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ABOUT SFU EDUCATIONAL REVIEW JOURNAL

SFU Educational Review acknowledges the Coast Salish People on whose traditional territories we are privileged to live, work and play.

SFU Educational Review Journal is a graduate student run journal at Simon Fraser University and supports traditional and non-traditional academic research and scholarship from the field of Education. Please browse our current issue and archived ones to read about the different types of research that has been featured. We publish two issues per year, with one issue focused on specific themes from the educational field.

All of our issues are published online at *www.sfuedreview.org* and are publicly accessible.

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- Editor-in-Chief - Poh Tan PhD '08 (Exp. Med), PhD '19 (Educ)
- Associate Editor - Jacky Barreiro MA, MBA, PhD '19
- Managing Editor - Daniel Ferraz MA '19

A brief history: The SFU Ed Review published its inaugural first issue in the spring of 2007. Originally, the Ed Review followed a traditional academic journal format; however, in 2012, the Ed Review was redesigned in order to make it more welcoming and accessible. Through these changes the Ed Review hopes to:

- be more inclusive of our academic community;
- promote discussion and reflection;
- provide a medium that better supports non-traditional works;
- provide a format that better supports shorter works.

Ultimately, we are hoping to initiate a medium that will promote better student awareness about the current work being pursued by peers, offer a safe environment for peer-to-peer dialogue, and encourage graduate students to explore and develop their own voice within academia.

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LETTER FROM THE EDITOR

Dear SFU Educational Review Members,

As I sit down in my office to write this letter, I am reminded by the sounds, smells and sights of the end of a successful year for the journal. The feeling of collegial collaborations, accomplishments, and achievements runs strong through the SFU Ed Review Editorial Team. I have to say that I am proud to work with Jacky Barreiro and Daniel Ferraz on the Fall 2018 Issue for Ed Review. When we had our first official meeting as a team in February of 2018, we discussed many ideas about re-developing the journal to increase readership and provide a platform for graduate students in Education to publish their work for dissemination to the public. We have come far in such short months.

We had a record number of submissions for this issue from the field of Education, including arts, curriculum, philosophy, new materiality, and technology. We have contributions from authors and reviewers from our Simon Fraser University academic community, including national and international contributions.

For the first time in the history of SFU Ed Review, the journal extended an invitation to undergraduate students in the Faculty of Education to submit articles. We wanted to provide the experience of submitting an article, which included a double-blinded review process, applying constructive feedback from reviewers with expertise in a subject, and a final review by the editors. SFU Ed Review Journal was built with the mission to support authors in not only publishing their articles, but to also provide a supportive and collegial environment for writing and content development; an experience we felt would greatly benefit senior undergraduate students who intend to pursue graduate research work in the field of Education. In addition to providing detailed reviewer comments, we also offer advice and mentorship to every author who submits an article, about their writing concerns, which aligns with the journal's vision. We sympathize with authors who find the writing process challenging and overwhelming, and thus, we believe that by providing more comprehensive writing resources makes our journal unique.

As Editors, we appreciate the variety of scholarships and research, which are inherent in Education and we want to provide a platform where new emerging areas can be showcased. Our next publication will be a special issue focused on New Materiality, Posthumanism, or broadly speaking, Performative and Relational Ontologies. Briefly, this area of research has gained traction in the field of education; with theories such as post-structuralism, post- humanism, assemblage theory, affect theories, and post qualitative inquiry. This field challenges foundational assumptions about binaries of nature-society and subject-object to move towards an understanding of the world as in a continuous state of becoming. This special issue will be published in February 2019.

I would like to end this letter by acknowledging with gracious gratitude to all our reviewers who spent countless hours contributing their knowledge, understanding, and expertise to help our

authors explore new ideas and consider current ones. We would also like to extend a 'thank you' to the readers who explore our Fall 2018 issue to experience each author's research through sight and sound and for staying with us as we continue to bring you new ideas from the field of Education. We welcome your comments on this issue.

Poh Tan PhD '08 (Exp. Med), PhD '19 (Educ.)

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A TEXTUAL ANALYSIS OF DAVIDSOCOMEDY'S UGLY GIRLS YOUTUBE RESPONSE VIDEO

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Abstract

Using positioning theory and Bourdieu's theories on speaker legitimacy, this article explores the link between identity and speech in the context of a YouTube video entitled Vlog 29: Ugly Girls by DavidSoComedy. By positioning himself as a legitimate speaker of African American Vernacular English (AAVE), Korean-American YouTuber DavidSoComedy effectively changes this form of English from an ethnic identity marker to a social identity marker. The article thus continues in the tradition of more recent researchers that have suggested that identity, and the languages associated with that identity, are fluid and ever-changing, rather than fixed.

Keywords: language and identity, identity markers, accent and identity, speaker legitimacy

Introduction: Why this Text?

In an era where outright racism is harshly discouraged, and even illegal, discrediting the way one speaks – either because of a foreign accent, or local dialect – has endured in our society. This is particularly true in the case of minority groups facing discrimination and marginalization, perhaps because language discrimination is difficult to link to racism (Wolfram & Shilling-Estes, 2006; Munro, 2003; Purnell et al., 1999; Lippi-Green, 1997a, 1997b). Nevertheless, it is a rarely disputed that language, together with its most salient features, such as accent, lexis and grammar, are often associated with one's own identity, and indeed group identity (ex: Gumperz, 1982; Giles & Johnson, 1987; Gatbonton et al., 2005; Kramsch, 2006; Gasquet-Cyrus et al., 2012).

Language can be malleable and changeable (Norton, 1995; Pavlenko, 2002; Norton & Toohey, 2011). It exposes you for you are, or who you want to be. Yet linguistic features, as heard in such variations as African American Vernacular English (AAVE), can at times be so strongly associated with one group, that they can give the impression that language is fixed (see previous research on language and identity Kramsch, 2006; Block, 2007). I too am to stranger to such beliefs, despite knowing the contrary: Some years ago, while watching YouTube, I came across a comedy channel that truly embodies the link between language and social identity. The YouTube clip in question, by comedian DavidSoComedy, uses a seemingly stylized AAVE accent in answer to a rant video posted by PinkCashSwag (who is, herself, a speaker of AAVE). Upon observing the YouTube video, I began to ask why an accent that is typically associated with African American speech is being employed by someone who is neither African American, nor would likely identify as such. By analysing this text, I hope to begin exploring what role accents play in self and group affiliation. I begin this short analysis with a brief background on the comedian David So and his comedy channel's main set-up. Using transcriptions from the YouTube video and comments from the viewers as evidence, I will use positioning theory as well as Bourdieu's concept of the legitimate speaker to briefly demonstrate how the YouTube channel DavidSoComedy positions the self, as a Korean-American growing up in an American ghetto, within the framework of whiteness/blackness in the sketch entitled *Vlog 29: Ugly Girls*. The analysis will focus on two key features of the vlog post: comments on PinkCashSwag's mastery of English, and comments made on the state of her hair.

Premise

As mentioned, the YouTube video in question was made in response to a 2012 video post uploaded by PinkCashSwag (whose original video and channel has since been removed). The response – sometimes called "rant" if the presenter behaves in an angry and impassioned manner – was made by a YouTube comedian named David So. According to his fan page, David So was born in Korea but moved with his family to California at age 2 where he currently resides. Since starting his channel in 2011, David So has amassed about 1.4 million subscribers on his personal channel, DavidSoComedy (DSC), on YouTube, and has recently starred in Justin Chon's film *Gook.* David So is just one of a number of highly successful Asian-American YouTubers (see also Michelle Phan (8.9 million subscribers), Timothy DeLaGhetto (1.1 million subscribers),

Kevin Wu (2.8 million subscribers), Ryan Higa (21.2 million subscribers) and Freddie Wong (8.2 million subscribers)), all of whose popularity, according to Chun (2013), could potentially be attributed to a growing awareness of Asian figures (particularly Asian men) in today's pop culture (through K-Pop, J-Pop, Korean dramas etc).

As is the case with most YouTube channels, DSC's rant/response sketches follow a basic formula: introduction of original post (OP), followed by mocking/comedic comments on OP and finally some closing statements reflecting David So's moral understanding of OP – all this totally between 3-4 minutes. This three-part video monologue is also observed in *Vlog #29: Ugly Girls,* where there is a brief explanation about the OP, with selected inserts of the clip spaced throughout the response video. Here, we the viewers, are shown what PinkCashSwag's original *Ugly Girls* video (which will be known from now on as "Original Rant Video" or ORV for short) looked like: we are shown a young, high school aged girl who, in the words of DSC, "rants about ugly people" using colloquial language often associated with AAVE. Each of the ORV's arguments are broken down to what DSC deems to be the most salient points in need of ridicule and criticism. Finally, the skit ends with a moral (ex: "it's not about the way you look, it's about the way you carry yourself").

The two major themes that DSC chooses to comment on are related to the ORV's hair and intellect, therefore, these are the points that I chose to transcribe and subsequently analyse. Because the primary aim here is to present DSC's speech style as faithfully as possible, the transcription style I chose is as follows:
- No punctuation
- No capitals
- Use of ellipsis to indicate longer pauses
- Use of slash to indicate jump from one point to another (in the place of a period/comma)
- Elimination of ending sounds (-ing = in/you vs your etc.)
- Use of brakes () to indicate uncertainty
  - Unsure of a word/sound
- Use of underscore _ for linking
- Use of asterisk for bleeped sounds
- Use of **Bold** under transcription for written text in video
- Use of *italics* to indicate hand motions
- Breaks and time recorded for all jump-cuts

Analysis 1: Language

Because this analysis will look at the use of AAVE, I wanted the transcription to reflect spoken speech as opposed to written speech (hence the lack of punctuation etc.). This type of transcription also made it easier to pin-point the way in which certain words are pronounced. An example of this is my choice to not write -ing endings or to drop the -r in words like "your" in some places and not in others, all depending on what can be heard and what cannot be heard in the video. This way, I was able to go back and to reread the text in order to assess the

consistency of DSC's vernacular English. Indeed, there are a number of reasons why David So would have chosen to use a stylized vernacular English in answer to the OVR.

Throughout the video, DavidSoComedy (DSC) appears to use African American Vernacular English (AAVE). As this language style is key to our understanding of both DSC's message and YouTuber persona, I begin this next part with an analysis on the employment of AAVE in DSC video:

DSC: DavidSoComedy
OVR: Original Video Rant (PinkCashSwagg)

Minutes 0:59-1:17:

0:59

<u>OVR</u>: what   the   fuck*……do yall think yall are…. y'all ugly bitches be ready to fuck* with everybody

> *CLAP CLAP CLAP*   *CLAP* ---------------------------------
> --------------------------
> (???)

1:07

DSC: heres anotha thing/ you(r) ghetto/ and im not talkin about that ghetto like ahhh bitch you ghetto

> *HAND WAVE*

1:12

DSC: no ya ass is fuckin* ghetto

1:13

DSC: you know how i know your ghetto when every time you tryna make a point you gotta clap ya hands

1:17

DSC: lookin like a retarded seal

> *CLAP*----------

Minutes 2:04-2:15:

2:04

DSC: i have neva seen hair follicles that angry in ma life/ looks like a rottweiler's been chewing on your hair all day

2:09

DSC: how are you gonna be talkin about beein educated when you (got?) the vernacula of a hood ra(t) on turrets

2:14

DSC: lookin like the only alphabet_you know is in a damn soup

2:15

DSC: bitch that not even a hood accent youve got/tha(t)s a speech impedimen(t)

At first, when observing the above transcription, it appears that he may simply be mocking the girl and using AAVE as a way to index her as the "other". However, as the video comes to a close, he continues to use forms of AAVE as the video's message takes a more serious turn. In fact, as a fan of DSC and having seen several of his videos previously, I knew from the beginning that, while AAVE may not be the only English variety he was familiar with, its use in his videos is not merely an act. Upon viewing other "rant" videos in response to, for example, European-Americans (see *Vlog #4: Asians in the Library – UCLA Girl (Amanda Wallace) Going Wild on Asians*) he still continues to use AAVE to express his thoughts. This is perhaps because, within the storyline of 'non-white America', David So is positioning himself as a legitimate speaker, and in fact a *part* of, the 'group' with all others who speak AAVE. This may be because of his upbringing. As was mentioned earlier, David So has stated that he grew up in a black neighborhood where his family owned a black beauty supply store that sold wigs and weaves to a primarily African American female cliental. Being surrounded by people who spoke AAVE might have given the comedian the tools to build what Lippi-Green (1997) refers to as a 'sound house', or in David So's case, multiple sound houses. His ability to switch from standard American English, to AAVE and even to a stylized Asian-American speech, makes it clear that David So is 'tri'-dialectal. In an article by Chun (2001), the use of both AAVE within an MAE (Mainstream American English) frame by a Korean American university student was explained as a way of indexing both whiteness and blackness in order to "project a uniquely Korean American male identity in the context of complex historical, cultural, and political relationships that Korean American men have with both African Americans and European Americans". Like David So, this student (Jin) claimed to have learned to use elements of AAVE because he grew up in "the ghetto". In the case of David So however, we can go beyond viewing the use of AAVE as a means of highlighting a unique Korean-American identity. In fact, it can be argued that David So's use of AAVE is not an attempt at being 'black', or 'Korean-American'. Rather, it can be seen as his own positioning within the "ghetto" storyline, leading to a widening of the definition of what it means to be a member of the ghetto. Rather than it being a black/white divide, the 'ghetto' can be thought of as a socio-economic divide in which any one from any race can take up residence, provided they have a lower economic status. David So is essentially, to borrow from Rampton (1995, 2009) 'crossing' linguistic and ethnic boundaries in order to create new ones, in order to better represent his identity, or his 'reality'. It can be assumed that to David So, being 'from the ghetto' extends beyond race or ethnicity, which, in light of recent political events, is often overlooked. For example, Trump's use of 'ghetto' during his presidential campaigning as a means of describing poor, black communities (Diamond, 2016), showcases how the term is often treated as a 'Black only' issue, and positions African Americans as the perpetual 'other' in comparison to European-Americans, or other so-called 'model minorities' (Chun, 2001) such as Asian-Americans. David So's agentive positioning within the American 'ghetto' storyline arguably expands and even modifies this existing storyline, to a certain extent, making it much more inclusive than before. By using YouTube as a

platform for his positioning, he is able to reach a much wider audience, making the matter of the 'legitimate ghetto speaker' a public talking point.

However, for David So's use of AAVE to be deemed legitimate, this audience, (i.e.: those watching his videos) would need to be receptive to his use of this particular English variant. As Bourdieu (1977) states, "One does not speak to any Tom, Dick or Harry; any Tom, Dick or Harry does not take the floor. Speech presupposes a legitimate transmitter addressing a legitimate receiver, one who is recognized and recognizing" (p. 649). In other words, if he is not accepted as a legitimate speaker of AAVE, DSC's use of this vernacular might take a racial and possibly racist turn in the eyes of the audience. Indeed, audience support is highly important, as was demonstrated by Alim et al. (2010) when entering the arena of the, otherwise perceived, 'other'. As it happens, DSC's audience is, more often than not, accepting and understanding of his use of AAVE in his videos. Table 1. below, illustrates three of the most common categories of comments:

COMMENT TYPE	EXAMPLE (TOTAL OF 13)
"Rejecting" Comments	VineFever4 years ago **Racist fat ass chinaman say that ghetto shit to a real nigga get yo big ass knocked out bitch** fjiowheiofjef4 years ago **Your half asian half back accent really ticks me off.** Fleeky Brow4 years ago **As a Black male, I talk like any other human being, thank you. Determining English communication based off skin color is a really ignorant thing to do...**
"Accepting Comments	The Senate4 years ago *He is putting her in her place, teaching her a lesson. Are you defending her? Nigga, you be crazy.* ivybuu14 years ago *He grew up in the ghetto.* Dejah Turner4 years ago *"Because you and your hair should take the same advice. And relax"*

	OOOOOOOOOOOOH!!!!!' I love it!!! I screamed when I heard that!!! OOOOOOOOH!! Lol lipstickstainsz4 years ago *Did <u>homeboy</u> just say "Hawaiian Silky" ??? I love you David. You obviously about that life cuz you already know.* Lexi K4 years ago *You must of dated a black girl cuz you were on point with the hair care refs lol* AngelNelly4 years ago *David has a right to judge her hair...he grew up selling weaves.* Natalie Ng4 years ago *He got that accent well HAHA* Valentine Bebe4 years ago *David was raised in the US, grew up in a Ghetto neighborhood, people who grow up there tend to adapt to that way of speaking.* emmie gamelove4 years ago *"bitch, thats not even hood accent, its a speech inpediment!' omg lol died of laughter. i wonder what she though when or if she saw this XD* jeremy merino4 years ago *For all people saying that he sounds black! No, he doesn't! Its called slang with an accent and not all black people talk like that, OKAY!*
Neutral Comments/Comments about ORV	James O4 years ago Black talk SapphireShield4 years ago I believe so. It's a way of speaking that some sad humans adopt called 'ghetto'.

Nick M<u>4 years ago</u>
That chick needs to work on her speaking

safe ashkar<u>4 years ago</u>
She aint black

Aventino R<u>4 years ago</u>
That bitch not about that life she can't say
niqqa she ain't black no racist

Rae Warren<u>4 years ago</u>
She got black people hair though...

Upon observing the comments made during the year his YouTube clip was released, out of the 13 comments specifically associated with group affiliation, 10 comments were found to be receptive of DSC while only 3 rejected his position as 'part of the group'. One commenter went so far as to characterize DSC's speech as "half Asian half Black" even though objectively, no Asian accent can be detected. Such an assertion may come from the fact that David So himself has Asian features, and previous studies have demonstrated that, when presented with an Asian visage together was a recorded speech, it was enough for listeners to imagine hearing a foreign accent even when there wasn't one (Rubin, 1992).

The positive comments tended to praise and specifically reiterate David So's access to the 'in-group'. For example, as seen above, comments that point out David So's upbringing in 'the ghetto', his knowledge of hair products like *Hawaiian Silk* and *Motions,* being addressed as 'home boy' by one supposedly African American commenter, and referring to his way of speaking as 'ghetto' rather than AAVE, present David So as a legitimate group member, and thus, a legitimate speaker. It should, however, be noted that his position in the group does appear to, at times, be precarious at best. Goodwin & Alim (2010) demonstrated how a white working-class school girl was able to maintain her position in a primarily upper-middle class group of elementary school girls only by constantly positioning another black, working-class girl (considered "twice removed from the centre" due to her race and socio-economic background) as a 'tag-along girl'. Similarly, David So's place is safe so long as the OVR's position as 'Black' is either contested (ex: That bitch not about that life she can't say niqqa [SIC] she ain't black no racist/ She aint [SIC] black), or her points of view in the community are contested (ex: He is putting her in her place, teaching her a lesson. Are you defending her? Nigga, [SIC] you be crazy).

Analysis 2: Hair and the African American community

As long as DSC continues to be seen as a member of the 'ghetto community' and continues to make socially appropriate references – as he does with hair – this video will remain acceptable to his audience. However, by emphasising his position as 'insider' in the black ghetto community, David So still perpetuates harmful stereotypes about African American women, with his constant derogatory references to the state of the OVR's hair. In the African American community, hair is a particular 'sore point', and David So's constant references to typically Black hair-straightening products paint a larger picture of what is socially considered as 'good' hair. In this case 'good' would be whatever hair texture is the closest to 'white people's hair' while 'bad' would be anything that is "short, matted, kinky, nappy, coarse, brittle, and wooly" [SIC] (Lester, 2000). These hair classifications are very deeply imbedded in the history of slavery in the United States, where having lighter skin and 'good' hair would be associated with house slaves (seen as somewhat more privileged), whereas having darker coloured skin and 'bad' hair would mean being relegated to working in the fields (Lester, 2000). Today's arguments surrounding 'black hair' and beauty standards are parts of a much larger standpoint that pits Afrocentrism against Eurocentrism in the United States. Patton (2006) comments that on the one hand, "Hair straightening was a way to challenge the predominant nineteenth-century belief that black beauty was ugly" while on the other hand, this practice is perceived as controversial as it could be a sign of self-loathing and an attempt to emulate 'white' standards of beauty. Essentially, hair straightening can be considered a form of self-colonization. In fact, David So spends nearly half of his video making specific references to the OVR's hair, stating she has "angry hair follicles", appears as though a "Rottweiler's been chewing on your head all day" or has "Chewbacca-ass hair". Even the very last comment DSC makes in the video, suggesting the OVR should 'relax' (referring to hair straightening), is presented almost as an afterthought, as though it is a given norm for black women to have to straighten their hair for beauty purposes in American society in order to be seen as clean or socially acceptable. Furthermore, the shear amount of time allocated to the OVR's hair in a video about 'ugly people' further anchors the point that *her* hair, and indeed *all* 'natural' black hair is also 'ugly'. David So's hair commentary is deeply problematic not only because it merely reinforces the status quo about black beauty, but also because those who are themselves *part* of the 'in-group' share this way of thinking and tend to perpetuate the same harmful stereotypes wrought against their own community (as was clearly demonstrated in many of the comments seen in Table 1). This demonstrates the power of indexed 'whiteness' within minority communities. It is also this same social 'whiteness' that we observe in Alim et al. (2013) with regards to their analysis on interracial rap battles and Chun's (2013) analysis on YouTuber KevJumba's attempt at 'acting black' around his African American friends. It is through 'whiteness' and 'white beauty standards' that we come to understand the OVR as being ugly herself, rather than through DSC's comments alone.

Concluding Thoughts and Future Research

DavidSoComedy's YouTube video response represents both a break from traditional perceptions of who is a legitimate member of the 'ghetto', as well as an affirmation of certain Black stereotypes found throughout US society. When observed through a much wider lens, this juxtaposition of new and old storylines allows the discourse on accents, dialects and identity to be ever fluid and every changing. This brief textual analysis focused first on language and identity, and then transitioned into a discussion on the perpetuation of negative social stereotypes. Today, in the age of social media where representations of the self are more and more public, questions of in-group and out-group affiliation (see Tajfel and Turner, 1978) may become more divisive and exclusionary. In the case of this comedy video, David So may have further perpetuated harmful stereotypes in showing his 'rightful' place as a group member of the 'ghetto' community. Yet he may also have demonstrated that the term 'ghetto' can go beyond one single ethnicity. Ultimately, as it was observed in DavidSoComedy's rant video, the right to feel comfortable in one's own linguistic skin(s) is the basis of the discourse on the legitimate speaker and will likely remain so until the moment a particular position changes the direction of the whole story. Until that time, we can but produce and reproduce.

See *https://www.youtube.com/watch?v=gealj6uvmC4&t=1s* for full video.

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SEEKING SELF IN PLACE: PERFORMATIVE INQUIRY INTO IDENTITY, PLACE, PEDAGOGY IN ART EDUCATION

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Abstract

Performative inquiry is a method of inquiry which attends to the individual moments emerging from performative encounters, calling our attention through reflection to what matters (Fels, 2010, 2012, 2014). In this paper, I engage in performative inquiry to explore my identities through experiencing different places in Canada and by practicing visual art. Three key moments occur during the performative explorations, which embody possible new ways of understanding my struggles with my pedagogical identity as a Chinese studying and teaching art at Canadian postsecondary institutions, and opening up a new space to envision the future of art education.

Keywords: self-seeking, performative inquiry, identity, place, pedagogy, art education

Introduction: Two moments of self-searching

Moment one

Walking into the classroom to deliver my first Ph.D. lecture, I feel somewhat different, almost like an outsider: I look completely different from my other colleagues; I speak a language that is in no way similar to the official language—English used in the classroom. The discussion is heated, but I am not able to get a word in edgeways and remain silent during the whole class. On the very first day of my overseas study journey, a sense of insecurity and vulnerability fills my mind and body. At this moment I stop and wonder: "Why do I feel insecure in this place? Where, indeed, is my place?"

Moment two

In the multicultural classroom, I am having a conversation with another student about her assignment. "I think you may want to punch the color of the other shape so that you can lend additional emphasis and create a more vibrant visual experience for your audience. What do you think?" I ask the student, modestly.

Her brows knit at my suggestion, and she says, quite emphatically: "No! I think it is beautiful. I wouldn't want to change anything."

I am stunned and speechless, even though this is certainly not the first time I have felt intimidated by a student's self-assertive response. At this moment, I stop and wonder: "Why are my implicit and modest expressions not received well by students as ways of engagement in the classroom here, but are accepted in China? As an experienced art and design teacher, do I have to claim my place and be more assertive while offering students suggestions in the multicultural classroom?"

Two moments of arrival "tug on the sleeve" (Fels, 2012) and unfold the fact of how I have struggled with studying and teaching in the multicultural classroom in Canada, where different values, practices and identities have constantly challenged my way of engaging in the relationship, in the context of space and relationships with others. These struggles nudge me to "stop" (Appelbaum, 1995) and ask ontological questions about the relationship between the self and place: "Who am I in this place? What is this place to me?"

To answer these questions, I adopt performative inquiry as the method of investigating the relationship between my identities and the place, and how the complexity of this relationship impacts my art learning and teaching as a result. According to Fels (2010, 2012, 2014), performative inquiry offers researchers and educators a way of inquiring into the individual moments emerging from creative activities or processes, calling for mindful attention and reflection on the pedagogical significance of these moments. In my performative inquiry, I anchor myself in the embodiment of self-seeking in the foreign land, accompanied by reflective visual journals as creative explorations. As Tuan (1977, p. 3) states, when we pause in a space for a while, that space become a place. In experiencing, we endow a space with positive meanings whereby we can choose a place to dwell. Therefore, to have a sense of self is to have a

sense of place; to have a sense of place is to experience. In this sense, experiencing a place consists of feelings and thoughts that are helpful for me to recognize the relationship between the self and the place. Through bodily engaging with different places, the interpretation of the place and self does not only depend on the sensory information accumulated, but also on the moments where I stop and respond. During the process of inquiry, three unexpected moments occur and invite me to pause for reflection and imagination. A new formation of myself is revealed through dwelling on these moments "as embodied data" (Fels, 2012), which opens up my vision for art education.

In the following sections, I will share the three pivotal moments that occurred unexpectedly during my performative exploration of different places in Canada, which has become an evolving process of unfolding images of myself in relation to place. First, I attend to the moment of my first hiking trip to Grouse Mountain, in which a sense of vulnerability and resistance comes into being and invites me to investigate the hidden reasons behind this. In the second moment, I explore a time of awakening, when I took a walk in a park while recognizing the complex cultural reasons for my vulnerability and resistance. The third moment involves an experience of wandering on a road covered by cherry flower blossoms, which resonates with the indigenous philosophy and urges me to open up a new space for art education. The three moments enable me to be wide awake and realize that I am fed by this foreign land, while at the same time being nurtured by my Chinese homeland. Such hybrid identities are situated on the margin between two different worlds, calling for pedagogies in a "third space" (Bhabha, 1990) in the art classroom.

Journal one: March 18th—Grouse Mountain hiking trip: Vulnerability revealed

The first moment arrived during my hiking trip to Grouse Mountain, calling for recognition and confrontation of my vulnerability and resistance to studying and teaching in this foreign land. The scene begins like this…

My friend Natacha invites me to go hiking on Grouse Mountain with her before the snow starts to melt. I happily accept her invitation, setting out ambitiously to seek myself through exploring this foreign land. When we reach the plateau early afternoon, I am astonished by the magnificent scenery confronting my eyes: the sun spreads its shimmering cloak on the pine tree forest on the snowy mountains, golden rays touching the silver ice and darkish green trees. The sunlight sweeps across the mountains, crosses the peaceful lake, and casts shadows on the city below.

"Do you like it?" Natacha asks me.

"Of course, I love it!" I breathe deeply of the air and continue: "but I don't know why the vastness, the purity, and the perfect combination of nature and the city make me feel a sense of distance from them. I think they remind me that this is not home."

Figure 1. A page from visual journal one.

This moment arrests me for reflection. "Place is security, space is freedom" (Tuan, 1977, p. 3). Indeed, this great foreign space had been continuously simulating my imagination to act on things I have never done before: I have sung and danced in my Ph.D. classroom; I have improvised and acted out a small play in front of my mature and intelligent colleagues; I have tried to voice my own opinions recklessly in spite of my imprecise and incorrect English expression. In such a space, it is the freedom that encourages me to pursue my individuality regardless of other people's opinions. I absolutely love this land. However, when I see the forests, mountains and the ocean, when I hear birds chirping, rivers running, and snow blowing, when I smell the fragrant flowers, grass, and trees, the surroundings in my experience of sensing the place become a biological-like alarm clock that constantly reminds me of the time when I was home. I wonder, "Why do I feel a sense of resistance? Why do I feel nostalgic despite the fact that I am biologically and mentally satisfied in this foreign place? What is the relationship among place, self, and the past?"

Figure 2. A page from visual journal one.

Renowned Belgian writer George Poulet (as cited in Malpas, 1999, p. 176) states the following: "Without places, beings would be only abstraction. It is places that make their image precise and that give them the necessary support thanks to which we can assign them a place in our mental space, dream of them, and remember them." This connection between person, place, and memory implies that my action of self-seeking in a foreign place can been seen as finding myself within space and time. Myself, as a being, interacts with the surroundings and objects in this spatial-temporal space through various poses and moods, which provokes my senses that are intertwined with the feelings and thoughts. Consciously and subconsciously, I feel insecure and lost in the unfamiliar present; but at the same time, I develop emotional and sentimental connections with my past where I was nurtured by the place, home. In this moment, my vulnerability and resistance have been revealed and learned, with the materiality of the space becoming visible and inextricable in every aspect of my life encounters and experiences. However, we are all mortal beings living in a space where time is enfolded in the scattered conditions of the past, present, and future. When we look upon the universe, we see how the events that sail past us never vanish. Instead, they spread out in the different parts of space-time. In this moment, I come to understand that despite all the odds and difficulties, I am going to discover the root cause of my vulnerability and resistance. This root indeed constantly pulls me back to my past, but it can also be the inspiration and strength that encourage me to explore the adventurous present and a future full of risks and opportunities.

Journal two: March 20th --- Kensington Park walking: An awakening moment

The second stop emerges from the time when I took a walk in Kensington Park while I was trying to cope with my struggle over writing an English course paper. An awakening moment of arrival reminds me of how much I am nurtured by my own Chinese culture, no matter how many times I was reluctant to accept it.

"I so despise myself. How could it be so hard to write an English paper?" Even my internal monologue reflects my frustration. I turn off the computer and decide to take a walk in Kensington Park near my place.

Standing in the vast, empty park and looking up at the sky, I feel touched. The late afternoon sun nestles behind the thick and fractal shapes of clouds; the long slants of light dazzle on the tract of grassland and a few, scattered cherry trees. When the early spring breeze blows into this tranquil and serene land, the leaves, wild flowers, grass, and even the bench start to dance and smile at me. My sensory organs are challenged again, not only by the structuring of the space, but also by the mysterious energy of the universe, arising with feelings and thoughts. I can almost feel I am beginning to dissolve in this space and becoming a part of the surroundings. This moment freezes, with an old Chinese saying about death slipping into my mind: Being buried in earth is the real peace (入土为安). In this particular moment, I feel relaxed and experience the Qi (气) of the surrounding nature. More importantly, I feel resonant with the Confucian view on the unity of human being and nature: I, as relational, belong to the universe.

Figure 3. A page from visual journal two.

This moment offers me pause for reflection, calling for mindful awareness of the fact that I am deeply rooted in the fundamental Chinese philosophy of Confucianism. Admittedly, it is a philosophy that believes in "the commonality of humanity than to its differences" and "the educated and passive role of the elitists" (Wang, 2004, p. 64). This can be considered one of the primary reasons that leads to the suppression of individuality, in contrast to the active and participatory role of intellectuals in the Western view. In addition, another Confucian thought, "think twice before you do" (三思而后行) has also been deeply embedded in Chinese culture for many centuries. Although contemporary Chinese education has attached importance to bringing out the individuality of students, a moment of contemplation before speaking is always appreciated by teachers, students, and society at large. Consequently, as a student, I often miss my chance to speak in Canada's active and participatory learning environment. As an art educator, my tacit and modest expressions are not well received by students with strong opinions who also are unwilling to enter into what they do not know about others. Such an educational dilemma between implicit and explicit self-esteem not only questions my pedagogical practices but also powerfully drives home the reality that the socially constructed nature of the individual is hard to get through.

My cultural root is a given that cannot be either neglected or killed. It constitutes who I am as a Chinese. If Confucian thought arouses the tendency of passivity and commonality, it is also worth noting that the ultimate concern of Confucianism is about how to bring out the most authentic man through education and self-effort. According to the scholar of Confucian studies, Weiming (1979, pp. 85–99), the concept of authenticity implies a human willingness to continuously participate in the transforming and nourishing process of the cosmos until a true human nature can be found. It is an interactive process of universal communion rather than individuation. In this sense, even though the missing concept of individuality in Chinese philosophy may jeopardize my educational practices in the western classroom, the idea of authenticity calls for a mutual understanding and an empathetic relationship between teachers and students to achieve personal transformation. In the Chinese traditional thinking, the western

dualistic view of the world as either other-than-self or not self is rejected (Bai & Cohen, 2008, p. 37). Instead, it sees subject/object, self/society, and man/nature as interrelated and transformable. The true subjectivity is held by the authentic human being, for whom being compassionate and empathetic are a means to imaginatively enter into another person's feelings and achieve fruitful communication with others (Weiming, 1985, p. 93). In this moment of reflection, I ask myself: "Can I refuse to claim my authoritative place as an institutional teacher but still help my students learn how to travel into what they do not know? Can I neglect the systematic analysis of race, gender, sexuality, and ethnicity in the multicultural classroom and still assist my students to become more empathetic and sensitive when encountering different others? How can I fulfill my educational responsibility to bring out the goodness of both myself and students through transformative and nourishing processes?"

Journal three: March 26th --- New face, new understanding: It is just a start

The third moment of arrival was recognized while I was wandering on a cherry blossom-lined street. The scattered petals on the concrete road caught my attention.

Spring in Vancouver is very different from my hometown, chilly with light rain falling here and there. After finishing school, I walk back home along Inlet Drive as usual. All of a sudden, the sky turns gray and gloomy. A few minutes later it starts to drizzle. Because the blooming cherry trees have transformed the street with various shades of pink and white, the darkness of the sky seems to just balance everything out, which I find more appealing than a bright sunny day. When a gentle gust of wind flings the soft mist into my face, I notice that hundreds of petals are drifting down lightly like feathers and scattering on the sidewalk. The image is so beautiful and vivid that I cannot help but take out my camera to document this fleeting moment. While leaning over to take a picture, I am amazed at how these fragile and delicate petals continuously paint the concrete with new faces upon the old layers, piece by piece, little by little, energizing the coldness with vibrancy and vitality.
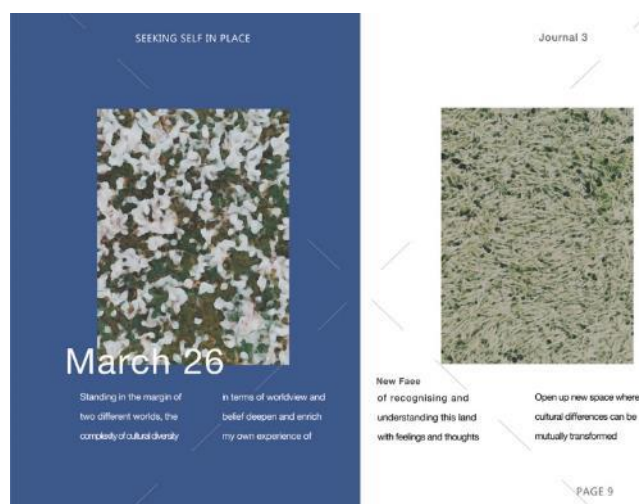

Figure 4. A page from visual journal three.

This moment offers me a pause for reflection. When I come to seek myself through experiencing the foreign land, I am present and wide awake for the unexpected and the interrupted that may be missed or ignored otherwise (Fels, 2012). Noticing the beauty of the flowering street is a small incident that emerges from the unplanned and unanticipated everyday living. However, such an "insignificant" event can become inspirational and provoking, arresting us for a moment of attention and questions. The ever-changing new layers of the concrete road make me feel resonant with the Native-American culture about selfhood in terms of "the building process of pyramidal structure" and "building on the realities of past generations and expressing new realities" (Cajete, 1994, p. 29). The structures are continuously enlarged, but their basic principle remains. This Native-American epistemology is as vibrant as the Confucian view of self; that is, lifelong cultivation is a continuous path of reverence for and rejuvenation of the old civilization. Only if constant self-renovation is performed can humanity be achieved at the end of life.

As I continue to write, my vision has become clearer than ever. Standing on the margin between two different worlds, the complexities of different identities, values, thoughts, and practices challenge my pedagogical ways of encountering and engaging relationally with others. I have been disrupted by the differences and confused about where I belong. However, my resonance with the Native-American culture in terms of the continuous process of life-building enables me to recognize this foreign land culturally and opens up a new question about the concept of "becoming" (Hall, 2014). As a Chinese studying and teaching art in Canadian academic institutions, I long for a space where one's own culture and new layers of self could, with encouragement, permanently contest and transform the intellectually and culturally different multiple. Within such a space, the basic structures will be continuously reinforced and expanded, begetting mutual respect, openness, and curiosity that invite everyone to the way of becoming.

A third space coming to presence

Educational philosopher Greene (1995, p. 28) states that "the role of imagination is not to resolve, not to point the way, not to improve. It is to awaken, to disclose the ordinary unseen, unheard, and unexpected." Through performatively exploring this foreign land, the unceasing new source of the place has nurtured and enriched my experiences with feelings and thoughts, opening up alternative ways to see, hear and speak the fleeting but critical moments that we might take for granted.

Let us return to the two stop moments when I was struggling with my pedagogical identities both as an international student and teacher in the multicultural art education classrooms. Writing through each performative exploration of the foreign land has further reminded me to be wide awake and recognize the two stops that are in the moments of encountering my colleagues and students' presence. In exploring the land, my feelings of being vulnerable and resistant have been transformed into a source of power that encourages me to reach out to others to discover and reconstruct myself. Each encounter embraces a moment of possibilities that helps me to learn who I am and how I engage in the presence of others and in

multicultural art classrooms. This self transits through temporal moments of experience and keeps making new meanings each time. It is only now, in turning around, that I come to understand how I arrive at the moment of encounter with the petals, landscapes, sidewalks, new languages, colleagues, students, insecurities, time, place, and space. As Tuan and Mercure (2004, p. 4) state, "we 'feed' on places, and that, so fed, we grow." My identities simultaneously shift and grow when the immigration status changes my sense of location. Such place consciousness invites me to see my struggles with fresh, new eyes and imagine an educational space of in-between.

This space has been theorized as a "third space" by Bhabha (1990), which has become a broad interest for educators and researchers. In third-space learning, transparent norms and histories can be transformed into "musée imaginaire", celebrating "alterity" and "otherness" (p. 208). Within art education, I would argue that the pedagogies in a third space are both relational and individual, different and communal, problematic and reflective, ambiguous and unequivocal, and tacit and expressional. Students' diverse issues will be addressed through dialogues that are open and unthreatening, yet allow them to be criticized and questioned. Learning will be inclusive and embrace ambiguity, while allowing teachers to interact with students in the creation of visual cultural products.

My own position as an outsider working with insiders presents a particular issue that has become increasingly controversial in Canadian multicultural educational settings. That is, when an educator from a subordinate culture teaches students who are mainly from the dominant culture, social tensions may occur in the ways of engagement and interactions between teacher and students, as well as the relationship among students from different cultural backgrounds. This is especially relevant in the art classroom in terms of conflicting ideas, values, attitudes, and practices that surround learning and making visual cultural products. Therefore, as a Chinese woman who teaches in a Canadian educational setting, my ambiguous professional status as an outsider invites me to perceive and create a new space where students from both dominant and subordinate cultures could, with the encouragement and support of teachers, affirm themselves through public and free conversations about their own visual cultural products as meaning-making processes.

However, the cultural and pedagogical differences hidden underneath the surface of Western multicultural classrooms sometimes can distance teachers from students as a result of the disturbance in the construction of identity. Therefore, it is necessary for art educators to carefully foster a third space as a learning environment, in which conflicts and tensions are not overcome to reach consensus, but more creative and meaningful ideas and actions are generated through free dialogue and dissent. This shifting third-space learning implies that the tensions and conflicts emerging from standing on the margins of multiple worlds can be pedagogically productive in the art classroom; it challenges students to rethink who they are and how they might be when encountering others, while at the same time allowing them to travel into and inhabit new art worlds of hybridity and possibilities.

Writing through stop moments and performative explorations has helped to unmask myself, as standing in a third-space with a willingness to be wide awake and imagine something new and different. Seeking to cultivate such a space in art education as my pedagogical goal is generated from my ambiguous and unsettling position as an art educator wandering in two landscapes that are open to creativity and imagination. Through documenting my pedagogical moments in the multicultural art classroom, I believe that the construction of a third space will certainly be troubling, but also stimulating. However, being able to engage in creative exploration to investigate who I am reminded me of why I have been drawn to art and design all my life. Such a powerful experience recognizes what matters and encourages me to move forward through the endless path of cultivating a third space in art education.

Figure 5. A page from visual journal four.

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WHAT IS SUCCESS? RE-EXAMINING DEFINITION OF SUCCESS OF EAL LEARNERS THROUGH AN AUTOETHNOGRAPHY

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Abstract

Autoethnography allows us to "go beyond simply looking at the artifacts or just the surface and to focus much more on the personal, the hidden, and the less obvious" (Lapidus, Kaveh, & Hirano, 2013, p. 34), and it is becoming more important to illustrate a constructive relationship between diverse professional communities, as English as a global language acquire local identities and local professional communities develop socially situated pedagogical practices (Canagarajah, 2012). This paper explores identity negotiation of the author, a transnational EAL student and a teacher through an autoethnography. Using concept of "audibility", "agency", "nobody", and "somebody" (Kettle, 2005) and communities of practice (Lave & Wenger, 1991; Wenger, 1998), this paper unpacks the complexity of identity negotiation of an EAL student, and how it affected her teaching. It also provides an opportunity to rethink the definition of success.

Keywords: identity, communities of practice, higher education, identity negotiation

Introduction

"We teach who we are" (Palmer, 1997, p. 1), and especially transnational English teachers teach based on currere (Pinar, 1975), which is their understanding on language ideology and English curriculum informed by their learning experience in and outside of their home country (Gao, 2014). As English teaching and learning is becoming more and more diverse, it can be argued that it is worthwhile to explore transnational English teachers' experience to better understand how their experience influence the way they teach. In this article, using autoethnography (e.g., Canagarajah, 2012), I will explore how I, a transnational English teacher, have negotiated identities as an English learner and teacher, and how it has shaped and reshaped my belief about teaching English focusing on concept of "audibility" (Kettle, 2005, p. 55).

Method

In this paper, I will use autoethnography as a method to explore my experience as an English learner and teacher. 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, Adams, & Bochner, 2010, p. 1). In the field of TESOL, it is becoming more important to illustrate a constructive relationship between diverse professional communities, as English as a global language acquires local identities and local professional communities, which develop socially situated pedagogical practices (Canagarajah, 2012). In understanding diverse professional communities, autoethnography allows us to "go beyond simply looking at the artifacts or just the surface and to focus much more on the personal, the hidden, and the less obvious" (Lapidus, Kaveh, & Hirano, 2013, p. 34). Using autoethnography as a method, I will offer insight into the complexity of an English learner and teacher's identity negotiation.

Conceptual framework

In her article *'Agency as Discursive Practice: From "nobody" to "somebody" as an international student in Australia'*, Kettle (2005) explores how international students adapt to new academic environments. She conducts interviews with a Thai international student named Woody focusing on how he experiences a graduate program in an Australian university. She examines how Woody engages and negotiates with the discourses in the new academic context. She finds that he goes through a process of fitting into this new academic community through "agentive actions" such as trying to understand the academic expectations and changing the way he participates in class. The author presents this adaption as a success for Woody. As a result of this success, Woody became to speak up in class, a change which Kettle (2005) describes as becoming "audible". He felt like his existence did not matter in class, which made him feel like "nobody", but by becoming audible, he felt like "somebody" who could express his opinions. There were many things that I could relate to, as the process that Woody went through, and the struggles he faced were very similar to what I underwent. In addition, the definition of success in the article overlapped the definition of success which I had strived for, and the article resonated

with me to a great extent. Therefore, in exploring my own experience as a learner and a teacher of English and examining my definition of success, I will use the concepts introduced in the article: "audibility", "agency", "nobody", and "somebody".

I will also use the notion of communities of practice (CoP) (Lave & Wenger, 1991; Wenger, 1998) to explore my identity negotiation as an English learner. An important aspect of CoP is the interaction between more experienced members in the community, or experts, and less experienced members of the community, or novices. Therefore, in CoP, first, by observation, novices learn how members of the community interact as well as the common norms and skills needed in a particular community. Through interaction with more experienced members of the community, novice learn those norms and skills from those more experienced members and first, from the periphery, they start participating in the given community. Over time, they gradually move towards full participation. Lave and Wenger, (1991) refer to this socially situated process as *legitimate peripheral participation* (LPP). Some researchers have used CoP to examine EAL students' identity negotiation in western universities, and they found that EAL students perceive English competence and oral participation as skills they need to acquire be a legitimate member of their academic discourse communities (e.g., Barnawi, 2009; Morita, 2004, 2009). As an EAL speaker myself, I will use the concept of CoP to explore my ongoing identity negotiation, and examine how it has had an impact on the way I teach as an English teacher.

How I Became Audible

For 18 years of my life, I had always been a "successful kid" in the Japanese education system. Most of the classes were lecture oriented, and students were not expected to be critical, or be audible (Kettle, 2005). Although I was never really audible in class, I knew how to do well in the educational system I was brought up in. My grades were always good, I would actively participate in extracurricular activities, and would occasionally win awards inside and outside of school. Therefore, teachers, parents, as well as peers would see me as a "successful student", and thus I had never compared myself to others, nor felt inferior to them. In other words, I was a legitimate member of the CoP of Japanese classrooms, and I had a positive identity as a successful learner.

However, participating in the Japan Super Science Fair (JSSF) in grade 12 became a life-changing experience for me. JSSF was the largest international science fair in Japan held at my high school, featuring 230 students from 19 countries. Not only was it a place for students from all over the world to showcase their science research, but it also offered a number of activities for students from different cultures to enjoy science together by working as a team, and exchanging ideas. Throughout the event, as a student buddy to the team from Hawaii, I enjoyed meeting people from different backgrounds.

Nonetheless, I also felt the low English proficiency of the Japanese people, including my own. I saw the significance of this during discussions and group activities. It seemed like the lack of English knowledge prohibited us from expressing our opinions, and I felt very frustrated. Watching students from overseas state their opinions confidently in front of everyone, I strongly

felt that we, as Japanese people, needed to be capable of expressing ourselves through English in order for us to be successful in a globalized world. In other words, I thought we had to be audible in order to succeed. This was when I decided to become an English teacher who could make some positive changes to English education in Japan. I thought in order to do that, I needed to gain international experience as well as native-like English skills and more advanced knowledge in English education.

In order to achieve my goal, I chose to go to a new, radical international university in Japan. Of all the students, half were Japanese, and half were international students from almost 100 different countries. Not only did the students come from all over the world to share their lives and study together, but also the faculty members were very diverse. The university offers an interesting bilingual educational system, with dual language education in Japanese and English. Upon entrance, students have a choice to either be enrolled in a Japanese or English stream as long as they meet the language requirement. Unlike most of the Japanese students, I chose the English stream. When I made this decision in grade 12, I had only one goal in mind: to acquire English skills that would be sufficient to get a master's degree in English education in an English speaking country. By English speaking country, I was thinking of a country in the inner circle where English is used as a first language or a mother tongue (Kachru, 1985). Because of my ambition, I did not hesitate to choose the English stream and challenge myself. Little did I know that most of the students would be native speakers of English, those who had received their education in international schools, or those with experience studying abroad or at least those with native-like English competence.

As soon as I started my academic career, I found myself having a hard time following the classes, reading and writing. In addition, it did not take me long to realize that I had a severe lack of confidence when it came to discussions and presentations. Now that I look back, I was always constrained by the idea of the imagined community (Norton, 2001) of the English stream students at the university. Because I was a Japanese student in the English stream, people would label me as someone who was as fluent in English as my Japanese, and had lived or studied outside Japan. In that unique academic context, it especially seemed like in Japanese students' minds, including my own, there was a strong dichotomy of native speakers and non-native speakers of English. Therefore, I felt extremely pressured to speak native-like English to meet people's expectations. This pressure made me not want to speak English when people knew that I was an English stream student. Looking back, it seems that I found native-like English competence as a skill needed in the imagined community, and because of my perceived lack of competence, I developed an identity as a deficient member in the imagined community.

On one hand, I was amazed by encountering different ways of teaching and learning in the new education system. I once took a course taught by a non-Japanese professor with a good friend of mine, who was an exchange student from the United States. I vividly remember how he always raised his hand during class and stated his opinions. There were other students like him who actively participated in class, and the class was very interactive. However, on the other hand, I felt oppressed by the imagined community, and thus I did not wish, nor try to be audible

in class. The feeling of "inaudible" and not being able to enter the imagined community gave me a sense of failure.

During my undergraduate career, I also studied abroad in Finland, and was immersed in a Western education system. In Finland, for the first time in my life, I was a minority in the community. Back in my university, it seemed as if there was no concept of minority or majority, simply because it was so diverse. However, in Finland, most of the students were from European countries, and sometimes, I was the only Asian student in class. My classmates were used to the western model of education, where students' active participation was expected. In other words, they were used to an educational system where being audible was valued.

I remember feeling deficient compared to other students in most of the classes. Being a minority coupled with my anxiety over my English, I was always too scared to speak out. I would be sitting down in class looking at other students constantly raising their hands and stating their opinions as well as asking questions. It felt like my existence did not matter, and I felt in Kettle's (2005) words, like "nobody". As I look back on it now, I was still constrained by the notion of the imagined community of native speakers, and perhaps, the imagined community of Western people as well. The fact that I was still not able to be audible and failing to meet western academic expectation, not acquiring the skills needed to be a legitimate member of the CoP in other words, gave me a sense of being unsuccessful even more. Coupled with the past experience of being unsuccessful in my home university, I was strongly disappointed at myself. Again, I constructed a negative identity as an unsuccessful member of the CoP.

Soon after graduating from university, I became an English teacher in a private high school in Japan. Fortunately, the school that I worked at was very radical, and open to different teaching styles. My experiences at different universities, including Finland, significantly affected my teaching philosophy. I still had the same ambition as I had when I entered university, but after gaining international experience and becoming a more competent English speaker, I began to have another goal. I always had another goal in mind when I taught; I did not want my students to feel the way I felt; I did not want them to feel like nobody when they went out to the world, as many of them were considering studying abroad or going to university in different countries. I believed that in addition to facilitating the development of students' English skills, developing their critical thinking skills as well as audibility would be necessary in order to reach the goal; that is, to have them acquire the skills needed in order to be legitimate members in the CoP of classrooms in Western universities.

Therefore, unlike the traditional Japanese teaching style, I made the class as interactive as I could, and gave students opportunities to think critically. I would assign them writing tasks and have them share their opinions instead of memorizing everything. I would also organize activities which required them to work in pairs or groups, and have them present on a topic in front of the class. I was doing these things in hopes that my students would become more accustomed to an educational style where students' audibility was valued. I believe that although it was unconscious, I was preparing my students to be able to access certain CoP when they

might go outside of Japan. In other words, I was trying to prevent my students from being unsuccessful like I was.

Later in the year, I moved to Canada, to pursue my master's degree in education. Because of my past experiences, I understood the academic expectations in the western educational system, and really did not want to feel like a nobody and feel deficient again. Also, as someone who was teaching her students to be critical and audible, I felt the responsibility to acquire a new academic identity and prove to myself that I could be the person who I had always wanted to be. For the longest time, I hated myself for being restricted by the concept of imagined communities and not being able to use the language resources I had. Also, as I became more familiar with different theories and views regarding language learning and identity throughout the master's program, I felt more comfortable using my language resources. Therefore, I tried my best to be audible. Although it was still intimidating and uncomfortable to raise my hand and state my opinions, I pushed myself to do so. I actually felt good becoming audible, and finally felt like "somebody" rather than nobody. I finally felt like my existence in class mattered, and at last, I became successful. In other words, I could finally be recognized as a legitimate member of the CoP in my new academic discourse.

A few months after I finally became a successful student who could speak up in class, I encountered an article which made me reflect on my own experience and the definition of success. While reading *'Agency as Discursive Practice: From "nobody" to "somebody" as an international student in Australia'* (Kettle, 2005), I projected myself deeply into the Thai international student, Woody. I thought the study was such a great presentation of the difficulties international students sometimes face in western universities, how they overcome these challenges, and become successful in the new academic context, that is, to successfully socialize into the new academic discourse community. However, as I became more comfortable with being somebody who could express herself in class and became able to reflect on my improvement, I started questioning whether what I was seeing, and what Kettle (2005) presented as success, which is to adjust to the new academic culture, really was success. In Kettle and my old definition of success, success is an adaptation to a new academic context through agentive actions and becoming audible in class. In this view, it could be said that after a number of failures, I finally became successful when I started speaking up in class in Canada, that is, when I acquired the skill needed in the new CoP.

Discussion

However, some questions arose for me. Just because I did not force myself to be audible in classrooms in my university and Finland, was I really unsuccessful? I may not have been able to speak up in class, but I still took other agentive actions to achieve my goals. For instance, while I was studying in Finland, I contacted a local Finnish school to visit and observed classes after taking a course about the Finnish education system. I learned that Finnish classrooms were open to anyone, meaning anyone could come in and see what was going on in the classroom any time they wanted. I found it interesting and really wanted to see it firsthand so I could learn more

about it. That is why I visited a local school in town and even got a chance to talk with students as well as teachers there. As I look back on the experience now, I can confidently say that it was a fruitful experience which broadened my perspective on education. Also, would I have been reproducing more "unsuccessful" learners if I did not teach my students in Kyoto to be critical and audible? Who determines success? What is success?

In this era of globalization, there will be more and more students and teachers seeking their education or career outside of their own countries. University is one of the institutions that has been affected by this trend of internationalization of institutions, and in fact, many universities are internationalizing. Through my experience, I have learned that unique ideas can often be created and work can be completed more efficiently through working with people from different cultures rather than working with people from the same culture. Therefore, I believe if we can create an environment where different cultures and values are understood and respected equally, not only international students, but also local students as well as universities will benefit. I argue that understanding different experiences of students could be more important than having one definition of success and trying to make students audible. In order for classrooms to become a place for creating unique values in a changing society, I believe that more people's identities and experiences should be examined and understood. Also, I am convinced that examining what agentive actions are important in students' learning are crucial for educators, especially in this changing society with an increasing diversity of ethnicities and languages in the classroom. I hope my autoethnography showcased the complex process of identity negotiation of an EAL student, and how the negotiation affected my teaching. In addition, through exploring perspectives and experience of a transnational student and a teacher, I hope that this article provided an opportunity to rethink the definition of success.

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THE MATERIALITY OF THE PEDAGOGICAL ENCOUNTER: IMPLICATIONS OF AN ACTOR-NETWORK THEORY EDUCATIONAL ANALYSIS

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Abstract

Pedagogical analyses have traditionally centered on teachers and students. Some approaches, like Reggio Emilia have moved beyond the binary to include the environment as a third entity. While including the environment is, no doubt, important in recognizing the composition of pedagogical encounters, we propose to expand our understanding of pedagogical encounters further to include the actors whose agency might be playing a role in their conceptualization. Drawing on Bruno Latour's Actor-Network Theory and related educational scholarship, we examine the materiality of a pedagogical encounter and consider all those varied and diverse entities, their associations, and accorded agency, that bring them into being and have implications in the becoming of students. The point of understanding pedagogical encounters from an ANT perspective is that it allows us to challenge taken-for-granted notions about what pedagogical encounters entail and the becoming of students within them.

Keywords: actor-network theory, pedagogical encounters, sociomateriality

The Materiality of the Pedagogical Encounter: Implications of an Actor-Network Theory Educational Analysis

Analyses of pedagogical encounters often emphasize the exchange between the student and teacher but fail to consider materiality in the complex context of such encounters. As Fenwick and Edwards put it, "educational analyses rarely attend to the behaviour of things" (Fenwick, Edwards, & Sawchuk, 2011). However, in the last decades, it has been recognized that pedagogical encounters do not take place in a void but are embedded within a physical space. Consequently, besides the teacher and student in relationship in such an encounter, the environment or physical arrangement of space has also been acknowledged as relevant in facilitating or hindering learning experiences (Hall et.al, 2014). Nevertheless, this recognition has been somewhat questioned by Dianne Mulcahy, educational researcher at the University of Melbourne, and her colleagues. After carrying out a sociomaterial study of learning spaces and their relation to pedagogical change, they reported "no causal link between learning spaces and pedagogic change" (Mulcahy, Cleveland, & Aberton, 2015; OECD, 2013). Mulcahy et al. are not implying that learning spaces are not relevant or are not involved in effecting pedagogical change. What they are pointing to is a lack of linearity or direct link between one entity (space) and one outcome (pedagogic change). Mulcahy et al. state that pedagogic change hinges on "multiple relations and multiple forms of practices" and is not the result of one entity, i.e. spaces (p. 575). They see learning spaces, as well as pedagogic change, emerging or coming into existence in the encounter of all actors involved: designs and designers of spaces, teachers, students, furniture, didactic materials, ideas, policies, educational practices, and so on. For them, the physical space, the uses of the space, and the people are involved in a "*mutually constitutive* relationship" (p. 580).

Similarly, pedagogical encounters encompass the intersecting and interconnected entities of teachers' endeavours, spaces, and students; however, the complexities and relationality of pedagogical encounters cannot be limited to these three acting entities only, nor can the actors involved be determined in advance before a detailed examination of their intricacies. From a sociomaterial perspective where phenomena in the world are conceived as relational and performative, actors, including those mentioned above (i.e., teacher, students, and space) emerge into being as they relate to each other and to other entities present and active in any given state of affairs (Latour, 2007; Fenwick et al., 2011; Barad, 2003). In the analysis of a pedagogical encounter, this understanding of phenomena compels us to be open and perceive where action is taking place or coming from to guide us to the actors involved. It also allows us to recognize how the agency of those actors participates in creating the world we inhabit. And in the particular case presented in this paper, it helps us to understand the becoming of students.

In this paper we expand on the idea that elements in addition to the teacher and student and the environment could be part of the network 'pedagogical encounter' (Davies & Gannon, 2009) and that one should be open to perceiving agency wherever it may arise (Latour, 2007). We should be able to achieve these two moves, perceiving agency and recognizing the actors, without exerting any kind of censoring of actors or limiting agency to human intentionality.

This, of course, might mean letting some elements into the analysis for which traditional sociology does not account. Here we rely on Latour who reminds us that "we have to restudy what we are made of and extend the repertoire of ties and the number of associations way beyond the repertoire proposed by social explanations" (Latour, 2007, p. 281). In other words, traditional sociology determines the groups of actors within a state of affairs from the start of the analysis. Fenwick and Edwards point out that these actors are commonly limited to human subjects and their intentions (Fenwick & Edwards, 2010). Drawing on Actor-network theory (ANT) (Latour, 2007; Law, 2009) and other sociomaterial theories and scholarship in education, we highlight the relationality of diverse and different elements and emphasise materiality in the creation of the world we inhabit, consequently decentering the human subject as the sole source of agency.

The purpose of the paper, then, is twofold: first, it demonstrates the feasibility of analysing a social face-to-face interaction (that between a teacher and a student within a pedagogical encounter) in terms of materiality; and in so doing, highlighting the materiality in the composition and emergence of subjectivity (that of a student). The second aim of the paper is to stress on the need to shift our thinking paradigm from a Cartesian understanding of the world as divided and hierarchical to a material-relational and performative ontology. The importance of this shift has been put forward by several scholars (Latour, 2007; Coole and Frost, 2010; Barard, 2003; Bennet, 2010; Braidotti, 2013). Not taking this needed shift seriously means disregarding non-human actors and their agentic interventions within the social world. These actors' agency is real and is intra-acting (Barad, 2003) in the becoming of the world. We can either let them exist in anonymity, as most social analyses do, hiding some of the sources of evolving social phenomena or we can bring them to the fore and try to understand how they intervene in shaping reality. We have chosen to do the latter.

In what follows, we use the insights of sociomateriality, in particular of actor-network theory, to analyse a real-life pedagogical encounter experienced by the second author of the paper by presenting four of the fundamental notions of ANT: network, agency, actor, and translation. The network concept allows us to be sensitive to all entities participating in the pedagogical encounter and prevents us from excluding anything or anyone a priori. Considering agency from an ANT perspective facilitates the perception of action so we can recognize where it is coming from and thus reveal the actors involved in effecting Jeremy, the student. The concept of translation provides an understanding of how different actors participate in effecting the distinct students that Jeremy can be.

Using an ANT lens to highlight the relationality and performativity of a learning network, we discuss eight-year old Jeremy (a pseudonym), a real student in an urban school in British Columbia, as an effect of a pedagogical encounter. Using four fundamentals of ANT we explore the potential implications of the elements of the encounter and the ways in which their associations effect Jeremy as a student. It is important to note that in any account one can only start in the middle of things as the world is in constant flux. Consequently, the narratives and

their analyses will present a slice of life, if you will, one small moment in Jeremy's day, on a particular day.

What is a pedagogical encounter?

For the purposes of this paper, a pedagogical encounter is a relational event between a student, teacher and other, less visible actors, human and non, within and around them (Fenwick et al, 2011; Fenwick & Edwards, 2010, Davies & Gannon, 2009). Hundreds of these encounters occur in a school day, in a never-ending entanglement of effecting and becoming. To examine such an encounter, actors, human and non, must be considered in order to articulate what has happened in the encounter and how those happenings might inform educational processes.

Actor-network theory

In ANT the world is composed of entities, both human and non-human, that associate, relate, and modify each other in different ways (Latour, 2007). This relationality that creates the world we inhabit is expressed in the concept of a 'network'. For ANT the world is not just relational, but is also in constant flux due to the 'translation' (shaping and reshaping) that takes place between and among its diverse and varied elements. To capture the 'agency' involved in the fluidity of the relating entities, ANT has added the notion of an 'actor' to the concept of the network, hence the name: actor-network. Actor-networks encompass actors' relational agency; in this way they express the performative relational ontology of the world. Putting it more explicitly, phenomena are performed into existence through translation as a result of the agency of the actor-network. It is from this performative relational perspective that the becoming of the world can be perceived.

Each of the above-mentioned fundamentals of ANT (network, agency, actor, translation) will be presented through the analysis of the pedagogical encounter we describe below. While these fundamental notions of ANT do not operate in isolation they will be discussed as separate entities for clarity.

The pedagogical encounter through four fundamental notions of Actor-network theory

The pedagogical encounter

> *Jeremy's teacher tells me that Jeremy has hit another student in frustration and "it's the second time in two days."*
> *Jeremy is slumped in an office chair; red cheeked, furrowed brow, boasting a menacing stare, challenging me with both defiance and supplication. We have met this way before. My "Hello Jeremy" bounces off walled silence as his arms fold over his chest and his breath forces a harrumph. "Let's walk," I say, doing my best to ooze "I am here for you. Everything is okay." I match his pace and after a few minutes of silent walking, Jeremy tells me about his new Lego project, asks questions about the surrounding plant life, and shares facts about the trees swaying beside us. Discussing the*

resident owl and hawk Jeremy considers the availability of mice now that the grass had been cut short. He comments, "they depend on that food, that's why we need to keep the grass longer." On our second lap around the school, I ask: how might you fix your mistake?

With insight and compassion, Jeremy articulates a caring plan to make amends with his teacher and his peer, without any prompting from me.

Networks

Theories that emphasize the 'material' use metaphors such as 'mangle' (Pickering, 1995) 'mesh' (Ingold, 2011) or 'rhizomes' (Deleuze and Guattari, 2014/1987) to bring to the fore the relationality of the associations of humans and materiality that depict social life. In ANT, this immanent relational characteristic of the world is expressed in the metaphor of the 'network'. Network is a concept used to deploy the relationality of elements that make up the world we inhabit. Following the traces left by the association of these elements as they exert their agency when translating (shaping and reshaping) each other creates a network-shape account, meaning that the points of connection of the elements get highlighted. According to Latour, the features of the network are (Latour, 2007, p. 132)

a. A point to point connection
b. Empty spaces between what is not connected
c. In every connection something happens

Latour makes clear that network is not "a thing out there" (p. 129), but the tracing of the associations of the different actors denoting the points where they relate to each other. Although actors relate to each other in myriad ways and forms, tracing only the connections of perceived agency leaves spaces that are not registered as part of the analysis or exploration of the phenomena. The idea behind this 'empty space' is that we do not know everything that takes place at a given moment. What is in between the connections is "not hidden, but simply unknown" (p. 244). Latour also remarks that the metaphor of the network should not evoke the representation of a thing that looks like a network, e.g. train tracks or telephone network (Latour, 1996). In fact, the tracing of associations that takes the shape of a network in an account, could be of something that does not have the shape of a network at all, such as a symphony, a piece of legislation, a rock from the moon (p. 134) or, we would add, a pedagogical encounter.

In Jeremy's story we can see the three features of ANT's network. First, there is a point-to-point connection between different elements. The path surrounded by plant life and trees makes available a walk outside, the silence of the principal offers breathing space and thinking time, and the missing grass inspires a conversation. Second, there are the empty spaces, available but unknown, between that which is not connected. We cannot account for everything that is acting upon Jeremy in this pedagogical encounter-network. Third, in every connection something happens. At the end of the walk, because of the many points of connection between Jeremy, the principal, and the materiality surrounding them, Jeremy could formulate a plan to repair his

relationship with his peer and his teacher. What allowed the plan for reparation to happen without the typical face-to-face interaction in the principal's office and associated punishment?

Thinking about the world as a relational network prevented us from defining a priori the elements in this given state of affairs. The tracing of elements that were shaped by other element(s) lead us to some actors exercising agency. Once we perceive this agency, we are able to identify the actors. The next section elaborates on this idea.

Agency

Agency is one of the most controversial concepts in the social sciences and in philosophy where the discourse fluctuates between agency as strictly related to human intentionality or relegated to external forces acting on the individual (Fenwick & Edwards, 2012; Heckman, 2010, Coole & Frost, 2010). In this section we do not wish to discuss such controversies but rather, as Latour says, bypass the dilemma of a free acting or externally determined individual (Latour, 2007, p. 76). What we wish to explore is the sociomaterial conception of agency where the human subject and its intentionality has been decentered. For Fenwick et al., "agency…is understood as *enacted* in the emergence and interactions…occurring in the smallest encounters" (Fenwick et al., 2011). Within a relational view of the world, where actors (human and non-human) are not defined a priori but performed into existence as they relate to each other, this novel conceptualization of agency allows us to identify those actors and account for their agency. ANT recognizes the agency of non-human entities as emerging among human and non-human actors participating in any account, these entities act upon one another or 'translate' one another, but as Latour (2007) remarks, it is not always clear or not always easy to identify "who [or] what is making us act" (p. 52). An example follows in the next paragraph.

If we trace the network carefully and follow the action wherever it is taking place, we will find the agent. Several events took place during the pedagogical encounter we narrated above. Let's consider one of them. Jeremy and the principal walked from the office to reach the outdoors. They walked in silence for a while and eventually Jeremy made a comment about the tall grass that had been cut and the lack of mice to feed the owls, *"they depend on that food, that's why we need to keep the grass longer."* Jeremy experienced a change, but what changed him? The grass, or more precisely, the missing grass. From all the varied and different elements present in this account, it is the missing grass that has triggered Jeremy's thinking and caused him to speak. In this example, we see how the missing grass engaged Jeremy and facilitated a conversation. The missing grass shaped Jeremy. Consequently, in our account, the missing grass, now identified as the source of the agency that moved Jeremy to speak, would be registered as an actor.

One might argue that Jeremy saw that the grass was missing and thought about the mice and the owl all on his own. To which we would reply: this conception of the world limits agency to human intentions only and ignores that the missing grass played a role in Jeremy's becoming in this particular encounter. Further, 'playing a role' implies participating or acting (as in doing something) and thus, being an actor. Moreover, one would commonly say that 'the missing grass

caught Jeremy's attention'. And in this statement as well, one is unwittingly acknowledging the agency of the grass.

In a similar way, there are many other actors whose agency has come together to create the pedagogical encounter that effected Jeremy. By suggesting that Jeremy the student is an effect or emerges as the result of the relational agency of the elements in the pedagogical encounter, we are not implying a deterministic view of agency, but a relational view. According to Fenwick and Edwards (2012), in educational encounters the teacher as an effect of the network, is "not determined by the network" but rather "emerges" through the many translations that take place between and among desires, thoughts, objects, places, discourses, and so on (p. xvi). In the same sense, in the example of the pedagogical encounter, the agency of the actors manifested through the translations that took place effected a specific student. Putting it differently, depending on the agency of the network at play in any particular instance, while Jeremy is still Jeremy, the student that emerges from the networks of the pedagogical encounters that took place in the classroom is different from the one that emerges from the network 'pedagogical encounter' after he meets the principal.

The importance of recognizing the agency of the actors in pedagogical encounter-networks is that *their agency is shaping all entities involved* whether we acknowledge it or not. Those actors are (re)shaping, allowing, influencing, and forming the becoming of students (and teachers and spaces), yet we are not always aware of who or what is doing what to what or whom. For any account of reality to be relevant it must include all actors whose agency is perceived, especially when trying to understand such delicate matters as the becoming of students.

Actors

In this section, we wish to present ANT's notions embedded in the word actor. To achieve this goal, we will look in more detail at the different claims made in the introduction to ANT when we said that 'to capture the *agency* involved in the fluidity of the relating of entities, ANT has added the notion of an *actor* to the concept of the network'.

First, let us focus on the statement: 'the agency involved in the fluidity of the relating of entities.' When speaking of agency, ANT does not differentiate between humans and non-humans. All of these elements are constantly doing something, relating in one way or another. The gathering of agency that allows for this fluid relating of entities is what is called an 'actor'. The word 'actor', as an actor in a play, means that there are many others coming together or assembling what that one actor will do. In one actor on stage, there are several elements: the persona of the actor (without forgetting the etymology of the word persona: mask or played by an actor), the playwright, the editors, the stage, the details of the physical space, the audience's interpretation of the moment, the lighting, the backstage crew, and so on. In this sense, the word 'actor' according to Latour (2007), means "it is never clear who and what is acting when we act, since an actor on stage is never alone in acting" (p. 46).

When Latour talks about human and non-humans acting, he does not mean that it is an "empty claim that objects do things 'instead' of human actors" (p. 72). It simply means that it is necessary to acknowledge that there are many more entities acting than what can be seen with the naked eye, and that these entities are constantly pushing, shaping and reshaping each other as they associate. By adding the notion of an actor as a conglomerate of agency in flux, to that of a network, ANT wishes to capture the relational ontology of the world in continuous (trans)formation.

Understanding actors' endeavours as not fixed but in a state of constant becoming enables us to comprehend that Jeremy the student is an effect of the network pedagogical encounter. Here, not just the principal of the school shapes his becoming 'this student' (the one concerned about the availability of mice as a food source for owls) as different from the first student (who hit other students 'twice this week' and who was sent to the principal's office), but many other actors were also involved in the (trans)formation of the pedagogical encounter that took place after he was sent out of the classroom. Elements such as the pace of the walk, the silence, or the missing grass were actors which translated Jeremy in such a way that he emerged as a different student than the one he had been just moments before.

Translation

The way entities relate to each other has been described by ANT with the term 'translation'. As stated by Fenwick et al. (2011), translation takes place when different elements come in contact with each other forming a link. Entities experience change when they come in contact, but they are also changing other entities. They are constantly acting on one another. What is important here to highlight is that translation is not deterministic; which entities come in contact and how they do so is unpredictable.

John Law (2009) explains that the metaphor of translation comes from the notion that to translate is to "make two words equivalent", but since two words are not exactly the same, to translate always implies a betrayal (p. 144). Thus, every time translation takes place, a change takes place as well. Furthermore, for Latour (2007), translation implies transformation. The entities transform each other as they relate, allowing them to emerge into existence as something new or different. It is these translations between entities that produce the associations that can later on be traced (p. 108).

In the pedagogical encounter we presented, we can see different actors (inter)acting with Jeremy as he walks with the principal. The silence *allows* him time to cool off, the missing grass *engages* him and *opens* him to share his ideas, the path *provides* for an alternate setting, the Lego project *reminds* him of something he cares about, the principal walking next to him at his own pace *reassures* him, and so on. The different ways in which each actor engages with Jeremy is called translation. Within this pedagogical encounter, the translations that took place effected a student who was able to move beyond his mistake to making a plan to correct it.

Discussion

Fenwick et al. (2011) state that Actor-Network Theory understands "objects, as well as all persons, knowledge and locations" as relational effects (p. 103). Under this insight we recognise the equal and distributed agency of all human and non-human elements within a pedagogical encounter and acknowledge "how education is assembled as a network of practices" (p. 95). By analyzing the pedagogical encounter through the different ANT components, we have kept the challenge imposed at the beginning of the paper of 1) remaining faithful to a symmetric analysis between all entities and 2) not limiting actors a priori. We have thus described how a social phenomenon usually perceived as taking place between two human subjects (i.e. a pedagogical encounter between teacher and student) actually emerges in the intra-actions with the non-humans.

In so doing, we have also brought to light how the subjectivity of Jeremy emerged in the in-betweenness of human and non-human agency. ANT enables us to highlight the becoming of the student as emerging with the pedagogical encounter now understood as a network. Understanding pedagogical encounters from an ANT perspective allows us to question taken-for-granted notions about what these encounters entail and consequently how we conceptualize the becoming of students. Re-orienting our gaze towards the countless ways students' subjectivities are performed could have positive implications for who they become.

An Actor-Network Theory analysis disclosing a material-relational performative ontology of the world where humans and non-humans intermingle in myriad ways challenges and disrupts mainstream thinking about the world. It shifts our thinking from a view of the world that stresses division between humans and everything else to one that acknowledges the relationality and performativity of its varied and different elements where the agency of the human and the nonhuman associates to bring about the world we inhabit. Such a shift expands our awareness, opens the space for new ways of praxis and enhances the possibilities of effecting different results and realities by considering and attending to as many elements as possible in the performativity of any given social phenomenon.

The analysis presented turned our gaze toward the pedagogical encounter and Jeremy's subjectivity as emerging from the networks that performed them, where unexpected material actors' agencies and translations participated. This shift in understanding the world invites us to ask: what would education look like if we understood the world as performative and relational? How might we practice education if we could account for diverse and different material agencies acting in the process?

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A TRIBUTE TO KWÌKWÈXWELHP: RETURNING TO THE TEACHINGS

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Abstract

In 2016, as part of the SFU President Dream Colloquium: On Returning to the Teachings- Justice, Identity and Belonging, an interdisciplinary graduate cohort was invited to visit Kwìkwèxwelhp Healing Village to further PDC participant understanding of intergenerational trauma and KHV's model of healing in the context of Education for Reconciliation (sfu.ca, 2016). This article, written reflectively from the point of view of a PDC participant, explores KHV's processes of healing rooted in Indigenous epistemologies of wholeness. In relation, the etymology and philosophical framework of one Indigenous model of healing, the medicine wheel, is examined.

Keywords: healing, holistic education, indigenous, medicine wheel, reconciliation

Introduction

In 2016, I participated in an interdisciplinary graduate course as part of the *SFU President Dream Colloquium: On Returning to the Teachings- Justice, Identity and Belonging*. The purpose of the 2016 PDC was "to create a rich experience of knowledge mobilization, diverse community engagement and capacity building for a new vision" in the context of *Education for Reconciliation* and the TRC issued *94 Calls to Action* (sfu.ca, 2016). The learning associated with the PDC series was unlike any 'course' I had taken in the past. For me, it was a journey of learning rooted in integrative experience. PDC participants were invited to draw from the whole self in speaking from stirrings of heart, mind, body and spirit while engaging in ceremony and dialogue with fellow graduate students, faculty and Indigenous leaders. Chief Robert Joseph, the first speaker of the PDC series, elucidated this way of being in his opening words. He shared that the work of reconciliation "starts with the heart" and requires us to "listen with our hearts and minds to each other in ways we've never done before" (Joseph, 2016).

As I sat in the Leslie & Gordon Diamond Family Auditorium during Chief Robert Joseph's lecture, his words continued to echo from my inner ear. I wondered how I could embody this way of listening from and through the whole self. Stemming from this query, reflective writing became one of my primary modalities for expressing, listening and inquiring during the arc of the PDC. Participants served as witnesses to the poignant lectures, dialogues and ceremonies and were encouraged to communicate insights with their colleagues and the broader community in the hopes that these ripples would contribute to intercultural understanding (ex: Glover & Hunter, 2016). Reflective writing allowed me to lean into inner turbulence which often manifested in rawness of emotion, especially after hearing the many devastating stories resulting from colonization. As a non-Indigenous Canadian of Punjabi heritage, workshops with *Reconciliation Canada* supported deep awareness of the impact of colonialism related to residential schooling, intergenerational trauma as well as my ancestors' experiences of racism with the *Komagata Maru* incident (Reconciliationcanada.ca, 2014).

When Dr. Brenda Morrison provided PDC participants the opportunity to visit Kwìkwèxwelhp Healing Village (KHV) to further PDC participant understanding of intergenerational trauma and KHV's holistic model of healing, I immediately wanted to join. I found Rupert Ross' explications of the medicine wheel framework of great interest and sought to learn more about pathways to individual and collective wholeness. A high school educator of 18 years, I wondered how such holistic paradigms of healing could offer curricular potentialities for promoting well-being and self-awareness in schools. On September 23rd, 2016, I visited KHV and attended one of the monthly welcoming ceremonies at the Community House where the KHV community and members of society at large were invited to witness the ethos of connectedness characterizing KHV.

This article includes my reflections from that day. During the experience of visiting and the writing process that followed, my intention was to listen with the totality of my being, with and from heart, mind, body and spirit. This way of being is also reflected in foundational characteristics of Indigenous education in that "we learn through our bodies and spirits as much

as through our minds" (Cajete, 1994, p. 31). Although it has been over two years since my visit, the powerful images of what I witnessed not only remain with me, but continue to shape the way I conceive what it means to be human and the potentialities for living well together in current times. Though the 2016 PDC course has ended, the work of reconciliation is far from complete and my role as a witness to the teachings of the PDC remains relevant. Given that I am of non-Indigenous descent, there exist ethical considerations in doing this work. What is appropriate for me to reveal as a non-Indigenous person? What are the wishes of the KHV Community when it comes to sharing thoughts about the experiences at KHV and in association with the welcoming ceremony? And how may I communicate in a way that respects Indigenous ways of being and knowing? I am cognizant that my intention of serving Indigenous communities through writing, in and of itself, does not ensure ethical execution. Doing 'good work' in an ethical way requires the involvement of Indigenous communities in discerning what is communicated and how it may be done in a respectful way. I thank the KHV Community for taking the time and care to review my work and provide feedback as I seek to honour the teachings of KHV. My writing is a gesture of appreciation for the deep learnings that continue to emanate from this experience. I would like to thank the residents, employees and Sts'ailes Elders at KHV for illuminating the goodness that exists in all human beings. Also, I thank Dr. Vicki Kelly and Dr. Brenda Morrison for their guidance and for making the *SFU Dream Colloquium on Returning to the Teachings: Justice, Belonging and Identity* a beautiful reality.

As a tribute to Kwìkwèxwelhp, I share my journey of inquiry through the dimensions of the heart, the mind, the body, and the spirit.
This structure of this exploration consists of:

1. A Journey of the Heart, Mind, Body, Spirit
2. An Exploration of the Etymology & Philosophical Framework of the Medicine Wheel

A Journey of the Heart, Mind, Body, Spirit

Kwìkwèxwelhp Healing Village

KHV is a minimum-security correctional facility for males in Harrison Mills, B.C., on the Sts'ailes Nation's land. "'Sts'ailes' is derived from the Halq'eméylem word 'Sts'a'íles', which means 'the beating heart'" (Sts'ailes, 2018). KHV is one of ten Indigenous healing lodges in Canada. This Corrections Services Canada facility, consisting of fifty beds, became established as a Healing Village in 2001. Although the majority of inmates are of Indigenous descent, there are non-Aboriginal men placed at Kwìkwèxwelhp based on their requests for alternative methodologies of healing.

September 23rd, 2016

The day is grey and the drizzle is continuous. The last stretch of gravel road to Kwìkwèxwelhp Healing Village is steep and after a long meandering ride, we finally approach the parking lot. My classmate secures our valuables in the trunk of her car as instructed. As I shut

the car door, I remind myself to keep an open heart and an open mind. We walk towards the main building to sign in, and I come face to face with preconceived notions that whirl in my mind's eye. *Where are the fences that usually line the perimeter of such facilities? Couldn't anyone just walk away at any time*? *Isn't there a risk of the inmates escaping the facility?* I acknowledge these thoughts as guests of the mind and remind myself to observe in an open manner. There is an expansive quality to the outdoor entrance, and indeed, no barriers regulated entrance and exit. Instead, a tall two-sided totem pole greets us upon entering the main building. This is not what I had pictured when thinking of a correctional facility.

There are some people lingering in the entrance as we wait to sign in. *Are they inmates or employees?* I would describe the emotional atmosphere as welcoming like the entrance to a community home. A sense of warmth emanates from the surrounding wood panelling of the building's inner walls. Once we sign in, our graduate group is officially welcomed by a therapist who assists men on their healing journeys. She then introduces our "resident" guide for the morning. Now I realize that inmates are called residents and that residents are free to wear their own clothing. One could not distinguish employees from residents and many of the residents mingled with employees like companions. Indeed, the strategic use of terminology such as "resident" versus "inmate" contributes to the residents' dignity and sense of belonging at KHV. I realize that the role of language cannot be underestimated as "inmate" versus "resident" influences how a person may see himself and his place within the community.

Our resident guide greets our group of interdisciplinary cohort members and communicates that he is nervous to be the guide of university graduate students. His tone is gentle and direct eye contact is a fleeting occurrence. I settle into the comfort of his company as I note the initial melting process of stereotypical notions. We follow him into the Community House, the spiritual and cultural anchor, which resembles a Long House in many ways, but differs in that KHV's residents come from various ethnic and cultural backgrounds. In this way, the KHV Community House is inclusive of not only non-Indigenous residents, but also members of the broader society who attend the ceremony to witness and support the healing journey of these men. As I walk in, I am welcomed by some of the residents and provided with a blanket that may be placed on a bench where I am seated in preparation for a Sts'ailes welcoming ceremony. I feel honoured to be invited to witness this ceremony and to be greeted with such warmth.

Staggered benches line the walls of the cedar Community House. I take in the burning scent of wood as I search for the source, an active stove at the base of the building. I feel a connection to nature as I note the elements of earth: the animated flame in the stove; the drums made of animal hide and wood; the blankets made of wool. My eyes circle the perimeter, and I notice pockets of graduate students and a network of KHV family members, residents, Elders and employees. On the benches directly across from me, I note the racial diversity of residents. I had mistakenly assumed that almost all of the residents would be of Indigenous descent. As I sit and observe, I sense anticipation for the work I am about to witness. The ceremony begins by recognizing the land of the Sts'ailes First Nation on which KHV is founded. Some of the

residents step down from their benches and initiate the welcoming ceremony with singing and drumming. A great depth of tone in our resident guide's singing voice is primordially grounding. Waves of reverberation permeate the entirety of my being as I absorb the synchronistic beats of the drums.

An Elder discusses the purpose of the welcoming ceremony. This Sts'ailes ceremony, "which historically honoured the birth of a child, has been adapted to include the inmates a powerful symbol of rebirth" (Innovation Unit, 2013). Those who are joining KHV are welcomed, and those who are leaving, are blessed on their continuing journey. This group is comprised of employees and residents. One of the Elders introduces himself and speaks about the process of healing. The Elder refers to mistakes as a sign of humanity and a symbol of strength in that all human beings courageously work through life's struggles. It is not the content of the Elder's words that strike me, but the tone of utmost respect and humility. I sense a blanket of interconnectedness being woven in holding this space and am reminded of a PDC participant's reference to KHV as a "healing container" where there exists an ethos of trust and compassion (Pearl, 2018, p. 47).

The Elder shares the need for all of us to find our own medicine in cultivating the entirety of our being. He encourages us to use the healing power of a tree, by placing our hands on the bark and feeling supported by mother earth. And from here, he discusses the analogy of the forest. When a pest attacks a tree, he says, the tree sends signals through an intricate, interconnected root system of many trees. It is through this network that other trees send chemicals through the roots. These chemicals act as a defence mechanism which is utilized as a protective layer for the attacked tree. The Elder expresses how this relational framework of resilience in nature is also reflected in our shared humanity and how we must draw on each other, our community, for true healing to occur for healing cannot occur in isolation. As I take in the richness of the teaching, one that draws from the laws of nature, I perceive a distinct level of engagement by the people around me. Through this shared experience, I feel connected to those around me regardless of familiarity or history.

Elders take turns speaking to the whole. As they speak, I am reminded of an Anishinaabe value, "kiizhewaatiziwin", shared by Wab Kinew during his latest presentation in Vancouver. He expressed that "every culture on earth could benefit from this way to approach challenges of our time". There is no direct translation in English; its closest meaning is "living a life of love, kindness, sharing and respect". Kinew emphasized the need to restore these values in our present day, especially in working with populations such as "two-spirited", LGBT youth (Kinew, 2016). I sense the warming presence of kiizhewaatiziwin as it is communicated by the Elders to all gathered in this space signifying reverence and inclusion.

A number of people are called to stand in a line at the base of the Community House. Both employees and residents, who are either leaving or entering the facility, are called to the center of the space. Another example of inclusion is exercised here as employees and residents stand together all in the same line. For me, this line represents life's dynamic path of which we are all a part. An Elder places a blanket on each person, deliberately covering the heart. He tells

us that this blanket represents a hug and that it is placed on the heart as protection. The Elder slowly and carefully places the blankets on each resident and explains that it is not uncommon for some to receive their first hug on this day and that this blanketing also represents a rebirthing, a new way of life.

As each blanket coats the hearts and spirits of the men, I examine the solemn expressions on their faces. I feel shivers as I begin to wonder how many of them have never been hugged before. For someone to take the time to gently place a warm blanket over the heart of each man is a powerful statement revealing the worthiness of every human being in deserving love and care. *When was the last time residents were touched with care whether in the form of a hug or a hand on the shoulder? When was the last time residents felt a sense of worthiness or were regarded with respect and love?*

As an observer, I am unaware of the pain experienced by the victims of the resident's crimes and this unknown is the cause of disturbance. I realize that I am privy to only parts of the whole and have not heard from the victims of the crimes committed. I try to perceive the situation from a victim's perspective although I am unable to comprehend their pain. *What if I was the victim of crime in one of these situations? Would I continue to feel sympathetic towards these men?* What I am experiencing illuminates only one side of the story; however, I may still absorb the learnings that arise through these men as they speak their truths. Indeed, there is truth in this place of healing and I choose to lean into it.

Suddenly, another thought surfaces. *If I had experienced intergenerational trauma due to the devastating legacy of residential schooling, could I have lost my way and resorted to crime? Could I have been in the shoes of one of these men under such circumstances?* There is a disproportionate percentage of aboriginal men placed in correctional facilities, 22.8%, in contrast to 4% reflected in the larger Canadian population and these percentages are accelerating each year (Office of the Correctional Investigator, 2014). The struggles of these men reflect systemic barriers of intergenerational trauma due to the legacy of colonization including poverty, substance abuse and residential schooling. I cannot fathom the reality of these populations because I am not caught in this confining cage of trauma, one that inexorably entraps multiple generations.

An Elder encourages every man on stage to speak his truth as we bear witness. The men who are bidding farewell are first to take turns sharing their thoughts. *How often do we hear the voices of those who have been marginalized? Is it not a human right to be heard? How does the recognition of one's truth and the sharing of this truth in a public setting contribute to one's self-efficacy and engagement in the healing process?* Blankets cover the residents' hearts as each man speaks with courage. Despite the wavering voices, each man continues to speak and I wonder if this sign of resilience is related to KHV's model of the healing container and its qualities of care and respect (Pearl, 2018). I pull myself back to the present moment. The tears are in full stream now. I hear sobs from almost every direction and am thankful to find some Kleenex in my jacket pocket. I certainly did not expect to feel this way. *What is this place?*

Evidence of transformation in its most potent form exists before my very eyes. *What is it that leads to wholeness and healing?*

And then the answer to my query seems to hit me in the face. A resident of heavy stature begins to speak about his love for a female Elder who sits before him. He addresses her as grandma. The female Elder, who is physically fragile, lights up with a warm smile as though she is greeting her own child. The resident crouches down in making himself smaller and moves in closer to embrace her. I pause. At this moment in time, I am not thinking about this man's history or future for I am fixated on this palpable connection between two human beings. As I capture this indelibly etched visual, I comprehend the significance of this moment. The name I have given to this mental image: *The Power of Connection*. The power of interpersonal connection within this community acts as a conduit for healing. I continue to observe what I perceive to be signs of connection, the conduit for healing, through smiles, tears, hugs and words of genuine appreciation. Indeed, the power of connection is reciprocal amongst employees, the Sts'ailes community, residents and family members. Pearl, a PDC colleague who has researched the nature of KHV's healing container, also describes the connectedness she witnesses at the welcoming ceremony:

> *Imagine arriving at the prison for the first time as an offender and being wrapped in a blanket while listening to words of support for the journey of transformation ahead of you. Visualize and Elder telling you that the blanket you are wrapped in is a "blanket of love" and a "hug" available to you whenever you need it. Imagine, perhaps for the first time, being treated with respect and care. Envision the healing that takes place in such a safe container.* (Pearl, 2018, p. 47)

After the ceremony, I have a conversation with a resident about his healing journey and this interaction propels me to learn more about the facilitation of wholeness reflected in Indigenous knowledges. Cajete explains that within Indigenous education, "the whole human being and the whole community are integrally related" (Cajete, 1994, p. 180). At KHV, wholeness, as a way of being, is evident in the KHV community members' capacities for relationships with the whole self, with one another and with nature and embodied in processes such as dialogue, art-making, ceremony, ritual and prayer. During the visit, a number of residents discuss the symbolism of circle in representing wholeness, including the dimensions of heart, mind, spirt and body, while also representing one's interconnectedness to the greater cosmos and the principle of cycles. Though KHV's pedagogy of healing incorporates diverse approaches to foster resident wholeness based on the needs of community members, the underlying philosophy is rooted in foundational Indigenous principles, "that each person and culture contains the seeds that are essential to their well-being and positive development" (Cajete, 1994, p. 30). These principles are also evident in Rupert Ross's explication of Indigenous healing in the framework of the medicine wheel.

An Exploration of the Etymology & Philosophical Framework of the Medicine Wheel

As an educator, I seek to further examine Indigenous pathways to wholeness and explore the implications of these philosophies and approaches within classroom practice and curricular

development. With the implementation of B.C.'s new curriculum, I have noticed that some educators of non-Indigenous descent are hesitant to apply Indigenous perspectives in their classrooms for fear of misrepresentation and/or appropriation. As a non-Indigenous educator, I am also aware of such sensitivities as I integrate Indigenous approaches in my classroom and collaborate with my colleagues in exploring the applications of Indigenous wisdom. In considering the complexity of such applications, I am reminded of Michael Nicholl Yahgulahaas' suggestion, which he shared during the *SFU Dream Colloquium series on Returning to the Teachings*, of intentionally employing a lens of respectful observance of Indigenous philosophies so that we do not inadvertently perpetuate colonization. Through this lens of awareness, the likelihood of projecting our own deeply entrenched western ideologies diminishes (Yahgulahaas, 2016). As I reflect on the *President's Dream Colloquium series*, I recall how each sacred ceremony is carried out with patience, kindness and open-heartedness by the Indigenous leaders and audience members as a co-creation of understanding. *In seeking to understand the framework and nuanced applications of the medicine wheel, I will employ a tone of kindness, respect and love, much like the intentionality of the Anishinaabe value of kiizhewaatiziwin (Kinew, 2016). Chief Robert Joseph's wisdom, once again, surfaces as I fathom the importance of keeping an open heart and an open mind during this exploration (Joseph, 2016).*

In the *Canadian Journal of Native Education*, there are different hypotheses regarding the origins of the medicine wheel:

> *There are differing opinions as to the origin of the medicine wheel. According to Indigenous scholar Marlene Brant Castellano, "the medicine wheel was part of the culture of nations of the plains including the Dakota, Blackfoot, and Cree" (2000, p. 30). This viewpoint is supported by historians who have noted that medicine wheels were stony formations created by Aboriginal peoples from the Plains (Bruyere, 2007). Even though the historical origins of the medicine wheel, including its teachings, are difficult to determine (Bruyere, 2007), many Aboriginal peoples are aware of the medicine wheel and use it in different ways (Graham & Stamler, 2010). This is because the diverse teachings have been shared by Elders and teachers within different Aboriginal societies.* (Machado, Mitchell, & Verwood, 2011, p. 50, 51)

Although the exact origins of the medicine wheel are nebulous, medicine wheels are used by many Indigenous groups and in a myriad of ways, reflecting culturally specific manifestations. With the imparting of Indigenous knowledge through means of oratory, diverse perspectives on the medicine wheel have been shared through the generations. Culture is a fluid construct and hermeneutic orientations allow for dynamic interpretations of the medicine wheel which vary amongst different Indigenous groups. There are different uses amongst groups, but there exist common conceptualizations, reflecting Indigenous philosophical underpinnings of the medicine wheel.

What is central to the medicine wheel is the notion of cycles as represented in the circularity of the wheel. In accordance with Indigenous epistemologies is that view that

"…everything the power of the world does is done in circle." (Black Elk, as cited in Ross, p.55). The visual representation of the medicine wheel is a circle that includes four quadrants. These quadrants allow for various representations as illustrated in the *Sacred Tree*, encompassing a variety of hermeneutic orientations: the four directions, seasons, colors, animals, medicines, stages of life and human growth. The circle is pervasive in Indigenous cultures. "Gathering in a circle to discuss important community issues was likely a part of the tribal roots of most people" (Pranis, 2005, p. 7). Like the PDC cohort dialogues and KHV resident processes of interacting, circles are used in ceremony, for group discussions and healing activities (Ross, 2014, p. 56). The circle is also representative of the natural order of life and its cycles.

In Rupert Ross' *Indigenous Healing: Exploring Traditional Paths*, Ross emphasizes the Indigenous paradigm of relationality in that everything in this universe exists interdependently. Ross refers to Elder Dumont's recognition of the "importance of the circle" as "each component of Creation, though recognizable as a separate unit, only has meaning when in relationship to the whole" (Ross, 2014, p. 33). Being part of a whole, represents an "embeddedness", in which everything is a part of everything else. There is a dynamic interplay between all elements of the universe at all times and all elements are interdependent. The critical question arising from the medicine wheel is not the linear western conception of "*when* you are", but rather, "*where* you are" (Ross, 2014, p. 47).

This conception is reiterated in James Youngblood Henderson's notion of Indigenous knowledge being "inherently tied to land, not to land in general but to particular landscapes, landforms, and biomes where ceremonies are properly held, stories properly recited, medicines properly gathered, and transfers of knowledge properly authenticated" (Henderson, 2008, as cited in Ross, p. 42). Thus, relationality encompasses the significance of place and the associated experiences, many of them being sacred in nature. The natural landscapes are not seen as separate from humanity, but a part of humanity to the extent that examined laws of nature translate into ways of being in the world. Language echoes this embedded relationship in that species of life are referred to as siblings and earth is mother.

Wab Kinew, during his latest presentation in Vancouver, clarified this salient distinction. "Mother earth is not a metaphor", he stated. Human beings, according to Indigenous knowledge, are a part of the cosmos, and not constituting the top of a hierarchical chain. The medicine wheel captures the essence of our cosmic interdependence and reliance. In this way, there is a responsibility for all elements of creation. Balance is of principal significance in the medicine wheel. "People who are unhealthy were described as being out of balance" in relation to the quadrants of our holistic selves: the mental, physical, emotional and spiritual (Ross, 2014, p. 51). In contrast with Christian ideologies of human fallibility due to original sin, the medicine wheel recognizes the inherent goodness of human beings. This ideology extends beyond the goodness of human nature to the fundamental goodness of the entire cosmos. If people lose their way along the path of life, like the residents of KHV, it is not because they are deeply flawed or evil. Rather, this diverted path reflects the need for such individuals to examine the entirety of one's being through the four quadrants in exploring *where* work needs to be done to reach balance.

Again, *where* becomes the focus, as opposed to *when*. In this way, a rejuvenation of the self, a restoration of the whole, becomes a possibility in forging an alternative path forward. In the *Sacred Tree*, it is articulated that humans are naturally drawn towards goodness based on "[visions] of what our potential is from our elders and from teachings". These visions act as "like a strong magnet pulling us toward it" (Bopp, 1984, p. 102). Through this healing, it is believed that the individual also comes to comprehend any damage that has occurred due to misbalance, and in the restoration of self whether through the mental, physical, spiritual or emotional dimensions, the individual seeks to reconstruct any harm that has been done to another. It is through the examination of one's positionality on the medicine wheel that one may strive for self-development stemming from self-exploration. Indeed, a deep respect for the relationality of all things and the striving for harmony within self and outside of self is an embedded principle of the medicine wheel (Ross, 2014, p. 52).

Based on this model, reverence for the other, given that we are interconnected within the greater cosmos, is expressed through gestures of gratitude. As such, "we should live our lives in an attitude of gratefulness for what Creation bestows on us, and of reverence for the uncountable contributions that every individual makes to the whole" (Ross, 2014, p. 58). Each contribution made by fellow man is a contribution to the entire cosmos. Thus, there is a reinforcement in valuing good actions as everyone plays a role in contributing to the goodness of the earth. Values of gratitude, humility and respect are highly regarded. Again, I am reminded of Wab Kinew's reference to the related *Anishinaabe* value, "kiizhewaatiziwin"; its closest meaning is "living a life of love, kindness, sharing and respect" (Kinew, 2016).

The healing qualities arising from the use of the medicine wheel cannot be achieved through strategy itself, for a deeper understanding of self in relation to the cosmos is essential for transformation. A trust in the ability for all human beings to find balance is integral to the medicine wheel philosophy of personal growth. At KHV, Pearl describes how "many of the residents share freely of their feelings, a sign of trust created by the [healing] container" (Pearl, 2018, p. 47). With trust, residents are able to find and restore balance and as residents perceive their place within the larger scheme of the universe, there is a sense of humility and reverence, for all creation is intertwined; thus, there is an awareness of how each action affects not only oneself, but one's community. The philosophical underpinning of the medicine wheel constitutes a foundational knowing at KHV. Although seventy-five percent of the residents had life long sentences, they are treated with dignity and respect in their pursuit of balance and well-being by employees, Elders and peers. Perhaps each resident is able to adopt a positive self-concept based on their sense of belonging and agency within the healing container at KHV.

Within the community, there is an appreciation for relationships with one's whole self and one another which contributes to well-being and a sense of belonging. KHV, over the fifteen years of operation as a healing community, has espoused holistic ideologies resulting in positive changes for residents and the KHV community. As I consider this indelible experience at KHV, one that continues to shape my views of community and wholeness, I ponder the implications of holistic philosophies and methodologies rooted in Indigenous knowledges for curricular

potentialities within the new B.C. curriculum in supporting student well-being. Once again, I'd like to express deep gratitude for my journey of learning at KHV and through the PDC. The resonance of these experiences continues to shape and re-shape my way of being and knowing in the world.

> *We approach our lives on different trajectories, each of us spinning in our own separate, shining orbits. What gives this life its resonance is when those trajectories cross and we become engaged with each other, for as long or as fleetingly as we do. There's a shared energy then, and it can feel as though the whole universe is in the process of coming together.* (Wagamese, 2016, p. 38)

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THE BENEFITS AND CHALLENGES OF ANALOGICAL COMPARISON IN LEARNING AND TRANSFER: CAN SELF-EXPLANATION SCAFFOLD ANALOGY IN THE PROCESS OF LEARNING?

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Abstract

There is ample evidence that analogy can be employed as a powerful strategy for learning new concepts, transferring knowledge, and promoting higher level thinking. Similarly, self-explanation has been shown as an effective strategy in learning, integrating new information with prior knowledge, and monitoring and revision of previous mental models (Chi et al., 1989). While both of these strategies are considered efficient scaffolding in the field of instruction and learning, each individual strategy has its own limitations and constraints such as overgeneralization, disregarding details, and possible erroneous reasoning. To investigate whether these constraints can be overcome, this paper initially reviewed and analyzed the benefits and challenges of using analogies in learning. It then discussed the potential benefits of integrating analogies and self-explanation. The resulting hypothesis was that prompting learners to explain analogical cases (analogy induced self-explanation) may greatly enhance learning through activation of prior knowledge, structured linking, categorical learning and higher order thinking. This integration may also lead to a revised model of self-explanation with higher productivity and less constraints on the process of knowledge acquisition and generalization.

Keywords: analogical comparison, self-explanation, scaffolding

The Benefits and Challenges of Analogical Comparison in Learning and Transfer: Can Self-Explanation Scaffold Analogy in the Process of Learning?

During the past three decades many instructional theories and techniques have evolved to explain how learning occurs and what instructional strategies facilitate this process. Some of these evidence-based strategies are practice, worked-out examples, learning by discovery, problem-based learning, analogy, and self-explanation (Baron et al., 1998; Nokes & Ohlsson, 2005; Atkinson et al., 2003; Sweller & Cooper, 1985; Gentner et al., 2003; Gick & Holyoak, 1983; Chi et al., 1989; Chi et al., 1994; Rittle-Johnson, 2006). While each individual technique has been well addressed in literature and the similarities and differences across techniques have been analyzed, the integrative role of some of these strategies such as analogy and self-explanation has not been well addressed. Therefore, it is plausible to investigate the cumulative effects of such instructional techniques on various stages of learning process, such as knowledge acquisition, schema formation, problem solving, retention, and transfer.

The main goal of this paper is to investigate how analogy can improve learning and whether the integration of self-explanation with analogy can improve the efficiency of analogy as an instructional strategy. This review begins with identifying the processes that support and limit the role of analogical comparison in learning. It then examines the scaffolding mechanisms of self-explanation in learning and the constraints on its applicability. These two sections set the stage for the last component of the paper which will hypothesize the joint effects of both strategies and elaborate on the significance of eliciting explanation based on provided analogical cases. This investigation will be based on three principles: (1) each scaffolding method is highly effective independently of the other (2) self-explanation theory and analogical reasoning have strong theoretical and empirical support in literature and have been employed as effective psycho-educational mechanisms in learning and transfer in various domains and (3) Both strategies have limitations.

Analogical Comparison

Gentner (2003) defines analogical comparison as comparing two domains with structural similarities, with or without shared surface features. The familiar concept is often called the *source* and the unfamiliar concept is called the *target* (Glynn, 1991). For example, in the Rutherford's Model of atom, the solar system and atom are considered as the source and target respectively as they are constructed in similar structural fashion with shared common relational roles – the sun and the nucleus are both the larger object in the center and the electrons and planets revolving around them.

According to this definition, the strength of an analogy depends on the overlapped shared features that serve the goal of the analogy. For example, in the analogy between a battery and a reservoir, the analogy does not depend on the overlapped features such as the shape or size of the analogs. The strength of the analogy comes from the shared underlying property of potential energy that can be stored and released to supply power to the related systems (Gentner, 1983).

While Gentner (Gentner, 1992, 1983) agrees that the key similarities in analogy are determined by the *relations* that hold within the domains. She argues that the actual power of analogy depends on relations that exist between relations, referred to as *higher order relations*. For example, in a simple analogy between the flow of electrons in an electric circuit and the flow of people in a congested subway tunnel, the analogy becomes enriched when an inserted narrow gate into the tunnel is mapped to an inserted resistor into a simple electric circuit (as cited in Holyoak et al., 2001). In the same way that a narrow gate would cause a decrease in the rate of flow of people, an added resistor would cause a decrease in the flow of electricity. This added component leads to a relational explanation that is crucial to deeper understanding of the compared phenomena and/or analogs. Therefore, it is crucial to find a matching set of relations that are interconnected by higher order relations, such as causal, mathematical, and functional, in order to create a high quality analogical match (Celement & Gentner, 1991; Markman & Gentner, 1993).

The *structural mapping theory* of Gentner (1983) generalizes the above definitions to two principles of *structural alignment* and *systematicity* in all analogical comparisons. A structural alignment between domains is the formation of one-to-one correspondence between the mapped elements (structural parallelism) and systematicity is the creation of higher-order relations among the domains such as causal chains or chains of implications. By this theory, not all similarities between situations can be qualified as analogy (Clement & Gentner, 1991) and the efficiency of analogy as learning and retrieval mechanisms depends on the complexity of these two constraints. Similarly, Holyoak and Thagard (1997) explain analogy as a process constrained by three constraints of similarity, structure, and purpose – the *multiconstraint theory* – and argue that analogical thinking can be much more influenced by structure and purpose than by superficial similarities. In this paper, the benefits and limitations of analogy as a cognitive mechanism are analyzed based on both structural mapping and multiconstraint theory.

Analogy as a Learning Mechanism

A recent meta-analysis conducted by Alfieri et al. (2013) indicates that analogical comparison, in both classroom and laboratory setting, leads to more improved learning outcomes than instruction that is based on sequential, single, or non-analogous cases ($d = 0.50$). In fact, many experimental studies indicate that analogy can improve learning through schema induction, transfer of learning, promoting higher order thinking, and correcting misconceptions. However, as Duit et al. (2001) argue, analogies are double-edged swords that can promote understanding and also lead to misconceptions. In this section, some of the advantages and limitations of this instructional strategy will be analyzed. Self-explanation will then be introduced as a scaffolding strategy that can be employed along with analogy to improve its limitations and function as a synergistic factor.

Schema induction

One way in which schemas can be acquired is through analogical comparison (Gick & Holyoak, 1983). When the structures of two cases are compared through aligning and mapping, a relational abstraction is developed by extracting the shared relational commonalities and discarding the non-related contextualized features. Although this schematic knowledge consists of some superficial similarities, it is mainly constructed based on the key relational features that are *causally* connected to the goal of the analogy. This schema, which includes the abstractions or deep knowledge of the problems and the solution principles in thinking by analogs, is then preserved and stored in the memory (Murphy & Panchanadam, 1999; Brown & Clement, 1989; Gick & Holyoak, 1980; Gick & Holyoak, 1983) and recalled later in structurally similar situations.

This constructive process is not limited to two relational analogs only and can be further expanded by providing more than two analogs (Cartambone & Holyoak, 1989). In fact, Gick and Holyoak (1983) argue that encouraging comparison of multiple source analogs fosters abstraction of a more generalized schema and improves the chance of recognizing the structural similarities among the problems. This is particularly true if the analogy is followed by a representation of the solution principle (confirmation of abstraction).

Transfer forward and backward

Transfer often occurs after examples or analogical cases are abstracted into schemas and the similarities of their schemas are recognized (Murphy& Panchanadam, 1999). Therefore, schema induction is considered as a facilitator of analogical transfer (Gick & Holyoak, 1983). According to Gentner et al. (2004), it is the *analogical encoding* – an explicit comparison of two partially understood situations – that leads to identification of common principles and transfer of the common principles to structurally similar contexts. In fact, experimental findings indicate that analogical encoding not only facilitates transfer to future structurally similar cases (forward transfer), but also the retrieval of prior structurally similar cases from memory (backward transfer).

The *cause-and-effect relation* in the source and target is another essential factor for achieving the transfer goal of analogy (Holyoak & Richland, 2014). An experiment on analogous "convergence" problems conducted by Gick and Holyoak (1983) indicates the role of such relationships in transfer vividly. In their experiment, learners had to find an efficient radiation strategy to destroy a stomach tumor without destroying surrounding healthy tissues. In one condition, one analogous example was studied and in the other condition two analogous examples were compared before attempting to respond to the convergence problem. In the two-example-comparison group, the participants compared the strategy that a general would use to divide his army into small groups to simultaneously attack the fortress and the firefighters who would use a number of small hoses to extinguish a centrally located fire.

According to the results of the study, participants who compared the two analogs demonstrated significantly more transfer than those who were provided with only one source

analog. The comparison between the two analogs led to the solution of sending multiple low-intensity rays directed at the tumor from various directions. In this way the healthy tissue could stay unharmed while the effects of numerous low-intensity rays would accumulate and destroy the tumor. Similar results were also found in other studies such as business students who learned negotiation strategies through comparing multiple cases in their training (Gentner et al., 2003) and students who managed to transfer problem concepts in mathematics, physics, and natural sciences (Rittle-Johnson & Star; Richland et al., 2007; Alfieri et al, 2013). Holyoak and Richland (2014) argue that analogy prepares learners to transfer knowledge *flexibly* from one or multiple sources to a target. This flexibility allows application of the learned principles to cases that are new and require high level of modification. It also fosters cognitive readiness for applying one's prior knowledge in an adaptive manner and transfer knowledge successfully to novel situations (Holyoak et al., 2010; Lee & Holyoak, 2008).

Developing higher order cognition and expert-like thinking

Higher order thinking and lower order thinking have been described in different ways in literature (Lewis and Smith, 1993). Maier (1933, 1937) uses the term *productive reasoning* for higher order in contrast with learned behavior or *reproductive thinking* for lower order thinking. According to this definition, memorizing the multiplication tables through repeated practice would be considered a lower order thinking while tasks requiring metacognition, making inferences, generalization across contexts, and synthesizing information are considered higher order thinking skills (Pogrow, 2005). By this definition, a child who knows how to compute the area of a rectangle and uses that information to compute the area of an unknown shape, such as a parallelogram, is engaged in higher order thinking. Since he or she needs to convert a parallelogram to a rectangle of the same area and discover the formula for the area of a parallelogram. This type of thinking is often the result of *comparing* and *relating* new and stored information in memory (Lewis & Smith, 1993; Richland & Simms, 2015) and is achieved through accurate analogical reasoning.

Reducing misconceptions and conceptual change

Analogy can be an effective strategy to change students' misconceptions if it is built on *correct* prior knowledge. Therefore, in analogical instruction, the goal is to increase the possibility of application of the correct intuition and decrease the possibility of using detrimental intuitive concepts. To ensure that this change occurs, multiple analogical connections among various intermediate cases need to be established so learners who cannot view the initial cases as analogous can extend their valid intuitions. This extension is called *bridging* analogies (Brown & Clement, 1989) and appears to be highly effective in reducing misconceptions in science courses. For example, for many introductory physics courses, misconceptions about the existence of an upward force on a resting object can be addressed by providing *anchor* examples that appeal to student's intuition. This can be done by placing a book on a spring and then both of them on a flexible table so students can see the table as an active object that can exert an upward force to

the book. This bridging step can make the original target more clear and reachable and, therefore, can make learning more effective. Brown and Clement (1989) propose four mechanisms for this effectiveness: anchoring example, bridging analogies, engagement in the process of analogy, and the enrichment of the target. These four factors lead to construction of a new explanatory model and, consequently, a deep conceptual change.

In a similar study conducted by Schollum et al. (1981), analogy was employed to correct student misconception of innate power in moving objects. The researchers used the misconception to introduce the concept of "force" and differentiated it from "momentum."

Analogical Comparison Challenges

Research on analogy has identified several specific areas in which analogy may break down and interfere with a successful learning process. Some of the challenges that emerge from the experimental literature include the following.

Lack of recognition of relational correspondences

Learners may not be able to identify analogies or the benefits of making an analogy despite available relational similarities (Richland & Simms, 2015; Vandetti et al., 2015). This is particularly true for young children and domain novices who tend to notice similarities between sets, problems, or concepts based on object properties rather than the relationships within the representations. An example of this case is when learners notice similarities in the appearance of various polygons and not the relations between their angles and line segments (Mix, 1999; Ross & Kennedy, 1990).

Strong dependency of analogy on relevant pre-existing knowledge

The efficient use of analogy depends on having adequate prior knowledge. It is only by activating the relevant prior knowledge which is already understood by the learner, analogy can make the incoming information meaningful (Royer & Cable, 1975; Mayer 1989; Stepich & Newby, 1988). In the studies conducted by Rittle-Johnson and Star (2007) and Start and Rittle-Johnson (2009), the participants who did not have any intuition about solving algebraic problems on the pretest could not benefit from analogical examples and mostly benefited from separate and sequential solution strategies. On the contrary, the participants with partial prior knowledge in algebra highly benefited from simultaneous examples and solutions.

Incoherence and gaps in knowledge can also be the major determinants of failing to understand analogies. As Booth and Koedinger (2008) argue, incoherence and gaps in knowledge can interfere with the learner's ability to identify similarities across examples and, therefore, push the learner towards more superficial features.

High cognitive load of analogical processes

Learners may be hindered by the high processing demands of extraction and elimination involved in structural mapping understanding (Mix, 1999; Reed, 1987; Zook & Vesta, 1999).

Representing information as integrated relational systems and then aligning, mapping, and drawing inferences based on these systems all require working memory and inhibitory control resources (Cho & Holyoak, 2007). Both children and adults fail to reason relationally when working memory load is high (Morrison et al., 2011), inhibitory control demands are excessive and the domain knowledge is limited. Thus, as recommended by the cognitive load theory (CLT), instructional methods should avoid overloading the memory to maximize learning (Sweller, 1988).

Mechanical use of analogy

Another possible challenge in learning by analogy is promoting the mechanical use of analogy in learners and oversimplifying complex concepts. Analogies encourage learners to reduce complex concepts into simpler and more familiar ones (Spiro et al, 1989). Sometimes it is more convenient for students to think of a concept as a familiar analogy than to dedicate an immense amount of time to learn a new rational explanation or develop a precise understanding of the new concept (as cited in Orgill & Bodner, 2004). This dependency on simplification of complex contents may lead to lack of effort to generate explanation. In fact, Spiro et al. (1989) noticed that medical students who had been exposed to analogies in their instruction did not have a deep understanding of some biological concepts such as myocardial function and failure.

Integration of Self-explanation Prompts for Scaffolding Analogy

Analogies can be powerful tools for creating adaptable conceptual knowledge (e.g. Clement, 1993; Gentner et al., 2003; Rittle-Johnson & Star, 2007). However, the challenges such as inadequacy of relevant prior knowledge, high cognitive processing load, and lack of recognition of the causal relations in analogy may disrupt the learner's ability to identify similarities across examples (Booth & Koedinger, 2008; Richey & Nokes-Malach, 2015). Additionally, analogies that depend on superficial features may increase misconceptions by leading the learner to infer relationships that may not exist in similar situations (Markman & Gentner, 1993). Research shows that learners who do not have enough expertise or instructional support often fail to gain any benefits from analogical instruction (Bransford, Brown & Cocking, 1999; Gentner & Rattermann, 1989; Gick & Holyoak, 1980, 1983; Bassok & Holyoak, 1989) and my develop limited transfer ability.

Therefore, instruction through analogy requires explicit support to ensure that learners notice the relevance of relational thinking, hold and manipulate relations, and consider both similarities and differences when drawing analogies (Richland & Simms, 2015). Harrison and Col (2008) argue that application of analogy can be greatly enhanced if more attributes across the two domains are mapped and if the ways in which the source and target are similar can be explained. Therefore, one of the effective strategies to scaffold relational thinking is to provide learners with self-explanation prompts at various stages of analogical reasoning process. Since the core cognitive mechanisms of self-explanation are based on inference generation to fill in the missing information, integration of new information with prior knowledge, and monitoring and

repairing inaccurate knowledge (Roy & Chi, 2005), self-explanation can make analogy more known to the learner, improve understanding of the source, and make mapping more valid.

Many studies support the role of explanation in improving learning by analogy. For instance, when business students were prompted to write down their explanation of commonalities among various negotiation strategies, they ended up with a substantial transfer of proper strategies in actual face-to-face bargaining sessions (Gentern et al. in 1999, 2000, and 2003). These results are also consistent with the experiment conducted by Gick and Holyoak (1983) on tumour destruction. The participants who explicitly explained the key aspects of the convergence solution in terms of the similarities between the analogs showed spontaneous transfer to the tumor problem. It seems that the constructive activity of self-explanation (Roy & Chi, 2005) helps learners direct their attention to specific aspects of causal relations and allow them to think about the new material in a transformative and constructive manner (Chen & Brashaw, 2007).

Other studies in literature also indicate that students can perform more efficiently at problem-solving tasks, generating inferences, and repairing flawed mental models when they use self-explanation strategy during learning. These effects have been observed in mathematics (Siegler, 2002; Wong et al., 2002), programming (Pirolli & Recker, 1994), physics (Mayer et al., 2003), biology (Chi et al., 1994; Neubrand & Harms, 2016), and clinical reasoning (Chamberland & Mamede, 2015).

Discussion

Analogy is a powerful cognitive strategy (Gentner & Holyoak, 1997) that operates at two levels. In simple descriptive analogies, one or more superficial attributes of the source correspond with the target and in more complex inductive analogies many features both at superficial and higher-order causative relations are shared (Harrison & Treagust, 1994; Gentner, 1994).

Using analogies in learning can effectively improve inference making and abstract reasoning (Hoyos & Gentner, 2017) in areas such as problem solving (Gick & Holyoak, 1980), forward and backward transfer (Nokes-Malach et al., 2013) and higher order thinking. Analogies can also be detrimental to learning if not employed correctly. As Duit et al. (2001) argue, analogies can lead to misconceptions due to the factors, such as inadequate prior knowledge, lack of clear understanding of the source, invalid mapping, and high cognitive processing demanded by the task. This paper argues that scaffolding strategies, such as self-explanation prompts, can be highly effective in increasing the effectiveness of analogy as a learning strategy. The rationale for this argument is based on two important cognitive mechanisms of self-explanation, namely, gap filling in the provided text or examples (Conati & VanLehn, 2000; Hausmann & Chi, 2002) and inconsistency revision in prior knowledge (Chi et al., 1994; Hausmann & VanLehn, 2007). The gap filling mechanism of self-explanation allows justification of the provided content and fills in the missing information. Therefore, it is highly useful when the learner has little relevant prior knowledge (Hausmann & Chi, 2002; Nokes et al,

2011). On the other hand, mental model revising mechanism focuses on connecting prior knowledge to the provided content and addresses the conflicts between the two (Chi, 2000). These strategies can scaffold analogical reasoning by encouraging learners to identify the critical features of problems, including their underlying principles (Atkinso et al., 2003; Chi & VanLehn, 1991), the conditions for applying the principles (Chi et al., 1989), and the rationale for application of the principles (Catrambone, 1998; Crowley & Siegler, 1999).

It seems reasonable that self-explanation and analogical comparison can be combined for additional gains (Hoyos & Gentner, 2017). However, a coherent set of principles for integrating analogy into learning via self-explanations need to be developed, implemented, and tested in future studies.

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DIASPORA THROUGH IDENTITY TEXTS: A TRI-AUTOETHNOGRAPHY FROM THE PERSPECTIVE OF THREE EDUCATORS NEGOTIATING IDENTITY AND LANGUAGE IN VARIOUS DIASPORIC COMMUNITIES IN CANADA

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Abstract

This tri-autoethnography explores the complexity of teacher identity of three educators and how they negotiate language and identity within various diasporas within Canada. Each writer presents a brief narrative to illustrate how their identities do not remain constant but shift and are in conflict as they take up new positions in their various imagined communities. Given our positionalities, we decided that a tri-autoethnography would be the most useful genre to represent our lived experiences.

Keywords: imagined communities, teacher identity, autoethnography, identity text, diaspora, renegotiation

Introduction

This tri-autoethnography explores the complexity of teacher identity of three educators and how they negotiate language and identity within various diasporas within Canada. Each writer presents a brief narrative to illustrate how their identities do not remain constant but shift and are in conflict as they take up new positions in their various imagined communities. Given our positionalities, we decided that a tri-autoethnography would be the most useful genre to represent our lived experiences. Canagarajah (2012) breaks down the definition of autoethnography into three parts: *auto*, *ethno*, and *graphy*. He defines *auto* as "a form of research conducted and represented from the point of view of the self, whether studying one's own experiences or those of one's community" (Canagarajah, 2012, p. 260). Next, he defines *ethno* as "the objective…to bring out how culture shapes and is shaped by the personal. In turn, one's experiences and development are perceived as socially constructed" (Canagarajah, 2012, p. 260). He goes on to define *graphy* as the writing, in this case narratives, that provides one's knowledge and experiences which can then be used for analysis. For Canagarajah (2012), writing his own autoethnography helped him to explore his "hidden feelings, forgotten motivations, and suppressed emotions" (p. 261). Similarly, we have chosen this genre to help us to explore in depth some of the emotions that we experience on a daily basis as we negotiate and re-construct our teacher identities in diaspora. Besides helping us to explore emotions, the autoethnography genre can also help us to confront the conflicts and tensions in our multiple, complex, and diverse identities. Therefore, we have agency as we are the ones telling our stories from our own experiences rather than from the perspective of an outsider. As such, this act can be empowering for marginalized members of diaspora like ourselves. Finally, as educators positioned in diaspora, it can serve as a "valuable form of knowledge construction" as we are able to "represent [our] professional experiences and knowledge in a relatively less threatening academic manner" (Canagarajah, 2012, p. 262).

Narrative perspectives

Tazin

I lived in Bangladesh and worked at a university as a full time senior lecturer in the faculty of English. The universities in Bangladesh follow a North American curriculum; the teachers are encouraged to have North American higher education for promotional and other career prospects. The inclination of the university authorities towards teachers having North American degrees is made explicit in the advertisements seeking teachers where candidates 'with North American degrees' are preferred. Therefore**,** I got my admission in a North American University to secure and prosper in my job. I have been living at Canada for the past year and during my stay I have undergone diasporic experiences at a regular interval. As such, I found it important to put my experience in writing so that this works as an 'identity text' for my students and my colleagues. I want to draw on various research works which explore similar experiences as mine to explain the complex situation I face as a diasporic member and how it constitutes an

'imagined community'. I also want to mention the utopian 'imagined community' that international students like me buy into and how it is different in reality. Lastly, I will differentiate between students' 'imagined community' and an 'imagined community' created as diasporic members once in Canada.

'Imagined Community' can represent an individual's dream to be in a place in some point in time in his/her life (Kano, 2000, 2001 as cited in Carroll, Motha, & Price, 2008, p.167). Like many other students of Bangladesh I also believed that coming to Canada would open doors of opportunities for me. This buying into a utopian world where everything seemed alluring was not only an individual misconception but it was embedded by the community of which I belong to. In other words, the 'imagined community' was shaped in me through the society that I lived in. For Foucault asserts "particular images that are socially inscribed and re-inscribed upon individual consciousness until they are thought of as normal or simply uncontested truths" (Foucault, 1980, as cited in Carroll, Motha, & Price, 2008, p. 167). However, once I entered Canada I realized that certain aspirations that I had before coming to Canada were very hard to attain: getting a skilled job for instance. This gap between dreams and reality is what Foucault calls 'regime of truth' and it is engraved in the minds of an individual because it is socially constructed. Foucault (1980) states "[i]n order for an assumption to become a regime of truth, it must be accepted as fact by the community in which it exists. It then becomes unquestioned and unquestionable, and its arbitrariness becomes invisible" (as cited in Carroll et. al., 2008, p.167). So, I want to first explain how the 'imagined community' I built before coming to Canada was different than I had imagined back in Bangladesh. Next, I will move on to discuss how diaspora constructed another form of an 'imagined community' which is slightly different than what I created before coming to Canada.

Disillusionment of Regime of Truth after coming to Canada:

My first preference was teaching because of my prior experience and expertise in the field. I was shortlisted and called for interviews at a few educational institutions but never heard from them after the interview. I grew anxious and started following up to know what had gone wrong but no one responded to me. I tried to get in touch with the international student body at SFU but all in vein and no one could figure out the reason for my joblessness. This is when I realized the 'imagined community' that I dreamt of getting a job at Vancouver was in reality different than what I had perceived. I thought I had enough 'linguistic capital' before coming to Canada. My many years of teaching experience was not counted nor were my academic publications. I started applying randomly to other places and finally got an offer for the post of shift supervisor at one of the branches of a famous coffee shops .The district manager seemed very pleased interviewing me and the store manager told me that I did great in the interview. I joined the store as a shift supervisor from October 12, 2017 where I encountered racism to its fullest. After I started my job at the shop I was handed over to another shift supervisor who was supposed to train me. However, the trainer seemed very annoyed to have to train me from the start and always had various excuses and trained me as little as possible. One of her first

expressions when she was introduced to me was 'How did you get in here as a shift supervisor right from the beginning?' The fact that I was a newcomer from Asia and somehow got a post above team member or Barista, surprised her and made me feel uncomfortable. Negative stereotypes can, of course, be acquired without discourse, by mere gaze (Hill, 2008). I was made uncomfortable not only by her but other team members who were getting an hourly wage little below than what I was getting. They all used to gang up and make gestures that made me feel intensely uncomfortable. They even approached me to tell me to inform the store manager that I was not ready to be in charge of a shift and rather I should restart as a Barista but I was ready and was hired because the management thought I had the potential. The racism that I faced at the shop represents 'forms of discourse that do not reproduce racist stereotypes by conventional reference, like explicit stereotypes'. Instead the racism I faced are what Hill (2008) describes as, "they communicate by absence and silence that invite inferences" (p. 41). As days passed by I was treated unjustly and I faced discrimination when it came to distribution of workload, time of the day etc. These kinds of 'covert racism' are prevalent in every walks in the society but it goes 'unnoticed' (Hill, 2008, p 41). I could not help but decide to choose my dignity and self-respect over money. I became 'de-classed' in this developed nation whereas I had much reputation in my home country but I had chosen to be a part of this world so I had no choice but to bear this 'racism'.

Renegotiation of identity as a diasporic member affecting teacher identity

After leaving the job at Starbucks I again shifted my attention to the teaching jobs. I gradually grew resistant to the system of hiring and started to self-research and study the profiles of the teachers who work in educational institutions. I soon discovered that I needed a TESOL (Teachers of English to Speakers of Other Languages) diploma; having an MA in TESOL and being enrolled for a second MA at SFU in a related program was not sufficient for the language schools of Vancouver. They required me to have a TESOL because I came from an underdeveloped country, but no one informed me that I needed that certification. Finally, I received my TESOL diploma and secured a job as an ESL teacher in a language school in Vancouver. I also 'negotiated 'my 'identity' and connected to diasporic communities. According to Anderson's (1991) theory, "members of a nation, while not knowing each other personally, have a common understanding of their community. Novels, newspapers and other cultural products offer citizens shared experiences and allow them to understand themselves as members of the same community" (as cited in Gorp & Smets, 2015, p. 72). For instance, I do not see my Bangladeshi citizens in Vancouver; yet, I know what is happening in my country through internet and other means of communication. I am not actually connected to my country but only virtually connected in an 'imagined' manner.

I feel connected to my country people because I share a common past with them. The sense of past makes me nostalgic in present and everything I miss now about my home, is because of my past shared social or cultural activities with my countrymen. Tsagarousianou (2004) asserts "[i]n this light, diasporic identities are 'imagined', and diasporas constitute

'imagined communities' in which the sense of belonging is socially constructed on the basis of an imagined and symbolic common origin and mythic past" (as cited in Gorp & Smets, 2015, p.72). Before coming to Vancouver, I had the knowledge that none of my acquaintances or relatives lived here which meant: I had to live a socially secluded life. When I knew no one of my community I searched for my community people and became successful in getting affiliated with them because I was in constant search of my 'identity' in Vancouver. I feel a lot happier than when I first came to Canada because I was able to 'renegotiate' my positionality from being 'unemployed' to 'employed' from being 'alone' to be a part of a 'community'. I lost 'economical capital' because I used to lead a better life in my home country and avail to all luxuries. So in a way I became 'de-classed' yet I feel mentally happy to be a part of a country which is safer and better in terms of living.

Sophia

I was convinced that Canada was a place where I could fulfill my dreams of achieving academic, professional and economic success. In addition, I envisioned that my children would be able to obtain a world class education and live in a first world country renowned for its superb quality of life. Thus, the idea of an 'imagined community' began to take shape. Imagined community is best defined by Kanno (as cited in Carroll et. al., 2008) as "communities that represent an individual's dreams for the future at a particular point in his or her life" (p. 167). I also reference Norton (2000, 2001) and Wenger (1998) in defining imagined communities as "groups, intangible or not readily accessible, to which an individual desires to belong" (as cited in Carroll et. al., 2008, p. 167). Therefore, moving to Canada was a dream for my future; a dream of upward mobility and success for my family and a desire to belong to an imagined community.

'Before and after Canada' Teacher Identity

Prior to coming to Canada, I had carefully considered how my teacher identity would help me into realizing my imagined community. I had acquired three undergraduate degrees with distinction in the field of education. I was trained to teach elementary education (general studies), secondary education (Spanish as a foreign language), and communication disorders and deaf education. I had nineteen years of experience teaching elementary, middle, and secondary school students. Furthermore, I had distinguished myself by capturing various teaching awards, like the Teacher of the Year Award. To add to this, I had exemplarily served in a leadership capacity, as the Head of the Humanities department at my school, for the nine years prior to my departure. In terms of linguistic capital, I am a native English speaker and fluent in Spanish as a second language. Therefore, as far as I was concerned and based on Bourdieu's (1997, as cited in Norton, 1995) theorization of cultural capital I possessed a great deal of linguistic capital. So, I imagined Canada as the ideal country to realizing my imagined community. However, upon arriving I soon discovered that I had to become recertified as my qualifications alone could not help me to secure a teaching job. To make matters more complicated, I soon encountered conflict in my teacher identity. Appleby (2016) states "as teachers move from one national context to

another and encounter different sorts of interpersonal and institutional relationships, they may experience a corresponding shift in both their own status and identities and in the identities ascribed to them in the new context" (p. 3). This shift in teacher identity, which she speaks of, has also been my experience over the past year in Canada.

Norton (2000) defines *identity* as "how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future" (p. 5). Seeing that individuals use language in diverse social acts, identity is conceived as being fluid, unstable and subject to change (Norton, 2000). In view of Norton's definition, the creation and construction of identity is a lifelong process. Of specific interest to me, is how identity changes from one social context to another can result in individuals within diasporic communities being marginalized in their new setting and highly valued in their home setting. Although it can be argued that individuals hold a certain degree of agency in negotiating their own identities, they are also limited by the institutions that surround them. Therefore, to better understand how my language teacher identity has experienced conflict and shifted, I am guided by two theoretical perspectives of language teacher identity; social identity theory and image text theory (Varghese, Morgan, Johnston and Johnson, 2005). Varghese, Morgan, Johnston and Johnson (2005) inform us that social identity theory views identity as based on social groups created by society. Therefore, it is a theory of self - perception shaped by the groups one is situated in. Although this theory sees self- perception as a continuous process it also advances stereotypes of self because of its emphasis on group membership. Individuals construct identities in large part based on the social categories they belong to. A prime example is that of the hiring preference of native English speaker teachers over non- native English speaker teachers.

Varghese, Morgan, Johnston and Johnson (2005) tell us that "there is little question that the social category of native English speaker still enjoys power and status that the category non-native English speaker does not" (p. 25). Indeed, this is true, however to be a highly prized native English speaker, you need to be a member of inner circle countries such as Canada, USA and Britain (Appleby, 2016). This is indicative of the widespread globalization of white English and white racial power. Therefore, a native English speaker is equated with being white. Consequently, this also leads to the racialization and discrimination of native English speakers of color. Given my mixed- race identity (British and African), I found that my move to Canada removed me from a position of privilege to a position of oppression. As such, I was confronted with questions of good English versus bad English. Although Lippi-Green (1997) tells us that all spoken languages and linguistic variations are equal linguistically, the reality is that socio-linguistically they are not. This was a stark realization for me. As such, I was led to consider that for many learners, English language learning is associated with "becoming white" (Kubota, 2014, p. 7) and in turn only a specific type of teacher (white) is legitimate. Therefore, when my students ask me on a daily basis what my native language is, I often conclude that they have categorized me as a non-native English- speaking teacher based on the social group that they have assumed I belong to. The image text theorization (Varghese, Morgan, Johnston & Johnson,

2005) views identity as pedagogy of the image text. This helps us understand how identity emerges through and within language. For instance, Morgan used his own 'image text' to influence his students' traditional viewpoints on gender, culture and interpersonal relationships. Identity as pedagogy through image text is not easily adjustable and may have a negative bearing on teacher self-identity. Such has been the case for me. Having to contend with being a native speaker of a less valued English variety has made me self- conscious about my accent. As a result, since moving to Canada my confidence as a language teacher has diminished significantly. Furthermore, it has led me to question my legitimacy as an ESL teacher. An incident that I experienced recently speaks directly to this. Being a substitute ESL teacher in a private language school, I was covering a class for another teacher. I was giving a pronunciation lesson on 'ough' and 'augh'. I said the word 'bought' as 'bawt' and a white male student from Belgium challenged my pronunciation. He directly told me in front of the class that their teacher who is from England does not pronounce it like that. He said that he pronounces it like 'bawht.' Right away, I felt that he believed that his teacher from England was the authority expert on English pronunciation. I did not let it pass. I saw it as a teachable moment and as a moment to promote social justice and squash such stereotypical ideas. I asked him if he could understand what I had said. His response was yes. Then I told him that there are many varieties of English but that does not mean that one is better than the other and what matters is that the goal of communication was achieved. I don't think he was buying this though because later in a speaking activity, I heard him talking about his homestay family. He was complaining that he had been placed with a Filipino family who had very strong accents and that he had come to Canada to hear and learn Canadian English. Of course, I intervened. I asked him if he could understand them. He said, 'yes.' I then said, 'well if communication took place, I don't see what the problem is as everyone has an accent.' After saying this, I silently prayed he wouldn't go to the director and report me. Needless to say, he continued to challenge me for the remainder of the lesson. I'm sure had he known his teacher from England would have been absent that day, he wouldn't have bothered coming to class. This incident of this student's ideology about accentedness made me pause and consider what I had learned about accent thus far in my graduate classes.

According to Lippi-Green (1997), accent is difficult to comprehend much less define; there must be something to compare it with. Therefore, what the listener hears and understands takes precedence over what a person says. The general belief held by linguists is that one cannot completely replace a native accent with that of another. Even though people may attempt to modify their accents, it is considered an inauthentic way of speaking. As is expected, this adjustment is temporary and can break down easily when under stress. It does not matter how rehearsed or how composed a person seems, it is a difficult feature to maintain over a long period of time. Despite the fact that accent reduction is temporary, accent reduction classes, according to Lippi-Green (1997), make an overt promise: "Sound like us, and success will be yours. Doors will open, barriers will disappear" (p.50). Out of curiosity, I began investigating and was surprised to find numerous accent reduction centers throughout the greater Vancouver area.

Quite a few made similar claims to what Lippi-Green had stated. These types of language ideologies seem to support the view that discrimination is purely a matter of language. Seemingly, the right accent is the only thing that stands between marginalized diasporic societies and a dazzling, racist and prejudice free world (Lippi-Green, 1997).

I believe that accent discrimination is a serious problem for TESOL teachers of diasporic communities in Canada. In fact, Lippi-Green (2012) tells us that some accents (White) are appraised more positively while other accents (Asian, African or Caribbean) are considered in a more negative light. Communication is the main argument that has been made for discrimination against non-mainstream accents. However, in the incident with the Belgium student this was not the case. He was able to understand but he was simply resistant to a foreign accent and perceived it as being inferior. Lippi-Green (1997) explains that when speakers encounter a foreign accent, they are forced to decide whether to accept their responsibility in the act of communication or not. In her case studies, she observed, that in most instances, speakers of the dominant language group have a negative social appraisal of the accent, reject the communicative burden and demand that a person with the foreign accent carry the bulk of the responsibility in the communicative act. Admittedly, this experience along with many others, has made me consider whether I should re-construct the image text that I bring to my classroom. I am capable of a North American accent so perhaps I should do that. Better yet, to avoid racialization perhaps I should straighten my hair and even dye it blonde. Perhaps I should also wear blue contacts for that added effect. Essentially, I should strive to be a passer. By doing so, I am certain I can make life a little more privileged. However, I have learned to accept that my accent is a central part of my identity, of the diaspora that I belong to and of which I am proud of. It links me to my country and my past and is something that I don't want to give up.

Amanda

Unlike Tazin and Sophia, I am a Canadian citizen who has lived in Canada my entire life. Yet, I too have struggled negotiating my identity personally, professionally, and within various Canadian communities. During my first year as a vice principal in a K-12 First Nations School, I recognized I lacked theoretical knowledge involving how to create equitable Aboriginal education; this was one of the reasons I decided to pursue a Masters in Equity Studies. When I entered my Masters, I thought I understood my identity; every course I enrolled in reiterates that this was not the case. My struggle identifying myself stems from the question of 'Indianness' or what Lawrence (2004) refers to as 'Nativeness' (p. 16). I am also Aboriginal as this word describes First Nation, Métis, and Inuit peoples. As per the Indian and Northern Affairs website, the term First Nation replaced the commonly used term 'Indian' to refer to Status and non-Status Aboriginals living both on- and off-reserve as the term 'Indian' can be offensive for some; so, I am a status Aboriginal person, more specifically, a status First Nation registered as an 'Indian' under the *Indian Act* to the Campbell River Indian Band. The *Indian Act* legislates 'Indianness;' moreover, it restricts and diminishes membership with the final goal being elimination (Lawrence, 2004, p. 16). Most of Canada still does not understand the cultural genocide in which

the country built itself as residential schooling remained an unspoken truth for Aboriginal peoples and non-Aboriginal peoples. Despite how the government identifies me, I have not always identified myself as being First Nations; instead, I felt more comfortable allowing others to misidentify me as White. I am of mixed-race; my mother is a mix of two different First Nations groups and my father is a mix of French, Swedish, and one First Nations group. I do not 'look' First Nations; I have white, freckled skin. I do have brown hair and eyes, but like the 1930s Hollywood actor Will Rogers, I don't "look Indian enough to play an Indian" (King, 2012, p. 41). I am a mixed-blood urban Aboriginal; a diaspora intended to eradicate Native peoples from their communities through forced removal such as loss of Indian status (Lawrence, 2004). When my mother married my father in 1982, her status was taken away as my father was a non-status Aboriginal. It wasn't until the passing of *Bill C-31* in 1985, when some of the discrimination against women in the *Indian Act* was addressed. In 1986, her status was reinstated making my sister and I status 'Indians' as well. The acceptance of my First Nations identity was gradual, and my identity continues to be fluid. As stated by Hill Collins and Bilge (2016): "individuals can be seen as having multiple 'subjectivities' that they construct from one situation to the next" (p. 124). In other words, people have many choices and considerable agency about who they choose to be. I use this privilege in job interviews that are not Employment Equity situations. It's common for mixed-blooded urban Aboriginals to desire assimilation; Whiteness provides wealth and privilege whereas 'Nativeness' is unsafe and encompasses structural racism (Lawrence, 2004, p.10). In other contexts, I verbally disclose being First Nations; I am then viewed as being oppressed through my gender and race. I did this in my previous work environment, working in a First Nations school. This was an advantage for two reasons: 1) I was able to demonstrate First Nations women can be successful without jeopardizing my job, 2) I stopped wrongful discriminations as I was still initially misconceived as a White female. Disclosing I was First Nations eliminated being discriminated for being White, but it opened other discriminations: I did not live on-reserve and unlike many First Nations, my skin complexion allows me easier access into a dominant White group setting My teaching journey began wanting to help students like my sister who faced disadvantages in school be successful; her experience was negative as she appears First Nations and has learning disabilities. I enrolled in the Indigenous Peoples Teacher Education Module at Simon Fraser University. Unsure of my own Indigenous identity, I hoped this program would help me learn how to be 'First Nation' a funny notion now.

Afterwards, I began my journey teaching in First Nation Schools trying to belong only to learn I did not belong there either. I was an outsider in a First Nations community and an outsider in the professional community where predominantly White female teachers taught. So, what is my role as an educator in a system where I do not belong on either side of the binary? As a mixed-blood urban Aboriginal, the tight restrictions dividing Native and White don't always apply to me; this is due to my appearance and not feeling completely at home in Native or in non-Native settings (Lawrence, 2004). Again, my diasporic experience differs from my peers in this paper. Accepting my diasporic identity as a mixed-blooded urban Aboriginal essentially

eradicates my ties to Native land and is not constructive to strengthening my First Nations identity. Native identity is an invitation to despair, assimilate, and inevitably vanish *as peoples* (Thorpe, 2005). Identifying as a mixed-blood urban Aboriginal moves me closer trying to fit into the dominant White group and away from my traditional identity and land. So, what diasporic community is acceptable for me to belong? When Thorpe (2005) interviewed Lawrence, she suggests a diasporic community that recognizes the other hidden half of the Native experience that occurs off the reserve and recognizes this group as an extension of Native communities, not separate entities that support the genocide of Aboriginal peoples.

According to Foucault's 'regimes of truth' construct presented by Carroll et. al. (2008), my desire to be recognized as a First Nations woman remains unachievable because it resists how my larger community understands me. I do not live on-reserve, I am not broken, I do not look Aboriginal; therefore, I am not recognized as such (Lawrence, 2004). Because the larger society in which I live do not recognize me as being Aboriginal, neither do most Aboriginals living on or off-reserve. It is not uncommon for me to be wrongly identified at Métis; this remark imply I am not Aboriginal. Taking Norton's 'imagined communities' construct presented by Carroll et. al. (2008), I want to exist concurrently in both First Nations and White communities. This was not always the case. Up until the age of 16, I wanted to belong to the White community only. Afterwards, I wanted to belong to both the First Nations community and the White community in different social contexts; when it benefited me. It could be said that I constructed a shifting identity that complied to dominant norms (Carroll et. al., 2008). Unfortunately, my imagined communities were not what I wanted; they represent regimes of truth. Carroll et. al. (2008) conclude "[a]s such, imagined communities can become oppressive or, at least, sources of disappointment, disillusionment or alienation when our lived experiences do not correspond to the world and identities we have imagined for ourselves" (p. 174). Being a First Nations teacher in a First Nations community did not mean I was accepted into the community with open arms; I was still treated like an outsider. I am accepted as White in a White community until my 'Whiteness' wears off.

Re-telling teacher identity in a diaspora

In this paper, all three of us talked about how we constantly changed our positions in Canada to establish a new position. Positions are not fixed; they are 'fluid' and changeable. So, sometimes we 'resisted' an 'ascribed identity' that was imposed on us like 'unemployed' to 'employed' in Sophia and Tazin's case. In other words, we constantly changed our positionality as a member of a diasporic nation. This is what Block (1997) describes as "when individuals move across geographical and psychological borders, immersing themselves in new socio-cultural environments, they find that their sense of identity is destabilized and that they enter a period of struggle to reach a balance" (p.864). Again, all of us can heavily draw from Yosso's (as cited in Oropeza & Varghese, 2010) analysis of 'capitals'. For instance, when we were subject to 'marginalization' and not finding a job, we did not lose hope but constantly tried to navigate through our present 'capital' to gain the facilities offered by the Canadian job market. This is

what Yosso terms as 'aspirational capital;' "[a]spirational capital refers to the ability to sustain high aspirations even when one's circumstances make them seem impossible to achieve" (as cited in Oropeza & Varghese, 2010, p. 219). For instance, when we struggled in various ways from 'racism', and 'marginalization;' we were frustrated yet found a way to 'navigate' our way to what we wanted to achieve. Yosso terms this 'Navigational capital; "[s]uch capital consists of a combination of an 'individual's' inner strength and the social networks they access to overcome a hostile environment" (as cited in Oropeza & Varghese, 2010, p. 219). Some of us also 'resisted' the identity that was imposed on us by using resistant capital. Resistant capital "highlights minority individuals' ability to challenge the status quo by resisting negative stereotypes and labels and claiming counter identities of their own" (Yosso as cited in Oropeza & Varghese, 2010, p. 220). As stated by Ladson-Billings and Donnor (2009), a racialized person will always have 'the call'; that instant where one's status nor their accomplishments can save them from the social construction of their race. For this reason, the student/teacher power dynamic will be different for a White instructor than it is for a racialized instructor (Ladson-Billings & Donnor, 2009). Racialized teachers will always have their authority and legitimacy called into question because of their identity; this is something a White teacher will never experience (Ladson-Billings & Donnor, 2009). Another way in which racialized teachers differ from White teachers is their possession of a divided self, also known as DuBois's concept of 'double consciousness' (Ladson-Billings & Donnor, 2009, p. 64). Although they too are knowledgeable of the dominant paradigm, they will be viewed as a racialized teacher concerned with their racial paradigm by the dominant group (Ladson-Billings & Donnor, 2009). This is what makes it justifiable to question a racialized teachers' authority or legitimacy. In Amanda's case, disclosing her identity may mean being narrowly positioned to work with Aboriginal students instead of her interests, strengths or concerns being considered (Burgess, 2017). Non-disclosure means as a 'white looking' Aboriginal she can escape essentialized categories; although this can be an advantage, it's a disadvantage proving herself as a 'real' Aboriginal (Burgess, 2017). Amanda will need to stop trying to fit into First Nations and White 'imagined communities' and embrace the mixed-blood urban Aboriginal diaspora. As a mixed-blood urban Aboriginal teacher, she needs to present this other half of Aboriginal history and current issues that result from colonial policies that continue in Canada today (Lawrence, 2004). Her role in the public school system in which she now teaches will be to educate about the forced urbanization and assimilation that she herself has faced along with the urban Aboriginal students she teaches and their families (Lawrence, 2004). Lawrence (2004) states "...these diasporic experiences that individuals and families carry must be seen as part of their nations' history, rather than the individual 'accidents' they are usually assumed to be: Being adopted is a Native experience! Being mixed-race is a Native experience!" (pp. 203-204). Applying these theories is in vain as Aboriginal survival depends on their ties to their homeland. Urban Aboriginals must live in a diaspora that extends from First Nation communities or they face extinction as Aboriginal people.

Praxis/Pedagogical Implications

Drawing on the narratives of Tazin and Sophia's autoethnographies, we see how "...language teacher identity is...dynamic, multifaceted, negotiated, and co-constructed, the processes of identity negotiation being highly individual, but also shaped by teacher's socio-professional environment" (Duff & Uchida, 1997; Tsui, 2007, as cited in Edwards & Burns, 2016, p. 735). As such, these writers took on this task to become more aware and informed about their own complex teacher identities within the diaspora communities they are positioned in and how it impacts their classrooms and their praxis. For we are reminded by Waller, Weathers and De Costa (2017) that "students' multiple identities and experiences may influence language learning, but a teacher's background, ideologies, and language learning experiences also come into play in the classroom" (p. 5). Therefore, the question then is how do we as educators with complex and shifting identities within diaspora "effectively and creatively incorporate identity issues into lessons and create classrooms where students feel safe to experiment and become comfortable with their identities?" (Waller et. al., 2017, p. 5) As asserted by Waller et. al. (2017), educators must first realize that identity matters. Therefore, we must become critical educators who know who we are and who our students are. Canagarajah (2004, as cited in Waller et. al., 2017) suggests developing a critical praxis/pedagogy to create safe spaces for our students while Hawkins (2011, as cited in Waller et. al, 2017) advises us to provide a social justice agenda.

A promising critical praxis is that of identity texts. Identity texts refers to texts (whether in the form of written, spoken, visual, musical or a combination) that students produce and take ownership of after having invested their identities in them. Pedagogical they can serve the needs of diverse students and marginalized students. Cummins, Hu, Markus, and Montero (2015) argue that there is a direct relation among social groups between identity negotiation, investment and affirmation to patterns of achievement and underachievement. Cummins et. al. state "(i)n short, multimodal identity text repudiates the devaluation of identity that low SES, multilingual, and marginalized group students have frequently experienced in their interactions in schools and in the wider society" (p. 577). Also, it is important for teachers to write their own identity texts and share with their students as a powerful activity in revealing their own biases, beliefs, and experiences. More importantly, by doing so, teachers would reveal their own vulnerabilities which would in turn go a long way in helping to create a safe and trusted interpersonal classroom space.

Providing a social justice agenda requires teachers to employ praxis that is more inclusive. As such, Kumashiro's (2000) approach of *Education for the Other* can be useful. It seeks to improve the experience of Othered students by creating not only safe spaces but also affirming spaces, therapeutic spaces, supportive spaces, and empowering spaces. Similarly, Dei (1996), also a strong proponent of inclusive education, powerfully asserts: "the goal of inclusive education is to bring all minority students onto the stage of the drama as major actors, not merely as players supporting an all-White European cast" (p. 83). Thus, critical pedagogy can be particularly helpful for urban Aboriginal students to understand their identities as it "empowers learners through creating dialogue that questions the legitimacy and history of the power

relations that try to define their agency" (Freire, 1972 as cited in Chodkiewicz, Widin & Yasukawa, 2008, p. 65). Consequently, rather than assimilating into the dominant culture, they will be able to belong to a diaspora that keeps them connected to the First Nations communities they were stripped from.

A powerful praxis and one of the five principles of critical pedagogy is reflexivity Hawkins and Norton, 209, as cited in Waller, Wethers & De Costa, 2017). Reflecting on their teaching is useful in helping teachers to become more aware of classroom practice ideologies and to ensure academic student identity development. Some strategies that teachers can easily incorporate into their praxis include videotaping themselves, keeping a critical self-reflective journal, and ongoing student evaluations (Waller, Wethers & De Costa, 2017).

For the tri-auto-ethnographers, we recognize that it is imperative for us to develop critical praxis as we strive to be critical educators in increasingly globalized and transnational contexts. Like Pennycook asserts (2012), although we may sometimes fear "letting go of our power" it "does not mean that we give up control of a class" (as cited in Waller et. al., 2017, p. 20). However, by doing so, it allows us to let go of our preconceived notions of what an ideal lesson is and ultimately allows us to be more open to teachable or critical moments that arise (Pennycook, 2012, as cited in Waller et. al., 2017). For example, in Sophia's case she used the incident with the Belgium student to address ideologies about good vs. bad English varieties and who are the legitimate speakers of English. Therefore, we firmly believe that by adopting a critical praxis we can transform our classrooms into sites of change.

Conclusion

This tri-autoethnography highlights the inclusivity and exclusivity for the diasporic writers making it an interesting yet complex topic to explore. On one hand, a diasporic member encounters a unique situation where he/she can use his/her 'agency' to move forward towards a future which is more inclusive, global and reflexive. On the other, as is the case with mixed-blooded urban Aboriginals, their diasporic membership was created by government policies created to cut them off from their Aboriginal communities. In Tazin and Sophia's diasporic narratives, they use their transnational connections and citizenships, and all the other advantages these afford, to influence or radically alter the politics of home and host nation-states in their favour (Axel, 2008).

For them, rather than looking at diaspora as a problem, it can actually work as a solution to many socio-cultural research as studying closely how the members of the diaspora 'negotiate' and make their way toward a more cosmopolitan future. This leads researchers to many answers like how they do something and what makes them do something in a diasporic situation. In other words, those who stay in diaspora, play a transformative role in which on one hand they are balancing their national ethics and emerging into a human society which is contemporary. Diaspora touches globality in the minds and hearts of even those people who are against the culture and ethics of the diasporic members and drives the world to what Beck (2002) calls 'cosmopolitanization.' Therefore, we argue that more studies may be directed to how the

diasporic members negotiate and cooperate in the host nation. As for mixed-blood urban Aboriginals, diasporic membership needs to be studied more outside of postcolonial theories. Alongside the work of Reconciliation between Canada and Aboriginal peoples, work must be done mending the relationship between First Nations communities and mix-blooded urban Aboriginals diasporas. Also, we find it adept to make our experiences in the imagined community as teachable moments for our students so that they understand the pragmatics of it and imagine a real 'imagined community' rather than being disillusioned and frustrated later. We agree diasporic education can bring about an awareness amongst potential diasporic members which then can become their diasporic capital. Yes, diaspora can create conflict and confusion but that may arise in the same community too. Diaspora can be a place where the excess amount of nationalism can be overthrown, and recreation of cognizance and implementation may be adopted to transform self into global human – to become part of the whole world rather than a small part of a nation.

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LIFELONG LEARNING: APPLYING COGNITIVE LOAD THEORY TO ELDER LEARNERS SUFFERING FROM AGE-RELATED COGNITIVE DECLINE

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Abstract

The struggles faced by elder learners suffering from age-related cognitive decline are often overlooked by instructional designers. However, existing educational theories that already inform learning strategy development for other populations should also help establish instructional methods used to help elder learners. In this article, cognitive load theory frames an exploration of proposed means to slow or counteract the effects of age-related cognitive decline in elder learners. Attention is given to the ways in which multimedia learning methods adhering to certain principles of cognitive load theory can increase available working memory capacity. Evidence is provided to show that cognitive load theory-based practices can also facilitate one's activation of prior knowledge and betters one's attentional control. Additionally, elder learners benefit from tasks that include worked examples and goal-free problems, whereas conventional, goal-oriented problems impose greater extraneous load on an already taxed working memory. The outcomes of the present analysis can also be applied to stroke victims' rehabilitation plans and may offer implications for individuals suffering from other brain injuries, attention deficit-hyperactivity disorder, or dementia-related illnesses.

Keywords: cognitive decline, elder learners, cognitive load theory, working memory, attention, multimedia, stroke

Lifelong Learning: Applying Cognitive Load Theory to Elder Learners Suffering from Age-Related Cognitive Decline

Elder learners, specifically those experiencing various degrees of age-related cognitive decline, are largely disregarded when the designing of instructional methods takes place. Perhaps these learners are not considered because the elderly make up such a minute subset of the learner population. Nevertheless, their diverse needs should not be ignored, nor should those of other atypical groups such as individuals with autism spectrum disorder or Down syndrome, for example. Age-related cognitive decline, not to be confused with dementia-related diseases such as Alzheimer's, occurs as a result of normal aging and refers to the general dwindling of certain cognitive processes as one grows older (Van Gerven, Paas, Van Merriënboer, & Schmidt, 2002). Typically, this decline impairs one's working memory, executive functioning, processing speed, and ability to ignore extraneous information (Paas, Camp, & Rikers, 2001). Although some degree of cognitive decline is natural and inevitable with age, this shouldn't stop attempts to limit or slow this decline as much as possible. Afterall, while the notion of cognitive decline is unavoidable, the rate at which it occurs is certainly subject to influence. However, in spite of this point, a recent review of the literature revealed a shocking lack of research outlining programs that aim to help elder individuals improve their cognitive abilities, and subsequently their learning. Instead, most programs aim to teach elders strategies to work around the issues that accompany their declining cognitive abilities, or find alternative ways of completing certain cognitive tasks, rather than directly dealing with their declining cognitive capacities. Notably, despite the effects of age-related cognitive decline, elder individuals continue to process information in the same way as younger populations. Therefore, addressing the specific learning needs of elder learners is not a matter of developing new instructional methods to suit the elder population, but rather a matter of applying existing instructional theories to this new group. Following this line of thinking, an existing model that would fit the specific needs of elder learners especially well, yet is quite under-represented in the literature, is cognitive load theory. Because the goal of cognitive load theory is to reduce extraneous load, therefore leaving more room for necessary processing in the working memory, it seems to be an effective means of counteracting the diminished working memory capacity witnessed in typically aging elder individuals. In accordance with this notion, programs that account for the limitations outlined by cognitive load theory should be applied to elder learners in an effort to combat the negative effects that age-related cognitive decline has on the working memory of typically aging elder individuals.

Multimedia instruction that accounts for the knowledge surrounding cognitive load theory would be extremely advantageous for elder learners as it promotes the efficient use of an individual's available cognitive resources. Multimedia learning methods can use a number of tactics that cut down on sources of extraneous load, leaving more working memory available to process germane information. Some of these strategies include: presenting information across multiple modalities simultaneously, as this reduces the odds of overloading a single processing area (Bruning, Schraw, & Norby, 2011; Van Gerven, Paas, & Tabbers, 2006); grouping close

together informational sources that refer to one another, therefore eliminating the need for unnecessary visual search (Van Gerven, Paas, & Tabbers, 2006); and omitting all unnecessary information or features, in turn maximizing the cognitive resources available for relevant processing and reducing the effort needed to identify what information is crucial (Van Gerven, Paas, & Tabbers, 2006).

However, despite the substantial evidence speaking to the benefits that multimedia instruction has for working memory (Diamond & Lee, 2011), programs specifically targeting elder audiences are still not being developed (Van Gerven, Paas, & Tabbers, 2006). This fact is troubling, as the elder population is perhaps the one most in need of these working memory improvements. Furthermore, given the fact that programs of this nature lead to improvements in working memory-related tasks, and these improvements are still present up to six months after training (Diamond & Lee, 2011), these approaches should yield significant benefits for elder individuals attempting to hinder the progress of their age-related cognitive decline. Thus, care should be taken to optimize existing multimedia programs that target younger audiences in a way that matches the needs of the elder population. This would not only reduce extraneous cognitive load and encourage better use of available cognitive resources during learning, but also would lead to lasting improvements in working memory.

Because of the way in which cognitive load theory could help elder individuals make more efficient use of their working memory, it would allow them to more effectively access their wealth of prior knowledge and apply it to novel learning situations. It has been well observed that cognitive load theory promotes the application of previously possessed skills and knowledge to new situations due to the ways in which such practices free up space in the working memory (Paas, Camp, & Rikers, 2001). Presumably, since elder learners have had more learning experiences than younger populations, they will possess a much larger pool of prior knowledge from which to draw in their learning. However, elder learners are constrained in the sense that their diminished cognitive load capacity restricts them from accessing their large bank of prior knowledge efficiently. As such, much of the knowledge these individuals have accumulated over the years can unfortunately go to waste. Nevertheless, were cognitive load theory-based programs imposed to free up space in their working memory, an elder learner's wealth of prior knowledge could be better accessed and effectively applied to new learning situations. Accordingly, not only does cognitive load theory limit extraneous load and unnecessary processing, but it also promotes the efficient application of elder individuals' extensive prior knowledge, in turn furthering learning and comprehension.

Programs that conform to cognitive load theory produce increased working memory capacity by reducing extraneous load (Paas, Camp, & Rikers, 2001), which carries with it positive implications regarding one's attention. A concerning relationship between working memory and attention has been observed in studies on children (Diamond & Lee, 2011). Specifically, this relationship shows that poorer working memory is directly associated with decreased attentional control (Diamond & Lee, 2011). Considering this association, as one's working memory decreases with age, their attentional capacities could likely decline in a

reciprocal manner. As such, an elder individual's decreased working memory capacity would lead to diminished attentional control, making them more susceptible to distraction while learning. This is particularly problematic in conjunction with elder learners' decreased ability to omit extraneous information (Paas, Camp, & Rikers, 2001), as these unfiltered extraneous details provide a multitude of distractions. These findings further affirm the need for instructional methods based on cognitive load theory for elder learners. Not only would such methods limit the amount of extraneous load elder individual's encounter, but the accompanying increase in working memory capacity would result in greater attentional control, and subsequently more efficient learning due to the decreased likelihood of distraction.

Instructional methods that adhere to the knowledge surrounding cognitive load theory can also be used to help stroke victims recover lost cognitive abilities. Many existing programs focus on the rehabilitation of physical abilities for stroke patients, but far fewer set out with the aim of restoring their cognitive abilities, an especially concerning state of affairs given the fact that 43-78% of non-demented individuals exhibit impairments in executive functioning, attention, and both short- and long-term memory after undergoing a stroke (Rand, Eng, Liu-Ambrose, & Tawashy, 2010). While exercise programs don't appear to lead to improvements in working memory or other cognitive domains, acute stroke patients who engage in simple cognitive tasks, such as counting, while engaged in physical activity show increases in cognitive flexibility (Rand, Eng, Liu-Ambrose, & Tawashy, 2010). This provides evidence that certain cognitive processes of stroke victims, such as executive functioning and working memory, can be subjected to improvements post-stroke if these specific processes are exercised or trained. Because cognitive load theory emphasizes the efficient use of available cognitive capacities, programs based on these principles would be especially beneficial in proficiently exercising and subsequently improving the processes associated with working memory and executive functioning. Cognitive load theory's link to improved working memory (Paas, Camp, & Rikers, 2001) further supports this claim. As such, time should be invested into the development of cognitive load theory-based stroke recovery programs in an effort to exercise working memory and other executive functions, therefore aiding in the reacquisition of stroke victims' cognitive abilities.

Elder individuals should analyze familiar problems rather than a wide array of novel ones, as this would save the cognitive capacities that would typically be absorbed by the understanding and interpretation of a new problem. In turn, these newly uninhibited capacities can be dedicated to gaining a more in-depth understanding of the problem at hand, rather than interpreting the incoming information associated with various novel problems. Worked examples and goal-free problems are both prime examples of this practice (Bruning, Schraw, & Norby, 2011; Paas & Van Merriënboer, 1994). These approaches, which are both centered in cognitive load theory, make more efficient use of available cognitive resources by negating the need to engage in means-end analysis, a process that is extremely taxing for working memory, and as such, imposes a large degree of extraneous cognitive load (Paas, Camp, & Rikers, 2001; Van Gerven, Paas, & Tabbers, 2006). Goal-oriented tasks, which often elicit means-end analyses,

force individuals to think about the issue at hand in a backwards fashion in order to outline the steps needed to achieve completion of the problem. This results in extraneous cognitive load and, in fact, provides little insight into the problem at hand (Van Gerven, Paas, & Tabbers, 2006). However, goal-free problems eliminate the need to think of the query in a backward manner because there is no achievable goal for which to create steps. As such, the cognitive resources that would typically be occupied by a means-end analysis are freed up and can be dedicated to the processing of more relevant, germane information. Similar to goal-oriented tasks, when an individual is presented with a wide range of conventional problems, a degree of extraneous cognitive load is imposed on their working memory due to the backwards processing required to understand these novel queries (Van Gerven, Paas, & Tabbers, 2006). To combat this, worked examples provide an individual with a problem that has already been answered in full, as well as the steps taken to achieve completion of the problem. Evidence for the effectiveness of worked examples can be seen in Van Gerven, Paas, Van Merriënboer and Schmidt's (2002) study, where it was observed that elder individuals who were provided with worked examples spent less time studying, while achieving higher transfer performance and still maintaining a lower level of subjective cognitive load than their peers who were provided with conventional problems. Given this information, elders would greatly benefit from analyzing familiar problems, as this would eliminate the extraneous cognitive load that accompanies the necessary interpretation of novel problems. Their cognitive resources could remain relatively untaxed and in turn used more efficiently to develop a deeper understanding of the topic and exercise the skills at hand. Overall, goal-free and worked problems can be beneficial in helping compensate for the working memory limitations that many elder learners experience as a result of age-related cognitive decline.

The research conducted for the present work revealed a surprising lack of programs aiming to improve the declining cognitive processes of typically aging elder adults. Instead, it seems that superficial, surface-level approaches are much more common, whereby individuals are given strategies to work around their declining cognitive processes, rather than attempting to improve them directly. Perhaps avoiding direct approaches to reducing their declining ability requires less effort than consistently engage in the challenging stimulation necessary to improve certain cognitive processes. It's also possible that more superficial programs are more efficient, and as such, might seem sensible to use with elder individuals who are nearing the end of their life. Nevertheless, because of the ways in which programs that account for cognitive load theory lead to improvements in working memory and attentional control, they should be employed whenever possible. This examination also provides implications for how future research should be approached. Specifically, rather than attempting to develop new educational methods to solve issues present in a specific age group, existing theories and practices that apply to other age groups should first be considered. The findings illustrating working memory's link to attentional control may also possess important implications for individuals suffering from attention deficit-hyperactivity disorder (ADHD). Since ADHD is largely associated with impairments in working memory (McInnes, Humphries, Hogg-Johnson, & Tannock, 2003), future research should set out to determine if methods conforming to cognitive load theory can be effective in treating the

attentional challenges experienced by these individuals. Even if such practices are insufficient for improving the working memory and attentional control of individuals with ADHD, at the very least, employing approaches which attempt to limit extraneous cognitive load while teaching these individuals will prove advantageous. Additionally, although it admittedly seems an unlikely area for success due to the neurodegenerative nature of Alzheimer's and other dementia-related diseases, future research should examine the effects that cognitive load theory-based programs could have on individuals suffering from these diseases. In the future, working memory exercises should also be applied to individuals who are recovering from brain injuries other than stroke to determine the best ways to approach the rehabilitation of affected cognitive abilities. The discussion presented here makes evident the need for cognitive load theory-based instructional programs to accommodate the diverse needs of elder learners suffering from age-related cognitive decline. Significant resources should be applied with the aim of implementing such programs as a means of increasing working memory capacity for elder learners, as well as promoting more efficient use of such capacities.

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TEACHER EXPERIENCE WITH AUTISTIC STUDENTS AND THE RELATIONSHIP WITH TEACHER SELF-EFFICACY: OUTCOMES FOR INCLUSIVE EDUCATION

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Abstract

Autism spectrum disorder (ASD) is a developmental disorder characterized by challenges in social communicative skills and repetitive and restricted behaviours and activities. In recent years there has been an increased integration of autistic students into mainstream classrooms in Canada alongside policy necessitating inclusive teaching practices. Teachers of these inclusive classrooms, however, report being underprepared to address the learning and behavioural needs of autistic students. Many teachers have stated that they are unable to provide effective instruction that benefits all students due to a lack of practical experience teaching autistic students in their teaching program. A teacher's lack of experience results in an inability to facilitate an effective inclusive classroom environment, which in turn has negative consequences on their self-efficacy and future implementation of inclusive teaching strategies. Low teacher self-efficacy may undermine a teacher's propensity to provide an inclusive environment, which is further reinforced when they are unable to accommodate autistic students. Recommendations for pre-service and in-service teachers are discussed in consideration of the reciprocal relationship between teacher self-efficacy and the academic outcomes for autistic students.

Keywords: autism spectrum disorder, teacher self-efficacy, inclusive education, teaching programs, autistic students, Canada

Teacher Inexperience with Autistic Students and the Relationship with Teacher Self-Efficacy: Outcomes for Inclusive Education

Autism spectrum disorder (ASD) is a developmental disorder involving challenges in social communicative ability and verbal and non-verbal communication. ASD is also characterized by restricted and repetitive patterns of behaviours that may be disruptive in daily activities such as a strict adherence to routines and stereotyped or repetitive motor movements (APA, 2013). Currently, 1 in 45 children are diagnosed with ASD the United States (Zablotsky, Black, Maenner, Schieve, & Blumberg, 2015), an increase from 1 in 80 in 2011 attributed to improved diagnostic criteria and expanded conditions that fall under the autism spectrum (APA, 2013). With this increased rate of diagnosis, there has also been an increased inclusion of autistic children[1] in mainstream public classrooms (Moores-Abdool, 2010; Lindsay, Proulx, Thomson, & Scott, 2013a). With greater inclusion of autistic students in mainstream classes, teachers have voiced concerns that they are underprepared to successfully deal with the learning and behavioural challenges that may arise in teaching autistic students (Lindsay et al., 2013a).

The lack of training and experience teachers have with autistic students likely impacts the instructor's teacher self-efficacy, specifically the judgement of their ability to implement effective teaching strategies which address the diverse needs of their students (Bruning, Schraw, & Norby, 2011; Syriopoulou-Delli, Cassimos, Tripsianis, & Polychronopoulou., 2012). If a teacher is unprepared to teach autistic students and fails to meet their learning needs, this failure will have a reciprocal influence on teacher self-efficacy; low teacher self-efficacy, such as perceiving oneself as unable to address the learning needs of all students, will reduce the likelihood of engaging in inclusive educational practices due to beliefs of incompetence, and will result in poor academic and behavioural outcomes for the student. This pertinent issue of the lack of experience teachers have with autistic students must be addressed in order to improve teacher self-efficacy and children's learning. A poor understanding of ASD and an inability to facilitate an inclusive classroom that benefits both autistic and non-autistic students is detrimental to the learning of children and the teacher's perceived ability to teach autistic students. Improvements to both teacher self-efficacy and to autistic students' learning can be achieved by providing practical experience for pre-service teachers to work with autistic students and useful supports and strategies for teachers to use in inclusive education settings.

Inclusive Education and Teacher Inexperience

In the Canadian public school system, there has been an increase in policy promoting inclusive education and an increase in autistic students in mainstream classrooms (McCrimmon, 2015; Moores-Abdool, 2010). The call for increased inclusivity arose from the claims that separate educational settings for children with diverse needs is discriminatory, as these students were not afforded the same academic, social, and behavioural opportunities as other students (McCrimmon, 2015; Porter, 2008). As a result of these claims, all Canadian provinces and territories have formally adopted the practice of inclusive education with the vision of promoting

equal opportunities for growth, dignity, and participation of all students (Inclusive Education Canada, 2017).

Several challenges arose with the decision to increase inclusive education, foremost the lack of training and experience teachers have in applying the best practices for effective inclusion of students with developmental disabilities such as ASD (Lindsay et al., 2013a). Pre-service teachers have reported a lack of confidence in their abilities to manage an inclusive classroom, questioning their capacity to meet the needs of their students (Busby, Ingram, Bowron, Oliver, & Lyons, 2012). While pre-service teachers may receive training on various strategies to use with autistic students in the classroom, teachers often do not receive opportunities to apply these strategies in inclusive classrooms. If teachers are able to practice these strategies, it likely occurs in contrived or irrelevant contexts (i.e., research settings or one-on-one with students), which are not reflective of the actual classroom environment (Crosland & Dunlap, 2012, Lindsay, Proulx, Scott, & Thomson, 2013b; Sharma, Forlin, & Loreman, 2008). New teachers have remarked that while their education has helped instill positive attitudes towards autistic students (Park & Chitiyo, 2011), little practical experience is provided regarding the effective handling of the child's externalizing behaviours (Busby et al., 2012), implementing self-management strategies with the student such as goal setting (Crosland & Dunlap, 2012), and how to acquire funding for resources required for effective knowledge transfer (Lindsay et al., 2013a).

Teacher Inexperience and Teacher Self-Efficacy

The failure to appropriately meet the learning needs of all students in inclusive educational settings will have a negative impact on the child's learning and the teacher's own self-efficacy (Bandura, 1994; Bruning et al., 2011). Several studies indicate that teachers report deficient experience in the development and implementation of lesson plans and curricula specifically tailored autistic students, particularly if these students are unmotivated to engage with the content (Horne & Timmons, 2009; Lindsay et al., 2013a). These educators state that they cannot teach class content in a meaningful way that facilitates learning for everyone, reporting an inability to meet the educational needs of every student. The self-efficacy of teachers decreases as they are unable to produce desired academic outcomes for autistic students, and these continued failures will instill doubt in an instructor's teaching abilities (Bray-Clark & Bates, 2003). This self-doubt in teaching ability is further related to reduced adaptive teaching strategies implemented by teachers, engagement with students with diverse needs, and decreased individualization of instruction for students exhibiting behavioural and learning difficulties (Bruning et al., 2011; Sharma & Sokal, 2016).

A factor in the relationship between teacher self-efficacy and inexperience teaching autistic students is the reduced capacity to manage an inclusive classroom. Busby and colleagues (2012) report that teachers with little to no experience with autistic students feel less able to meet the learning needs of their students and effectively manage students' challenging behaviours such as acting out and inattention. In a set of interviews with elementary school principals in

Alberta and Finland, Jahnukainen (2015) identified that most principals stated that their teachers' abilities for inclusive education are insufficient for children with developmental disorders and behavioural challenges. The incapacity of teachers is highlighted by two Albertan principals in the study who state that children were transferred to other schools when teachers were unable to manage the students' behavioural problems in their classroom. Capacity must be built with teachers and educators such that they possess the skills and experience to effectively manage and contribute to the learning of autistic children in inclusive classrooms.

Recommendations for Pre- and In-Service Teachers

Inclusive education requires more than the placement of diverse students into a general classroom (Lynch & Irvine, 2009). Current pedagogical research recommends the implementation of standard practices for instruction in inclusive classrooms, predominately strength-based approaches that adapt curricula to the learning, sensory, and cognitive needs of students (Denning & Moody, 2013; Lynch & Irvine, 2009). Crosland and Dunlap (2012) suggest that a standard practice for teachers of inclusive classes includes implementing individualized teaching strategies and general organizational practices in instruction, such as individualized rubrics with specific learning outcomes for assignments and access to various methods of instruction. The specific methods that an instructor uses to successfully implement inclusive education strategies will vary with the individual needs of their students, as the strengths and challenges associated with ASD are heterogeneous across children (Denning & Moody, 2012).

While the suggested practices have been found to be efficacious in improving the learning of autistic students in inclusive classrooms, they are not efficaciously implemented by teachers without prior practical experience. In a study of in-service teachers in Manitoba, Sokal and Sharma (2017) identified that teachers with coursework related to inclusion and practical experience in inclusive educational settings had higher reported efficacy for inclusive instruction. The authors conclude that neither experience nor coursework alone is sufficient to predict teaching efficacy in inclusive settings. By providing pre-service teachers with various strategies to meet the educational needs of their students in inclusive classrooms and the coinciding practical experience to implement these strategies, it is expected that the prominent self-doubt and poor perceived self-efficacy would be mitigated. A practicum in an inclusive classroom would benefit teacher self-efficacy as teachers undergo mastery experiences that reflect their ability to successfully implement various teaching strategies (Bandura, 1994; Bruning et al., 2010). A history of successfully using inclusive teaching strategies would develop competence and self-efficacy in the instructional abilities of pre-service teachers, so when they begin teaching in an inclusive classroom, they will possess the skills and capacity to facilitate optimal instruction (Bandura, 1994; Bruning et al., 2010).

Many teachers with minimal experience in inclusive classrooms have reported that they are concerned that they have neither the time to prepare nor to implement individual lessons or curricula for autistic students and non-autistic students (Horne & Timmons, 2009; Lindsey et al., 2009a; McGhie-Richmond, Irvine, Loreman, Cizman, & Lupart, 2013). These beliefs are further

related to poorer attitudes towards inclusive practices, such as not feeling as if they are responsible for developing individualized learning materials for autistic students (Barned et al., 2011). Conversely, both pre-service and in-service teachers with experience in inclusive classrooms report fewer concerns in their ability to develop and implement specialized lesson plans and educational material for autistic students (Jordan, Schwartz, & McGhie-Richmond, 2009) and felt a greater responsibility to ensure that the learning needs of all students are met (Friesen & Cunning, 2018). Continual success implementing inclusive teaching strategies with autistic students both as a pre-service and in-service teacher could then increase the likelihood of teachers implementing more inclusive teaching strategies.

Effective teaching strategies and skills for the inclusive education of autistic students benefit both students with and without autism in the classroom as teachers develop greater self-efficacy. Inclusive teaching requires high levels of commitment to planning and preparation (Jordan et al., 2009) and continual education and coursework (Sokal & Sharma, 2017). Commitment to students' learning and ongoing education are two practices that are related to higher teacher self-efficacy (Specht et al., 2015). The enactive mastery experiences that a teacher accumulates in successfully implementing inclusive educational practices strengthen their belief that they can enact positive change and influence the learning of students. Greater teacher self-efficacy would promote future implementation of effective teaching strategies with students and increase the resilience teachers have in overcoming obstacles to instruction such as challenging behaviours and amotivation (Bandura, 1994; Bray-Clark & Bates, 2003). All students benefit from the teacher's perseverance through challenges that arise during instruction, and once again, teacher self-efficacy would benefit from these experiences.

Conclusion

Simon Fraser University states that the goals of their professional development program are to develop teachers who possess a commitment to lifelong learning, the skills to implement effective educational practices, and the ability to create opportunities for learning by all students (Simon Fraser University, 2016.). Like Simon Fraser University, effective teaching programs in Canada intend to develop committed and highly-efficacious teachers through the instruction and development of knowledge and practical skills (Jordan et al., 2009; McCrimmon, 2015; Porter, 2008; Specht et al., 2015). However, despite the goals of these programs, Canadian teachers report feeling underprepared to manage an inclusive classroom (McCrimmon, 2015).

Research with Canadian educators has continuously espoused the need for effective teacher training to develop greater self-efficacy and strategies for inclusive instruction (Jahnukainen, 2015; Sharma et al., 2006; Specht et al., 2015). Pre-service teachers remark that they would feel more confident if they are provided with practical experience in their teaching program (Lindsay et al., 2013b; McGhie-Richmond et al., 2013) while in-service teachers requested ongoing professional development and training to master inclusive teaching strategies (Horne & Timmons, 2009; Lindsay et al., 2013a; Sokal & Sharma, 2017). These findings indicate that most teachers have the desire to develop competence and possess the capacity to

provide effective instruction to all students in inclusive classrooms (Bray-Clark & Bates, 2003; Busby et al., 2012). More can be done to prepare teachers for the challenges they will face in instructing diverse students in the inclusive classrooms, which in turn will produce positive learning outcomes for all children and increased self-efficacy in teachers.

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MINDFULNESS IN WESTERN CONTEXTS PERPETUATES OPPRESSIVE REALITIES FOR MINORITY CULTURES: THE CONSEQUENCES OF CULTURAL APPROPRIATION

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Abstract

This paper examines mindfulness-based practices in North American classrooms as culturally appropriated through the dominantly western modality of individualism and scientific-rationalism. Through investigating MindUP™ and other mindfulness teaching resources, I demonstrate the construed qualities of mindfulness practices in western contexts. I argue that mindfulness is molded to fit colonial ontologies of values and knowledge and perpetuates oppressive realities for minority cultures. I propose that mindfulness should be reoriented into its Buddhist contexts through required lessons and trainings in Buddhist cultures, ontologies, and knowledges, and creators and supporters of mindfulness-based educational programs should refer to the practices they are promoting as attention-focusing and stress-reduction strategies and not as misconstrued, individualistic qualities of mindfulness. This paper intends to extend awareness to the broader sociopolitical consequences of culturally appropriating mindfulness practices.

Keywords: cultural appropriation, mindfulness, Buddhist, scientific-rationalism, oppression, individualism

Mindfulness in Western Contexts Perpetuates Oppressive Realities for Minority Cultures:
The Consequences of Cultural Appropriation

Mindfulness practices within educational contexts are gaining traction as a viable source of "behavior management" and as strategies for focusing student attention (Hyland, 2017). Programs such as MindUP™, guided meditation phone apps, and scripted mindfulness-based activities allow educators to efficiently implement mindfulness into their classrooms. Although stress-management and focused attention are beneficial for both students and teachers (Hyland, 2017), researchers such as Ergas (2014), Hyland (2017), and Kabat-Zinn (as cited in Ergas, 2014; Hyland, 2017) are cautioning the dangers of the commodification and westernization of mindfulness. I argue that current, North American renditions of mindfulness have been culturally appropriated through a dominantly western modality of individualism and scientific-rationalism, in which the cultural appropriation of these practices continue to perpetuate the unjust and oppressive reality for minority cultures. To reorient mindfulness into its Buddhist contexts, mindfulness should be accompanied by required lessons and trainings on Buddhist cultures, ontologies, and knowledges. Further, creators and supporters of mindfulness-based educational programs should refer to the practices they are promoting as attention-focusing and stress-reduction strategies (Hyland, 2018) — *not* as misconstrued, individualistic qualities of mindfulness.

Mindfulness in Buddhist Contexts

Buddhism is a broad term that covers various forms of contemplative practices such as meditation, mindfulness-based practices, yoga, as several examples. As a Japanese-American, I am familiar with Zen and can speak specifically to its origins and the meanings behind its practices.

In Zen practices, forgetting the ego, or of one's sense of self-importance (Suzuki, 1970), leads to a holistic acceptance of oneself *in relation* to the world. For example, Shunryu Suzuki, one of the most influential spiritual teachers of the 20ᵗʰ century and is considered the founding father of Zen in America (Zen Buddhism, 2018), states: "the purpose of studying Buddhism is to study ourselves and to forget ourselves. When we forget ourselves, we actually are the true activity of the big existence, or reality itself" (2011, p. 66). Although mindfulness is individually practiced, it serves a much larger purpose; our sense of interconnectedness allows us *to better serve others.* Overall, Buddhist goals are not *for* the self entirely; the main goal is the betterment of civilization through the practice of mindfulness. However, as Ergas (2014) and Hyland (2017) caution, current mindfulness practices are instead focused on individualistic and reductionist outcomes that reflect the misappropriated version of mindfulness in North American contexts.

Cultural Appropriation

Young and Brunk (2009) define *appropriation* as "the making of a thing private property" or "taking as one's own or to one's own use" (p. 2). *Cultural appropriation* is the "act of taking or using things from a culture that is not your own, especially without showing that you

understand or respect this culture" (Cultural appropriation, 2018). To clarify, not all acts of cultural appropriation are necessarily negative. Some forms of cultural appropriation are inevitable in the globalization of the modern world. As described by Young and Brunk (2009), cultural traditions or practices, customs, technologies, social norms, values, and beliefs "emerge from or are influenced by pre-existing ideas, experiences and other forms of knowledge within, between, and among different cultures" (p. 140). However, the assimilation of these cultural foundations without the awareness or recognition of their cultural significance, or making it a part of one's *own culture,* renders it cultural appropriation. The evident imbalance of power characterizes the appropriation as harmful and oppressive.

To illustrate, the colonial practice of stealing land from the Indigenous peoples is an example of the harmful consequences of this type of cultural appropriation. Young and Brunk (2009) explain that perceiving the Indigenous strategies of land division to be not of-value and insignificant undermines the value of their cultural knowledge and attacks "the viability or identity of cultures or their members" (pp. 5, 164). The Indigenous' right to live was undeniably and harrowingly stolen.

Cultural Appropriation of Mindfulness

According to Blom and Lu (2016), westernized cultures, which champion an individualistic self and logical reasoning, have the tendency to "extract and abstract foundational practices such as mindfulness meditation and contemplation within an objectivist or scientist prejudice" (p. 1266). Mindfulness, as used in the western contexts, has been misappropriated and stripped of its original cultural purposes. The intended Zen qualities of mindfulness—the separation from one's ego in order to experience oneness with all other beings—has been misconstrued to emulate the ideological overlays of individualism and reduced to accompany capitalistic purposes (Ergas, 2014). As Ergas (2014) explains, the adoption of mindfulness practices was a response to the stressful conditions caused by the standardization and competition of knowledge in educational contexts (p. 66). The competitive, individualistic, western educational culture successfully "extracted" and "abstracted" (Blom & Lu, 2016) the foundational moral principles of mindfulness.

The MindUP™ program supported by the Goldie Hawn Foundation is an example of a mindfulness-based program that has been extracted from its collectivist Buddhist roots. The program offers a curriculum for teachers to implement in their classrooms. Goldie Hawn claims, "I created MindUP™ […] to help [teachers] improve student focus, engagement in learning academics, and give them the tools and strategies that would bring joy back into the classroom…" (MindUP™, 2018b). For a program that is grounded in the practice of mindfulness, fails to demonstrate adequate awareness of its cultural heritages or original purposes. Comments such as Hawn's, and the listed implications of implementing MindUP™, such as "experience the children in the class as individual learners", "respond more thoughtfully and mindfully rather than be reactive" and "[teachers will] be happier, more joyful and experience greater job satisfaction," present the inherent individualistic undertones of the

programs goals (MindUp™, 2018a). In educational contexts, Hyland (2017) describe mindfulness as having "no connections with the broad transformation of *perspectives* [emphasis added] which allows for the fostering of wholesome thoughts and feelings and the reduction of harmful rumination and avoidance" (p. 11). The absence of accepting suffering, without accepting the existence of suffering, a founding principle of mindfulness (Ergas, 2014; Hyland, 2017; Suzuki, 1970), the inherent humanness of mindfulness and Zen practices that nonjudgmentally accepts all emotions is removed. Avoiding such negative emotion does not cultivate a sense of interconnectedness with the self and others because a dualism is promoted that separates the self from the natural upsets that exist in the world. Although one of the listed results of implementing MindUP™ is creating "a stronger, more vibrant school ethos and culture,"— an aspect most closely related to the original, core purposes of mindfulness— I argue that there is little emphasis of this aspect within the program.

  The extraction process demonstrated prior results from a colonial framework that justifies cultural appropriation. The colonial representations of knowledge justify *which knowledge* is significant or "of value." Mindfulness in North American contexts is situated within a knowledge base that prioritizes individualistic tendencies. According to Bruning, Schraw, and Norby (2011), knowledge influences perceptions, recognition, and the assignment of meaning; it also influences *what* to perceive (p. 21). As perceived through the lenses of the North American individualistic and rationalist paradigms, mindfulness is assigned a meaning that complements these lenses. Young and Brunk (2009) explain that a culture viewed from a person removed from the context will "appear fundamentally different" (p. 285) and cannot be rightfully emulated.

  Segal, Williams and Teasdale (2002) have noted that "mindfulness lies at the core of Buddhist meditative practices, yet its essence is universal" (as cited in Hyland, 2011, p. 28). Similarly, Kabat-Zinn (2003), an influential proponent of therapeutic mindfulness, claims that "mindfulness… is also of necessity universal. There is nothing particularly Buddhist about it" (as cited in Hyland, 2011, p. 29). However, in cultural contexts, knowledge is highly pertinent to a specific culture's conventions and is *not* universal. Young and Brunk (2009) explain how all cultures "develop rules for determining how knowledge gets used in the community, for what benefit, for whose benefit; and who gets to use it" (p. 162). Knowledge in cultural contexts assigns responsibility to learning in the community: what learning is retained, passed down, and ensures the learning is supporting societies' values and goals (Young & Brunk, 2009). Japanese cultures rely on the Zen of mindfulness practices to carefully and methodically guide their society. The creation of knowledge that supports Zen and its practices are embedded into the culture and are taken seriously as a way of life; not as an intermittent practice primarily serving the individual. Gowans (2015) states, "the practice of mindfulness leads naturally to the moral principles underpinning the noble 8-fold path and is instrumental in fostering a form of virtue ethics" (as cited in Hyland, 2017, p. 10). Knowledge appropriation, in the case of mindfulness practices of North American societies, fails to recognize the original and specific cultural purposes of mindfulness as important, significant, or of value. The dominant, North American interpretations of mindfulness have overpowered the minority culture's knowledge and continues

to support the unequal and oppressive colonial ideology that minority knowledge is irrelevant or "less than."

Within an oppressive society, forms of knowledge in western contexts will commonly overpower forms of knowledge in minority cultures[1]. Young and Brunk (2009) offer two factors that contribute to the harmful effects of cultural appropriation, each relating to the value of knowledge: *knowledge as Terra Nullius* and the scientific-rationalist paradigm of knowledge. Values of knowledge vary between different cultural frameworks. *Terra nullius* is translated as "nobody's land" and refers to the colonial appropriation of Indigenous land. Colonizers overtook Indigenous land without perceiving or accepting Indigenous division strategies as legitimate. Therefore, colonizers felt justified in stealing land because it was not "of value" yet (Young & Brunk, 2009, p. 164). *Knowledge as terra nullius* is symbolic of Indigenous loss of land ownership and extends to include forms of knowledge as terra nullius until western, or dominant forms of knowledge add value to it. Individualized mindfulness practices as appropriated by the dominant cultures of North America is a manifestation of knowledge as terra nullius because these practices are not presented as "of value" in their original collectivist and holistic purposes.

The "scientific-rationalist paradigm view of knowledge," largely accepted within western contexts, justifies the imposing of values and beliefs over other cultural knowledges and traditions (Young & Brunk, 2009, pp. 163-164). Bai (1998) provides evidence of the consequences of the rational-scientific paradigm. The logical prioritization of the Enlightenment period through "control by reason" and the dominance of rational reasoning has been used as a form of control and dictates which forms of knowledge are valued, credible, and just. Within educational contexts, Ergas (2014) cautions that "mindfulness is being molded through the hegemony of contemporary scientific methodology" and is framed in a way that accommodates the "achievements-based system" of curriculum, and directly dismisses the emphasis of *process* versus *outcome* (pp. 61, 68).

MindUP™ and other mindfulness-based activities that are situated within a dominantly colonial framework negligently omit, misconstrue, and replace the culturally relevant foundational knowledge of Zen. Reflecting the idea of knowledge as terra nullius, the new value assignment to mindfulness from dominating western cultures has overwhelmed the original cultural value of mindfulness. Mindfulness activities that are available for teachers to use, specifically phone apps and guided scripts, reflect the individualistic, misappropriated version of mindfulness. The intended, long-term, and deeply transformative benefits are reduced to short-lived, performative, behavior regulation and intended for efficiency and accessibility. Hyland (2015) explains how the "core transformational function" of mindfulness is replaced to accomplish "operational objectives," and "such pragmatic purposes have obscured the links with the foundational moral principles" (as cited in Hyland, 2017). One cannot fulfill the main purpose of *being present* in mindfulness when the experience is prescribed with a specific

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[1] In this context, a *minority culture* is defined in context to the political definition of a *minority group*, that states "a culturally, ethnically, or racially distinct group that coexists with but is subordinate to a more dominant group" (The Editors of Encyclopedia Britannica, 2018).

outcome. The "achievements-based" framing of mindfulness practices entails a misattunement with the original moral intentions of the nondual acceptance of the present moment. Suzuki (1970) elaborates:

> These forms are not a means of obtaining the right state of mind […] when you try to attain something, your mind starts to wander about somewhere else. When you do not try to attain anything, you have your own body and mind right here (p. 9).

Prescribed outcomes lead to fantasies of other places or emotional states rather than the current experience. Mindfulness that is presented in western contexts emulates this issue, where the present moment is no longer viable and the task of feeling something "better" becomes the main goal of mindfulness practices. Kabat-Zinn (2015) explains that the conception of mindfulness should endorse the way of being and needs to be grounded in the "meditative practices and traditions from which mindfulness has emerged" (as cited in Hyland, 2017, p. 3). Meditation sessions are reduced to short periods of time and individuals are no longer committed to Zen in any other aspect of their life, when, in actuality, meditation and Zen are a "way of life" that transfers throughout all parts of one's life.

"Chocolate Mindfulness," a North American mindfulness activity, involves slowing and vigilantly eating a piece of chocolate as the moderator guides your attention (MindSpace, n.d.). Attention to the bodily sensations as you eat the chocolate is the main focus. This activity is described as an introduction to mindfulness and experiencing the inner-self. Unfortunately, the goals do not extend further. The mindfulness activity is profoundly focused on the intersubjective experience and detached from its original ethical purposes. This interpretation of mindfulness has overpowered the knowledge of the minority cultures that situate mindfulness practices in collectivist frameworks. According to Hyland (2017), using mindfulness as a strategy to calm students down or to direct attention "falls some way short" of the holistically transformative nature of mindfulness and the development of interconnectedness that transpires from this transformation (p. 11). The knowledge used to support and add value to mindfulness practices in collectivist frameworks are neglected in western contexts and perpetuates the colonial-oppressive narrative.

Perpetuating Oppression

The above examples and exploration of mindfulness in western, scientifically and rationally dominated contexts may be beneficial to lowering anxiety and focusing attention in the classroom (Hyland, 2017), but the ramifications of these practices outweigh the benefits. Relevant to the sociopolitical conditions currently advancing[2], the systemic issues of cultural appropriation become increasingly important to address. Discriminatory and oppressive acts against minorities such as building walls to separate minorities from western-dominant cultures (Davis, 2017) and the displacement of immigrants and refugees seeking support (Silver, 2017) are only a few examples of the deeply embedded and pervasively oppressive conditions

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[2] The conditions I am referring to are related to the political conditions as a result of the Trump administration; building a wall at the Mexican border (Davis, 2017) and the upheaval of political scandals.

underlying western ontology. These oppressive conditions are a result of traditional colonial frameworks that continue to dictate our ways of interacting with and perceiving the world, where minority cultures are subordinate and are only used as a basis of comparison to justify scientifically-based forms of knowledge common to western cultures. As Ergas (2014) analyzes, the scientific terms used to situate mindfulness in educational contexts are "a reflection of the scientific *ethos of control,*" and what purpose do these terms serve other than "of reducing perhaps the original numinous 'no-self,' as the peak of the Buddhist path that mindfulness traditionally sought to unfold?" (p. 66).

The foundation of the scientific-rationalist paradigm of knowledge is that scientific rationalization "more accurately" or "better" represents and justifies certain knowledges or claims of truth. However, this mentality and justification process is an ideology and a colonial myth that supports the oppressive system and continues to permeate our ideas of what it means to truthfully[3] exist in the world. The historical example of colonial power overtaking Indigenous land demonstrates this colonial and oppressive mentality. Although the effects of cultural appropriation may seem distant or subliminal, this ideology has the power to induce highly immoral acts as we have experienced in current and past decades, such as racist groups (the KKK), African American enslavement, and even genocides. Bai (1998) states that "control by reason… was" (and still are) "used historically to oppress women, children, foreigners […] perceived to be not in full possession of reason" (p. 97). These immoral acts are related to which knowledges are perceived as powerful and "true." Specific cultural ontologies sway attention to certain forms of knowledge and influence our interpretations of that knowledge. These interpretations are weighted with power because interpretations of knowledge from dominantly western ontologies will, most commonly, dominate minority knowledge.

Concluding Remarks & Suggestions

Mindfulness, if used for individualistic purposes, is a culturally appropriated practice that perpetuates oppression and unequal cultural power dynamics. The cultural appropriation of mindfulness only serves to commodify the practice for economic gain and disrespectfully omits the meaningful cultural knowledge that situates mindfulness as a *way of life* for Buddhist cultures. To paraphrase Siegal (2010), educational programs that are entrenched in the ethical and moral endeavors of mindfulness practices, which include collectivist values, have the potential to reinstate the affective dimension of education that have been lost (as cited in Hyland, 2016). Mindfulness, if used in a way that directly acknowledges and teaches Buddhist values and ontology in its practices, combats the reductionist and oppressive consequences of appropriation by reinstating mindfulness in the hands of Buddhist cultures and practitioners. Alternatively, as Grossman and Van Dam (2011) suggest, to preserve "the integrity and richness of the Buddhist understanding of mindfulness," the qualities and practices *disguised* as mindfulness should be defined as "what they actually represent" (as cited in Hyland, 2017, p. 5). To effectively

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[3] I am using "truth" in the context of western cultures that prioritize and promote scientific-rationalist modes of being over spiritual or religious ontologies; emulating the use in Bai (1998).

implement mindfulness, to benefit from the long-term and holistically transformative practice, it *must* be contextually situated and not misappropriated for individualistic purposes.

      While Zen was the focus for this paper, it is possible for these criticisms to extend to other forms of Buddhism as well, although further research would be necessary for generalization.

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