always conducted their business. Self-study, we firmly hold, accentuates improving one's on-the-job-practice while being consciously aware of one's identity and cultural background. Acknowledging and appreciating these facts have made us realize the value of being open to learning between us and from other people. The context of our university has been viewed as a learning opportunity – for us and our students. Hence, we felt the need for introducing self-study at our university.

Acknowledging the importance of working with one's research niche with a research focus and approach that neatly coincides with intended career trajectories, the responsibility of introducing self-study at our university demanded that as researchers we forge innovative synergies between our own research and the self-study project. In retrospect, author 1, who first introduced self-study at the university, notes that "the task was not as simple...but acknowledges that

learnings flowed in both directions from colleagues and students that knew nothing about self-study and me." Further, with co-learning new approaches are likely to emerge.

It is worth noting that the bidirectional learning and support that has been of great value is mostly received from fellow self-study colleagues based at other institutions. Through meetings, seminars, and workshops held with them, our knowledge and research capacity in self-study have been enhanced. Implications and effects of collaborative and co-learning from all parties go beyond the boundaries of scholarly and/or research work but have been expressed as being relational as well. The relationship between us as supervisors and of our students and fellow self-study colleagues at other institutions is vitally important. As a senior researcher and supervisor, Theresa declares "it is imperative to appreciate the need to be able to respect and learn from both your students and colleagues." Over time the benefit extends back to improved self-study supervising and research. As time progresses our self-study analytical and research skills get sharpened, a kind of development that is encouraging to observe as a senior researcher.

As authors, we regard ourselves as senior researchers, supervisors of graduate students, mothers, daughters, and mentor/care for other young people outside the university life, e.g., within our cultural communities and at church, including extended family. Our research subject fields reflect multidisciplinarity as they range from English language and linguistics, gender, and cultural studies. Currently we are associated with two different universities with different histories and academic persuasions. The connecting thread between us is the rural university at which we introduced self-study. Our experience with the university is varied so is the experience we brought as we came to the university at different times with different contexts and purposes. Given the varied discipline paths from which we as researchers came to join the university, Thenjiwe Meyiwa observes that "bringing self-study to the university was somehow unsettling for me as the subject field of self-study was fairly new to me; thus I had to deal with the issue of a shaky academic identity as my main field of study was very different to the focus of the task at hand, of introducing self-study. I had to project confidence in a field of study in which I was still a learner." What kept us above water was belief that we could transfer our research skills to a variety of other research area. The "sink or swim" mentality kicked in.

Arnold (2011) poignantly notes that the exploration of self is "an inevitable attribute of knowledge construction." We as "students" and now self-study practitioners have come to learn and appreciate the "self" in our research. The self-reflexive narrative stories below of our lives capture the essence of who we both are: embodiments of the African girl child – the one born and raised with the privilege of both African and Western education which for us also carries both systems of values. The combination of these values is sometimes contradictory, but being grounded in the one from home, one can survive the dangers of identity crises and appreciate the privilege of both. Armed with the two, we are today able to be ourselves – mothers, sisters, academics, researchers, mentors, community leaders, and a host of other things that bear testimony to the multiple selves that have spurred us on to self-study research. The stories explain why we are concerned

about what we do and who we are, and the rest of the paper together hopefully responds to the "how" and other questions.

Thenjiwe Meyiwa: "My Existence: An Offshoot of Many Others"

My existence; it is a revolution, it is an explosive, it is a conglomeration of many "reserves" – yet it is pure common sense. The Zulu oral tradition, the unwritten culture of the Inanda Mission Reserve where my umbilical cord is planted, my grandmother's house at aMahlongwa where I was raised, and the Meyiwa clan into which I was born form the basis of my being and my identity (This is based on isiZulu, the most widely spoken South African indigenous home language.). *So is my existence! My early memories and the source of my knowledge emanates from abakwaMsomi, abakwaNomndayi, oSingila, oHlombe kasigqi senkehli, kwaswane kabetha, kwamntwana ngebele, umakoti egoyile* (Clan praise names, based on proper names of family forbearers).

    I saw my early memories, my intuitions, and my acquired knowledge confirmed when I enrolled at a higher institution of learning. In retrospect, I recall that the tools of the Eurocentric philology and related linguistics were inadequate instruments of discovery and understanding of the learning I had to undergo. It is education imparted by the Meyiwa clan and my grandmother MaNgcobo and all the African oral-style milieus that led me to make sense of the bookish modernist schooling. The Meyiwas, the Gumbis (My mother's clan name)*, and the Ngcobos provided me with experimental and experimentable science of living and dynamic anthropology. I now know life better because I have experienced, experimented, and studied it through a rich life with my immediate and far afield African family. I owe my awareness of life to varied African oral traditions. Through this tradition I am able to "travel" from written style to oral style on to global style . . . such has been the advance of my research and the achievement of my work. Is it mine? NO! It is not mine. It belongs to many people I have travelled with, people of all colors, but who are connected to the African soil.*

    Essentially, I am a beneficiary of various African people, men and women, in South Africa and across Africa who educated . . . continue to educate, who trained . . . continue to train, who mentored and inspire me, and whose faith and belief in me contribute to my success in my scholarship and personal life.

    It is this immense heritage and as a mother, daughter, daughter-in-law, and sister that has shaped my thinking and appreciation of self-study. It has taught me to embrace various forms of knowledge and conducting research.

Theresa Chisanga: "Everyone's Child"

I was born in the Northern Province of Zambia in Mpika at a small rural Catholic mission station to parents who belonged more to the 1800s than the 1900s. My father [was born] in 1907 and my mother in 1912. They were always more like grandparents to me as my mother was in her 40s and my father nearly 50.

I was the eleventh. In those days, there were no school in the rural areas, and it would take years before things would change.

When eventually the missionaries established a school, it was far away and especially for girls; the boys could or were allowed to do "weekly" boarding school-walk the whole day Sunday to the school with provisions and walk back Fridays. The result was my brothers did some schooling enabling them later to work in the mines and earn a living, while my four oldest sisters had to marry very young and start families.

I and the last, but one sister were the lucky ones – by the time I was 6 years old, there was a little missionary school nearby, 6–7 km, a total of about 14 km walking distance every day. You grow up to be strong.

I was brought up steeped in the African traditions, Ubuntu being embedded in me; after all, I was everyone's child in the village. If I was caught doing wrong, any adult around "was" my parent and could correct and discipline me right there.

Equally, if there was too little [money] for my school uniform and fees, everyone in the village brought what they had to add, and so I could finish school. Every child was thus privileged.

I did well by any standards, but I am the sum total of my whole experience: an African woman, a mother, a chaplain, a professor, a researcher, a mentor. This, one can do because of the grounding.

I teach English language; it is not my tongue, and neither is it that of my students. To compound it all, my mother tongue and that of my students are not the same. So, I have to work hard, and they have to work hard too to meet up with me and me with them.

Now self-study, that has been a great help: how do I improve my practice as a ...?

The reflexive 'ubuntu'-
I reflect upon everything I do and how I do it, backwards and forwards, I care.
My TES research group, my family.
There always I find the answers. Well, almost always.

The point of these brief personal stories is that, from therein, deep within our beings is where we found the determination, the patience, and the feeling for "the other" as we struggled in guiding the supervisees. Author 2, for example, because of where she is coming from, has the tendency and the capacity to see everyone who is struggling the same way as she would herself or her own, having grown up in an environment where this was the norm.

Co-learning: Establishing a Self-Study Collaborative Research Group

The second step was to establish a self-study collaborative research group; this was after working with individual postgraduate students, which included getting each student to do self-evaluation and reflect on their individual research, flowing out of group discussions. This process equally introduced students to reflexive research and formed served as a basis for training them towards understanding a process of

generating knowledge. Further, together with the training workshops hosted by our TES sister institutions, the Durban University of Technology and the University of KwaZulu-Natal, and under the leadership of (initially) Joan Connoly and Liz Harrison and later led by Kathleen Pithouse-Morgan, together with our postgraduate students, we participated in various intense self-studies methodologies with internationally renowned scholars like Jack Whitehead, Anastasia Samaras, Mieke Lunenburg, etc. At first, a small group of us went through these paces and systematically came back to share them. The group, which had initially been about 30, has since stabilized to around 20.

The third step was for TES-WSU to be able to stand on its own and begin to conduct their own workshops and training sessions. By 2014, 2 years after the establishment of the self-study group at our institution, we were able to host our first workshop in January 2015; a maiden feat that gave us confidence and served as a spring board for future workshops. Over 2 days, 80 staff members turned up to hear about self-study research. Our colleagues from KwaZulu-Natal came over to help us facilitate that. Since then, we have had workshops at the University Annual Research Conference and hosted our own international guest (M Lunenburg) self-study guru for the benefit of the WSU University community.

The stability of this group and the consistent meetings have given great confidence to and promoted self-study in the university; some postgraduate students serve as mentors to their fellow students and take the lead in conceptualizing conference paper presentations. The Directorate of Research Development has since not only provided funding for most of the workshops so far but has pledged more funds and given great support and has encouraged us to carry on, signalling not only acceptance of the research methodology but legitimacy which is attracting more people to the group and to try out self-study research.

What Has Made It Work?

Our university is a poorly resourced institution and the research throughput rates are very low. This luckily for us is not an uncommon occurrence around the country, and the self-study "happening" has coincided with a call from the DHET and everybody for transformative education using innovative ideas that would help turn things around and recently demonstrated in some of our postgraduate students organizing multicampus colloquia on self-study research approaches. The TES arch question of how can I improve my practice has certainly struck a chord in our university. Moreover, the emphasis on reflexive practice is something novel but which makes serious common sense people are willing to at least think about it. In our environment, there are too many ready-made credible excuses to even think about "how I do things." Coupled with this is the desire on the part of many staff members to be able to publish, and TES seems to offer some assistance in this. Not only do we do regular workshops, but we also assist each other in collaborative work which has shown tangible results, exemplified in co-teaching and co-publications.

Reflecting on the Journey So Far

McNiff (2008, p. 1147) indicates that we can show our conclusions are reasonably fair and accurate by "presenting evidence in the form of practitioner testimonies as well as my own. ..." A university postgraduate student who recently graduated with her a master's degree participated in a media coverage which led to her success self-study research story being broadcast on campus radio. What follows below are instances of the evidence showing that our work has bone some results.

Upon its inception, TES and the concept of self-study were frowned upon as indicated above (Meyiwa et al. 2014). However, things have now certainly changed. With the attendance and presentation of many TES research projects and papers at national and international conferences and workshops, there have subsequently been a number of publications resulting directly from the TES activities. We have both been led and been lead authors and graduated a few postgraduate students. This has given confidence and great impetus to self-study research in our university.

The Directorate of Research Development (DRD) has come to the table and funded some of the self-study workshops and conference presentations for members of the self-study/TES group. At the last two Annual International Conferences, the group was invited to facilitate self-study workshops during the conferences. Both were very well attended. The Centre for Learning and Teaching Development (CLTD) has expressed an interest in partnering with the TES group to cascade self-study to interest groups in the faculties. We are working on this, and as we conclude this paper, the Faculty of Education Sciences has just approved a Faculty Self-study Research Group to which we have already been invited as facilitators. The District Education Officers in the region whom we had invited to an international workshop by Mieke Lunenburg in 2014 have indicated their interest for us to work with the teachers in the schools around Mthatha. This is already at an advanced stage as work in progress.

Implications and Scholarly Significance

In an e-journal of *Organizational Learning and Leadership*, Uzoechi Nwagbara (2011) argues that in contemporary times, while organizations function within anxious modes of advancing the ideal and reality and that all systems are affected by change, the organizations continue to maintain some conventions. Equally, our university determines boundaries for its researchers, including the way in which they are expected to conduct and produce knowledge – largely following centuries-old research methodologies.

While trusted tradition is often the primary strength of organizations, given university's rural context, it became complex to navigate varying perspectives, theoretical paradigms, approaches, and skills already entrenched (of our own and of the university) – and on the other hand, introducing self-study. The temptation to default by falling back on what one knows best, i.e., previous experience and

research methodological processes that have proven to work in the past, was persuasive. This tendency and reliance may have both negative and positive outcomes, but it is crucial to reflect and identify such effect. We had to be conscious of this and find ways of counteracting on it.

We realized the need to regard the people of the university (students and staff) as an important resource upon whose previous knowledge to build – thus making connections. This kept us going, assisted in building confidence in us and others. Everyone has knowledge, derived from his/her cultural background and previous training, irrespective of a subject field. We have come to realize that, besides various previous training, it is of benefit being associated with a university that is considered to be in a learning phase and that is trying to rebuild its research base.

Concluding Remarks

Since the introduction of self-study at our university, several years ago we have come to realize the value of constantly learning from each other and from our students and colleagues, steeped in self-study research. What has persuaded us is being driven mainly by the urge to find ways of improving our own research practice and that of our students. This paper highlights the manner in which researchers could, using reflexive approaches, engage with practicalities of introducing a new subject field at a university with established practices. We are of the view that there ought to be an incessant search for novel and innovative forms in which researchers, as mentors, evaluate and engage with their research practice. On reflecting on our self-reflexive exercises over the past 5 years, we realize how this process has propelled us to take a step back and engage with our relationships. We have found that bidirectional and co-learning are significant in this exercise. It has been a journey not unlike engaging in putting self-study across in a language other than the familiarity of English in our academic environment. When we started, we did not know each other, we were not familiar with self-study research, and we had to learn on the job, "learn each other," and lead the team. It worked for us because we believed in it. We believed in it because it made sense. Craig (2009) observes while arguing for personal inquiries that no research genre achieves its results from data that is haphazardly engaged. The researcher's personal experiences, beliefs, and inclinations do play a part.

The research culture of our university and the self-study scholarship has had to be adapted to find the middle ground. In looking back at the process of our own self-study journey, attending the TES workshops, taking part in conferences, and eventually doing our own self-study research, forming a TES-Self-study research group at WSU, and publishing and sharing our experiences, we have shown how we, individually and severally, have become active collaborative researchers, publishing with our students as well as with colleagues in our supervisors' group. The Walter University Transformative Education/al Studies (WSU-TES) project now has an active group of about ten staff and staff students with several research activities. The group meets regularly, to share and collaborate on research projects. Many are now

enthusiastic about research and the relevance of their personal stories in improving their practice. We argue that more reflexivity and self-revelation are required in advancing this kind of scholarship, born outside of Africa but inherent in the African Ubuntu philosophy.

Cross-References

▶ Participatory Visual Methodologies in Self-Study for Social Justice Teaching
▶ Polyvocal Self-Study in Transdisciplinary Higher Education Communities

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Exploring Intersectionality as a Means to Precipitating Change

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A Collaborative Self-Study of Institutional Transformation

Nancy Brown and Stephanie Schneider

Contents

Abstract

Two educational leaders utilize self-study to understand the role that their collective and individual histories played in the transformation of a School of Education. In this chapter, we tell the story of the transformation of the SOE by presenting both voices. As we began looking for the underlying theory to help explain the complexity of our initial insights, we were intrigued by the amount of intersectionality in our situation. The intersectionality of our backgrounds could not be dismissed as we went through our daily administrative tasks. At the same time, the collective also has multiple identities that shaped the organization. Intersectionality works on multiple planes in higher education leadership. This study explores the personal transformation and growth of these two administrators on the vanguard of this school-wide change.

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Self-Study, Teacher Education, Assessment, and Higher Education Administration

In this chapter, two educational leaders utilize self-study to understand the role that their collective and individual histories played in the transformation of a School of Education. In the summer of 2015, I began a new position as Dean of the School of Education in a small Northeastern, state college. This position represented not only a change in job title but also a change in lifestyle from Midwestern suburbs to the heart of the big city. Within the first 2 weeks of my position, all but one of the vast majority of untenured faculty members visited my office to inform me that they were grossly unhappy and on the job market. Welcome to the deanship. The holdout untenured faculty member visited to share her love of policy and change. She came equipped with a list of ideas for improving the School of Education (SOE). Our connection was instantaneous. This faculty member, a self-identified policy geek, volunteered for the role of Assessment and Accreditation Director. This meeting began a partnership, collaboration, and a friendship that is at the heart of this self-study. Together, Dean and policy geek laid the groundwork of change for the faculty, students, and programs of this tired SOE. At the same time, we decided to use self-study to understand the task ahead of us and our progress in meeting our goals. In this chapter, we tell the story of the transformation of the SOE by presenting both voices. Unless noted, what is presented is our collective voice. At times, we used specific data points from our collective data set. This is delineated throughout the chapter.

We were both new to our roles (Dean and Assessment and Accreditation Director) and were faced with the challenge of updating a school with unhappy faculty, low educational outcomes, and a poor local and state reputation, in the context of dismay in public education. This is especially apparent with the new Secretary of Education, Betsy DeVos (Vazquez 2018). The constant search for balance between the common good and our own personal agency were the new realities that framed what now confronted and challenged us on a daily basis. As we began looking for the underlying theory to help explain the complexity of our initial insights, we were intrigued by the amount of intersectionality in our situation. Crenshaw (1991) in her landmark paper *Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color* argues that for Black women, legal justice was hard to come by. Judges in the cases cited in the study argued that oppression came from either race or gender, but not both, thus ignoring the intersectionality of these Black women. The ideas presented in this seminal paper became an integral part of our self-study because we were examining our roles as women in leadership and the multitude of ways that our identities shaped the way we transformed the School of Education. The intersectionality of our backgrounds could not be dismissed as we

went through our daily administrative tasks. At the same time, the collective also has multiple identities that shaped the organization. Intersectionality works on multiple planes in higher education leadership. For us, gender, age, country of origin, and religion each played a large role in ways that we led the change.

As critical friends, we quickly concluded that we needed one another's objective perspectives if we were to thrive, not merely survive. Heeding Loughran's call (2004) to inquire into our new practice, using the systematic research lens of self-study helped us to illuminate our roles from the personal lived experience to a general understanding within the context of a broader cultural frame. In this chapter, we will share our personal and intertwined narratives collected over the past 2 years exploring the blurred lines between our personal and professional identities as our administrative roles as Dean and Director of Assessment and Accreditation have developed within our higher education institution. Specifically, our work within the genre of collaborative self-study was instrumental in leading us to explore new ways of understanding our own theoretical base and the ways our personal identities enabled and inhibited the changes of the SOE. This study explores the personal transformation and growth of these two administrators on the vanguard of this school-wide change.

The School of Education (SOE)

Our SOE is one of the three schools within a small, diverse, public 4-year liberal arts college. Early in the 1960s, it was designed by the State to be a model of diversity. As a result, the college is one of the most diverse in the country. We take great pride in the fact that many of our students are nontraditional and first-generation students, and yet we continuously apologize for being "only" a teaching institution. This conundrum is especially true within the SOE. The common mantra among faculty is: "Discussions about the field are more robust with multiple viewpoints, and we are creating a better world for all by preparing diverse students for teaching positions." Yet the faculty apologize for the constraints that we face that are in part because we serve nontraditional students. Something as innocuous as times classes are given can be contentious due to work and family obligations of our students. As a longtime faculty explained at our first faculty meeting, "We at our college have a low self-esteem about our work and our students" (Dean's Journal 9/19/16). Although our school takes great pride in the diversity represented when nontraditional students are in the classroom, often the actual implementation of practices that support a diverse population are hollow words.

When we started our positions more than 2 years ago, the SOE's mission focused on three principles: professionalism, social justice, and interdisciplinary instruction. Written in the early 1980s, this mission lacked clarity and buy-in from faculty and staff alike, not because of a deficiency in the mission but rather a growth in the field of teacher education. Moreover, there was little within the program that actually linked to the amazing mission. With continuing success in getting accreditation and reaccreditation, there was little motivation or incentive for transformation on an

individual or school-wide level. Nevertheless, the faculty did want change, and it was our job to facilitate that change.

Theoretical Framework

Our theoretical framework came out of numerous discussions based on our data points from journals, conversations, and interviews. Specifically, we wanted to focus on the intersectionality of our backgrounds as teacher educators, ethnographers, and what we believed would be a discussion of gender in leadership. However, the content of the notes revealed something much more complex: an intersectional collision of gender, heritage, and age. Yet, this self-study was as much about others as the study of ourselves. Harré (1984, p. 44) describes the interwoven nature of the individual within the social construct. We moved through the quadrants of the Harré space from the individual to the collective, back to the reflective individual, and finally to bringing enhancement to the collective. Furthermore, Berkhofer (1998) writes, "Any study of otherness must assume degrees of difference and sameness: enough difference to warrant a description of otherness and enough sameness to permit knowledge and empathy" (p. 177).

We lead a team of faculty and staff that, like most institutions, are working toward the same goal. We are all trying to prepare a new generation of excellent, diverse, hardworking teachers. However, on the individual level, we are all different. It is the differences of individuals that create a dynamic school but also caused the most internal strife. How were we, as leaders, going to transcend the differences of our faculty to help them achieve our stated goals? Would they trust us enough to allow this to happen? The main differences in our faculty, as we will discuss later, are age and gender. Finally, the difference of culture and heritage also was evident.

The notion of balance as something that needs to be achieved is, we think, a uniquely gender-based phenomenon. We had many conversations where we discussed how we were going to juggle our home and work lives. The policy geek has a young child and cannot devote, in her mind, enough time to the job. She is the primary caregiver to her child and simply cannot work late or take on the extra travel needed to do the job well. The Dean's career was put on hold while she raised her children. There was simply no other way to have both a family and career. Challenges like these were discussed in detail in Monroe et al. (2008). Traditionally, men do not have this problem, as they are typically not the primary caregivers to children or parents. Recent works by Sheryl Sandberg (2013) and Anne-Marie Slaughter (2014) both explain how women need to "lean in" or "cannot have it all." As academics and administrators, we run into similar problems that many women in technology and government have. The conversation is changing when it comes to women in the workplace, and women simply have a more difficult path. From anecdotal evidence (Amatulli 2017; Hallberg 2017) and #metoo, women are not on an even playing field as men when it comes to having our voices heard as equals.

Clift (2015) points out that leaders in higher education also need to stay current in their field to be of the most use for their organization and themselves while achieving

a work/home balance. Thus, the role of a Dean or Assistant Dean includes the challenge of negotiating their identities as leaders and scholars, as well as personal and professional lives. It is very difficult to switch these two parts of self. There is not some switch that puts us into "dean-mode" or "mom-mode." Often, we find ourselves needing to do both simultaneously. Our cell phones are always within reach, and there is a constant worry that the men would deem us unprofessional. The Dean has said to her young female faculty that we juggle too many balls and to pay attention to the one that is about to hit the ground. One major way that gender discrimination happens is through service and administrative work. Monroe et al. (2008) found that "However defined, service was complained about by a majority of women; everyone commented that women do far more than their share of the service and suggested that this work is uniformly lower status, and not rewarded or appreciated by the system" (p. 220). The policy geek is, at this time, without tenure and has taken on a tremendous amount of service to the detriment of her research. The work, while important to the school, is not necessarily putting her in the position to advance her research agenda or be more marketable to other institutions where research is privileged. Yet, the policy geek did go into administrative work and more service because the Dean gave her a space to work and be creative. In addition, as self-study researchers, both administrators understood the relational aspect of our positions within the SOE, which was elucidated by LaBoskey (2004). Self-study allows us to critique our own practices, challenge our orthodoxies, and learn through experience in a systematic way. There is also the relational aspect that is so important to self-study practitioners (Laboskey 2004, p. 820). We are leaders in a School of Education. Each of our decisions impacts not only our faculty but also our students who are, in turn, teaching children.

Methodology

We are both ethnographic, qualitative researchers. A big part of ethnography is capturing what anthropologist Clifford Geertz (2009) calls "thick description." Geertz states, "What the ethnographer is in fact faced with except when (as, of course, he must do) he is pursuing the more automatized routines of data collection-is a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another, which are at once strange, irregular, and inexplicit, and which he must contrive somehow first to grasp and then to render" (p. 10). When we started this SOE transformation in September of 2015, we developed the following methodology to record, collect, and code reflective data on the changes we were implementing:

- Journal entries written daily.
- Text messages.
- Check-in meeting notes – check-ins were of two types: one-on-one and post-group meetings.
    - One-on-one: Discussing pressing and current issues and leaving 10 min at the end to discuss the project and progress and share primary insights from journal entries.

- Post-group: Staying an extra 5 min after department meetings to reflect on what the hell just happened. It's worth noting that this part is a self-study of leadership rather than teaching and reflecting on your leadership of the meetings.
- Emails to faculty about the change.
- Faculty meeting notes.
- Weekly formal meetings between the Dean and Director of Assessment and Accreditation.
- Meeting notes from the chair meetings.
- Notes on informal conversations.

Yet, data is not always straightforward, nor does it tell a whole story without the analytical work that rigorous self-study can provide. It will become clear that some methodological techniques were successful, while others were less successful. We defined success as timely, clearly written data points. Unfortunately, we worked in real time, and journal entries were often half written. Text messages were lost to phone changes, and much of our substantive data points – conversations as the Dean was driving in traffic and the policy geek was bathing, feeding, or playing with her toddler – were not recorded. In most of our conversations, we tended to "compose a life" (Bateson, pg. 232). The thick description presented is an amalgam of formally analyzed data points and our impressions based on memory. Once we came to terms with the amorphous nature of the data set, we analyzed the data, looking for patterns relative to categories of changes within the SOE. We realized the patterns sorted into challenges that we struggled with. Our findings section is organized by these challenges.

A second troubling issue that surfaced was that we were not looking, as Geertz did, at foreign populations living very different lives than us. We are studying our own school and are wary of what Glesne (2006) calls "backyard research" (p. 31). This lens means that we are studying our own institution and must ask the question: Is this too close to us to be counted as "objective?" We argue here that objectivity is not the point. The school needed to be changed, and our perceptions – as well as the perception of the state, potential students, and partners – all count more than objectivity for its own sake. As qualitative researchers, we sought to understand the conditions of the SOE in order to transform them. Thus, we recognize the subjective stance we had to take. Ascribing to a hermeneutical theoretical stance (Gadamer 2014), we believe that the researcher is involved in and part of the interpretation of the experience. The truth of spoken or written language is revealed when we, as researchers, explore the conditions for understanding its meaning. Thus, it is essential that we both recognize and integrate what we bring to our research and the context within which our research exists.

Findings and How We Got There: Challenges of Self

Through self-study, we shifted and are continuing to shift our School of Education. We turned it from a 1970s relic into a model of clinically based student practitioners. This was a collective effort of both the Deans and faculty and staff who used

self-study to systematically understand what areas needed to be improved and how to get to the end goal of creating teachers that would make positive changes for all pre-K-12 students in our community. We began by making small changes and constantly talking positively about our ability to make change. We early on decided to think of the obstacles we encountered as challenges. Thus, the Dean and policy geek constantly reread our data points (journal entries, emails, department minutes, conversation notes, and recordings) asking what enabled change and what was a deterrent. Perhaps the most important method that we employed was interviewing other faculty and taking notes of the conversations, always asking what worked and what did not. We tried to build a narrative based on our data. The narrative is a complex ethnography where we were persuaded on the action that we had to take (Atkinson 1990, p. 83). TheK intertextuality of the text was informed by our self-studies on an individual level that we then had to converge to take action that both of us felt was appropriate.

Once we identified and listed the failings, so evident in our narrative, we grouped them under what we called challenges. In this way, we were turning the negative thoughts of our failures into solvable challenges by inventing ways to overcome each one. Lastly, we looked at our own intersectionality to understand what in our individual conceptions caused us to classify something as a challenge. This last process, clearly the hardest, took a great deal of time, thought, talking, feeling, frustration, and peace. However, this last process in the self-study, more than any other, enabled us to lead the change. It is what self-study researchers call the turn back to self.

Challenge One: Making a Cultural Shift Using the Best of Multiple Viewpoints

The very first item on our agenda was to look at the culture of the College and the School of Education. We began with a question: Was our program in line with the ideological underpinnings of the college and SOE? The answer was a resounded *no*. In deciding how to move forward – and as new in this leadership role – we began by trying to understand the culture of both the School of Education and the College as a whole. Beginning by assessing the College's culture, it was evident that an activist stand on social justice and an emphasis on diversity were ingrained into the very fabric of the college. However, we also noted that the upper administration of the College is mostly male. There are men of color, but only one woman has a VP role. Although the College prides itself on diversity, there is little intersectional diversity in the higher ranks. This is one fallacy of diversity. All voices are not represented at the highest levels of administration, possibly leading to difficulty implementing changes within our School.

This same emphasis on diversity existed in the School of Education. The faculty were made up of a wide diversity of cultures, genders, races, ages, and religions. Mirroring the upper administration of the college the previous administration of the school was also male. Two of the three college deans are females, and that too is mirrored in SOE department chairs. Overwhelmingly, the School of Education

faculty are made up of hardworking, dedicated, and smart faculty, faculty that work well together. However, in analyzing our data, issues of gender and age became evident. Many of the newer hires were female and young. Their ideas were often great but were sometimes challenged by faculty who were entrenched in the original mission of the SOE.

In one meeting about a course that had changed, the policy geek was with a new adjunct and two junior faculty members: one female and one male. The objectives of the class were altered to reflect the new program, and everyone was very excited. Also teaching the course was a retired professor who designed the original program. He gave great advice and excellent resources, but after he left the meeting, we were all struck by his sadness (policy geek notes, 8/10/16). I cannot imagine seeing a program that I helped build be radically changed by new people without mourning the old program as well. That retired professor is one of the kindest people I have ever met. He helped to mentor me when I was first hired. He gave me all of his class lecture notes and offered to have me observe the way he taught. Still, the program needed to be changed to meet our new accreditation agency as well as new regulations from the state. More than that, the course changed because we learned and grew because of the work of the retired professor. The retired professor chose not to return, and we all realized his value and our loss. It was in these kinds of meetings that we both realized a bridge had to be built between the old and new to make this school the very best.

It was difficult at times to observe and understand the clashes and growing pains. We observed young female faculty "shy away" instead of "leaning in." We watched experienced and highly competent males demand when they thought they were losing control. We were horrified when a retired faculty used students to make a public statement because his program was being changed by a younger female faculty. We were enamored of the kindness, historical knowledge, willingness to share, and willingness to help of the male former leaders. We were divided in our feelings about the silencing of two older female professors – strong women who, we now realize, were cast aside. Older men tend to be lionized as geniuses, who may be difficult to work with, whereas older women are shrill or crazy and not to be taken seriously (Berdahl 2017). We were equally appalled when we realized that it might not be issues of gender that had forced one woman to disengage. Throughout all the growing pains, we instinctively knew that gender, age, experience, and culture were complicating the communication surrounding moving forward. We also knew it was our job to move past this to create a new SOE culture.

And finally, by May 2016, the entire SOE came together for an assessment retreat. This was the first one led by the new Dean and policy geek. Rather than focus on numbers, we started out with a simple question: What makes a really good teacher? Fenstermacher (1994) asked the question "What is known about effective teaching? (p. 4). These questions threw into sharp relief what we needed to do, what programs should look like, and who we wanted in our programs. The responses from the entire faculty were excellent. More important, after much healthy and heated debate, we were all on the same page. Regardless of age or gender, we are all teachers and we all had, much to our surprise, the same vision. We built on each other's ideas. We were

beyond excited. The day ended with a baby shower. To us, this shower represented the coming together of the faculty regardless of age or gender; we all celebrated our hard work and the joy of a new baby.

What was our role as leaders in enabling folks to cross the cultural issues that divided us? From the data, we realized that our role was to create a comfortable space where all voices could be heard and respected. The retreat was that space. We worked in groups and had full faculty and staff dialogues. We came together to play games and laugh together. As leaders, our most important task was to step back and let our faculty and staff do their jobs. Our role was that of facilitator. The faculty, with their years of experience teaching and researching, know what good teachers are and how to teach future teachers.

Another thing we did was have part of faculty meetings devoted to kvelling (a Yiddish expression) or bragging about our faculty and staff and their accomplishments. It is a small thing, but it keeps all faculty and staff up to date on what everyone is doing and lets everyone cheer for one another. It is building the school up as a team.

The crux of this challenge was respecting the past while looking toward the future. We tried, and sometimes failed, to make everyone happy. There were many growing pains in our leadership process. Much of this was due to communication issues and a political landscape that was constantly changing under our feet. This leads us to challenge two.

Challenge Two: Making a Cultural Shift Against a Background of New Political Challenges

The second challenge we faced was the most amorphous and came from the external pressure of accreditation. This was the changing of our philosophy against the backdrop of new political challenges that were ongoing from the Dean's arrival. Teacher education is under attack from many fronts. There is a push in the United States to close down schools of education. Teachers from preschool to secondary education are blamed for the ills of society to poor learning outcomes. Many think that teacher preparation programs are not working. Often, students with lower standardized test results go into teaching. Accreditation is one way to ensure teacher preparation quality. While this is an admirable goal, the system is imperfect. No matter how imperfect however, there is immense pressure to get accredited. If we do not, our doors shut. Frequently we say to ourselves that we are building the airplane while we are in the air.

We faced an existential decision when we had to decide who we are as a School. Our ways of doing things were entrenched into the old accreditation reality, and there was pushback from some faculty when proposed changes were made. The major point of contention was simple. What was done in the past worked to get us through accreditation. Why change? Of course, the simple answer is that we were able to say external pressures. The accreditation agency changed; thus we had to do things a little differently. In notes from meetings and conversation, clichés like "don't

reinvent the wheels" or "don't burn down the house to kill an ant" were written several times. The question became how do we change without "burning down the house?" How does an organization move forward building on the past successes, honoring the past? We were not doing well, and the status quo had us in serious trouble with the State and upper administration. We had to start developing better programs. This was agreed upon by the faculty. However, what the change would look like was confused and tied up in the rules and regulations that govern teacher education. Our aha moment occurred when we realized that we had to forget the rules and work with our strengths.

We challenged our departments to make programs that would create great teachers. We started with Childhood Education. The faculty in Childhood Education are all, with two exceptions, junior faculty. Consequently, the main focus for the group was how to modernize the program. Each of the faculty members felt that developing a clinically rich program was critical. There were questions of how to develop partnerships to sustain the program's aims, as well as logistical issues of how students would get to partner schools and how this will impact their schedules. In addition, the Childhood Education faculty underwent a process of deep reflection for several semesters to determine what the ideal childhood teacher would be. This process started as department meetings, phone calls, interviews, journals, and talking to school districts. Self-study is about improvements, not just reflection. Once we started the process of becoming a clinically rich program, we went all in. We divided the mandated 100 hours of school observation into all of our methods courses. After a few semesters, we realized that it wasn't working exactly according to plan and changes needed to be made. Hours upon hours were spent trying to figure out a way to get enough classroom time along with getting our teacher candidates enough time in the classroom working with pre-K-12 students. Some students were not happy with the changes because there was more of a burden on them to attend all classes to complete the hours required. Faculty were tasked with developing partnerships with local school districts to have our classes held in their schools. Yet this was the most important change that we made. Without this change, we felt that the time spent in the classroom talking about theory would not match the practice the students needed.

The Special Education Department followed suit. They, too, revamped their program to include a clinical model of teacher education. Again, the faculty partnered with local school districts. This required reaching past the comfort zones for both College faculty and our partner districts. As the Dean, I shook lots of hands, listened to superintendents, and supported my faculty. We, as a School of Education, were able, in 2 short years, to change the conversation in many of the 126 different school districts that surround us. We changed the perception of school districts, the larger state system, and the state department of education. We joined state committees and encouraged faculty to do the same. The faculty put their energy into getting to know and work with the teachers and principals of local school districts, while, as leaders, we joined initiatives to get to know the local district superintendents. Basically, we all became involved in education beyond the borders of our own SOE. We were now being seen as the innovative teacher education program. School districts were reaching out to us, tweeting about our partnerships.

However, these were the easy programs to change. We were both trained special education teachers; the Dean was a childhood teacher. It was easy to lead when we all more or less had the same vision, where we all spoke one language. It is the last program, Adolescent Education, that remains a challenge.

Of the three departments in the School of Education, only two underwent significant renovations. Both of those programs are being studied for continual improvement. Our last department is the most difficult one to change. Adolescent Education contains programs that are shared between Arts and Science and School of Education. The idea of these two distinct units collaborating is a very innovative one. It incorporates much of great teacher education, the seamless integration of content and pedagogy. Yet in practice issues of power and culture are often inhibitors of innovation. As it was structured, each subject area has a coordinator that has a joint appointment between the two schools. While in theory this was a great idea intended to build collaboration, in reality the coordinators often were caught in the center of the power struggles. The other difference from the other two departments is that the Adolescent Education Department has the most graduate programs. Culturally, the personalities are very strong in both the content departments and the SOE coordinators. Each group, although personally liking one another, often will band together by school to resist change. The messages received from upper administration were also often conflicting seeming to support one side or another. In many ways, this is an age-old argument of the importance of content vs pedagogy. Yet all would agree that both are needed. I, as Dean, did not understand the culture of the institution well enough to begin these discussions. My attempts at collaboration were not seen in the way they were intended and often came across as just the opposite. Over the summer the policy geek proclaimed this the year to revamp Adolescent Education. We had such high hopes and again felt defeated. After several failed attempts at leading this change, we decided to work with each department separately and (probably the hardest part, as the leaders) to leave it to others. As a friend once told me, sometimes the thing to do is put down the rope – meaning just walk away. We stepped back and allowed the coordinator and the two department chairs to find common ground – together. So far, two of the five departments are making progress toward innovative reinvigorated programs. We remain hopeful that others will follow. As a new leader, a lesson of power and building trust first was a difficult one to learn. We keep trying to humbly gain the trust of all the faculty.

Perhaps the most striking discovery in this study was how large of a role religion played. Much of the accreditation work was accomplished by the assessment leaders. During our weekly meetings, we made a conscience decision not to worry about the rules and think about what makes a better teacher and what is the purpose of accreditation. We made a choice to question this entire process. Questioning knowledge is a foundation of the Jewish faith. We are taught to question. The Talmud is a text where Rabbis questioned the meaning of the Torah (Brown et al. 2008). We realized that religion played a major role when our Assistant Dean for Data and Accreditation, a White, Jewish man, wrote a scathing letter to our accreditation agency questioning the validity of two of the five standards. It was from this letter that we started to question and argue with the purpose of accreditation. The Dean

created a space wherein we were able to recreate the dinner tables of our youth when our parents encouraged us to question what was taught to us at school. Over many shared meals, we hashed out our questions, concerns, and cries of outrage over this process. From these conversations, we mapped out a detailed plan of action.

The many conversations made us acutely aware that leaders tend to promote and trust those like them. What we are frustrated by with our own upper administration (promoting men) is what we may be doing to our faculty. We feel different ways about this finding. On one hand, from all evidence, the people in the inner circle are the ones who are doing the majority of the work, and the others have stepped back. On the other hand, we went into the transformation wanting every voice to be heard, which was something that could not happen even with our best efforts at being inclusive on committee membership, assessment retreats, and one-on-one conversations. This reliance on the familiar, on the comfortable, is our place to begin our next study as we struggle to make our SOE truly an open and accepting place for all.

Conclusion

As we analyzed our expansive data set, it became clear to us that we had the people, both faculty and staff, to improve our school. The process of improvement is why self-study was so vital. Self-study allowed us to analyze in real time the ways the changes were implemented and whether or not they were succeeding. It also gave us ample data to assess our progress. Self-study is a way to be nimble with our thinking and opens up new possibilities that we have not thought of before. In particular, we are concerned with what Laboskey (2004) said was the ways we test theories about teacher learning as, "the way in which self-study researchers are engaged in developing and testing these theories about teacher learning is through the investigation of our own practice, our own efforts to facilitate such learning" (p. 819). How we develop our practice is through "reframing" (e.g., Loughran and Northfield 1998; Schoen 1983). Since we are looking at an entire school, there had to be a systematic analysis of the micro and the macro. We started by looking at ourselves and our impact on the SOE, and then moved out to see how our faculty, staff, and students were impacting the school finally, returning to study ourselves and our role in the complex dynamic.

In our self-study, we found that there were major intersectional challenges in transforming our SOE. The very first was how the policy geek became the unofficial Assessment Director. Both of us are white, Jewish women who were raised in the same area with similar backgrounds. We both attained our bachelors at the state institutions and were special education teachers. Although there is an age gap, we bonded over these commonalities. More than this, we both have a similar worldview and tend to exhibit similar strengths and weaknesses as administrators. The relationship, as described above, is one of critical friendship but also of mentorship. The transformations undergone by each of us were born of an intersectional amalgam of who we are and what we bring of ourselves into the positions of leadership.

During the summer of 2017, I, the policy geek, was able to attend a leadership conference. This conference was an intensive 5 days in the middle of the woods with

no access to technology, where I was forced to think about my leadership style. I journaled the experience and came away more empowered. I found that I was very competent about the big picture and tended to like a more chaotic style. I liked the excitement of a lot of ideas on a whiteboard without any order to them. However, I also realized that I am terrible at deadlines, details, and organization. As I led the committee for assessment, I had to rely on others to keep track of my multiple ideas, and they had to keep me focused. In addition to my leadership style, I began to realize that I take my personal life into my work. As a mother, I found that I wanted to make everyone feel happy and comfortable at the risk of asserting myself. As a woman, I realized that I was socially conditioned to be this way.

In one of my Dean's journal entries I wrote, "I'm not sure my leadership style and my being a Jewish mother is all that different. I invited all to the lunch table. I modeled being a working mother for the young females. I supported all sometimes with jokes sometimes with scolding." This kind of mentorship was born from the intersectionality of mother, woman, academic, and age. It was born from my heart and head. It is how I taught first grade, raised my children, and now lead.

We found that we cannot separate our leadership styles from who we are fundamentally as humans. This is the nature of intersectionality. As Crenshaw (1991) found, one part of your identity does not supersede another. We live in a certain sociocultural context wherein we view the world through the lens of our experiences. We both faced immense challenges due to our identities. Yet we realized that in some ways, we were also perpetuating the same frustrations that we had onto others. The first draft of this paper was filled with rage. Rage at the faculty for being who they are and not who we wished them to be through our own lenses. When a colleague read the draft, she was appalled. We spent several sleepless nights angry at ourselves and at each other. Finally, we started writing again; yet this time it was about compassion for our faculty and for ourselves. It is ultimately through compassion that we were able to reach mastery of our findings and of the culture of the School of Education.

Cross-References

▶ Challenges in Engaging in Self-Study Within Teacher Education Contexts
▶ Role of Self-Study in Navigating Teacher Educator Administrators' Responsibilities
▶ Self-Study in Teacher Education and Beyond

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At the Dawn of Revolution in Teaching

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A Hybrid Educator's Prospect of Self-Study in Japan

Megumi Nishida

Contents

Abstract

This chapter investigates the potential of self-study of teacher education practices (S-STEP) in Japan. A concept of teacher education and the term teacher educator are rather new in the Japanese education context. Reflection may be a familiar concept to them; however, its focus is on negative aspect. As a hybrid educator between Japan and Iceland, I reflect on my personal and professional experience of being a student and an educator in the Japanese education system while exploring how S-STEP is discussed. My interview with the progressive teacher educator reveals her struggles that she deals in order to promote the concept of reflection and S-STEP. Cultural and English language are two potential challenges that emanated from the investigation, and they need to be understood in light of their education context. Upon this circumstance, I prospect my role as a critical friend to the Japanese educators and teacher educators for their self-study journey through inquiry in the same mother tongue.

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Introduction

Recently, I celebrated my 10th anniversary since my migration from Japan to Iceland. It has been like being in a storm as I continue to pursue my professional career as an educator. Living and working with people of all ages in Iceland greatly influence who I am today: The hybrid educator who tries to balance between two different teaching cultures to expand her teaching boundary. While conducting my self-study as the hybrid educator in the global context, I realized that it is time to look into my Japanese side again.

The purpose of this chapter is to inform the self-study practitioners and interested individuals what is happening in the context of self-study and teacher education research in Japan. My focus of this study is to explore the movement toward the introduction of self-study in Japan while reflecting on the process of my transformation from a merely immigrant educator to the hybrid educator who has become empowered through self-study of teacher education practices (S-STEP). By sharing my personal story (Samaras et al. 2004; Samaras 2011) as a case, I aim to encourage other immigrant educators, Japanese educators, or any educators around the world to keep challenging themselves in the everchanging teaching context and to do so through the methodology of S-STEP. To make sense of my stories and connect it to reality, this question guides me throughout the chapter: How do I position myself in order to collaborate with the S-STEP community in Japan?

My Personal and Professional Story

The concept of reflection is actually quite familiar to Japanese people as it is our foundation of life. The reasons for this may be the Buddhism and Zen ideas that underlie our society (Sharf 1993). Since my early childhood, which was during the era that the country achieved high economic growth during 1970–1980s, I recall that Eastern philosophy had a strong influence over my way of thinking and my appreciation of my daily routine. The Zen master Shunryu Suzuki (1995) said: "We just do what we should do" (p. 47). I was told so by my school teachers, and there was no space or habit to question what it really meant in my life.

I was neither a good nor a happy pupil at Japanese elementary school. My academic performance was poor, and my mother was summoned to the school and criticized for my attitude toward studying. I needed to use my fingers, sometimes even my toes, to count numbers up to grade four. Obviously, I was not good at mathematics! The homeroom teacher said that it was all my fault. My mother was encouraged to buy extra workbooks on mathematics to work at home. Unfortunately,

she did not know how to fix my strategy of using my fingers. The workbooks were left on our bookshelves and forgotten forever. Despite of my feelings of discouragement, I suppose that my homeroom teacher's attitude was perhaps appropriate according to the context of the era: Teacher-centered and knowledge banking education (Freire 1993). Teachers received full respect from parents, and the indications of children's academic achievement were based only on their grades. Markus and her colleagues point out that Japanese gold medalists in the Olympic Games still focus on their failure rather than success (Markus et al. 2006). I should state that at that time, the idea of reflection was negative for me, even if I was doing well in other things besides studies. In school, children are expected to reflect on their behavior if they get into trouble. In history, we are told to reflect on the mistakes from the wars and learn from history to make a better future. If I watch the news on TV, politicians, policy-makers, and business people are always apologizing for their inappropriate actions. In conclusion, they all say "we reflect on our mistakes." My early childhood memories were full of reflection in negative way, but my teachers at junior high school showed me hope that every student has a potential to improve their learning. Especially Mr. Odajima was an innovative social studies teacher in my eye. With my theoretical knowledge and empirical experience today, I can confirm that his teaching strategy was active learning that stimulated our learning through meaning-making activities associated with unit themes in textbook (Watkins et al. 2007). I remember clipping pictures from travel brochures and pasted them on the world map I drew during the class period. I learned by instinct that creativity generates knowledge. I looked forward to every lesson. His geography class opened my eyes to the diverse world. Almost 30 years later, I still remember the way he described how a fjörd was formed, and extreme midnight sun and northern lights in Nordic countries in which I live now. He became my future role model.

The first turning event of my life took place when I was in the senior year of high school in Japan. I became an exchange student to the United States through the American Field Service (AFS) Intercultural program. Compared to the high school I attended in Osaka, Japan, my host high school in the United States was almost 50 times smaller. The students complained about its small size, but I appreciated how people valued my talent in music and my courage to jump into a different world. It took time until I felt I was included due to the language differences. This experience allowed me to use English as a communication tool and gave me openness to diversity.

Coming back from my AFS year, my future vision became clear that I wanted to become a teacher to encourage Japanese students with low self-esteem. I pursued a teaching license in social studies and English for the secondary level. During my preservice teaching practice in late 1990s, I had an opportunity to observe a lesson study. Lesson studies (Lewis et al. 2006; Dudley 2011; Takeda 2017) are becoming popular outside of Japan, and they have great reputation; however, their purpose or procedure in literature is much different from what I saw as a preservice teacher in Japan. I do not even remember which subject it was, but the teacher I saw was very nervous in the front of the classroom, which was full of senior teachers watching from the back of the room. After the lesson, there was a meeting where he received

feedback from observing senior teachers. I do not remember exactly what he was told, but I cannot find a better metaphor than public execution to explain the moment. Observing teachers commented only on negative aspects of the lesson, and nothing constructive or positive was mentioned. I can still picture that teacher, who was only looking down on the floor, so I cannot even recall his face. There was nothing beneficial for him during this experience, and it must have been very humiliating. The lesson was supposed to be provided to colleagues to help them learn from each other, but it was obviously the opposite. What did I learn from this experience of lesson study? I learned that it would not be a good idea to become a teacher at a public school. I did not wish to get executed like that.

After working for private companies for few years, I began working as a social studies teacher at a cram school, a so-called *juku* in Japanese. I worked to squeeze knowledge into 4th graders' brains and give them technique for succeeding at exams. My students came to the *juku* after regular school with a boxed supper, studied until 10 pm, and then went home to study more. What my supervisor told me to do was to maintain students' interests in social studies. I thought that I would stimulate students' sense of autonomy in order to motivate their learning, just as my former social studies teacher did. The 4th graders loved my games and studied hard, but my supervisor thought that I had lost my mind. It was absolutely not their culture to use games at that kind of school. The critical point came when one of my students' mothers did the homework instead of the student. The student had too much homework to do from other subjects, and she did not get enough sleep at night. Preparing for higher education, even as young children took precedence over a concern for a high quality of life, including such necessities as sufficient sleep. This incident was the beginning of the end of my interest for teaching and being involved in education. I felt miserable, but I had to work for a living. Struggling with contradictory circumstances, I challenged myself with different tasks within that school, where I found both joy and misery among children.

The second turning point of my life began in October 2008, when I moved to Iceland to start a family with my Icelandic husband. It was a week after the declaration of the economic crisis in Iceland. Having neither a job nor Icelandic language skills, I had nothing to do. However, when I was wrapping up something with old newspaper, I saw an advertisement for the new full-time English program called *International Studies in Education, MA,* that would start at the University of Iceland. I didn't hesitate to send in my application.

A few years later, I finished my master's study about Icelandic preschool educators' professionalism. I thought that I would never be a teacher again, but my master's research project healed my traumatized experiences associated with my past teaching experience. I saw hope in education through preschool educators. I decided to participate in a teacher education program to become a qualified teacher in Iceland. This experience gave me more confidence and courage to pursue my academic career with a PhD.

While conducting my doctoral self-study of my experiences as an immigrant educator, I had an opportunity to collaborate with Japanese special needs professionals who traveled to Iceland to study the Icelandic inclusive education system.

My theoretical knowledge of inclusive education was limited to the university courses I took in Iceland, but reflection on this collaborative experience made me aware that my practice is deeply rooted in the Icelandic inclusive philosophy. Reflection helped me to identify my hybrid resources. When I find myself balancing between two cultures, I feel empowered. I decided to explore my collaboration with the professionals who have much more experience and theoretical knowledge in the field than I do. Our collaboration developed, and it triggered my research visits to a Japanese teacher education program at the Hokkaido University of Education at Kushiro Campus in 2016 and 2019 to promote preservice teachers' understanding of inclusive education.

Investigating the Current Status of S-STEP in Japan

As my self-study proceeded in Iceland, I became curious about finding out how S-STEP was introduced to or is practiced in Japan. It could make sense to teachers as we have a culture of reflection, but it needs to be introduced with extra care due to current Japanese educational context. If I step back from my native country and observe it from the Icelandic perspective, I see that Japan is in a complex situation. The Japanese education system is facing major changes as traditional educational values are questioned. One change is the implementation of active learning and inclusive practice by the Ministry of Education, Culture, Sports, Science, and Technology in Japan (abbreviated to MEXT) (2018a). Government announcements must be strictly followed. Teachers in practice and teacher educators are struggling with the transformation of the educational traits from teacher-centered to student-centered (Asanuma 2015). Why does this complex situation matter in order to promote S-STEP in Japan? I believe that there are two potential challenges that we need to acknowledge: the cultural challenge and the English language challenge. As a Japanese proverb says, it is our virtue to keep our heads down. It means that we do not show our capabilities or efforts so that everyone stays at the same level to keep a sense of unity among peers. Interviews with Japanese students reveal a sense of guilt if they critically ask for something that might break the calmness and harmony of the class (Fox 1994). Markus and Kitayama (2010) point out that culture is formed by how the "psychological process (of people) may be implicitly and explicitly shaped by the worlds, contexts, or sociocultural systems that people inhabit" (p. 422). If your head is sticking out, it should be hammered down. If teachers try to understand about themselves through self-study, it has to be done secretly so that their colleagues can remain their comfort zone.

The purpose of the Japanese education system after the World War II has been to educate all to establish democracy and a culturally mature nation to contribute to world peace and people's welfare (MEXT 2006). However, working conditions for teachers make this difficult. Compared to the international average of the student-teacher ratio (OECD n.d.), it is obvious that Japanese teachers need to continue with knowledge transmission teaching strategies in order to keep students under control due to large class sizes. Japanese teachers' additional workload is causing depression

(Nakada et al. 2016). Reflection is the core of S-STEP, but there may not be enough space for reflective practice among teachers because of insufficient time, knowledge, and a lack of positive motivation toward learning a new strategy under these conditions.

Another challenge for promoting S-STEP in Japan is language, especially the English language. In S-STEP, sharing personal living stories through publication is critical (Ham and Kane 2004; Loughran 2004; Pinnegar and Hamilton 2009; Samaras 2011). However, all of these publications are only in English. Action research seems to be well known to teachers in Japan, especially for enhancing Japanese-English teachers' classroom teaching (Murakoshi and Ehara 2018), but they are mostly written in Japanese. Udagawa (2011) calls it the "localization of higher education" (p. 50) because practice, research, and publication can be all conducted within the educational context in Japan. There is no urgent demand for using English for academic purposes. If there are any articles written in English, they are related to English language teaching or scientific research on teachers' mental health (Okuno 2007; Nishino and Watanabe 2008; Nakada et al. 2016; Moritani and Iwai 2018). Literature on teacher education written in Japanese is limited, and the concept of teacher education seems to be still foreign to Japanese teachers (Takeda 2017). At many Japanese higher education institutions, students do not receive enough English to use it as a communication tool (McVeigh 2002). This means that the average teacher will have difficulty accessing all of the literature on S-STEP because it is only published in English. Self-study is an individual process, and people must be permitted to undertake it when they are motivated to learn more about themselves and their teaching practices. If teachers encounter the way to explore their professional roles, such as through S-STEP, their eyes would be wide open and motivated to take "a stance toward understanding the world" (Pinnegar and Hamilton 2009, p. v).

Seeking Evidence of S-STEP in Japan

Searching further to identify "self-study" on the Japanese journal database (CiNii, J-STAGE) on August 20, 2018, I found only four articles. In the Japanese language or educational context, self-study is often referred to as the personal and individual learning methods used to acquire new skills such as learning a foreign language. Watanabe (2017) is the only article that briefly mentions self-study and S-STEP and it explores research about professional development of social studies teaching. Later in September 2018, I discovered that the first article about collaborative self-study practice in Japan was published in March by two graduate students of social studies education and history (Kim and Hirotane 2018). According to Watanabe, there is some research that uses teachers' life stories, and their main purpose is for understanding the transformative process of their values through self-reflection rather than exploring how teachers understand themselves as teachers. Watanabe suggests that Japanese academics should shift their perspective of teacher education and professional development for teachers from a technical approach focusing on

improvement to professional interaction among teachers. Watanabe uses the terms *sempai* (senior) and *kohai* (junior) teachers in practice and recommends that their research focus can be on their sempai-kohai relationships where senior teachers support junior teachers.

The use of terms *sempai* and *kohai* in Watanabe's argument made me wonder how it would be to enhance the interaction between *sempai* and *kohai* in the Japanese education context because of the strong hierarchy that is still present in school settings. Collaboration between senior and junior teachers may not be equal. The most well-known example in academic circles would be lesson studies. Typically, senior teachers comment critically on their junior colleagues' practice, but junior teachers would hesitate to comment on seniors' practice. Based on my own experiences, I used a metaphor of public execution in the earlier section, because I believe that the strong cultural values or expectations of hierarchy may hinder the development of collaboration in lesson study. But is that still true today? I have been away from my native land too long to know what the reality is there now.

Searching for "self-study" in the Japanese characters revealed a Facebook page of the group called the *Research Group on Teacher Education* (教師教育学研究会). The group was formed by teacher educators, and they actively offer seminars and workshops on professional development. According to their list of past activities, Kazuhiro Kusahara, a professor of Hiroshima University, invited Dr. John Loughran to visit that university in 2017, and the group hosted a symposium and workshop in Tokyo in December 2018. Those events were sponsored by various educational organizations such as the Hiroshima University Educational Vision Research Institute (EVRI) (2018), which is led by Kazuhiro Kusahara, the same person who invited Dr. Loughran. Furthermore, the Research Group on Teacher Education Facebook page announced an online course run by Dr. Fred Korthagen, the well-known Dutch researcher in teacher education in November 2018. Books by Dr. Korthagen and his colleagues have been translated into Japanese (e.g., *Linking Practice and Theories: The Professional Teacher Educator*).

Talking with the Advocate of the Japanese Education System

Nobuko Takeda, who endeavors to be the advocate for children and youth of the Japanese education system (Takeda 2017), is a professor of educational psychology at Musashi University in Tokyo and the organizer of the Research Group on Teacher Education (n.d.). A day after my first contact with her through Facebook, we discussed our concerns about Japanese teacher education for over 2 h over the phone. There is a 9-h time difference between Iceland and Japan, and it was midnight when we hung up, but I could not sleep with excitement because I had discovered that there is someone who bravely takes action for the change of the Japanese teacher education system.

Being a clinical psychologist, Takeda has always been concerned about children's rights, including the right to learn. Her prior experience as a children's psychotherapist at a psychiatric hospital continues to motivate her to be an advocate of

children's voices for changing social values. It was a heartbreaking fact to hear from Takeda that children's suicide rates increase around the first days of school in April and September, the beginning of school after vacations (Oi 2015). The reason for suicide is simple: children do not want to go to school. They cannot see hope for themselves in the education system. Takeda explained that suicidal children are often bullied by their classmates, but her analysis of the situation includes the fact that adults, such as parents and teachers, promote educational values based on the current teacher-centered education system. This is the nemesis of many children's desperation about their future that may lead them to take their own lives.

According to Takeda, school teachers may focus on improving their teaching skills but generally do not prioritize children's knowledge generating experiences. They are highly skilled in teaching techniques, and their reflection about their practice is hard on themselves. But this attitude needs to be shifted to meet the global shift in educational values that places the child at the center of his or her learning (MEXT 2018a). I believe that Takeda will be a key person for promoting and supporting the necessary change in school teachers' attitudes toward their teaching and their own learning about their teaching.

Professor Takeda met Dr. Fred Korthagen during her visiting professorship in the Netherlands in 2006. The meeting inspired her to translate the book *Linking Practice and Theory: The Pedagogy of Realistic Teacher Education* written by Korthagen et al. (2001), which appeared in Japanese in 2010. This was also around the time that the number of graduate schools for teacher education increased across Japan and school teachers began to open their eyes to the possibilities of higher education for professional development. Graduate school programs recruit experienced retired teachers, whose theoretical knowledge and research experience are limited, to teach in these programs, which means that they are not experienced in teaching higher education and their practice is not informed by research. Takeda pointed out that there is not enough collaboration between retired school teachers and university teachers. Retired teachers can teach about practice, but not about how to research one's own teaching, while university teachers have theoretical knowledge and research skills but no practical teaching experience in primary or secondary schools (Takeda 2017). Today the Japanese translation of *Linking Practice and Theory: The Pedagogy of Realistic Teacher Education* (Korthagen et al. 2010) has become popular among teachers who desire to develop their learning about teaching. Takeda believes that there is not enough literature about teacher education available in Japanese, and she strategically translated the term of teacher educator (教師教育者 or literally teachers' educator) to promote the idea that teacher educators must include reflective practice as a part of their teaching and strive to further their knowledge of their own teaching practice (Takeda 2011b). Takeda's intention for the translation of the book was to question whether the concept of pedagogy exists in the Japanese teacher education context. In her understanding of the term pedagogy, it fits in the European context that educators stand by the learners' side. Takeda believes that Japanese teachers need to promote the understanding of concepts of reflection and pedagogy among teacher educators (Takeda et al. 2013). The first encounter with S-STEP for Takeda was when she joined the symposium of social

study teachers' professional development held at Hiroshima University in 2015. She was on her sabbatical at University of Toronto, but the Internet technology made it possible to join online. S-STEP researchers Alicia Crowe and Mieke Lunenberg were the guest speakers. When Takeda learned about S-STEP, she realized that the idea of S-STEP is useful and necessary for the transformation of teacher education in Japan. The concept of teacher as researcher is also unfamiliar to Japanese culture, including teacher educators. Since then, it has been a critical part of Takeda's endeavors to introduce S-STEP as a research methodology in teacher education and to encourage teachers to learn about their practice as teacher researchers through her publications.

Takeda's second translated work is *The Professional Teacher Educator: Roles, Behaviour and Professional Development for Teacher Educators* (Lunenberg et al. 2017) by Mieke Lunenberg and her colleagues, Jurriën Dengerink and Fred Korthagen (Lunenberg et al. 2014). In her translation of the book, she introduces the idea of S-STEP for the first time to Japan. Her third and the latest publication connected to S-STEP will be the translation of S-STEP articles written by John Loughran (Takeda et al. 2019). A group of teacher educators has been working on the translation and Takeda's role in this project as chief editor is to intertwine Loughran's arguments for S-STEP into the Japanese educational context. In this translation, the group of teacher educators has identified the critical issues for advancing a S-STEP approach in the field of teacher education and teacher educator professional development. In their view, teacher education as a field of academic study is not mature enough to accurately interpret the concept of S-STEP within the Japanese education context because the concept of teacher researcher is underdeveloped. The quality of peer-reviewed articles about teacher research reveals the fact that individual teachers' autonomy for learning about their teaching is not promoted and the technical aspects of teaching are central to current professional development initiatives. In the Japanese educational context, professional development is intended to help teachers polish their transmission teaching techniques, but it actually requires quite complex skills such as interpersonal and communication skills (Takeda 2009, 2010). Teacher reflection is focused on their techniques of transmitting their knowledge to students, rather than on their students' perception of learning. However, Takeda also acknowledges that there are numbers of study groups such as her Research Group on Teacher Education run by Japanese teachers for the purpose of their professional development. Takeda's belief is that S-STEP should be conducted by teacher researchers who are interested in learning more about how theory and practice interact and are interdependent (Takeda et al. 2013). In the new book, which translates the research of John Loughran, Takeda elaborates the fundamental ideas of S-STEP such as working with critical friends who are also in the context of teacher education to minimize the risk of misconception. When this third book is published, Takeda wishes to shift her academic focus back onto children's clinical psychology, but she hopes that her endeavor of S-STEP promotion in Japan would continue to increase even there are only a few practical research articles on how to carry out S-STEP written in Japanese.

However, in her opinion, S-STEP should be carefully introduced to Japanese teachers and teacher educators while situating examples in the Japanese education context. There is a concern about the term "self-study," and how it could be misinterpreted based on the current understanding of self-study as a simple description of how one teaches, without enough emphasis placed on empirical data collection, rigorous analysis, and deep reflection of one's understanding of one's teaching self. Clear and complete explanations of each concept are essential for helping Japanese teacher educators, researchers, and teachers understand what is involved in this methodology. In literature, there is a lot of discussion of preservice teacher education, but a focus on teacher educator's professional development is lacking. It is true that teaching at a public school is a respected and popular occupation because of the financial stability and the social status in the community (Takeda 2010). However, Takeda argues that the quality of teacher education at universities is deteriorating in recent years due to social changes. Expanding knowledge is no longer the main focus of education with the implementation of active learning, but there is a gap between the governments' intention and reality (MEXT 2015). My teaching experience with the Japanese teacher education program during my research visit in 2016 showed that preservice teachers have rarely experienced student-centered learning themselves. As Takeda pointed out, university teachers and retired school teachers may lecture about theories and their teaching experiences in school settings to preservice teachers, but it does not support preservice teachers' reflective practice experience to cope with the curriculum reform. Looking back on the teacher education program I took in late 1990s, it was probably much more competitive to enroll in any university because there were not as many options available as today. University education used to be much more academic or lecture based (Okuno 2007), and university students' intelligence was sufficient for subject area teaching at the primary and secondary levels even though they may have lacked in teaching skills and experience. Today, the number of universities in Japan is enormous, which encourages student enrollment in any university available for their ability, instead of their motivation and interests (MEXT 2018b). Those university teachers who are my generation or older have only experienced teacher-centered approaches, where a professor speaks in front of a couple of hundred students in a big lecture hall and there is no chance for interaction among students (McVeigh 2002). Except for students of teacher training colleges, preservice teachers generally complete only a few weeks of field experiences during their teacher education studies (Takeda 2010, 2017). In short, the emphasis in preservice teacher education is on technical aspects of teaching rather than nurturing each preservice teacher's skill to learn from reflective practice. As a result, preservice teachers get through teacher education without having learned to reflect, and without enough experience with interaction with other students, but having acquired the requisite techniques for prefectural teacher recruitment exams.

As the Japanese advocate for children, youth, and now S-STEP, Takeda foresees that the Japanese teacher education system is finally opening their view to the world (Takeda 2011a). However, she also wishes to pursue her professional practice as clinical psychologist to nurture children's learning spaces and to develop her

community through publications so S-STEP has become only a small part of her work.

The critical challenge of the current teacher education system is that teachers' theoretical and practical knowledge is limited without learning from other countries. Many influential research articles are written in English, but teacher educators do not challenge themselves enough to learn from the international examples due to the culture and language barriers. Young researchers with English proficiency have begun to take actions to introduce globalism in education. Japanese teacher education is at a dawn of revolution.

My Potential Role as a Critical Friend in the Implementation of S-STEP in Japan

> If that is their view of inclusive education, I have to be respectful...What I can do here, or somewhere in Japan, may be to keep questioning to different views. (My reflective journal, July 2016)

This journal quote is from the day when I wondered about the understanding of inclusive education among preservice teachers during my research visit to Japan. My mission there was to promote the understanding of the concept of inclusive education. By the end of the visit, I came to realize my potential role as a critical friend to the Japanese teacher education system. Finding a balance of critical friendship within a hierarchal system has been my challenge, but the hierarchal system is an important part of our culture to keep harmony, and I should respect that. Fortunately, my collaboration with the Japanese preservice students has been successful because of the support of my Japanese colleagues. We try to develop dialogue to understand each other, and that helps me thoroughly contextualize myself in this situation. I believe that communication is the fundamental solution for any challenge I may face.

My thoughts from the journal quote are finally linked to my conversations with Nobuko Takeda and my research question. Practical examples of S-STEP should be carefully, yet urgently, introduced to Japan but linked to a contextual understanding of the teacher education system there. I feel encouraged to bring new strategies and knowledge from the global community of education research to Japan to light the path of Japanese teachers and teacher educators. Teacher educators still research on other teachers, not research on themselves as teachers. In the current education system in Japan, the amount of knowledge delivery is the priority, rather than generating new knowledge. Teachers need to be able to reflect on their own practice to reconstruct themselves and generate their own grounded theories about what their practice means.

My hybrid viewpoint as an immigrant to Iceland from Japan and my experience as a S-STEP researcher in the global context are beneficial to the development of S-STEP in empirical ways. S-STEP methodology can be a powerful tool for enhancing the quality of teachers and teacher educators and helping them move to the next level

of understanding about teaching (Pinnegar and Russell 1995; LaBoskey 2009; Crowe and Dinkelman 2010). It can also remind them that reflection is not always negative, especially if they come from a similar background as I, where I learned that reflection is nearly always negative. Critical reflection actually takes much energy and courage to examine oneself. You might want to look away, but positive reflection empowers a S-STEP researcher to transform her identity, which I experienced myself from being an immigrant educator in the Icelandic education context to a hybrid educator in the global context. Still I should warn others that it is like a two-edged blade if it is not interpreted properly. Thus my potential role as a critical friend to the teacher education system in Japan may be as an inquirer who keeps questioning from the hybrid perspective in our mother tongue. The time has come for teachers and teacher educators to step out of their comfort zone and become researchers of their own practice through self-study.

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