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Editorial

Andrea Sterzuk

University of Regina

The articles and book reviews that make up this special theme issue on power and identity are all written by graduate students in the Faculty of Education at the University of Regina, the university where *in education* is housed. The decision to create this special issue, and to engage students in a mentored publishing process, was partly motivated by an understanding of universities as sites of audit culture. As a term, *audit culture* describes conditions that include "outcome-based assessment systems for research productivity" (MacRury, 2007, p. 123). Some of the ways that research productivity is measured is by the number and frequency of successful external grants, the number of publications, the merit or impact of scholarly journals in which articles are published and the number of times a paper is cited (Burawoy, 2011; Craig, Amernic & Tourish, 2014; Spooner, 2015). Spooner (in press) contends that the pressure to publish begins with graduate students:

> We can attribute the ubiquity of the *publish-or-perish* dictum in academia to the relentless manner by which the university inculcates graduate students to believe it (Spooner, 2015a). The notion of the journal article as a productivity indicator is so deeply ingrained that for many in the academy, it is the only "normal" paradigm, the only route to employability, the only way even to view oneself as a productive and worthy scholar.

Similar to all of us who work within the audit culture of higher education, graduate students are increasingly under pressure to publish, even prior to conducting research. Students are reminded that publishing provides access to educational advancement from masters to doctoral programs, external funding, and highly coveted tenure-track positions upon completion of their studies. Shore (2010) draws attention to the competition that emerges from university audit cultures when he writes that "the new university environment creates winners and losers" (Shore, 2010, p. 27). In choosing to create a mentored process, to provide supports at all stages to the writers, to not limit the number of student submissions, and to ensure an open review, we sought to reduce the competitive nature of publishing for graduate students in our Faculty.

The process began with a workshop, which provided an overview of academic publishing, the types of articles students might write, and descriptions of the peer review process. Next students were given several months to create first drafts of their articles. After that, an adjudication committee considered all submissions and one member of the committee was paired with each author in order to provide the students with feedback and opportunities to revise. The adjudication was conducted with an understanding of this process as an opportunity to work closely with graduate students and to initiate them in the world of peer review in supportive, mindful, and kind ways. Finally, the committee then sent the papers out for an open, peer review process. The authors' and reviewers' names were visible during the review process. Reviewers were invited to work collaboratively with the students. Similarly, the student authors of the book reviews were also mentored in their writing by a member of the *in education* editorial board. The goal of this project was to engage with our students in a learning process of all that is involved in the publishing process. In the same way that the authors of this issue consider issues of power and identity in education, the editorial board mirrored that too in our creation of this publishing route. From this perspective, the process that lead to this special issue can be understood as a

form of resistance against dominant discourses that prescribe "research productivity" in narrow ways and position academics as in competition with one another. Other ways are possible.

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"I'm Still Angry!" A Korean Student's Self-Negotiation in her Canadian Classroom

Jennifer Burton

University of Regina

Author Note

Jennifer Burton, Faculty of Education, University of Regina.

I would like to express my gratitude to Bonnie Stewart for her kind and insightful suggestions.

Correspondence concerning this article should be addressed to Jennifer Burton. Email: jennifer.burton@uregina.ca

Abstract

Grounded in poststructuralist understandings of language and identity and Davies and Harré's (1990) positioning theory, this paper explores one South Korean student's educational experiences in her English as a Second Language (ESL) classroom, specifically related to subject positions and identity construction pertaining to language. Using a researcher diary, semi-structured interviews, and dialogue journals with one Korean university student, this paper reports findings from a qualitative study. The findings suggest a critical awareness of the effects of positioning on language learning experiences. The results indicate that although a student may exercise agency to take up or resist subject positions, this positioning is part of a greater discourse, generally outside the control of the student, that constructs identity through particular social experiences. The results of this study will be of interest to researchers in the areas of language identity, second language learning, and higher education in the 21st century.

Keywords: power; positioning; subject positions; identity; English language; discourse; international students

"I'm Still Angry!" A Korean Student's Self-Negotiation in her Canadian Classroom

> *Welcome to Canada! You have just arrived safely. A bit jet-lagged perhaps, but here you are, both feet planted on foreign soil, ready (or not!) for your new adventure. Congratulations! By making this journey, you are one among thousands from around the world who have chosen, or maybe have been forced, to come to Canada to pursue your studies. There is a special word for you; we call you international. And it is people like you (yes you!) that contribute to the growth of international students on campus, making classrooms increasingly linguistically and culturally diverse. So, welcome to Canada and good-luck in your studies!*

I position you, the reader, as an international student—a creative way to draw you into the paper, I think!

I show this paragraph to my "international" friend—a brown-skinned PhD candidate from Bangladesh.

She reads aloud and responds, "How do you know I am safe? Congratulations, what? Did I win the lottery? Oh, international? Is it special? Maybe for you, but not for me! Jennifer, this is insulting to me!!"

I sit uncomfortably, fidgeting in my seat. My heart is racing. I am mad at my friend who is pointing out my privilege, "You are very much White. You will not get it right now." I sit silently and listen:

> "I have to hide my degree if I want to work here," she says. "It's in Canada that I first realized that I'm not good at language, language is my identity, so not good at language, that means my…ok, I used to hear that if you go to an English speaking country your language will improve, go to North America, okay I will learn English, my spoken English will get better, I believed the system blindly, but in reality I became less confident, I lost my self esteem, I stopped talking, withdrew, resisted, all English users made me feel like that, less intelligent, because of my language, my skin colour, my gender, it took me one year to realize what is going on around me."

Our supervisor pops her head into our office and interrupts our chat. Good! I don't want to continue this conversation with my friend. I feel violated. I leave the office angry. I want to hide. I'm mostly mad at how uncomfortable she made me feel. I sit silently vulnerable in my discomfort for two days.

Discourse, Power, Positioning, and Identity in Second Language Education (SLE)

In the introduction of this paper, I share the very personal and uncomfortable process of attempting to position you, the reader, as an international student. I wanted to position you as an international student for the following two reasons: first, because the research in this paper focuses on a South Korean international student studying English in Canada, and second, because the analysis of this South Korean student's experiences is theoretically and analytically grounded in Davies and Harré's (1990) positioning theory. The goal of this paper is to explore language and power in interactions of one English language learner/speaker in her ESL classroom by looking at how she negotiates her sense of self, her identity. The purpose of this section, then, is to develop an understanding of discourse and positioning grounded theoretically

in poststructuralism and, then, to outline specifics of power positions within discourse and ESL students in particular.

My paper is informed by language theories of poststructuralism. Poststructuralists are interested in the *deconstruction* of texts in order to expose perceptions that we take as "common sense" within our culture—for example, binaries such as male/female, white/black, able/disabled, rich/poor that have become essentialized and taken for granted. Poststructuralists are uncomfortable with such binaries and believe that structures must become unstable or decentered. Poststructuralist scholars (Pennycook, 2010; Canagarajah, 2007; Weedon, 1997) challenge the idea that once students have reached a particular level of English expertise, they should be able to successfully function in any English language environment with little difficulty. Poststructuralists would ask questions such as does the language learner have the ability to *apply* the acquired skills in a variety of cultural contexts? In other words, language is inextricable from the contexts of its use, implying that language proficiency has different meanings within different contexts (Benzie, 2010).

When understanding language from a poststructuralist lens, one is able to see that English discourses are embedded in power that is reinforced through the recurrence of ordinary and familiar ways of behaving (Fairclough, 1989). Fairclough's (1989) notion of discourse views language as a social practice. In relation to applied linguistics, Pennycook (1994) explains Fairclough's use of the term discourse as "chunks of language as its [*sic*] actually used," language as it relates to other "social practices," and "socially determined" language practices (p. 121). It is important to note that discourses are not inherently dangerous in and of themselves; however, when discursive practices are repeated they become natural and normal, and they frame what we experience and think of as possible, "rendering some things common sense and other things nonsensical" (Youdell, 2006, p. 35)—herein lies the danger. The notion of discourse is pertinent for understanding how normative views of certain behaviours, and language specifically, are (re)produced (Sterzuk, 2011).

According to Bourdieu (1977), linguistic discourses are intertwined with power; yet, through the recurrence of ordinary and familiar ways of behaving, social language conventions cause relational and power differences to be taken for granted. Bourdieu (1977) draws attention to the importance of power in structuring discourses, with interlocutors rarely sharing equal speaking rights. Drawing on Bourdieu, Bonny Norton's work with Canadian immigrant women in the late 1990s was important in changing the terrain of identity work in second language acquisition (SLA) research. Her contributions as they relate to power relations in English language learners' identities will be discussed in further detail below, but first I turn to Davies and Harré's (1990) theoretical concept of positioning.

The theoretical concept of positioning has its roots in psychology and is used in place of the more static term *role* (Yamakawa, Forman, & Ansell, 2005). The notion of positioning allows researchers to "make sense of the dynamics of evolving social interactions" (Yoon, 2008, p. 498). Positioning can be interactive and reflexive, yet it is not always intentional. *Interactive positioning* is when one person positions another and *reflexive positioning* is when one positions oneself (Davies & Harré, 1990). Positioning is important in the context of language studies because the act of positioning people in particular ways either limits or extends what students and instructors can say and do (Adams & Harré, 2001). For example, positioning students as intelligent may allow them the ability to improve their performance where as positioning them as

deficient may deny them the opportunity to correct their deficiencies (Harré & Moghaddam, 2003). Though these positionings are named through psychology, they are intended in this paper with a view to their social representations as found in discourses. As such, positioning is not merely an individualized choice taken in advance; these positions do not pre-exist the subject as autonomous positions, or ready-made labels, waiting to be filled; rather, positioning is dependent on the use and recognition of communication, gestures, terms and all other forms of discourse that construct an identity through particular social experiences. This paper examines the social representations of one Korean student in English language classes.

Among students, power differentials impact positioning and relationships within the classroom. Jang and DaSilva Idding's (2010) case study of two Korean adolescents learning ESL provides evidence for the co-regulatory process, which facilitated or inhibited their language use that was mainly dependent on the ways the students positioned themselves or were positioned by the other participants in the interaction. This study found that a social comparison based on English proficiency was taking place between the two Korean students, which created a hierarchical relationship between them. A greater understanding of power differentials among classmates and teacher may be particularly telling in the Korean students' communication experiences in this study as it relates to positioning particularly because power structures shape the way students make choices about how they position themselves and use language (Martin-Beltrán, 2010).

To consider power relations in constructing identities of English language learners, I return to Norton's (2000) identity work in SLA research. For Norton (2013), identity is "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. 45). Prior to the 1990s, most research used the psychological construct of *motivation* with learning a language; motivation, therefore, was framed as a fixed characteristic of individual language learners. For Norton, this conceptualization did not account for power relations between language learners and target language speakers. Norton (2000) rejected language learning motivation as a fixed trait and argued, rather, that learners *invest* in the target language at particular time and settings because of the symbolic and material resources it affords them. Examples of symbolic resources include education, language, and friends; material resources include money, real estate, and capital goods. These symbolic and material resources, Norton (2000) says, increase the value of English language learners social power and cultural capital. Hence, students may be highly motivated but lack the investment in a particular language practice in a given classroom. In turn, students may be perceived as unmotivated or poor language learners, negatively positioning them as deficient language speakers (Harklau, 2000). Norton's work informs my understanding of language learning and identity because particular sociocultural discourse patterns, such as silence, may be an active resistance to practices in which these language learners occupy "unequal relations of power vis-à-vis local English speakers" (Norton & Toohey, 2011, p. 421).

What these works cited have in common is a Faircloughian and Bourdieuian poststructuralist understanding of the relationships between positioning, power, and identity in SLE research. An understanding of poststructuralist theories of language is necessary background knowledge for my research because it opens possible reasons, besides lack of English proficiency, for communication behaviours among Korean students. This paper's study will add to the conversation of positioning and identity work in SLE research.

Methodology

Drawing from Faircloughian and Bourdieuian poststructuralist understandings of language, this paper presents data from my master's research on the positioning of South Korean students at a Canadian university, guided by these two research questions:

1. What subject positions pertaining to language can be identified in what it is like to be a South Korean student studying in a Canadian university?

2. How are these subject positions used in the negotiation of student identities?

Within a discourse there are given *subject positions* that are available for people to draw on since "every discourse has implicit within it a number of such 'subject positions'" (Burr, 1995, p. 141) and institutional settings, such as the university, offer subject positions to students (Blunden, 2005). Institutional settings operate to transform specific sets of ideas into dominant ways of thinking (Fairclough, 1989). An example of a subject position as it relates to my research could be this student is a *poor English speaker*. Subject positions provide us with particular ways in which to act, behave, think, and do. Therefore, when a student is positioned as being poor at speaking because of their pronunciation, they may not claim the right to speak in class and this may lead to misunderstandings and stereotyping, for example. Davis and Harré (1990) refer to subject positions as a "structure of rights," which provides limitations on, and possibilities for, what we can or cannot behave, think, or do within a discourse. The relationship between subject positions, discourse, and identity is succinctly explained in the following sentence: Poststructuralists maintain that identity construction "occurs through the identification by the individual with particular subject positions within discourses" (Weedon, 1997, p. 108).

Recruitment and Data Sources

I collected qualitative research data from six South Korean students who met the following criteria: personally identified as Korean, spoke Korean as their first language, were born in Korea, attended high school in Korea, and enrolled either part-time or full-time in a post-secondary education in Canada. Using handpicked sampling (O'Leary, 2016), I approached the first participant to explain my study to him and ask if he would be willing to participate. I handpicked this participant because I knew he was a former ESL student in our program. Once my initial participant agreed to participate in my study, I asked him to identify others who met the criteria for my study. This approach is snowball sampling where existing subjects recruit future subjects from among their acquaintances, which is used when generalizability and representation of results is not the goal of the research (O'Leary, 2016). In total, I had one student from the Faculty of Engineering, one student from the Faculty of Computer Science, and four English as Second Language (ESL) students. For the purpose of this paper, I present the findings and discussion of one participant from my study: a 44-year-old Korean woman, who was in her final semester of the ESL program. I have selected the English pseudonym *Judy* for this participant because the real name Judy has chosen for herself is an English name.

There were three data collection methods used in this study: interviews, dialogue journals, and my researcher diary. The first data source was a series of semistructured interviews, conducted face-to-face individually or in groups of two. I use the term *informal conversational exchanges* in place of semi-structured interviews because it more accurately reflects my perspective of interview in what Talmy (2010) calls "a social practice" (p. 138) orientation,

which places emphasis on the what and how of interviews. My focus was on making the exchanges as natural as possible; I strived to create an authentic conversation such as the kind you would have with a friend in a coffee shop. My goal for these conversations was to go as far as I could go, which was dependent solely on my participants' personalities and the relationship I formed with them.

The second data source was the students' narrative dialogue journals where the participants responded in writing to four written questions. The rationale for this approach was to provide the participants with another platform to talk about their language experiences. The dialogue journal provided the participants with time to recall their experiences and reply at their own pace, which perhaps decreased the pressure they might have experienced in our informal conversational exchanges. The narrative dialogue journals were essentially conversations on paper and were exchanged back and forth several times. The informal conversational exchanges and narrative dialogue journals co-occurred over the course of 6 months (from February to July 2015) and were both conducted in English because this is the language the participants are expected to use in the university setting.

The third data collection method was my researcher diary, which I used as a platform to make sense of my research process. My researcher diary was a safe place to express myself, to write about how I felt before, during, and after the interview. I wrote about the details of each conversation that I could not catch in the audio recording of the informal conversational exchanges. These details included emotions and feelings of the participant and myself. Introspection throughout my research process was crucial; because a large part of qualitative research speaks about reflexivity (Ellis & Bochner, 2000), my researcher diary was an exercise in reflexivity. One important observation I made in regards to my position as an ESL teacher, (and formerly an ESL teacher to some of the participants in this study) was that I found myself slipping into this teacher position at times when I corrected my participants' grammar or vocabulary. I had to silently remind myself that I was there to listen to their stories and not be their teacher—There was nothing wrong in the way they spoke to me that warranted any correction from me. Being cognizant of my positioning as an ESL teacher and the possible impact it could have on my research is one way to ensure the credibility of my study (Josselson, 2013).

Transparency in Participant Relationships

I take this space now to share how I cultivated relationships with the participants in this study. I used my 5-year experience as an educator and student in Korea to help me establish relationships with the Korean participants in this research. I drew upon my experiences in Korea as a way to connect with my participants: I had lived in Korea, eaten Korean food, and experienced Korean life. While my experiences in Korea would certainly be much different from the experiences of my participants, I used my personal experience in Korea as one way to connect to the participants. Judy writes in her narrative dialogue journal:

> To be honest, I was really glad to see her [Jennifer] because she has lived in Korea before and she knew Korean culture and Korean language a little bit.

Relationship building was of utmost importance to me. I had a genuine interest in the lives of my participants, which was reflected back to me when Judy had this to say about her experience:

> I know that she [Jennifer] likes to meet me, but I hope our relationship will last longer.

However, in building relationships I struggled with how much of my personal self to disclose to my participants. For example, as they asked questions about my language experiences with my Korean husband, I wasn't sure if I should tell them I was no longer with my husband. The following excerpt from my researcher diary show my confusion:

> I'm separated from my husband. We don't live together anymore. Do I tell my participants the details of my personal life? How can I dodge these questions? Should I pretend I'm not separated?

In the end, I decided to be transparent. After all, if I wanted my participants to share their experiences candidly, then how could I expect to build trusting relationships with them if I was not honest and upfront myself? The decision to open up my vulnerabilities meant that some of the participants felt safe enough to share some of their struggles and secrets.

Analysis

My analysis focused on the ways in which language is used to structure a particular social world for the participants, to provide meaning to events, and to suggest certain subject positions for South Korean international students to take up or resist (Cameron, 2001). There was no specific beginning or end point to the data analysis process. Rather, I moved in a somewhat cyclical manner between the transcriptions, audio recordings, literature, and conversations with the participants.

I purged, coded, and analyzed the data (Gagnon, 2010) as follows: As I read through the transcripts the first few times, I identified sections of the text where participants were speaking about their language experiences; I purged the remainder—the parts of the text that were not related to the participants' language experiences. I began the coding process by highlighting parts of the text where I observed positioning occurring and asked myself these three questions: "What is the positioning?," "Who is creating the positioning?," and "How is this positioning related to the creation of their identity?" Much later into my analysis process, in the interpretation of my participant's experiences, a committee member (thankfully!) called out my tendency to create ready-made subject positions that appeared as standalone categories created ahead of the subject. This committee member encouraged me to show, not tell, or interpret, what I found from my data. I returned to my data. I asked much broader questions, such as the following: "What is happening here?" and "What is this participant telling me?" Instead of identifying subject positions, a better question was to ask how discourses construct identities. The support from my supervisor and committee members was crucial in making me more conscious of my positivist tendency to gravitate to a categorical system that assigned fixed traits or subject positions to participants.

Findings

This section provides an analysis and discussion of one participant's voice as it relates to positionings, power, and identity. Since the four informal conversational exchanges selected for this paper take on a rather "common sense status of the kinds of positionings that were achieved" (E. R. Miller, 2009, p. 340), it is even more important to gaze critically at dominant discourses that reinforce and normalize particular ways of being and doing. The dominant discourses

present in the examples are as follows: ESL students cannot challenge a native teacher's English grammar knowledge, teachers are in positions of power, teachers are the gatekeepers in deciding who is or is not a good English student, and teachers and students reinforce proper and improper ways of speaking English based on a model of *native speakerism*.

The informal conversational exchanges below are useful in understanding how Judy positions herself and her ESL teacher, which provides insights into understanding how she negotiates her sense of self in her Canadian English language classroom. The italicized text beginning with Judy represents the participant's voice and the text beginning with Jennifer represents my voice. I use **bold-faced** words for emphasis and in [brackets] are my added explanations.

In the excerpt that follows, Judy describes a situation of being frustrated and angry with her ESL teacher Mark for not providing any feedback on her writing. What is interesting to note in this exchange is that even though Mark positions Judy as a grammatically competent student, she rejects this subject position because if she really were grammatically competent surely that would be reflected in her grades:

> *Judy: I experienced a weird, something weird, when I got my essay Pride* and Prejudice*, my core teacher didn't correct, mark any mistakes, just my essay score part* ***score so when I asked my teacher, I want to know my mistakes, he said to me, your grammar is good, so you can find your mistake, so embarrassed,*** I *know, last semester* ***I asked some grammar questions to my teacher, so it make him feel bad***
>
> Jennifer: because you knew the grammar?
>
> *Judy: Yah, sometimes he talked about grammar spoken, not in textbook, so the day before our grammar test he told us, just you have to study your English grammar in your textbook, not what I taught you, just focus on grammar book…when I read another classmate essay,* ***I was angry because his*** [another student's] ***grammar score was 4, sentence structure was 4, but my score was 3.5, 3.5, but I just made some mistakes, 4 or 5,*** *but he* [the other student]*, the first page, in half the page I found 7 or 8 mistakes, so at that time I realized the score affect on teacher* [not based on the grading rubric]
>
> Jennifer*:* Did you talk to the teacher about that?
>
> *Judy: No, because I thought, if I told him,* ***if I had told him****, for another student's essay, he probably would have had* ***lower grade***
>
> Jennifer: Okay so you were worried about that?
>
> *Judy: Yah, sometimes****, even though I know it's unfair, I cannot do anything***

In the dialogue above, Mark interactively positions Judy as a competent language learner: "*Your grammar is good, so you can find your mistake.*" Judy is embarrassed. She recalls a time from the previous semester when she challenged Mark's grammar knowledge in front of the class. Mark is a native-English speaker and instead of admitting his grammar error when Judy challenged him, he told the class he is teaching "*grammar spoken,*" but that the students should

study their grammar in their textbook by themselves for their grammar test the next day and not the "*spoken*" grammar. Judy cannot challenge her native English teacher's grammar knowledge. When she challenges her teacher, her teacher positions her as grammatically competent.

Even though Mark positioned Judy as competent and skilled at grammar, she resisted this positioning and became angry with him; when Mark told her to figure out her own mistakes, she compared her writing to another classmate. She did this and became upset when within the first page, she could find seven or eight grammatical errors in her classmate's writing, yet he scored higher than she did. Here, Judy is powerless against this grading injustice: *"Even though I know it's unfair, I cannot do anything."* She does not want to bring up this injustice to her teacher because she fears that he will exercise his power and authority and lower her classmate's score. What is important, here, is that Mark may think he is positively positioning his student as grammatically competent, when in fact, this positioning makes Judy embarrassed and angry.

In the exchange below, Judy positions her teacher as an "*authority*" with "*power*" and makes a connection between the teacher's power and the relationship to students' language desires. This is important because "power relationships influence who can [and cannot] speak" (Ryan & Viete, 2009, p. 307):

> *Judy: Just I sometimes**, I feel teacher's authority, power**.*
>
> Jennifer: Tell me about that. What do you mean?
>
> *Judy: Some, just my opinion, **some teachers ignore the international students English,** so, yah, I know…some students who are poor at English, don't make efforts, but some students still making efforts, their efforts, but some teachers don't know that,…so and I heard many times this, about this,* [imitates teacher] ***"you are poor at English, that's why you came here, so your pronunciation, your reading skills, your speaking skills are like 020*** [beginner level]***, you have to go down to 020*** [beginner level]*" sometimes it **can hurt students' desire to study English,** or, they, after they are **hurt** that **their motivation to study English will go down.***

I would like to stress the powerful role teachers play when they position their students as "competent" or "incompetent" language learners. In the above excerpt, Judy describes a teacher interactively positioning all students as *poor at English*, which "*can hurt students desire to study English."* Based on in-class student performance, it may not always be clear to the teacher whether the student is making efforts. In other words, a student may be trying very hard but their efforts may go unnoticed by the teacher. When teachers make blanket statements to an entire class and position all the student as *poor at English*, for example, this is insulting to students who are struggling but trying their best. A teacher's positioning greatly affects the students' learning process.

The above exchange leads me to consider the very important and personal role a teacher plays in a student's learning process, specifically reflected in terms of how students regard their English competence:

> *Judy: **Good teacher means** that they **lead student to improve their English**, it means they **lead students to be interested and enjoy English**, not just their realistic goal to pass ESL, just the focus is to pass ESL is sad…poor, I **want to enjoy studying English** with my teachers with my friends, with my Canadian friends, like you, but you know, studying*

> *English here is similar to that of Korea,* ***just good grades****, some students said to me, some teacher like their students who get good grades after their exams, when…****we can feel teacher interest***
>
> Jennifer: bias?
>
> *Judy: bias!*
>
> Jennifer: Was there a time when you felt you were biased or favoured?
>
> *Judy: Uh-huh****, yup****…all the students except for me still read* [their class presentations]*, so far I've never seen some students not to use a cue card, and when we were in a group and one student had to give a speech, she gave her speech, she just read and she didn't know the* ***pronunciation so I corrected her many times****, the next day when that student was absent my core teacher said to us, "yesterday Susan was* ***the best student*** *because she* ***spoke English clearly****,* ***not too fast, yah she praised her****," in my mind,* ***she read, she didn't know any words.*** *So what is her* [the teacher's] ***standard for her good student or bad student?*** [Judy questions]
>
> Jennifer: What is yours?
>
> *Judy: I think still some students who tried to do their best, I know teachers* ***can know, teachers can feel****.*

Teacher positioning creates a hierarchy among language learners. As such, when the teacher positions one student as "*the best student*" in front of the other classmates, this constructs a benchmark for English performance. Judy is angry that her classmate is being praised and she is not. Students should not be measuring their language abilities against one another because this can reinforce a correct and proper way to speak English that may not be achievable for all students. Not all students are the same. Thus, not all students speak in the same way. Judy acknowledges that students may feel discrimination based on the way they speak:

> *Judy: I see and hear, in class, you know some students, I don't know why their* ***pronunciation is weird, strange or not good****, probably it is related to their mother-tongue, but some students are degraded.*
>
> Jennifer: degraded?
>
> *Judy: Yah, yah, yah, I think, they* ***feel discriminated against*** [because of the way they speak]

The way in which students speak English, which is influenced by their mother tongue, has consequences for how they are treated by others. Students whose pronunciation is "*weird, strange or not good*" may "*feel discriminated against.*" As such, English language learners may even be fluent speakers but still face discrimination because of how they speak, their pronunciation. The findings presented above suggest a critical awareness of the effects of positioning on language learning experiences. These findings will be discussed in more detail below.

Discussion and Implications

Guided by the following two research questions, the goal of this paper is to look at language and power in educational interactions of a Korean international student in her ESL classroom:

1. What subject positions pertaining to language can be identified in what it is like to be a South Korean student studying in a Canadian university?

2. How are these subject positions used in the negotiation of student identities?

As previously mentioned, subject positions do not pre-exist the subject as labels waiting to be filled. Therefore, in this section, I discuss positioning in relation to other forms of discourse that construct identity by looking at the social experiences of Judy.

The findings from my study point to the complexity around positioning students as competent English language learners. Yoon's (2007) study on classroom teachers' positioning and its effects on students' identities shows that when students are positioned by their teachers as "resourceful and intellectual instead of powerless and inferior" (p. 221) there is an increase in the language learners' interaction with peers. Similarly, in a study by J. Miller (2007) that focused on English learning and the social identity of 10 newly arrived ESL high school students in Australia, one student participant by the name of Song, by using her knowledge of basic grammar rules and vocabulary, managed to be positioned in relatively powerful ways, as a competent language learner. However, Judy's experience was much different despite her teacher Mark positioning her as a grammatically competent student.

Mark, a native-English speaking ESL teacher, positioned Judy as having strong grammatical skills, making her a competent English learner. This competency requires Judy to "find her own mistakes." When Judy compares her writing scores to that of her classmate's, she discovers conflicting information: Her grammar score was lower than her classmate's score; she finds more grammatical errors in her classmate's writing, yet she was positioned by her teacher as grammatically competent. This makes Judy feel angry: "*Even though I know it's unfair, I cannot do anything."* Judy's anger parallels that found in Pavlenko's (2003) study where Korean student Junghee expressed frustration in being "unable to perform the classroom tasks and, as a result, lost the confidence she already possessed" (p. 259). Judy may also be experiencing a lack of confidence in her language learning, which in turn may affect her access to learning opportunities and how she chooses to participate in classroom practices. When negotiating with an authority figure, her teacher Mark, Judy chooses silence as a communication strategy in the face of her personal injustice because she does not want to risk lowering her classmate's score. Judy would rather silently accept the injustice then challenge the authority.

When Judy is explaining her experience as an ESL student in the classroom, she says, "I *feel teacher's authority, power.*" Something about this power makes her uncomfortable, specifically when power and authority are used to unfairly discriminate against a group of language learners by positioning them all as *poor at English.* In this exchange, Judy shows us that her identity as a language learner is dependent on her teacher's perception of her. If her teacher labels her as *poor* then it may affect or hurt her desire to learn English. This example shows the powerful role teachers play in constructing their student's identities as legitimate speakers of English.

International students bring their own culturally and socially constructed world views and styles of communicating into the classroom (Kramsch, 1998). According to Park (2012), Korean students may choose silence as a communication choice in order to maintain harmony in the classroom because this quality is valued in Asian classrooms. Creating spaces for students such as Judy to safely express their concerns without the threat of the impact it may have on other students is one consideration a teacher can make to mitigate power dynamics. What is important to consider is the complexity of positioning in a student's language learning process. In this experience, Mark interactively positioned Judy as a competent student but Judy reflectively positioned herself as incompetent. One way to explain this difference is the grading scheme.

I contribute to this conversation on grading by sharing some insight on the ESL grading system because I am an ESL teacher in this program. The average grades in each level range from 60%-69% with 60% being a pass; administrators tell teachers that if students are scoring in the 80s then they are in the wrong level. One way that Judy is measuring her competence as an English user is by the grades her teacher is assigning her. To Judy, being "good" at grammar might mean getting more than 3.5/5 on her assignment; however, to her teacher, this score falls within the confines of the standardized grading scheme. Poststructuralist scholars (see: Canagarajah, 2007; Pennycook, 2010) would challenge the association of grammatical competence and English language ability by asking whether language learners have the ability to apply their grammatical skills in different contexts.

Judy suggests that this is possible when there is less of an emphasis on "*just good grades.*" Judy rejects the position that a "good" student is a student that receives good grades because different skills and abilities might not be accurately reflected by their test scores. For Judy, a good student is someone who "*tried to do their best.*" Judy thinks that students have different skills and abilities that might not be accurately reflected by their test scores but could be sensed by their teachers which is reflected in her words, "*you know teachers can know, teachers can feel.*" I suggest changing this socially constructed grading system since it can prevent students from positioning themselves in powerful ways that affect their identities as competent language learners.

Judy presents a clear image of what she perceives to be a "good" teacher: that being, a teacher that leads students to be interested in English. She begins to question her teacher's standards when she senses some favouritism by pointing out how one student is positioned as "*the best.*" Judy knows that different students speak with influences from their first language (L1), but she disagrees with how they are being discriminated against because of the way they talk. International students' access to informal and formal learning opportunities can be affected by everyday assumptions about "proper English" and the authority it bestows upon speakers with the "right" accent. The dominant discourse of native-speakerism appears to be circulating in classroom interactions with Judy and her classmates. She senses discrimination, but does not identify as one of the students being discriminated against as having "*strange*" or "*weird*" pronunciation.

When teachers and students favour a particular way of speaking, more often than not this preference is based on a native-speaker norm (Ryan & Viete, 2009). When native-speakers are the benchmark for linguistic performance and success, then this monolingual orientation is "more desirable and superior" (Jain, 2014, p. 492), rendering other English varieties less legitimate. This type of thinking is dangerous because there is no monolingual standard of

English. Judy's comments are similar to the comments of some Japanese and Korean preservice and in-service ESL teachers who spoke about "discourses that validated 'native speakerness' as the only worthwhile form of competence" (Pavlenko, 2003, p. 257). Power dynamics are simultaneously playing out in these informal conversational exchanges as Judy is negotiating her sense of self in her interactions as she questions which English gets counted as desirable and what it means to be a competent English speaker. Teachers and students need to "acknowledge the different Englishes present in their classrooms as valid and valuable" (Jain, 2014, p. 492) and open ESL teachers up to new possibilities for accepting the multilingual capabilities of students.

Language is a vehicle in which speakers express their identity. Identity is important because it affects the way students learn. Scholars who draw on poststructuralism remind us that identities are shifting, contingent, and context-specific. Identity is about belonging (Nunan & Choi, 2010) and involves negotiations with one self, so every time one speaks one is in a process of negotiation. These negotiations are laced with power, ideologies, and politics as well as speakers' views of their own and others' identities (Pavlenko & Blackledge, 2004). Teacher's are in a position of power and authority and can impact language learner perceptions of themselves by the way they directly or indirectly position their students. When a teacher highlights a particular student as "*the best,*" this can create resentment among other classmates, as in Judy's experience. When a teacher scolds an entire class based on poor performance of a few students, this positioning may also have a negative impact on a language learner's desire. It is critical, then, that educators create a safe environment where students do not feel threatened or fearful of making mistakes, asking questions, or challenging their teacher. Educators need to foster an environment of shared learning based on the skills and abilities of the students—an environment that makes students feel valued for their differences.

Conclusion

I begin this conclusion by re-approaching the introduction to this paper, this time weaving in my critical analysis:

> *Welcome to Canada! You have just arrived safely. A bit jet-lagged perhaps, but here you are, both feet planted on foreign soil, ready (or not!) for your new adventure. Congratulations! [I pause.] By making this journey, you are one among thousands from around the world who have chosen, or maybe have been forced, to come to Canada to pursue your studies. There is a special word for you; we call you international. [I become consciously aware that right now I am positioning you as Other. Who am I kidding? "We" means White. "We" means Canadian. "We" means not one of us. You do not fit in. Your English is coloured because I can spot you from afar by your accent. You do not sound like a "Canadian."] And it is people like you (yes you!) that contribute to the growth of international students on campus, making the classrooms increasingly linguistically and culturally diverse. We do not value your difference. We say we do, but our policies and classroom practices tell us that your English is flawed; your English is not legitimate; your English does not count. If you want to be successful, you had better change! Forget what you think about your English language skills before you came to this country. You thought you could speak English, but I will remind you that I do not understand what you say. Oh, and your writing? You probably cannot write in English, either. So, welcome to Canada and good luck in your studies! Ha, I am wishing you good luck. I think you will need it,*

> *given that our educational systems in Canada are much different and better than where you are from. Do not worry; we will expect less from you!*

I add in my critical reflection as one way towards understanding and identifying dominant discourses that often go unnoticed and unquestioned. In thinking about dominant discourses, I am reminded of a quote by Chapman (2005):

> When you're in it, it's like the sky, it sits over-head and covers everything, darkens and lightens scenery and landscapes, but you don't notice it, no one goes out in the morning and says, Oh, I've got to keep an eye out for the sky today, unless they're sailors or gardeners or hikers. (p. 264)

This quote points to the inherent invisibility of dominant discourses. Said again, identifying dominant discourses proves a difficult task. Take the positioning in this introduction as an example: Simply because I warmly welcomed you as an international student to a Canadian university does not mean your experience here will be positive. One of the significant findings from this study is while interlocutors may exercise their agency to take up or reject particular subject positions, we are all part of a greater system of discourse that regulates and enforces particular ways of being. These discourses may mask themselves as commonsensical, making them easily reproduced without question. When dominant discourses are reproduced, societal inequities may be perpetuated. Identifying and understanding the role of discourses and how they regulate individuals are "important tools in dismantling" (Sterzuk, 2011, p. 47) dominant discourses operating in university institutions that the student Judy experienced in this study. Judy's "*still angry!"*

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Becoming Unsettled Again and Again: Thinking With/in and Against Autobiographical Writing

Audrey Aamodt

University of Regina

Abstract

This theoretical paper takes up pieces of the process of thinking about, and proposing, my PhD research in the context of (my own) treaty personhood identities. Demonstrating tension through autobiographical writing, I aim to disrupt humanist notions of (my) self as stable, rational, and understandable. With some attention to certain poststructural philosophies, especially by engaging in Deleuzian lines of flight, I seek to continually unsettle the assumption that (my) self can be known fully, that (my) subjectivity can easily be named. Instead, I view identities as plural and shifting, and subjectivity as a process of identity formation that is socially constructed. As well, the process of writing such self-stories further constitutes (my) self, in a relational process with other texts and contexts, towards becoming-otherwise again and again.

Keywords: Deleuze; lines of flight; subjectivity; identity; self-stories; life-writing; autobiography; poststructuralism

Becoming Unsettled Again and Again:Thinking With/in and Against Autobiographical Writing

Tell Me About Yourself

Since the theme of this special issue of *in education* is power and identity, it seems worthwhile to begin by sharing my intention in submitting this piece, and how it aligns with this theme. Throughout the following, purposefully winding, theoretical discussion, I play with notions of the self, and more specifically, *my* self. Using various self-stories, I perhaps not-so-subtly hint that identity is less coherent than certain normative, humanist tendencies would have us believe. Yet, it is easy to become consumed with efforts to know oneself and, thereby, possess whatever power that knowing might afford. For instance, recall the last time you[1] (the reader) met someone new. Perhaps you shook hands and chatted a little, trying to get a sense of who they are as well as demonstrate something about yourself. Maybe some sort of statement such as "tell me about yourself" passed through lips, with an assumption that this would help. What story do you tell? Do you mention your job, your interests and hobbies, your relationships to others?

Who am I? How do I want to represent myself? Can I choose who I am? Can I understand myself? When I hear myself say to someone, "it's nice to meet you," how much can I really know about them and offer in return? What if knowing oneself in full is impossible? While it could be argued that introductions are helpful, I draw upon poststructural theory to contend that the self is also a social construction. Therefore, maybe you think it might be useful to know about who I am, what I do, and how my particular perspective shapes what I offer next. It might give you comfort if I share certain introductory details (such as, that I am a doctoral candidate who calls Saskatchewan her home, whose European grandparents homesteaded here around a hundred years ago) to situate my writing below. However, it seems important to ask what such self-defining techniques allow and constrain. What if I refrained from telling you so straightforwardly exactly who I think I am? Instead, I invite a partialness to self-stories in order to illustrate that identity can be conceptualized as much more complicated than knowing myself in full and coming to know you. In these storied ways, the idea of identity can be opened up as a complex, shifting, and constitutive process.

In the Middle of Things: A Contextual Note

With the idea of identity as a process in mind, I would like to highlight my playful intentions with Deleuzian, poststructural, *lines of flight*. I attempt to let my writing take me/us where it will, with openness to how self-writing further constitutes the self. I use text boxes to interrupt the ways in which I sometimes feel obligated to engage in academic work, as well as to welcome these authors into the conversation, indulging in their thoughtful theory towards teasing me/us into thinking and becoming otherwise. Much of what follows was written in the context of proposing my PhD research, with attention to (my own) treaty personhood identities. Therefore, in this middle-of-things-beginning, I will make one small preamble note about this.

Canada has a relatively recent colonial history with continued legacies of oppression of Indigenous peoples, including racism and violence. Furthermore, relationships between settler and Indigenous people in Canada often suffer from misunderstanding and resentment. My family history, and my life, on the Canadian prairies was and is made possible by the signing of the Numbered Treaties between the Crown and various First Nations to open up areas for settlement, agriculture, and more (Office of the Treaty Commissioner, 2006). Although treaties were meant

to be mutually beneficial, as an agreement to be in ethical relationship with one another and this land, there is a common misconception on the prairies, and perhaps more broadly, that treaties only affect Indigenous communities, and that treaty people are only First Nations people. This normative narrative seeks to plant people with pioneer family history as the "right kind" of Canadian. However, those with settler ancestry, myself included, also continually benefit from treaties.

Therefore, I find it important to ask: What does it mean to be a *treaty person*? As well, in what ways do I understand myself as a treaty person? I would argue that these questions go beyond intellectually adopting treaty person as another self identifier, to simply list alongside those other, too often viewed as static, positionalities, such as daughter, sister, farm girl, and even with attention to my racialized whiteness, my able body, and my straight sexuality. Thus, I look to self-stories and writing-the-self to interrogate the trickiness of this identity work, in a process of identity making and unmaking.

Death of the Daffodils: Resisting Linearity Through Writing-Stories

The daffodils are dying on my desk—Their leaf tips yellowing and petals wrinkling in the vase before they had even fully bloomed. It is almost as if they know that it is too early for daffodils here. After all, it is still only early March in Southern Saskatchewan, with plenty of full, fluffy snowfall this past week. Yet, as I contemplate their hasty death, it seems I had wished that the simple act of purchasing them would be enough to bring in spring or, at least, ease my anxious mood. *Perhaps I should know better*, I think, *for, how could greenhouse daffodils, assigned to my desk, be expected to raise the temperature or my temperament?* Winter will last as long as it will and spring will come; they always do. However, I suspect my anxiousness will not abate as quickly, if ever, and it follows me into my writing and my thinking, that is, my thinking through writing (St. Pierre, 2005, p.967). Perhaps the death of the daffodils is a shadow of my hesitation to share these writing-stories as "knowing in being" (Barad, as cited in Jackson & Mazzei, 2012, p. 116). My fear hints that, like the daffodils, it is too early and I am not ready. Even as I try to, instead, use their death as a metaphor for beginning to let go, again, of who I think I am or once thought I was, to make an opening for becoming otherwise (as Foucault might say), the discomfort remains and intensifies.

> Laurel Richardson (2002) makes use of what she calls "pleated text" folded between "writing stories—about the contexts in which [she] wrote… The pleats can be spread open at any point, folded back, unfurled." (p. 40). She has "accepted writing as process of discovery, and writing autobiographically as a feminist-sociological praxis… structured rhizomatically, the way [her] life is experienced—lines of flight, whirling whirling skirts of pleated texts. A surpisingly surprising de-disciplined life" (p. 50).

> "The project for post-critical, post- realist thought, Foucault argues, is to make it possible to think differently, and thus to open the possibility for acting differently, by making the present unthinkable. … The author of such writing potentially changes the very terms through which identity is established, not in a prefigured, but in an emergent fashion. … [with] transformative potential for both writer and reader, in an experiment with excess—moving beyond what is already known and understood." (Davies, 2014, p. 447).

Trying to tell myself that such uncomfortable feelings are promising, and correspond to what I feel compelled to write, I find a kind of encouragement in Boler's (1999) words: "An

ethical aim of a pedagogy of discomfort is willingly to inhabit a more ambiguous and flexible sense of self" (p. 176). She asserts, "learning to see differently requires a willingness to live with new fears—what I call learning to inhabit a morally ambiguous self" (p. 182). Though, I wonder how I might become "more ambiguous" and what it might be like to embody a pedagogy of discomfort? I suppose, in other words, I am curious about subjectivity as conceptualized in a poststructural way, that is, subjectivity as socially constituted and continually in flux. Therefore, if identity is more complicated than stable categories, if the idea of self-as-fixed can be questioned, then I wonder how becoming unsettled might implicate pedagogy and education?

> "I believe this deconstructive work honors the ethical charge I have set for myself of trying to think differently, of trying to free myself of my self" (St. Pierre, 1997, p. 412).

Specifically, I wonder about two subject positions, as they might relate to each other and place. Nevertheless, at the moment, I choose to resist listing or attempting to explain my specific interest in such particular positionalities. Instad, I invite some discomfort, towards suspending the categories, as I begin to problematize through autobiographical pieces rather than by an ordered inventory. However, not just yet.

> "The writer is open to the experiment of writing in which the world is not reduced to what is known already, but pushes out into other ways of knowing, into the tangled possibilities of intersecting, colliding (Badiou, 2001) … the [research writing] is part of the author's autobiographical trajectory. The focal point of interest is not the author's life, but the insights into the multiple intersections and possibilities it opens up" (Varella, 1999 as cited in Davies, 2014)

Writing the/my self seems far from straightforward. Straightforward. I can hardly believe that word came onto the page. The writing path, along with (my) research path, is not a straight road like those ones I am so used to driving down in the prairies. "As far as the eye can see." But can I see? Can I know (my)self? Perhaps I/it does not even always move in a strictly forward motion, so why did I assume that this exploration of identity should be *straightforward*? It seems quite ironic that I had even (unconsciously?) considered the possibility of writing this piece in a linear fashion. It was a thought buried down, underneath all of my hopes for creativity, for personal connection, for *meaningful* writing. Somehow though, I have attached myself in some ways to poststructural openness; I am stuck where I began. Stuck in structure. This writing process, these letters and words written one after another, makes it obvious to me. I gradually fall into patterns of straightforwardness. Completing one word, one sentence, one paragraph, determined the direction of the next word, sentence, paragraph, so much so that I became/become entrenched in having the words form a structure that I may not have intended or wished to communicate. Then, I remember. It is useful to fly out of control. Can I get free of (my)self? Will I risk living with the fear of becoming otherwise in that place of no return? To move into my own impossibility? I am having trouble with this

> "Because it has given up on intentions, it cannot see very far down the road. It stalls, gets stuck, thumbs its nose at order, goes someplace the author did not know existed ahead of time, stumbles over its sense, spins around its middle foregoing ends, wraps idea around idea in some overloaded imbrication that flies out of control into a place of no return"(St. Pierre, 1997, p. 414).

> "Use writing as a method of inquiry to move into your own impossibility, where anything might happen—and will" (St. Pierre, 2005, p. 973).

writing, this thinking, as I notice a desire to interrupt linearity while feeling the pull to "get it right": the tension to be/come a certain kind of scholar for a certain kind of objective. I tried to stand apart from this writing, even though it came from me, is me. I stepped away. I left it alone. I did not know what to do next. Next. Next. Next. Always next. One thing comes after another in written pages, in thoughts, in words, in being, in time. Or does it? Does it have to? Does it need to? Does it "make sense" to?

I had the notion that I must, or could, convince you (and perhaps even myself) that these writing-stories might "count" as research, as scholarship, that it might be "legitimate." Yet, I notice that this desire seems rooted in a positivist tradition. Also, if it was linear, and straightforward enough, it might be more believable, more "real," more rational, more worthwhile. Yet, this is exactly what I attempt to disrupt. My thought(s), and (my)self, are not straightforward. They are (and I am) mangled in a mess, which is not necessarily something that needs to be fixed, I think. Try as I might to make sense of them and of my self, they/I refuse to be written sensically.

I have obsessed and continue to fixate on getting it right, that is, doing, proposing, and writing research correctly. I think I am ready to stop caring if it is "right"—whatever that might mean or imply. Perhaps I can let go of the thought that this writing needs to make sense (in a rational way), be linear, and written straightforwardly. What a linear thought. Yet, what might happen to my research, to my writing, to (my)self, if I attempt to espouse St. Pierre's (2005) approach to writing-inquiry, in that she has "developed a certain writerly incompetence and underachievement… unable to write a text that 'runs to meet the reader'… a comfort text… that gratifies the interpretive entitlement to know" (p. 971). Being incompetent is interesting to me, much more so than being straightforward, much, much more so than knowing that I have got it right. So, here I/we go.

I am a Canadian. I am a Prairie Girl. I am… a Treaty Person?

The south Saskatchewan, Canadian prairie is the place I call home. To belong on the prairie is my desire. It has constituted (maybe even all of) my various and varying subjectivity, and continues to. I am from here, grew up here, still live here. This is all "true," I suppose. Yet, as I write these words, I simultaneously hear the entitlement I assume, a sense that perhaps follows me in blood but at least in history. My European great-grandparents took up homestead settlements on the southern Saskatchewan prairies in the early part of the 20th century, and my family has been tying our identity to these parcels of land ever since. Although, of course, celebrating our family's homestead centennials is relatively ridiculous, and seems to be another colonizing act, an addition to the settler story of taming a vast, harsh, people-less land. I live in town now, but I wonder if I have ever left the farm. Could I ever leave?

> "I am a prairie girl. Visions of flat land as far as my eye can see run through my mind when I remember growing up in Saskatchewan. To me, childhood is synonymous with concepts of the farm, open countryside, and limitless sky" (Aamodt, July, journal, 2008).

> "I am a prairie girl, or so I have called myself in my mind or aloud many times before… I embraced the Saskatchewan prairies as my home, without question, as I always had… I was a prairie-girl and always would be" (Aamodt, journal, November, 2013).

In my autobiographical writing, it seems quite apparent that I continue to take up a settler subjectivity. Furthermore, I have begun to understand (my) autobiographical writing as discourse; something beyond narcissistic or indulgent self-story telling; a discursive practice of (re)making the self. Such writing bursts with clues to grand narratives (perhaps a way to hunt them down), and to how subjectivities are (socially, and perhaps ecologically) constructed. For example, in an undergraduate curriculum course that I have previously helped to facilitate, student teachers are asked to write autobiographically about the people, places, and spaces that they think have shaped them to want to become teachers. More interestingly, later, we then asked that they look for what is absent from their stories, what is missing, and why. This is a difficult task. Many express how confronted they feel by being challenged to consider how their stories might reflect dominant discourses. They want their personal stories to be simply that, personal and non-implicated. I do too, but it is not so. My settler identity is entangled in national narratives, the building of Canada as a nation, and common sense notions of who is considered a "true" Canadian. Therefore, the numbered Treaties were not part of my understanding of being on *our* settled land.

> "Treaties are an important part of history as they enabled the settlement of vast tracts of land, establishing the foundation for the growth and development of the Canadian west" (Tupper & Cappello, 2008, p. 559).

Treaties? What is a treaty? When did I first learn of these agreements to "share the land"? How was it explained? I do not recall… Was it ever? I do remember seeing a poster once, in the staffroom of the high school I was teaching at, years ago. I think it might have been an advertisement for a Treaty Education workshop for teachers, though I cannot say if this is exactly what it was. It seemed interesting, but how could I make the case to attend? I taught math and biology; it did not seem applicable to me then. I quickly dismissed it in a "that kind of thing is only for social studies teachers" way.

Recalling this, I watched and listened as some student teachers, those same students we asked to write autobiographical stories, were shown a Treaty Education video published by a Saskatchewan school division. I wonder about what this call to "Listen up!" does to the way student teachers think of themselves. Afterwards, are they able to shrug, and say, "Okay, I guess I am a treaty person"? Maybe they already identified as such, though, through discussing this with them in class, and reading their required autobiography assignments, I suspect this is highly unlikely and probably much more complicated. However, now they "know" that, to be a good student teacher, and maybe even a good Canadian, they should identify as a treaty person if they live on treaty territory, no matter their race, heritage, ethnicity, or family history. I wondered, if saying so (once or many times), or writing it or thinking it, might allow them (and me) to take up a treaty person subjectivity? I have lived on Treaty Six and Four land for my entire life, and although I am "well-educated," I think I have only begun to question what it might mean to be a

> "Listen up! This is important!... We are all treaty people… You don't need a status card to be a treaty person… We are all treaty people… because we are Canadian, we signed treaties…it's a sharing of the land… why didn't I know this?… Saskatchewan has mandated treaty education in K to Grade 12, in all classes… learning about treaties means understanding each other... learning about treaties is the first step to getting rid of racism… we are sharing the land… it's more than history, it's today… we are all treaty people, now you know, so what are you going to do about it? All Canadians are treaty people"
>
> (Horizon School Division #205).

treaty person.

Here, I feel a Deleuzian "pause in the middle of things" (Gough, 2009, p. 79), to elaborate on meaning, would be helpful. So far, now and then, I have alluded to questioning the meaning of things—what it would *be like* to embody a pedagogy of discomfort; if non-linear research could mean something worthwhile or be meaningful; what being a treaty person might mean. I have a habit of implying phenomenological questioning, onto-epistemically (invoking being meaningful and meaningful being)—that is, related to lived experience and a search for meaning in the interpretive tradition. During my master's thesis, by using phenomenology as a research methodology, I felt as though I was beginning to be constructed as an (environmental) educational researcher, and formed an affinity to phrasing questions in such phenomenological ways. I wanted such interpretive work to assist me in an acknowledgement of things that might be often taken for granted. I looked for meaning in lived experiences, without recognizing the tangled subjectivities of the people who make these meanings. I assumed there was meaning "out there" to be understood. Yet, perhaps, if I think of it with a poststructural slant, meaning (and identity) is not found but (re)produced, it is made and remade. So, instead, I hope to re-"imagin[e] writing as a letting go of meaning, even meaning [which] proliferates rather than a search for and containment of meaning" (St. Pierre, 2005, p. 969).

> "Postmodernists, after the linguistic turn, suspect that interpretation is not the discovery of meaning in the world but rather the 'introduction of meaning' " (St. Pierre, 2005, p. 968).
>
> "To risk meaning nothing is to start to play" (Derrida, as cited in St. Pierre, 2005, p. 969)

> "Exploring uses of autobiography that address and even exemplify performativity, the power of discourse to produce, through reiteration, an "I" that is always coming into being through social and cultural constructions of… identity and, simultaneously, failing to cohere" (Miller, 2005, p. 219).

So, calling myself a treaty person likely means more than it simply seems through being signified as such—especially as a White-settler treaty person whose family might give her confused looks if she asked them about treaties, or if they could call themselves treaty people. Likewise, I have asked those student teachers how it is that none of them referred to treaties within their autobiographies, asking them to question if they would call themselves treaty people now that they know that they will be required to teach Treaty Education to their Saskatchewan students. The most vocal said "not really," or a polite "maybe," at best. Perhaps they did not write about it in these autobiographical pieces because it was not perceived as relevant to their desire to become a teacher. Would they think it relevant if I asked a different question? Would they speak of treaties if *land* were part of a prompt? Is a treaty person subjectivity constituted by knowledge of the history of (Canadian) land? Why and how might this be so? What about our relation to that land and our relations with each other? Perhaps coming to know/see/understand a subjectivity process is stickier and trickier than simply stating particular identity labels, such as "treaty person". I wonder more about *becoming unsettled* to think so, and taking up a settler subjectivity as an unsettling of the settler self.

Unsettling the Settler/Settled Self

To play with meaning and identity as tenuous, I wish to use the word unsettled for various purposes. In one way, it might mean contesting that subjectivity is akin to fixed

identity/identities. It might elicit a confrontation of feelings and a questioning of being and becoming, personally and scholarly. In another way, related to treaty relationships, it might also be used to imply a plea for decolonization. Regan's (2010) book, *Unsettling the Settler Within*, stresses that non-Indigenous Canadians should attempt to become decolonized, perhaps by becoming unsettled in both epistemological and ontological ways. Even so, it is important to stress that "decolonization is not a metaphor" (Tuck & Yang, 2012).

During a course, entitled Introduction to Postcolonial Theories and Representations, one guest speaker introduced herself as a White, woman, settler. These identity signifiers surprised me and I wondered if this was how I should also introduce myself, if that was the scholarly thing, and/or the politically correct thing, to do. Later, a classmate wrote (White, settler, invader) after her name on one of her shared pieces. In a different context, nearly a year after this experience, I heard someone else begin her talk with, "I am a White, woman, settler, unsettled." "Living as a *settler-invader* [emphasis added] subject in Canada implies implication, for our homes, our wealth, our existence here are predicated on a long history of dispossession (Newbery, 2012, p. 41). That is, "settler-invader educators and students are implicated in this history by our very presence on Aboriginal lands" (p. 39). Naming oneself as settler-invader, becoming-unsettled is… unsettling. It makes me want to play around with what to call myself, how to name my subjectivities (as if subjectivity is a noun, rather than a verb), how to discursively articulate my self in particular moments. Also, I wonder about how this/I might inadvertently re-center dominance, and if it could be avoided (I fear not). Could such questioning be, partly, decolonizing work? Or, is it simply another "settler move to innocence" (Tuck & Yang, 2012, p. 9)? Does it "only serve the settler" (p.10)?

Yet, as I identify my settler ancestry and, therefore, call myself settler, it seems as though a certain philosophical subjectivity—the part of myself that could become a "philosopher of education [who] might foster more ethical relations to Indigenous intellectual traditions and thus begin a process which seeks to de-colonize knowledge production" (Richardson, 2012, p. 673)—might be "erased" through signifying myself as settler. Bingham (2008) hints at how Derrida may help to explain such *erasure* in this context. The term settler could be said to signify particular things, through Derrida's concept of *différance*, potentially deferring the meaning related to a person to particular acts of colonialism, even as each settler would differ from one another in their particular contexts. The *settler* (signifier) is in relation to colonialism (signified) and perhaps gives way to this context. In this way, it seems as though (my) settler subjectivity becomes unable to become decolonized or engage in decolonization, since a settler is a colonizer (Veracini, 2011; Tuck & Yang, 2012). That is, the settler is "called upon to erase him or herself" (Bingham, 2008, p. 18), perhaps to erase the potential for a "re-making of self from the point of view of the word…arrived at through a circling of the abyss" (Richardson, 2012, p. 671).

However, I think Bingham's use of Derrida's concept of erasure is perhaps a bit different than I have read elsewhere, related to the notion of a poststructural *deconstruction* as putting something "under erasure" (MacLure, 2011; St. Pierre, 2004a). Therefore, perhaps what becomes necessary is putting my settler self under erasure thereby putting a strikethrough myself as settler. Instead, I might call myself a settler to denote the (im)possibility of what that subjectivity implies, that is, "in the acknowledgment that it is one of those impossible things that [I] cannot do without" (MacLure, 2011, p. 288). Therefore, perhaps my identity as a settler need not be conceptualized as fixed in such a way that I am unable to continue to become a philosopher who works towards decolonization (of the self) by ethically engaging with Indigenous ways of

knowing (since a fixed settler identity might imply/assume an inability to do so ethically or equitably, in trepidation of appropriating Indigeneity and furthering colonialism).

Perhaps, through deconstruction, this kind of philosopher-subjectivity is what becomes noticeable as absent in the presence of settler. A deconstruction of subjectivities might be like attempting to feel what is absent, and therefore present in their absence. Norris (as cited in West, 2010) describes deconstruction as "the vigilant seeking-out of those 'aporias', blindspots or moments of self-contradiction" (p. 204). Perhaps Derrida's "endless dispersion and multiplication of meanings," which "undermines all fixities of interpretation, proliferates rather than reduces instances of ambiguity" (West, 2010, pp. 204-205) may also help to conceptualize an engagement with subjectivity as a process rather than a thing contained or defined. "This is indeed the freedom of a subject constituted, not in advance of the world, but in material and discursive relations that always offer the possibility of transformation" (St. Pierre, 2004a, p. 326).

(My)self as settler "comes undone" (Bingham, 2008, p. 27) by an attempt at putting these subjectivities under erasure, and simultaneously "one must not pretend to erase oneself" (Bingham, 2008, p. 30). Therefore, I cannot erase myself as settler; yet, the notion of settler may be put under erasure so that a more complicated settler subjectivity may continue to be constituted. Autobiographical writing activities make room to explore such subjectivity as process, as a deconstruction, towards a decolonization of the self-in-relation, towards settler-becoming-unsettled.

For, "advancing social justice in settler society [is a] component in the process of decolonization" (Episkenew, 2009, p. 15). Perhaps decolonization, in the form of becoming unsettled, implies an "ethical relationality" (Donald, 2012, p. 535). In this context, there are "compelling arguments for the necessity of discomforting privileged students and, especially, for utilizing an engagement with any discomfort" (Montgomery, 2013, p. 16). That is, privileged students should not be "spared from unsettling knowledge" (p. 16). In what ways might knowledge be unsettling? How could encountering unsettling knowledge also make possible an unsettling of one's being, or rather, one's becoming-unsettled?

> "Enact ethical relationality as a philosophical commitment. Ethical relationality is an ecological understanding of human relationality that does not deny difference, but rather seeks to understand more deeply how our different histories and experiences position us in relation to each other" (Donald, 2012, p. 535).
>
> "Encourage negotiated understandings of the world, engage with divergent sources of knowledge, and to stress a reflexive awareness of limitations and fallibility of the 'Self' as part of a larger project to oppose social oppression" (Montgomery, 2013, p. 15).

Differently, yet with similarities, Todd (2007) uses the works of Arendt, Lyotard, and Levinas to write about justice and education, concluding that "the real potential of human rights education lies in its capacity to provoke insights that help youth live with ambiguity" (p. 592). I suspect a multitude of philosophies could be put to use when calling for an ambiguous sense of self, though, in this moment, I resist proposing a particular angle. Perhaps keeping an opening will allow for the unsettling to deepen and will make lines of flight possible. St. Pierre (2004b) makes reference to lines of flight as a Deleuzian concept or figuration. Hopefully, such openness might also make room for a questioning of my fondest attachments. St. Pierre (2004a), citing Butler, compels us to ask "Why it is we come to

occupy and defend the territory that we do, what it promises us, [and] from what it promises to protect us?" (p. 327). St. Pierre suggests, "[this] is the ethical question we must inevitably ask of our fondest attachments" (p. 327).

Here, I am reminded of a small, somewhat obscure comment, from Critchley (1997), that makes me wonder more about "a critical dismantling of the [continental philosophy] tradition in terms of what has been unthought within it and what remains to be thought" (p. 355). I have in some ways become attached to what the yet unthought might offer towards becoming unsettled, and I want to couple this with humility. As Montgomery (2013) writes, "to practice humility as a critical pedagogue is to… vigilantly remind oneself that not 'everything important lies in our awareness'" (p. 15). Bringing "critical pedagogue" as a subjectivity into the mix of unsettled subjectivities makes this all feel even more complex, and more unsettling. Perhaps this hints to another line of flight towards becoming unsettled again and again.

Unsettling Autobiography: With/in and Against Self-Stories

> "So you will never get to the bottom of a concept like [nonthought within thought], you will never be able to figure out what it *really means*, nor, if you become the least bit Deleuzian, will you want to. Rather than asking what a concept means, you will find yourself asking, "Does it work? what new thoughts does it make possible to think? What new emotions does it make possible to feel? What new sensations does it open in the body?" (St. Pierre, 2004b, p. 284).

St. Pierre's (2004b) use of Deleuze and Guatarri helps me think about the possibility for the unthought in another way. She says, "what is exciting for those who plug a Deleuzian machine into another machine is that different assemblages become possible that could make available the 'nonthought within thought'… that some of us long for" (p. 284). I am quite sure that I do not understand what this means, but I do long for it, and I am reassured that trying to use the concept(s) is the more important aspect of such a philosophy. Letting go of meaning, I let the concept work. Then, the I is an assemblage. Writing assemblages create the possibility for making available the nonthought within thought, for refusing to repeat this self, this I that I thought/think I know. Conceptualize subjectivity as an assemblage, a relational assemblage, an ethical assemblage.

Fearing that these written pages, this disruption of (my) humanist self, could be considered quite muddy, and worse yet, that it is quite linear in composition—quite stable, rational, understandable—I recall that the purpose of this piece is to partially speak to how subjectivities are constituted, lived, and articulated. Also, as Chapman (2005) ponders, regarding the writing up of research, "maybe we don't have to give them a blow-by-blow account of how we wrote the story, researched it, analyzed it and then regurgitated it, complete with 'implications for practice'" (p. 261). Maybe the same might hold for a research proposal, or a theoretical paper. To me, risking it seems necessary.

> "Writing a rhizomatic text therefore is to… write one's multiple contradictory selves into the text, and to make visible the embodied experiences and their effects on the writer and the text" (Honan, 2007, p. 536).

In this always-in-the-middle-of-things moment, for (un)clarity, I include a few thoughts related to how subjectivity as assemblage is currently playing out in my own PhD research (http://www.becoming-unsettled.org). I seek to intentionally (mis)use autobiographical writing to expose certain unthoughts, or to make room for that which has yet to be thought about (my)self,

to become unsettled again and again. However, I also wish to problematize the use of autobiography as research method. In Miller's (2005) words,

> What might happen in educational theory and practice if we were to use autobiography to "trouble" the links between acts, categories, representations, desires and identities? What possibilities might open if we were to make evident identity's construction in order to create more space for and recognition of the various actions and "selves" performed daily in a social landscape often blinded and hostile to variety? (p. 219)

As a relational assemblage, I explore various im/possibilities that autobiographical métissage, as a philosophical research praxis, offers. Using métissage as pedagogical/research sensibility, Hasebe-Ludt, Chambers, and Leggo (2009) braid their respective, curricular, autobiographical writings in provocative ways, which attempt to speak within/against normative narratives. Donald (2009) explains this as,

Hasebe-Ludt et al. (2009) "take métissage as a counternarrative to the grand narratives of our times, a site for writing and surviving in the interval between different cultures and languages, particularly in colonial contexts" (p. 9).

> rather than viewing métissage as a solitary research and textual praxis, this form of métissage relies on collaboration and collective authorship as a strategy for exemplifying, as research practice and text, the transcultural, interdisciplinary, and shared nature of experience and memory. (p. 9)

However, he argues for a different kind of métissage, one that is more explicit about the possibility for decolonization, that is "métissage [as] a way to reconceptualize and decolonize culture and historical consciousness in the context of teaching and learning today" (Donald, 2012, p. 538). He stresses the ethical relationality involved in such praxis, calling the research sensibility Indigenous métissage and envisioning that it "purposefully juxtaposes layered understandings and interpretations of places in Canada with the specific intent of holding differing interpretations in tension without the need to resolve or assimilate them" (Donald, 2012, p. 542). More specifically,

> Indigenous Métissage is focused on interpreting and reframing the historical and contemporary interactions of Aboriginal peoples and Canadians… informed by Indigenous philosophies, ethics, and ways of knowing… [but] does not connote an exclusionary type of métissage done for, by and with Aboriginal people only… this type of inquiry must be interpreted in a Canadian context. In that sense, [the interactions] are specific in origin or indigenous to Canada; they could not happen elsewhere. (Donald, 2009, p. 10)

Both literary and Indigenous métissage use place as a backdrop, though Donald also mentions his subject position as of Aboriginal and European decent, and is, therefore, somewhat more able to hold both colonial and Indigenous storied perspectives. He stresses the importance of invoking place-stories of difference, with artifacts storied in contention. Therefore, he warns about the dangers of subsuming métissage in postcolonial theories of hybridity, instead emphasizing métissage for expressing difference, towards being in tension for facilitating decolonization. What might this mean for a

"And since writing is always situated in a place, and since the place of writing always motivates and informs and constrains the writing, it is important to grow more aware of the places where writing is situated" (Hasebe-Ludt, et al., 2009, p. 98).

"White, woman, settler, becoming unsettled"?

I apply Jackson and Mazzei's (2012) *thinking with theory* as a way to explore métissage differently. Lewis (2012) seems to call something similar "constellational thinking" (p. 99), holding theories in an imaginary constellation, though Jackson and Mazzei (2012) have situated their work by using Deleuzian concepts of *plugging in, folding, being in a threshold*, and *entering an assemblage*. Their work encourages me to pursue lines of flight, whatever those may be.

> "Perhaps all of life is really lived in thresholds, in states of liminality… Métissage honors the places of liminality, of in-betweenness, of relationship, and therefore supports autobiographers to investigate storied lives as fecund with possibilities, as wholly connected to the stories of others" (Hasebe-Ludt et al., 2009, p. 99).

> "This researcher, was not the unified, contained, stable individual of liberal humanism but a subject folded into subjectivity by the outside… always part of it, folding unfolding, refolding with/in it" (St. Pierre, 1997, p. 411).

Reading *Life Writing and Literary Métissage as an Ethos for our Times* (Hasebe-Ludt et al., 2009) felt like a great exhale of relief. This praxis, this sensibility, seemed to be calling to me, I thought. It produced a desire in me to push (my) autobiographical writing towards something more like métissage. Also, attempting to heed Donald's (2009, 2012) call for an Indigenous métissage might help to unsettle autobiography, through an unsettling of (my) self as singular, coherent, and understandable. Importantly, I wonder: What might happen (to my self and my relations) if I/we stood at the edge of autobiography (at the edge of self?), and at the edge of Métissage, shouting through it and back to it, shouting back to my self?

Might a writing-thinking-Metissage-with/in-theory work to unsettle (my) self? Perhaps Miller (2005) might refer to this becoming-unsettled, becoming-Métissage, as engaging in queering autobiography:

> An educator who conceives of autobiography as queer curriculum practice doesn't look into the mirror of self-reflection and see a reinscription of her already familiar, identifiable self. She finds herself *not mirrored–but in difference*… In the space she explores between self and other, nothing looks familiar; everything looks a little unnatural. (p. 224)

> "In the process of this writing, I began to turn my reflexive gaze on the words written on the page, as they turned their gaze on me, and the ways theory and practice looped with and around the writing. I came to see that writing 'reflexively' is not about including the 'me' in writing, although this is important. It is also about the play between theory and practice, words and ideas, writing and thinking, thinking and doing" (Laws, 2004, p. 123).

This inquiry is about (my/our) enactment in the process of becoming unsettled as a (poststructural) researcher, this student-scholar subjectivity. It is not just about me, though it is about using myself as a site to explore subjectivity, perhaps including what it means to become reflexive with ethical relationality. I also take up Pillow's (2003) words:

> A reflexivity that pushes toward an unfamiliar, towards the uncomfortable, cannot be a simple story of subjects, subjectivity, and transcendence or self indulgent tellings. A tracing of the problematics of reflexivity calls for a positioning of reflexivity not as clarity, honesty, or humility, but as

> practices of confounding disruptions—at times even a failure of our language and practices. (p. 192)

A Pause, in the Middle of Things: Again and Again

Stronach (2011) writes that "casting around in ignorance, confusion, (and even despair!) is very much the process of coming-to-think" (p. 308). As I engage in thinking about subjectivity research, this strikes me as an(other) awful thought, for why would anyone want to live in ambiguous discomfort, uncertainty, or even despair—that is, to become unsettled—only for the sake of thinking differently than I have previously, or presently do? Yet, these in-between moments are when I feel terribly excited about the possibilities for research, for education towards decolonization and reconciliation. Those moments when,

> awful thoughts erupt. They can remind us of our reluctance to think, our susceptibility to acting them out or projecting them onto others, and maybe even our willingness to become distracted by technical consolations and functional understandings… the having of awful thoughts is necessary. They can break us out of the numbing routine… our thoughts can question their own grounds and then wonder over the relation and difference between thoughts and things. (Britzman & Dippo, 2000, p. 34)

Therefore, I will continue to attempt to pluck up enough courage to "be willing to risk thinking again and again" (Britzman & Dippo, 2000, p. 34). Perhaps possibilities for contributing to creating a more ethical self and world lie in the process.

Autobiographical Counter-Stories (in Time)

The above reflection gives me pause, once again in the middle of things, to resituate myself in this writing work. Perhaps it could be considered another writing-story, as Richardson (2002) might call it: another that helps to complicate my desire for exploring subjectivity, specifically the ecological with the treaty, related to place. Such autobiographical writing may lend itself to an exploration of (my) subjectivity, not as a repetition of (my)self, but as a possibility for opening up (my) subjectivities to reconfiguration, perhaps enabling "tiny explosions of the self that refuse to repeat the same 'I'" (St. Pierre, 2000, p. 504). In this way, I believe autobiographical writing can be used as a Deleuzian *simulacrum, a bad copy* of (my)self, a way to interrupt the repetition of the self that resists becoming a treaty person, hesitant to attend treaty events, unable to truly connect the desire to have a deep relationship with this place to being a treaty person. Furthermore, as I focus on subjectivity related to treaty-person identity, I realize that these are accompanied by many more, here unnamed, selves.

"I also tried to disassociate my identity, not looking for just one, but happy to find many—and no essence anywhere… A counter-historian affirms her/his own knowledge as the perspective from which she/he operates, rejecting objectivity and her/his own erasure" (Chapman, 2005, p. 281).

Thompson and Cook (2013) discuss the notion of *repetition* through Deleuze, who "celebrates the bad copy, the simulacrum, as a repetition that establishes the futility and the perversity of attempts to copy models as repetition… forc[ing] us to confront the tragedy of the attempt to repeat the same (p. 252); "For Deleuze it is a celebration of the centrality of difference and the peripheral nature of sameness or identity. If we cannot repeat precisely, as Deleuze insists, then we may well celebrate the falling away" (p. 251).

Inspired by Chapman (2005), I play with writing counter-historical, relational-autobiographical stories. Chapman (2005) might have called such stories "counter-memories" (p. 281). During autobiographical writing activities, there is an exploration of time, or space/place, as well as self/subjectivity. So, I wonder, "how does one think a subject not ordered by classical linear time—by past, present, and future—but produced within a folded, 'crumpled'… time so that time distant touches time near… both can be lived simultaneously?" (St. Pierre, 2004a, p. 332).

> "Leroy Little Bear says there are two kinds of time in the Blackfoot language: The first is the immediate present: which has a two day limit: there is today, yesterday and the day before yesterday; or today, tomorrow and the day after. And then there is everything else… the past and the future are never more than two days away" (Chambers, 2006, p. 31).

It has been years since I wrote about the daffodils on my desk, since I began to try to communicate what I might want to do during my Ph.D. research. However, I imagine it began before that, and continues to begin, in a way that may not necessarily be conceptualized as only sequential. Autobiographical writing seems to blur time, and self, into something more than linear, with the past and future as part of the writing present, always in the middle of things. Instead, perhaps time is more like looking into the distance on the prairie, in many directions all at once, including the sky above and all around. There is no correct starting point, no complete perspective.

Yet, there are many ways in. Here and now and then and there, where I find myself, are all places to begin to explore (my)self as *I*, in its varied and tangled forms, subjectivity as relational processes. Relational, autobiographical counter-histories include elements of time, in unexpected ways it seems, to perhaps (re)produce myself as a White, woman, settler, but also with the possibility of being otherwise. For instance, without erasing the possibility for decolonization of the self. Chapman (2005) explains that "a counter-history isn't about recording smooth continuous movement, from then to now, via all the major political and economic events, instead it's about a 'profusion of entangled events… haphazard conflicts and the randomness of events' (Foucault, 1984, pp. 88-89)" (p. 281). It encourages a complication of linearity, related to both time and subjectivity: thinking, writing, and becoming assemblages.

Creating a Constellation

> "Plugging in to produce something new is a constant, continuous process of making and unmaking. An assemblage isn't a thing—it is the *process* of making and unmaking the thing" (Jackson & Mazzei, 2012, p. 1).

I think of these assemblages as constellations of (un)thought. Briefly, I have alluded to constellational thinking, in the context of Jackson and Mazzei's (2012) plugging in of theory, a figuration they borrowed from Deleuze and Guattari. In their example, they plugged their interview data into particular philosophical perspectives, conceptualized as Deleuzian thresholds, of Derrida, Spivak, Foucault, Butler, Deleuze, and, then, Barad. In doing so, Jackson and Mazzei (2012) "became aware of how theory and data constitute or make one another—and how, in the threshold, the divisions among and definitions of theory and data collapse" (p. 6). Furthermore, they explain a folding of "theory into data into theory", and a folding of one's self into the research (p. 10), but also a folding back on itself and, in this case, on oneself. Interestingly, they stress that they "do not seek more and more reflexivity that reveals more and more about the researcher's ways of knowing. [Instead],

we seek to unsettle the 'I' of both the researcher and the researched who is a static and singular subject" (p. 10).

> "We are *doing* and *using* the vocabulary and concepts as we push research and data and theory to its exhaustion in order to produce knowledge differently… we engage the threshold as a site of transformation" (Jackson & Mazzei, 2012, p. 7).

Like my attraction to Chapman's writing and St. Pierre's theorizing, I am drawn to Jackson and Mazzei's work, as an example of how I might go about doing subjectivity research. However, I would instead prefer to frame such plugging in as constellational thinking. Therefore, I seek to (re)read and (re)write autobiographical métissage writing-stories as folded into particular philosophical thought. Through a process of making and unmaking, I lean towards a deeper engagement with: Derrida's notions of deconstruction, différance, and erasure; Foucault's *care of the self*; and, Deleuze's lines of flight, *rhizome*, and thresholds.

To explain how one might take up such a variety of philosophical theory to form a constellation, it is helpful to quote Lewis (2012) at length:

> Concepts must be held together in a constellation that casts a light on that which is present precisely by its absence. Only in the assemblage of concepts as a constellation can we suddenly grasp in a fleeting flash the density, complexity, and centripetal force of the unspoken center which each register names and renames: history. The constellation does not collapse differences between concepts, nor does it simply valorize one conceptual model over the other. Rather they hang precariously together, maintaining an absent center. (p. 112)

Therefore, I attempt to form such life-assemblages, folded from my autobiographical writing and counter-stories as well as from laying the thinking-writing open to various philosophy—constituting selves/self/myself with further autobiographical writing, in an unsettling of I—folding over and back and forward and sideways, again and again.

Constellational Shapeshifting, of (My) Self

> "you know raven we've been part of the land and sky
> and other scapes so long and so intimately
> that we don't often think about our relationship to them-it-those ones
> since them-it-those ones was/is us
> and us was/is them-it-those ones" (O'Riley & Cole, 2009, p. 125).
>
> "coyote let's shapeshift let's split and so they did
> into stones butterflies flowers ants and sunbeams moonshine
> northern lights and tadpoles mosses and mushrooms and bear scat
> sometimes they got stepped on sometimes eaten sometimes
> they were loved admired accepted investigated
> but always they foundcreated a prism through which they were able to shapeshift
> into something understandable
> for those for whom reason is not the only guide" (O'Riley & Cole, 2009, p. 131).

Do I have the audacity to leap into the abyss of a constellation? Could I allow confusion, discomfort, and ambiguity to work against (my) self? Could I "shapeshift" like Raven and Coyote (O'Riley & Cole, 2009)? This exploration of subjectivity—of a somewhat ecologically aware, treaty person who is unsure of naming herself as either—would be further troubled by stepping into Raven and Coyote's prism, if they would lend it to me. I ask tricksters to play in my constellation, towards unsettling this *I* again and again. The settler in me wonders how I might come to be in ethical relation with them. How might I

become-assemblage, a rhizome, by following their (lines of) flight. "Let's split… and so they did" (O'Riley & Cole, 2009, p. 131).

While I continue to hesitate to lay it all out in a nice, sequential way, I have used self-storied lines of flight to hint at how I envision inquiring about the trickiness of subjectivity-as-process. Leaning into discomfort, autobiographical, qualitative research moves beyond a straightforward activity. Becoming-unsettled is partially a resistance of linearity, an interruption of the autonomous humanist self. (My)self conceptualized as tangled and mangled, as discursively constituted, is something other than a conscious, free decision to shape shift. In partial ways, writing-the-self and writing counter-narratives-histories-memories of the yet unthought work to unsettle the mythical humanist self, that self that seems so normal and natural. Like St. Pierre, I "go home [and inward-outward] to do my homework, to practice fieldwork and theory work and identity work" (St. Pierre, 2008, p. 123). Here and there, where time is thick, "for those for whom reason is not the only guide" (O'Riley & Cole, 2009, p. 131), the tricksters are invited to come over to play, to tease me/us into becoming-unsettled, again and again and again. Gazing into the night sky, wondering at it—(my) self—hanging there, precariously together, shape shifting in the ruins of (my) self.

> "The crumpled, folded time that cannot be measured and counted, the time in which concepts such as past, present, future are not thinkable, in which any time comes and goes, in which moments from any time in our lives may appear together…time is too thick" (St. Pierre, 2008, p.122).

> "For identity always gets away from us, it fractures, we lose it, and we don't know who we are, even at home" (St. Pierre, 2008, p. 120).

Endnote

[1] For the purposes of this discussion, I have chosen to take up a conversational tone and writing style to illustrate certain common sense assumptions of what it might mean to know oneself, as well as how these assumptions imply that knowledge of self (of identity) is made fully and without contention.

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My Junglee Story Matters: Autoethnography and Language Planning and Policy

Rubina Khanam

University of Regina

Abstract

The present paper discuses the value of autoethnography as a research methodology in the area of language planning and policy in investigations of language, power, and identity. Traditionally, research methodology in the area of language planning and policy focuses on language, power, and identity from a sociopolitical perspective at the national level. These methodologies do not easily examine how the issues of language, power, and identity are related to the lives of individuals. Therefore, this paper argues for the use of autoethnography as a research methodology in language planning and policy research because it systematically analyzes personal experiences in order to understand the researcher's cultural experience regarding her or his perspectives, beliefs, and practices of language as a language user. This paper also argues that autoethnography can be combined with traditional research methods such as historical-structural analysis and ethnography of language policy to make language planning and policy research more diverse and critical.

Keywords: Language planning and policy; autoethnography; research methodology; power; identity

My Junglee Story Matters: Autoethnography and Language Planning and Policy

It was one of those hot and humid days of April in tropical Bangladesh in 2002 when I stepped into the renowned Department of English in Dhaka University. I had minimal money in my pocket to pay train fares to return home at the end of the day. I did not know anybody and I had no place to stay in this city of millions of people. In order to begin my official journey towards a B.A in English, I was looking for the department office to submit my admission form. I saw a room where the door was slightly ajar. I knocked, entered, and asked where the department office was. A person from the other side of the table did not respond to my question but yelled at me: "Where do all these "junglees" come from?" I apologized and ran away from the room. It was my first "welcome" from a professor of the Department of English in Dhaka University. The word junglee is common English slang in Bangladesh and is used to refer to people who are considered uncivilized, ill-mannered, and illiterate. This, however, was not the first time that I had been considered a junglee. During my first week in Grade 6 in one of the prestigious schools in my hometown, Mymensingh, a teacher, pointed at me in front of other giggling girls, asking "Where does this junglee come from?" One of my classmates was ashamed of the fact that she had to go the same school with a junglee like me. Yes, these experiences made me ask several times on several occasions, what makes me a junglee?

My admission to the Department of English in the famous Dhaka University in 2002 put this junglee on display. I used Bangla rather than English before my admission to the Department of English. I began to recognize the power of English in my life after I accepted the offer of admission. I remember strangers came to see me in my house with fresh milk and homemade food to congratulate me. Because I had neither the educational supports to be prepared for Dhaka University's highly competitive admission exam nor an extraordinary academic record in my high school, it was unimaginable and unthinkable for my family, relatives, friends, and neighbours that I could get into the Department of English in Dhaka University. However, I could not even enjoy this success. I lost my high school friends who did not get into the Department of English, even if they had outstanding records in high school. Suddenly I realized that I was far ahead in a race where nobody could reach me. The advantage that I gained by acceptance into this prestigious English-medium program made my friends feel angry, frustrated, and betrayed. I was an imposter in their eyes and still am in many people's eyes today. Because of these experiences and others, I often ask myself, what has English made me? Why have I chosen English to educate myself? Did I have any other options to choose? How does English impact my life as a student?

The theme for this special issue is power and identity in education. My understandings of identity and power are informed by those who work in the area of critical applied linguistics such as Bonny Norton (1995, 2012, 2013), Alastair Pennycook (2001, 2014), and Suresh Canagarajah (2001, 2005) among others. According to poststructuralist views, identity is complex, dynamic, in flux, and multi-faceted (Norton, 1995) because it is an evolving and changing process (Hamid, Jahan, & Islam, 2013). Bonny Norton's work around language and identity is particularly useful for my research in the area of language planning and policy. Norton (1997) explains that when a person uses language it is not only to exchange meaning but also to organize or reorganize a sense of who the person is. In the case of my research, this may perhaps be as a response to broader policy as in the story of my first encounter with Dhaka University's Department of English. Norton also says that there can be a desire for a certain identity that linked to the distribution of material resources in the society. The people who have access to these material

resources enjoy power and privilege. Power and privilege determine how they relate to the world and how they see their future possibilities (Norton, 1997). Pierre Bourdieu's concepts of language and power also influence my understanding of power. Bourdieu (1991) points out that language is a means of communication but it is also a medium of power. Individuals exercise power through language. For example, English is a material resource for social and economic development in the postcolonial context of Bangladesh (Hamid, Jahan, & Islam, 2013). Consequently, the Bangladeshi people desire English, because it gives power and privilege to those who have access to this language. From a postcolonial perspective, I see a language user's identity as constructed through colonial discourses of superiority and inferiority, which create othering (Hamid, Jahan, & Islam, 2013). Therefore, there are no simple answers to the questions, "Who am I?" Or "What has English made me?" The power of English, with its discourses of superiority and inferiority, categorize and attach my identity to different contexts in everyday life. On the one hand, I was superior to those students who did not get an opportunity to graduate with a B.A. in English from Dhaka University. I still am superior to those students of Bangladesh who do not have the opportunity to pursue doctoral studies in Canada. On the other hand, I was inferior to Bangladeshi students who had access to English in their childhood. In addition, discourses of native-speakerism (Holliday, 2006) ensure that I remain inferior to those who use English as a first language. My understandings of language, power, and identity contribute to my language planning and policy research in the postcolonial context of Bangladesh where those with a command of English enjoy enormous power and prestige and where English speakers create linguistic othering (Sterzuk, 2011). My lived experience in Bangladesh and critical readings of language planning and policy research suggest that English language planning and policy sustain systems of inequality that impact Bangladeshi students' lives in schools and universities. My experience and readings lead me to ask, "Why have I chosen English to educate myself?" and "How does it impact my life as a student?" In reading about possible research methodologies in the area of language planning and policy (Hult & Johnson, 2015; Tsui & Tollefson, 2007; Ricento, 2006), I have come across many traditional approaches to research, such as critical discourse analysis (van Dijk, 2001; Fairclough & Wodak, 1997), discourse analysis (Martin-Jones, 2015; Canagarajah, 2001; Pennycook, 2001), ethnography of language policy (McCarty, 2014; Johnson & Ricento, 2013; Hornberger & Johnson, 2007), historical-structural analysis (Tollefson, 2015), and intertextuality analysis (Hult, 2010). From my readings, I have found these approaches do not center a researcher's personal experience in research or writing to describe and understand her or his cultural experience in a particular research context. Because of the questions I ask myself when I think about language planning and policy, I believe that including personal narrative in language planning and policy research is important.

Autoethnography is an approach that systematically analyzes personal experience in order to understand the researcher's cultural experience regarding her or his perspectives, beliefs, and practices of language as a language user (Ellis, Adams, & Bochner, 2011). I am not the only researcher who understands the value of autoethnography in research of the relations between English and power. In a qualitative research strategy paper, Bangladeshi scholar Obaidul Hamid (2015) reveals the relationship between English and aspects of development by drawing on his own life and lived experience. Hamid (2015) utilizes autoethnography as a research methodology for understanding the role of English in terms of employability, mobility, and development in different stages of his life. It is worth mentioning that Hamid and I come from similar backgrounds and have pursued Master's and Ph.D. programs abroad after completing a B.A. in

English at the Department of English in Dhaka University. Both Hamid (2015) and I turn to autoethnography in our research and writing because of our experiences with English, and with identity, and power in education. In the area of language planning and policy research, including the researcher's experiences is important because it contributes to an understanding of why language learners and users invest in particular languages and how languages impact individuals. In this regard, the examples from my ongoing doctoral research illustrate the value of autoethnography in language planning and policy research because it allows a researcher to critically analyse language, power, and identity as well as the impacts of language planning and policy on individuals' lives from an insider's perspective. Accordingly, it brings a more diverse and critical approach to the field of language planning and policy research. In this paper, I begin by presenting traditional research methodology in language planning and policy research. Then, I move to a discussion of autoethnography as a research methodology and what it might look like in language planning and policy research. I also discuss how autoethnography can blend together with other research methodologies, for example, historical-structural analysis and ethnography of language policy, in investigations of language, power, and identity in education.

Traditional Research Methodologies in Language Planning and Policy Research

In this section, I will briefly explain what I understand by language planning and policy and how I define it. After that, I will present an overview of traditional approaches in language planning and policy research.

Language Planning and Policy

Government, non-governmental organizations, scholars, and community leaders develop language planning and policy formally and informally around the world. Language planning and policy decisions influence the right to use and maintain languages, affect language status, and determine which language should be nurtured in a speech community. Cooper (1989) defines language planning as "deliberate efforts to influence the behaviour of others with respect to the acquisition, structure, or functional allocation of their language codes" (p. 45). Formal language planning of government or informal language planning of individuals influences the function, structure, and acquisition of languages in a speech community and aims to solve the problem of communication. Many independent states faced challenges with language problems after the Second World War. Linguists were hopeful of resolving the language problems through language planning. Although it was unclear what language planning might look like, they generally agreed that language planning produced a language policy, which was an "officially mandated set of rules for language use and form within a nation-state" (Spolsky, 2012, p. 3). The language policy or set of rules for language use can be implicit in a speech community. Thus, a nation-state does not always implement an explicit written language policy. However, there are language ideologies and observable patterns of language practice in language use. Therefore, there is no obvious answer to the question "What is the language policy for a specific nation?" (Spolsky, 2004). In this case, Bangladesh does not have an explicit written English language policy but there are ideologies and consistent or non-consistent patterns in English language practice in schools and universities that appropriate language use and are enacted as language policy. Hence, it is a challenging task to come up with a simple explanation of English language planning and policy in the context of Bangladesh.

Traditional Research Methodologies

European colonization ended in many countries in the 1950s and 1960s around the world. For example, the British left the Indian subcontinent in 1947 (Hamid, Jahan, & Islam, 2013) and some African countries became independent around 1960 (Opoku-Amankwa, 2009). In order to build national identities, postcolonial nations wanted to remove colonial languages in many spheres of their lives and to promote native languages instead in language planning policy (Tsui & Tollefson, 2007). This notion of constructing identity through a native language in postcolonial countries led to growth in research in the area of language planning and policy. However, early research in language planning and policy focused on developing a theoretical framework for language policy. Later, it included structures, functions, and uses of language among its areas of concern but did not address the ideological and sociopolitical realities of language use (Johnson, 2011). Research in language planning and policy went through many changes and often faced challenges in making connections between policy texts, and discourses at the macro-level and language use at the micro-level (Johnson, 2011). As a result, critical language policy (Tollefson, 1991) has emerged in the research area of language planning and policy that analyzes language as an element of socio-cultural context. This research approach shows that language policy can function as a tool of power to marginalize minority languages and minority language users, and serves the interests of the sociopolitical dominant groups in a society (Shohamy, 2006; Tollefson, 1991). Furthermore, Ruiz (1984) finds connections between discourse and power in language planning and policy that can also be used for social control. According to Ruiz (1984), the study of language policy should address language as problem, language as right, and language as resource. For this reason, critical discourse analysis (van Dijk, 2001, Fairclough & Wodak, 1997) has become popular in language planning and policy research that examines the production and reproduction of discourse to analyze the relations between language and power.

A group of critical scholars in the field of applied linguistics engaged with language planning and policy research as a hegemonic mechanism that relates the discourse of dominance and marginalization in the 1980s and 1990s (Hult & Johnson, 2015). Therefore, language planning and policy research explores historical and sociopolitical processes that lead to the development of language policy (Ruiz, 1984; Tollefson, 1991; Ricento, 2006; Shohamy, 2006). Furthermore, since the 1990s and from the beginning of the 2000s, a number of researchers have combined ethnography and discourse analysis (Hult, 2010), or ethnography and critical discourse analysis (Johnson, 2011), to examine the language planning and policy process (Hult & Johnson, 2015). Ethnography and critical discourse analysis contextualize the policy text and discourse together to understand the reasons for the recontextualization of language policy in a particular context (Johnson, 2011). The ethnography of language policy focuses on the language users' perspectives, beliefs, and practices around language. Critical discourse analysis establishes intertextual and interdiscursive links between policy texts and discourses, whereas ethnography contextualizes the policy texts and discourse. Other scholars have also applied different analytical methods to language planning and policy research from their respective fields. For example, researchers who have backgrounds in economics have combined economics with language planning and policy research. The combination of economics and language planning and policy provides a systematic framework to select, design, and evaluate language policy options that assist citizens and the authorities to create a language policy with higher levels of welfare and fairness (Grin, 2012).

This brief overview of traditional approaches to language planning and policy research suggests that researchers pay attention to different and critical ways to address issues of power and identity in language planning and policy research.

Historical Overview of Language(s) in Bangladesh

I agree with Ramanathan and Pennycook (2007) when they say that it is necessary to understand how to think about one's past and present and how history positions one. According to Ramanathan and Pennycook (2007), one will not be able to comprehend the present state of English, English language teaching, and its theories without understanding the colonial past. Pennycook (1998) suggests that "the long history of colonialism has established important connections to English" (Pennycook, 1998, p. 4). The connections are in the relations between English and the discourses of colonialism (Pennycook, 1998). Therefore, I present a brief historical overview of English along with Bangla in Bangladesh. This history of language(s) in Bangladesh also helps to clarify how power and identity associate in a way that leads to language planning and policy.

The British East India Company played a central role in spreading English in the subcontinent (India, Bangladesh and Pakistan). The British defeated Nawab Siraj-ud-Daula of Bengal in 1757 and occupied Bengal (Ali, 2013). The British East India Company came to trade with India but become a colonial power with the help of the British army (Ali, 2013). On the one hand, The East India Company established the College of Fort William in Calcutta in 1800 to teach local languages (Sanskrit, Bangla, and Hindi) to the East Indian officials (Islam, 2011). On the other hand, the Indian-educated middle class recognized the socio-economic value of English. Therefore, another college was built to teach English language and literature to the Indian people (Islam, 2011). English literature became a central part of the curriculum in British schools and colleges by 1820 (Al-Quaderi & Mahmud, 2010). Thomas Babington Macaulay (1835), a British historian and politician, wrote in his *Minute* on education for India in 1835, "I have never found one among them [Indians] who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia" (para 35). Macaulay's *Minute* indicates the colonial bias behind English literary education. According to Kachru (1998), Macaulay tried to establish English as "the language on which the sun never sets" in Indian subcontinent. The British colonial rulers used English as a tool to practice power in the subcontinent. During colonial rule, English was the primary medium of administration, judicial work, media communication, and parliamentary affairs (Imam, 2005). The British built English-medium schools to give privilege to a group who were educated in English, but made them a subordinate class of native people in administration and professions (Imam, 2005). Thus, the British created a class-based society regarding access to English. Although the British left the Indian subcontinent in 1947, English remained there and became a symbol of power and prestige.

A number of organized revolts took place in many parts of the Indian subcontinent against the British East India Company's military and political occupation. The British military forces defeated these rebellions and replaced the authority of the East Indian Company over the Indian subcontinent. The Indian subcontinent came directly under the rule of the British crown in 1857 (Ghosh, 2014). The 1857 rebellion was the first war of independence in the Indian subcontinent. The British crown left the Indian subcontinent in 1947, dividing it into two countries, India and Pakistan, based on two religions: Hindu and Islam (Ghosh, 2014; Pandey,

2001). Hindus of Pakistan had to migrate to India and Muslims of India migrated to Pakistan. This migration is known as partition or *deshbhag.* It was followed and accompanied by violence, killing, rape, and arson (Pandey, 2001). However, Bangladesh was not born as an independent country immediately like India and Pakistan after the British rule in 1947. Between 1947 and 1953, it was a province of Pakistan called East Bengal, and then it was called East Pakistan until secession in 1971 (Ghosh, 2014). English continued to be used in East Bengal or East Pakistan in a number of public and private roles (Banu & Sussex, 2001).

However, the Pakistan government announced that Urdu would be the national language of East Bengal or East Pakistan in 1948 and 1952. Urdu was not a language spoken by most of the people in East Bengal (Ghosh, 2014). As a result, East Bengal resisted the imposition of Urdu as the national language. A movement in support of Bangla started in 1948, centered at Dhaka University (Imam, 2005). In 1952, the government confirmed that Urdu would be the national language and created a second wave of the language movement. This movement was a movement of resistance, also known as the *bhasha andolon* (language movement) and became a national movement within East Bengal (Ghosh, 2014). On February 21, 1952, a number of people who protested against Urdu as the national language were killed (Imam, 2005). Finally, the government recognized Bangla as the national language on March 23, 1956 (Imam, 2005). The martyrdom of the language movement left a deep impression on Bangladeshis and created a strong Bengali nationalism. Bangladesh had been a part of India and then it was a part of Pakistan; therefore, it did not have its own independent identity. This language movement was the first time that Bangladeshi people recognized their individual identity as a nation and not as a part of India or Pakistan. Thus, Bangla, the language, has become a symbol of national identity. However, language policy and planning in Bangladesh that emphasizes English in education has been gradually replacing Bangla. This is a threat to national identity (Imam, 2005).

The *bhasha andolon* or language movement of 1952 was the beginning of conflict between East Pakistan and West Pakistan. The relationships of these two states never improved but became worse. West Pakistan rule was colonial in nature and dominated East Pakistan economically and politically (Imam, 2005). The history of Bangladesh between 1948 and 1971 is a history of resistance, political uprising, and a war of independence. Pakistan attacked East Pakistan at midnight on March 25, 1971. East Pakistan declared its independence on March 26, 1971 and was reborn as Bangladesh. There was a long 9-month war between these two countries that again led to killing, rape, arson, and migration (Ghosh, 2014). Bangladesh won its victory on December 16, 1971, beginning its journey as an independent country (Imam, 2005; Banu & Sussex, 2001).

After 1971, English continued to be used in education, law, and media in Bangladesh and gained power and prestige in socio-political and economic contexts (Banu & Sussex, 2001). However, the standard of English proficiency in education has fallen since 1971 (Imam, 2005). The independent government of Bangladesh gave tremendous importance to "Bangla everywhere" that limited English use in the socio-cultural context (Rahman, 2005). The language policy of Bangla everywhere did not create teachers eligible to teach English (Imam, 2005). However, English was not irreplaceable all at once because it was difficult to introduce Bangla vocabulary, structures, and discourses in administration, law, and media where English was deeply rooted (Banu & Sussex, 2001). The Bangladesh government made English a compulsory language again in 1989 because of a "faulty language policy in 1972" that caused English education to suffer (Rahman, 2005, p. 32). In 1990, English was introduced as a compulsory

subject across many disciplines (Rahman, 2005). Although having different political ideologies from 1971 to the present time about the concept of nationalism, all the governments from different political parties stress the importance of English. Interestingly, English has continued to be a crucial part of communication, especially amongst urban educated Bangladeshis. In addition, the elite of Bangladesh are educated in the English-medium schools and have carried out the British-determined curriculum and assessment from the colonial period. The elite group is always in favor of using English and influences language policy-making decision in Bangladesh (Rahman, 2005).

From the above description, it is clear that English in Bangladesh has its roots in the British colonial period. However, the history of Bangladesh, especially the history of *bhasha andolon* or the language movement in 1952, makes me wonder why the Bangladeshi people accepted English in their lives but resisted the imposition of Urdu. I ask why they welcome English but no other languages. Therefore, I read, think, and search for an answer to my question. Consequently, I explore language policy and planning in Bangladesh and a way to connect my personal experiences with English to research. The next section presents the value of autoethnography as a research methodology in language planning and policy research.

Autoethnography in Language Planning and Policy Research

In this section, I will explain autoethnography as a research methodology; the value of autoethnography as a research methodology in the area of language planning and policy in investigations of language, power, and identity; and how it can be combined with other research methodologies. I will use examples from my ongoing doctoral research throughout the discussion. My doctoral research critically examines English language policy and planning in Bangladesh and asks three questions: (a) What are the historical and structural factors that lead to English language policy and planning in Bangladesh; (b) How does English language policy and planning sustain systems of inequality in the education systems of Bangladesh; and (c) Why have I chosen English to educate myself? This paper draws on historical-structural analysis (Tollefson, 2015), ethnography of language policy (Johnson, 2013), and autoethnography (Ellis, Adams, & Bochner, 2011) **in interpreting and analysing** the data.

Autoethnography: A Research Methodology

Autoethnography is a form of inquiry in research and writing (Chang, 2008; Ellis, 2009). Researcher uses autoethnography as an approach in research and writing "to describe and systematically analyze (-graphy) personal experience (auto) in order to understand "her/his own cultural experience (ethno)" (Ellis, Adams, & Bochner, 2011, p. 273) regarding language, power, and identity. According to Hoppes (2014), a researcher seeks to answer one or more of the following questions:

1. What is this life about?

2. Who exactly am I in this moment?

3. What are my personal and professional paths really about, how are they related, and where are they taking me?

4. Am I prepared for the challenges ahead? (p. 63)

Researchers who want to use autoethnography in their research on language planning and policy in investigations of language, power, and identity might ask themselves "Why have they chosen a particular language or languages to educate themselves?" in order to understand their cultural experience with a language or languages. The questions from Hoppes (2014) focus my attention on my past in Bangladesh as a student and my present life as a researcher. I have adapted Hoppes' (2014) questions and ask myself the following questions about my journey with English:

1. What is this life about that English has made for me?

2. Who exactly am I at moments when I have to use English?

3. What are my personal and professional paths really about, how are they related, and where are they taking me as a user of English and a researcher?

4. Am I prepared for the challenges ahead as a researcher?

I explore these questions in my research and writing to analyze and describe English language users' perspectives, beliefs, and practices around language in Bangladesh. I apply "autobiography and ethnography to do and write autoethnography" (Ellis, Adams, & Bochner, 2011, p. 273). In other words, a researcher places herself/himself in the "dual roles of researcher and research participant to make autoethnography as a meaning-making tool" (Hoppes, 2014, p. 64) into research and writing.

Value of Autoethnography in Language Planning and Policy

Traditional positivistic research considers anything based on the self as subjective and does not perceive it as worthy (Canagarajah, 2012). In contrast, autoethnography values the self as a rich place of experiences and perspectives (Canagarajah, 2012). In my research, knowledge about language planning and policy is based on my place of origin, Bangladesh, and my identity as a user of English. In other words, autoethnography acknowledges the situatedness of one's experiences, rather than suppressing them (Canagarajah, 2012). The next main objective of autoethnography research and writing is to bring out how culture shapes identity and is shaped by personal experience. In turn, one's experiences and development through these experiences are socially constructed (Canagarajah, 2012). Autoethnography explains how culture in a particular context shapes identity and how it is shaped by personal experience. According to Canagarajah (2012), writing is not only a tool for transferring a person's knowledge and experiences, but it also supplies creative resources such as narrative for generating, recording, and analyzing data. With this in mind, a researcher includes her or his personal voice in narrative to generate, record, and analyze the data in autoethnographic research writing. Narrative in autoethnography allows a researcher to explore some "hidden feelings, forgotten motivations, and suppressed emotions" (Canagarajah, 2012, p. 261) in research and writing.

Autoethnography scholars suggest that there are two kinds of autoethnography: *evocative autoethnography* and *analytical autoethnography*. Evocative autoethnography is a detailed narrative as a superior form of knowledge (Ellis & Bochner, 2006). However, it is important to remember that personal experiences shape narratives that imply an analysis of those experiences (Canagarajah, 2012). Other autoethnography scholars propose analytical autoethnography that connects theory and research findings together to make this analysis explicit (Anderson, 2006). In my research in the area of language planning and policy, I apply both evocative

autoethnography and analytical autoethnography. On the one hand, I use analytical autoethnography to explain issues of language, power, and identity from a theoretical perspective to support and analyze research findings in the area of language planning and policy. On the other hand, I apply evocative autoethnography to make my research and writing more interesting and understandable to the general readers.

Narratives of personal experiences that are "autoethnographic texts" (Pratt, 1991) are not merely a form of expression or self-representation of stories. Canagarajah (2012) emphasizes that storytelling is not politically innocent because it brings a resistant dimension to research and writing. I am intrigued by how Pratt (1991) explains autoethnographic texts:

> A text in which people undertake to describe themselves in ways that engage with representations others have made of them. Thus if ethnographic texts are those in which European metropolitan subjects represent to themselves their others (usually their conquered others), autoethnographic texts are representations that the so-defined others construct in response to or in dialogue with those texts. (p.175)

Autoethnography allows a person to articulate their experiences through autoethnographic texts, rather than letting others represent them. This is very significant for members of communities who are marginalized and lack other resources to vocalize their knowledge and interests. Generally, outsiders present these marginalized groups' knowledge from the outsiders' perspectives (Pratt, 1991; Canagarajah, 2012). In this regard, autoethnography is a valuable form of knowledge construction in the field of language planning and policy that focuses on language, power, and identity. Language planning and policy research scholars in diverse communities can use autoethnographic texts to represent their lived experiences and knowledge from the insiders' perspectives.

When a marginalized person or group lives in a context where a particular language is a tool for domination, it is not easy for the individual or the group to recognize how power and identity associate with language. Chapman (2005) puts it well:

> When you're in it, it's like the sky, it sits over-head and covers everything, darkens and lightens scenery and landscapes, but you don't notice it, no one goes out in the morning and says, Oh, I've got to keep an eye out for the sky today, unless they're sailors or gardeners or hikers. (p. 264)

The essence of Chapman's argument is that we cannot realize the "class" when we are in the class because our constructions of the subjectivity and discourse as a member of the class are naturalized through the history of class. Likewise, the socio-economic status of the colonizer language creates a class and constructs subjectivity and produces a discourse of power where a member of this class will fail to observe how a language can be used as a tool to dominate others. For example, I never asked myself before in Bangladesh, "Why have I chosen to educate myself in English?" I was like other general students accustomed to the discourse "I need English" and I could not see the impacts of English in my life. A person like me who has used English to educate herself and is privileged in a certain context because of English, does not necessarily ask the questions: "Who is being the most benefited in this language promotion?" (Imam, 2005, p. 471), or "Whose interests are being served?" (Majhanovich, 2013, p. 250), and "Why does one need to adopt someone else's language/identity in order to achieve 'development'" (Imam, 2005, p. 471)? The reason is that we utilize the opportunity of the domination and power of English

that constructs our identities to access a powerful social network through a language (Hasan & Rahaman, 2012). Furthermore, Chapman (2005) describes herself as a "daughter of the empire" (Chapman, 2005, p. 262-263). I am not sure if I should call myself a "daughter of empire," but I am a product of English, and that is connected with the British Empire.

Blending Autoethnography With Historical-Structural Analysis and Ethnography of Language Policy

A researcher is an insider in autoethnographic research and analyzes a problem from an insider's perspective. Autoethnography considers personal experiences as resourceful data. As I have mentioned earlier, my readings do not suggest that autoethnography is a common research methodology in the issues of language, power, and identity in language planning and policy research. Autoethnography can also be combined with other research methodologies, such as historical-structural analysis and the ethnography of language policy, because both research methodologies investigate power and identity in the area of language planning and policy research. Historical-structural analysis uses historical sources and structural factors to explain the ways language policy and planning maintain class-based power and inequality. The concept of power is a central focus of historical-structural research in language planning and policy research (Tollefson, 2015). Autoethnography fits well with historical-structural analysis to find and analyze historical and structural factors from a particular research context. For example, I use autoethnography to find historical factors that lead to language planning and policy in the context of Bangladesh. I have learned the history of Bangladesh through my parents' stories that I use in my research and writing. To illustrate, my father's story was: *I was a small boy during bhasha andolon. Many people gathered in streets everyday with placards. They shouted together "Rashtro bhasha Bangla chai"* (We want Bangla as [our] national language). *It was not a peaceful time. There were military and police.*

This history is also helpful because it clearly indicates how power plays a role in language planning and policy in Bangladesh to dominate the Bangladeshi people. People resist domination through language because language is connected with identity, defining whom a person is (Norton, 2010). Furthermore, the ethnography of language policy focuses on language users' perspectives, beliefs, and practices around language (Johnson, 2011), explaining how language planning and policy maintains class-based power, dominant versus dominated groups, and inequality. Johnson (2013) describes five characteristics of ethnography of language policy: a balance between outsider and insider perspectives of a researcher in a research context, a long-term engagement with a research community, multiple sources of data, discourses that sustain inequality in policy, and social and historical contexts of policy. He states that ethnography of language policy can take many forms but it must include one of these above characteristics (Johnson, 2013). Autoethnography can be blended together with ethnography of language policy to create a balance between two perspectives—a researcher as an insider and an outsider—to present a long-term engagement with a research community, and to use autoethnographic data as a different data source. Johnson (2013) argues that "ethnographers of language policy still need to interrogate their own agency in the contexts in which they study" (Johnson, 2013, p. 47). Autoethnography provides an opportunity for researchers in ethnography of language policy research to critically analyze their own agency in the research contexts by adding their own stories and voices. Moreover, ethnography in language planning and policy needs to be mixed with autoethnography because it investigates the processes of power relations through which language policy and planning are constructed (McCarty, 2015). In this particular aspect, I use

historical-structural analysis, autoethnography, and ethnography together to examine who (agent), where (context), when (colonial history) and what (process) comes together to create, interpret, and appropriate language policy and planning in Bangladesh in a way that sustains the systems of inequality and impacts students' lives.

Conclusion

Traditional approaches to research in the area of language policy and planning do not explain how language, power, and identity play significant roles in individual lives. In this paper, I have argued for the value of autoethnography as an approach in the investigation of language, power, and identity related to language planning and policy research. As a research methodology, autoethnography can provide more a diverse and critical approach to language planning and policy research. This paper also argues that researchers who are members of marginalized groups should include their experiences, in order to represent knowledge of language, power, and identity from the perspectives of insiders. The reason is that if outsiders present knowledge on behalf of marginalized groups, then marginalized groups cannot represent themselves.

Furthermore, the present paper describes how autoethnography can be blended together with two other research methodologies: historical and structural analysis and the ethnography of language planning and policy. Historical and socio-economic factors influence language planning and policy that sustain systems of inequality and impact language users' lives. Both historical-structural analysis and ethnography of language policy examine power. Power is very much associated with language, creating class and marginalizing others. This paper emphasizes the value of adding autoethnography to these methodologies to explain how inequality in language planning and policy impacts individual lives in terms of power and identity.

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Empowering Students in the Trauma-Informed Classroom Through Expressive Arts Therapy

Miranda Field

University of Regina

Abstract

Teachers and school staff are noting an increase in disruptive and aggressive behaviour within the classroom and safety within our schools continues to be questioned. Students arriving in the classroom have diverse backgrounds, which include trauma. For students to feel safe within the classroom they must feel a true sense of belonging; understanding their identity within the classroom context will begin to empower each student to create an environment where they belong. Psychoeducational therapy is one approach that is successfully combined with expressive arts therapy and trauma-informed therapy to facilitate empowerment in students. Restoring each student's identity within the classroom while addressing the underlying cause of disruptive behaviour will promote social healing.

Keywords: student empowerment; trauma-informed classroom; expressive arts therapy; trauma

Empowering Students in the Trauma-Informed Classroom Through Expressive Arts Therapy

Teachers and school staff are noting an increase in disruptive and aggressive behaviour in the classroom and are questioning safety within our schools. Students arriving in the classroom have diverse backgrounds, which include trauma, though we are now seeing students exposed to traumatic factors within our classrooms and schools (Hart, 2010; Holmes, Gibson, & Morrison-Danner, 2014). One intervention implication with the increase of behaviour concerns is the influx of behaviour curriculums, therapies, and resources. To date, interventions have focused on the symptomatology of behaviour disruptions in the classroom without conjecture of the underlying causes of these disruptions. In order to create a healing context of safety, treatment must ground students exposed to trauma in predictability and consistency to allow students to take charge of their own behaviours.

Trauma is an experience that involves actual or perceived threats to the safety and well-being of an individual or someone close to an individual. Childhood trauma has profound impact on behavioural, cognitive, emotional, physical, social, and skills development (Perry, Pollard, Blakely, Baker, & Vigilante, 1995). Previous trauma research (Barnett, Dally III, Martens, Olson, & Witt, 2007; De Young, Kenardy, & Cobham, 2011; Hutchison & Bleiker, 2008; McInerney & McKlindon, 2014; Perry et al., 1995) within a classroom context has focused on specific traumatic events and symptomatic behaviours. Many of the group therapy programs designed to address trauma in the classroom are based on a reactive model. These programs are recommended for implementation during or after a time of crisis. Current academic literature illuminates the breadth of research within trauma but a gap exists between the theoretical understanding of trauma and the implementation of individual supports after a trauma has occurred. Specifically missing is the piece where students are identified during the disruptive behaviours and before a crisis occurs. Identification during this time allows students to address their own concerns as individuals and create an environment where, regardless of individual situations, they have a sense of safety and belonging.

Classrooms containing large numbers of students from varying backgrounds create a catalyst environment where disruptive behaviours can infiltrate the learning environment. There are external and internal factors that each person brings to the classroom; how we address symptoms of these factors within a trauma-informed classroom will influence the effect of each student's sense of belonging within the classroom.

Trauma shatters one's sense of belonging. One of the defining elements of a traumatic experience is a complete loss of control and sense of powerlessness; regaining control is imperative to coping with traumatic stressors (Perry & Szalavitz, 2006). For students to feel safe within the classroom they must feel a true sense of belonging through the understanding of their identities within the classroom and the promotion of empowering opportunities to create an environment where they have a sense of belonging. Recovery from trauma requires that students return to situations and places that are predictable and safe (Perry & Szalavitz, 2006). Trauma in childhood does not only affect one's ability to cope; but also affects changes in a child's body at the molecular level, such as the development of her or his brain. These molecular changes affect neural pathway development and have significant developmental implications (Perry, 2009). Perry and Szalavitz (2006) state that these changes may be a result of the links between lack of control and sensitization and between control and habituation. Understanding the implications of

trauma on brain development will allow schools to work towards decreasing disruptive behaviour and allow students to create an environment of belonging.

Within the classroom, students exist in environments unlike any other. They belong to a small group, and are unable to choose whom they will be with in the classroom, regardless of the situation. The students do not have the opportunity to remove themselves from a situation or an environment they believe to be unsafe (for example, changing home classrooms). When students feel unsafe they begin to alter the environment by shutting down and disengaging, acting out, or running from their environment in order to have their needs met. In a work environment, post-secondary environment, and leisure environment one has the opportunity to remove oneself and not participate in a task if one does not feel safe or comfortable with the situation. In schools, we can say this is a possibility, but in reality, that is not the case. Students have articulated how the behaviours of other students impact their own ability to learn and findings also demonstrate that these students are aware of the role external factors play in behaviour in the academic environment (West, Day, Somers, & Baroni, 2014). A classroom functions similar to family in the sense that one is not always able to remove oneself from an uncomfortable or unsafe environment. For students to feel safe within a classroom, they must be empowered to identify their role within the classroom and utilize their skills and strengths to create an environment where they belong (Pearlman, 2013). Empowerment to participate in creating an environment that works for them has the potential to decrease the need to engage in survival tactics and disruptive behaviours.

In their recent work, McInerney and McKlindon (2014) have discussed a trauma-informed approach and the implementation possibilities within a school context.They state:

> Trauma-Informed approaches are not new—they have been implemented in many fields including the medical profession and our judicial system. The lessons learned from these evidence-based approaches can be directly applied to classrooms and schools. At the heart of these approaches is the belief that students' actions are a direct result of their experiences, and when students act out or disengage, the question to ask is not what's wrong with you, but rather what happened to you? By being sensitive to students' past and current experiences with trauma, educators can break the cycle of trauma, prevent re-traumatization, and engage a child in learning and finding success in school. (McInerney & McKlindon, 2014, p. 2)

Although many children experience a traumatic event, not all children are traumatized. Trauma may impact school performance and can impair learning as demonstrated through higher absence rates, decreased reading ability, and increased behaviour concerns (Mendelson, Tandon, O'Brennan, Leaf, & Ialongo, 2015; West et al., 2014). The familiar iceberg analogy is a strong representation of what is happening in the modern classroom. Teachers and school staff are noting an increase in disruptive and aggressive behaviour in the classroom: Anxiety, fear, worry, anger outbursts, change in academic performance, irritability, absenteeism, and heightened difficulty with authority are becoming increasingly present in classrooms (Hart, 2010; Segal, 2008). However, only symptomatic behaviours are being noted and addressed and not the underlying causes.

Though there are many behaviour programs available to address specific traumatic events and the behaviour implications within the classroom, there appears to be a deficit in programs

that address the underlying student concerns. Psychoeducational therapy is one approach that is often successfully combined with expressive arts therapy and trauma-informed therapy. Psychoeducational therapy can be implemented within a large group, which addresses the effects of trauma, and has the ability to facilitate skill acquisition and empowerment through the use of non-invasive, non-verbal, and non-judgmental forms of therapy. The goal will ultimately be to set an expectation for change and to encourage individuals and students to actively participate in creating changes in themselves and in their lives (Malchiodi, 2007).

Expressive arts therapy, also known as creative arts therapy, combines art, music, movement, drama, and creative writing as a catalyst for personal inquiry, discovery, and growth. "Children intuitively use expressive arts and play to act out what they are reliving and what they may find unspeakable" (Malchiodi, 2015). The use of expressive arts can be done on an individual or group level. The creativity involved in group art making contributes to a sense of camaraderie among group members (Malchiodi, 2007). Through activities such as these, students will have the opportunity to trust and lead within the group. Each student becomes a valuable member of the group where they begin as an outside observer and cycle through roles within the group. Encouraging each student to gain the social, emotional, and behavioural skills to be safe and successful within the classroom is ultimately the key to authentic group therapy inclusion (Jacobs, Masson, Harvill, & Schimmel, 2016).

Students require the skills to observe, understand, reflect, and discuss the events that unfold around them and they need to acquire and utilize the appropriate methods of responding. A platform must be created for this to occur. Schools must promote an understanding of trauma that will, in turn, establish a collective recovery, promote resilience, and facilitate re-engagement within the classroom. Through the understanding of trauma, students gain the ability to grow through social healing, empowerment, and reconstitution of one's' identity within the classroom.

In the sections that follow, questions regarding trauma implications in the classroom will be discussed. The effects of trauma on the developing brain; empowering identity through belonging; and the implications of utilizing expressive arts therapies to facilitate belonging for all students are outlined.

Trauma Effects During Childhood Development

The impact of traumatic experiences will influence how the brain develops and functions. Brain architecture is *experience dependent* where the brain will begin to sense, process, organize, and store information based on developmental experiences (Perry, 2009). The length of trauma exposure, whether pervasive and chronic (maltreatment) or time limited (natural disaster) will also contribute to the developmental impact on the child. The implication of trauma on neural development, synapse formation, and myelination occur throughout development. Throughout the brain's development, there are different times where specific areas are developing and organizing in the central nervous system. These critical and sensitive periods of information organization will influencethe functioning of the child. Disruptions of experiences can alter the neurochemical signals during these periods and may lead to major abnormalities or deficits in neurodevelopment-some of which may not be reversible (Perry, Pollard, Blakely, Baker, & Vigilante, 1995).

When one becomes stressed, the adrenal glands release a steroid called cortisol. Whether one faces emotional, physical, environmental, or academic stress, the body responds by releasing

cortisol (Jensen, 1998). This cortisol begins to trigger physical reactions throughout the body that manifest in tension of large muscles, depression of the immune system, and increased blood pressure. When triggered in schools, these reactions can result in behavioural outbursts and other difficult-to-manage behaviours. Prolonged exposure to high cortisol levels will lead to the destruction of brain cells in the hippocampus, which is critical to explicit memory formation (Jensen, 1998).

The brain develops in a hierarchical and sequential design, beginning from the least complex (brain stem) to the most complex (limbic system and cortical areas). Each area develops, organizes, and becomes fully functional at different times throughout childhood. Understanding the brain's developmental process and the effects on the central nervous system allows one to fully understand the biological effects of trauma on children.

Children and youth can become locked in a constant state of *fight or flight* (resulting in continual high cortisol levels), because of ongoing exposure to violence and trauma. Due to being enveloped in this constant state, children and youth will react to normal everyday experiences as if their life were threatened, because of their heightened arousal. This is not a rational, cognitive process of choice but it is habituation through their physiological responses from continuous exposure (Perry, 2009).

Humans have a regulated alarm system in the brain that alerts them when threatening situations emerge. This alarm system regulates the reaction to fight, flee, or freeze. When children and youth experience a continuous threat or trauma, the *survival brain* (mid/lower areas of the brain) is activated. During significant times of development, an overactive alarm system can be created. A youth's brain and body that develops within the context of trauma and traumatic stressors can be more easily triggered into survival brain by trauma reminders or triggers even when there is no actual threat (Perry & Szalavitz, 2006).

Experiencing trauma during the developmental period of childhood can cause the stress response to become highly reactive or difficult to end when there is a perceived threat. For children living with trauma, the stress response can become their habitual manner of functioning and in order to develop properly, each brain area requires appropriately timed, patterned, and repetitive experiences (Perry & Szalavitz, 2006; Statman-Weil, 2015). The unpredictability of classrooms (sensory overload, fire drills, feeling vulnerable, high frustration points, confrontation) may activate the survival brain causing youth to react as though a *there and then* experience (previous traumatic event) is happening *here and now* (in current reality) (Perry, 2009). When youth are in this *triggered state*, the high functioning areas of the frontal lobe, *learning brain*, cannot be activated. Situations may escalate at an exponential rate because the verbal warnings and rational arguments, which make demands on these higher functions, cannot be accessed when the youth is in a triggered state (Perry & Szalavitz, 2006).

Children who have experienced stress as a result of traumatic events may be at an increased risk for cognitive difficulties, including attention, executive functioning, and processing speed due to neuroanatomical changes secondary to the stress response (Blair, Granger, & Razza, 2005; De Bellis, Hooper, & Sapia, 2005; Welsh, 2013). When areas of the brain that control body temperature, heart rate, blood pressure, arousal, and motor regulation (brainstem and mid brain) are in overdrive, one's ability to control one's emotional reactivity, attachment, abstract and concrete thought, organization, and overall executive functioning

(limbic and cortical areas) may not function at an optimal level. Results from Welsh's (2013) study indicate that stronger resilience was associated with fewer difficulties in sustained attention and working memory. Understanding the neurosequential design of the brain explains how, in the simplest of expressions, the survival brain will override the learning brain in children experiencing stress because of trauma.

Children who have experienced trauma may show a variety of cognitive effects, which include difficulties processing verbal information, comprehension deficits, and difficulties related to attention (van der Kolk, 2003). Because the brain has the greatest plasticity in early childhood (receptive to environmental input), a child is most vulnerable to variance of experience during this time. During this critical period of development and learning, children exposed to trauma begin to have a decrease in brain volume, decreased neural connections due to ongoing effects of decreased experiences and increased stress, and decreased myelination. This is a result of increased levels of cortisol (stress hormone) that can cause damage to the brain if present in large quantities over sustained periods. Increased activity in the brain stem, resulting in alterations to autonomic functions (heart rate, breathing, and blood pressure), begin to manifest as symptoms (De Young, Hendrikz, Kenardy, Cobham, & Kimble, 2014). A child who has survived trauma may experience weaknesses in the areas of language and communication, social and emotional regulation, building relations through play, and may exhibit disruptive and aggressive behaviours (Statman-Weil, 2015).

When children live in a constant state of fear and are not supported in the regulation of their emotions, the brain's regulator of emotions (amygdala) and emotional behaviours tends to be overused, causing it to overdevelop. This can result in children being highly impulsive and reactive and unable to complete higher-order thinking tasks. Conversely, the hippocampus—the part of the brain that puts a potential threat in context—tends to be underdeveloped in children who experience trauma because it is underused (Statman-Weil, 2015). Therefore, as Statman-Weil (2015) continues to state, even when the dangers they have experienced are not present, children who have experienced trauma may respond as if they are in danger, because the hippocampus is unable to override the stress response their brains so frequently employed as a means of survival. When the needs of the traumatized child are not met, the repetitive exposure to extreme behaviours begins to impact all of the children within the classroom. Many of the behaviours of such children can be understood as their efforts to minimize perceived threats and regulate emotional distress (Statman-Weil, 2015).

Children may have difficulty regulating and processing information they receive within a classroom. Sensory processing difficulties often appear in students who have experienced trauma and these difficulties are exhibited through observable behaviours, through visual, auditory, and somatosensory representation. Symptoms children may exhibit can include difficulties with attention, with self-calming behaviours, with staying awake, with crowds or loud noises, as well as other symptoms. These sensory difficulties are sometimes referred to as Sensory Processing Disorder (SPD). Though SPD is not a recognized mental disorder in medical manuals such as the Diagnostic and Statistical Manual of Mental Disorders (DSM-5®) or the International Statistical Classification of Diseases and Related Health Problems 10th Revision (ICD-10), it is an accepted diagnosis listed in the Diagnostic Classification of Mental Health and Developmental Disorders of Infancy and Early Childhood (DC:03R). These sensory difficulties appear not only because of trauma, but may also be associated with Autism Spectrum Disorder, Attention/ Hyper-Active Disorder, Fetal Alcohol Spectrum Disorder, and Anxiety. If research indicates expressive arts

therapy as an effective treatment approach for addressing sensory processing difficulties associated with trauma, this may suggest that expressive arts therapy may have beneficial effects on others who have sensory processing difficulties.

Empowering Identity Through Belonging

Young children come into the world seeking relationships for comfort, identity development, and support of their learning process. The strongest drive underlying a child's daily experiences is the desire to have relationships with others and to be a member of a group. Children spend a significant portion of their day away from their families and homes, resulting in a need to make additional connections. Children rely on others to help them maintain connections while they become part of a community and develop new friendships. Beginning with Vygotsky (1978), research on childhood development demonstrates that children grow and learn best in the context of relationships with people and places that reflect their families, cultures, and communities (Curtis & Carter, 2003).

Vygotsky believed one's knowledge of the world came through one's active involvement in social interactions. This belief culminated into a sociocultural cognitive theory that emphasized how social and cultural interactions guide cognitive development (Santrock, 2007). Vygotsky enriched discussions surrounding the view that knowledge is collaborative (John-Steiner & Mahn, 2003; Kozulin, 2000). Through these views, knowledge cannot be generated from within but can be constructed through interactions with others in cooperative activities (John-Steiner & Mahn, 2003).

For children and adolescents, social activities are often seen through play and imagination. These social interactions create a link between reality and imagination. Vygotsky argues that imagination is an essential aspect of all thought (Nilsson & Ferholt, 2014).

> As M. Cole (Cole; Pelaprat, 2011) explains, human conscious experience is a process, a process which requires not just our phylogenetically constrained abilities and our culturally organized experience, but also our active reconciliation or "filling-in", our imagining, as we try to make sense of our world. (Nilsson & Ferholt, 2014, p. 925)

Our social environments and interactions within these environments play a large role in how we interpret and understand the world around us.

Research on emotional intelligence and brain development suggest that children must feel secure and comfortable in their environment for healthy development and learning. Regaining control of the environment and establishing safety allows children to thrive in environments which are predictable and safe and in turn, allows relationships to be fostered (Holmes, Gibson, & Morrison-Danner, 2014; Perry & Szalavitz, 2006).

The importance of belonging is reinforced through social identity theory (Kelly, 2009). Education, religion, sociology, and military science continue to promote the reduction of the *us and them* mentality and encourage strengthened relationships between others (Pearlman, 2013; West et al., 2014). Relationships (connections) are fundamental to life; attachment fosters achievement, autonomy, and altruism. Relationships require the concrete actions of caring (concern for life and growth of others), knowledge (deep understanding of another's feelings), respect (seeing another person as they are and allowing them to develop without exploitation),

and responsibility (willingness to act to meet the needs, expressed or not expressed, of another human being) (Brendtro, Brokenleg, & Van Bockern, 2002; Perry & Szalavitz, 2006).

Classrooms are unique sociocultural environments. Within these environments, there is little control for each individual but plenty of opportunities to be affected by the behaviours and actions of others in the classroom. In an adult work environment, if one feels threatened or unsafe there are many channels from which one may choose. Adults may choose to file a complaint, speak to their superior, contact Occupational Health and Safety, or even change their work environment by requesting a transfer or changing their job completely. On the surface, many of these options seem available for students, but in reality, there are minimal options possible within the school environment. Behaviour disruptions have become increasingly frequent and widespread so that basic accommodations cannot be met. Students must continue in their current classroom environment regardless of the state. When students are given the opportunity to feel safe in their environment and regain control, they are less likely to feel threatened, which in turn, reduces the students' needs to communicate through fight or flight behaviours. Teachers adapting their own behaviours in response to disruptive behaviours often initiate opportunities for safety. When teachers begin to calm their behaviour response, the students may begin to reciprocate this behaviour, and in turn, begin to regulate their own behaviour.

The classroom environment has the ability to influence student development and, in turn, students within the classroom have the ability to influence their classmates' development and the environment (Guardino & Fullerton, 2010; Skibbe, Phillips, Day, Brophy-Herb, & Connor, 2012). McNiff (2004) emphasizes the importance of safety in establishing creative and healing environments. When an environment has a safe, welcoming feel it is more apt to foster a stronger connection among students, which will in turn, allow the students to experience a sense of belonging and security. An environment may temporarily over stimulate or bore, calm, or agitate. Every environment implies a set of values or beliefs about the people who use a space and the activities that take place there (Curtis & Carter, 2003).

Jensen (1998) believes that the single greatest contributor to impaired academic learning is excess stress and threat within the school environment. A stressful physical environment (crowded conditions, poor student relationships and even lighting) has been linked to student failure (Jensen, 1998). Social situations within an already strained physical environment may also become a source of stress. During the most dominant identity developmental times, children and adolescents are under a significant amount of stress and may frequently be tense or emotionally strained in group environments (Curtis & Carter, 2003). While stress hormones, such as cortisol, are released during these events, one's serotonin levels are also affected (Jensen, 1998). Diminished or lowered levels of serotonin have been linked to aggressive and violent behaviours (Jensen, 1998).

Many students with regulation difficulties flourish when given leadership roles within the classroom. For example, students who are "top dog" at home and one of many in a classroom become more impulsive. Studies suggest that classroom status and hierarchy can and do change the brain's chemistry and therefore affect one's development (Jensen, 1998). This research encourages a case for the importance of roles within a classroom but also addresses the need for roles to change, which facilitates students' abilities to lead and follow. Role-switching will

utilize students' strengths and abilities and will allow students to view roles from a variety of perspectives.

Literature on peace building and post-conflict stabilization focuses on state building, particularly on the development of various security measures that are to be taken within an environment (Hutchinson & Bleiker, 2008). This notion reinforces the need for stabilization within the classroom and before any other actions can be taken, students must feel and know that they are safe and belong. To stabilize the classroom, one must begin to identify, understand, and then address the needs of the students.

Individuals and groups divided by conflict search to build forms of community that will allow them to heal their wounds in empathetic and humanizing ways (Hutchinson & Bleiker, 2008). Trust becomes a key factor. The recognition of the emotional dimensions of trauma and ensuring processes of social healing exist are key factors in beginning to build necessary relationships for a child or youth to begin to feel as though they may belong. Rather than presenting reconciliation as simply the management of fear, anger, and resentment, one must appreciate how feelings such as empathy, compassion, or even wonder may be interrupted because of experiencing trauma. The social environment must be actively empathetic and compassionate to succeed in working through trauma in a transformative rather than restorative way (Hutchinson & Bleiker, 2008).

It is the responsibility of all school staff to maintain safety and stability within classrooms so that teachers and students are able to work towards building authentic relationships. When an environment is safe, students gain purpose, which contributes to fostering and empowering their identity within the classroom. This empowerment encourages students' sense of belonging by diminishing the feeling of us and them and allowing students to grow their own social identity within the classroom.

Empowerment Through Expressive Arts Therapy in the Classroom

Shaun McNiff's (2004) *Art Heals* addresses the power and contributing factors art has on the healing process. After a tragedy (such as the events of September 11, 2001), when words are unable to be expressed, ordinary people often respond to crisis through spontaneous art work. These artworks may often be created as a way of dealing with grief, fear, trauma, and the complex emotions associated with the tragic event (McNiff, 2004). Many people explore and create art on their own, while others are guided through a process in a therapeutic relationship, but both open the creator to the healing power of art.

A wealth of research has been presented regarding expressive arts therapies though little has been written regarding expressive arts therapy approaches in the educational classroom since the large 1989 study compiled by Harvey. In Harvey's (1989) article "Creating Arts Therapies in the Classroom: A Study of Cognitive, Emotional, and Motivational Changes," he began to address the successful application of these therapies within the classroom and the encouraging data presented suggests overall success when implemented at a classroom level. The scant research that exists regarding classroom-wide application of creative arts/expressive arts suggests that these therapies have potential as a medium for effective education and, if regularly integrated into the traditional classroom structure, may have beneficial therapeutic results (Harvey, 1989). It is appropriate and timely to revisit the implementation of expressive arts therapies in the classroom because there is ample research to support the effectiveness of these

therapies in psychotherapy and counselling with individuals of all ages for more than 60 years (Malchiodi, 2015). Expressive arts therapy is built into the pre-existing structure of schools for both administration and implementation. Students have experience with instruction, independent work, partner and group work models thus allowing this therapy model to be executed on a large, classroom- sized scale.

According to Torrance (as cited in Harvey, 1989), children prefer to learn in creative ways through exploration, manipulation, questioning, experimentation, risk-taking, and modifying their ideas. Creative activities in no way appear to interfere with the traditional acquisition of knowledge as measured by achievement outcomes. Understanding this style of learning and implementing therapy strategies within the classroom can support all current instruction and assessment models. These therapies integrate both the knowledge and practices of the arts with principles of psychotherapy and counselling (Johnson, 1987; Malchiodi, 2015).

In the past 25 years, only one published article has addressed the area of expressive arts application within the classroom. The working papers of Belinda Smith (2004) proposed a study on the impact of expressive arts within an elementary school setting. Smith (2004) confirms that visual arts, music, and movement have been integrated in learning programs and many of the early year education programs in the United States have adopted the Reggio Emilia model of instruction and exploration. Though the entirety of her study does not focus on the implementation of creative/expressive arts in the classroom, she does believe that integration of the arts with other fields of disciplines can be used as a method of helping children develop deeper understandings of their social and cultural surroundings and allows for a connectedness that reflects a natural way for children to learn (Smith, 2004).

Art is an integral piece in many cultural healing practices (Lu & Yuen, 2012; Hocoy, 2002). Lu and Yuen (2012) believe that creating images of art can act as a bridge between Indigenous and non-Indigenous, self and collective, and art therapy and research. Research has shown that the non-verbal right brain holds traumatic memories and these can be accessed through the use of symbols and sensations in art therapy. Communication between the brain hemispheres can be accomplished through the use of art therapy and may assist in the processing of the trauma (Lobban, 2014).

Expressive arts therapies unite the cognitive aspect of creativity and the therapeutic aspect of behavioural and personality change. Through the integration of thinking and feeling, creative and expressive arts therapies offer an opportunity to positively affect social/emotional and academic behaviour (Harvey, 1989). Many school divisions not only have government issued outcomes for each grade and subject but also include outcomes for social and emotional growth. It could be that as students master their emotional and social tasks with a creative expressive process, they experience a competence motivation to affect their social environment (Harvey, 1989). Exploration into using creative/expressive arts in the classroom may support Harvey's (1989) findings that positive social behaviours appear to result from creative education. The study suggests that an expressive arts therapy approach produces significant results equally for younger students of both sexes and for children at all levels of academic reading achievement. The ability to act and participate, as well as feel that one has the right to do so, is imperative to empowerment (Rolvsjord, 2004). Psychological empowerment can develop through multiple dimensions and be identified as intrapersonal, interactional, and behavioural. Intrapersonal aspects of psychological empowerment may be displayed through self-esteem, self-

efficacy, and identity (Zimmerman, 2000). The interaction dimension describes each student's use of analytical skills to influence their environment, while the behaviour dimension demonstrates how students take control of their own environment by participating within a community (Zimmerman, 2000).

Expressive arts activities within the classroom may be structured into sessions. Session goals may include themes such as the following: establishing safety, establishing engagement and assessment, awareness of self, feelings expression and coping, classroom environment and supports, enhancing future safety, patience, and reinforcing sense of belonging. Within each theme, specific activities may be utilized to address the session goal.

For example, if working towards the goal of awareness of self, a common activity that may be used is body mapping. The leader may begin the session with the following questions: "Have you ever been in a situation where you were uncomfortable?" "How did your body feel in that situation?" "What did you do (if anything) to change the way your body felt in that situation?" The leader may continue with a statement about the importance of exploring how our body feels in different situations. Students may be provided with a copy of a body image template and a selection of drawing art supplies. Students may spend a few minutes with their eyes closed. Students will be encouraged to focus on how their body feels, starting from their feet and working their way up to their head. Students will note sensations, tension, pain, or other feelings in the specific areas of their body. When the eyes are opened, students will use the provided materials to fill in the body image to represent the sensations they experienced. When the drawings are complete, discussions may focus on where the specific tensions are, how the body reacts to these tensions, and what specific events within the classroom arouse these sensations. When students become self-aware it allows them to explore their own strengths, weaknesses, vulnerabilities, thoughts, and feelings. Through this understanding of self, students may begin to increase their self-regulation, autonomy, and self-determination within their classroom in order to best represent their interests and needs.

The idea of empowerment clearly places each student within both the cultural and social context of the classroom environment (Tapper, 2013). With this understanding, the application of creative and expressive art therapies within the classroom is accessible for all students (Holmes, Gibson, & Morrison-Danner, 2014), and with further study it may be possible to further investigate the application of these therapies to high risk, varying intellectual abilities, English as additional language, refugee and First Nation, Métis, and Inuit students.

Many professional organizations have outlined a developmental sequence towards cultural competence. The American Art Therapy Association (2013) suggests a sequence of awareness, knowledge, and skills. Self-awareness of one's attitudes, beliefs, and biases is essential when working with diverse cultural and ability-level populations. Seeking to understand, through awareness, knowledge, and skill, the cultural and social contexts within the classroom will enhance one's ability to practice in a culturally sensitive and responsive manner. Seeking supervision, direction, and support from consulting professionals will promote one's growth towards cultural competence in the application of expressive arts therapies.

Future Directions

The present discussions surrounding empowering students within trauma-informed classrooms through expressive arts therapies impacts the fields of both counselling psychology and

education by providing a rationale for advocacy and therapy for individuals who may experience stress as a result of trauma (Welsh, 2013). It would be of great interest to see further research in regards to the use of expressive arts therapies within the classroom. With funding becoming limited, the large group size application may allow more students to be involved in proactive screening psychoeducational curriculums. Expressive arts therapies join well with trauma-focused therapies because these allow students to reflect and discuss the personal implications of the stressors, rather than only symptomatic behaviours, and allow for privacy and limited disclosure of traumatic details.

To address the growing needs within the classroom, future research should guide design and application to create a psychoeducational curriculum that works to empower belonging within the trauma-informed classroom through expressive arts therapies. Interventions designed to improve school climate and instruction methods should use varied teaching methods, encourage positive relationships, and be culturally relevant. In addition, it should include well-trained professionals who can identify student needs to ensure that youth are ready to learn with the understanding that the interventions are guided by the empowerment of youth (West et al., 2014). This curriculum may be designed to be taught collaboratively by adults who work with students in a group or classroom setting and by specialists in the areas of psychotherapy and expressive arts therapy. This could include inclusive education teachers, classroom teachers, occupational therapists, speech and language pathologists, psychologists, counsellors, behaviourists, and social workers. The classroom application is not intended to mitigate the expertise or specialization that is encompassed through many registered therapy professions but to bridge the gap between student need and access to services and to ensure students are receiving the best possible care. Classroom-wide delivery using best-practice, evidence-based treatment approaches could be designed, through guidance from specialists, to provide care that can be competently (as deemed within a professional context) delivered within ones scope of practice.

The next step in this research would be to create a program through a collaborative consultation process that may have implementation possibilities with the support of consulting professionals (e.g. registered psychologists, art therapists, music therapists).This particular psychoeducational group therapy curriculum may be designed for students and classes that have experienced an increase in behaviour disruptions, experienced trauma, or overall dysregulation. This curriculum could be used for psychoeducational group and qualitative data collection on a particular group of students, their behaviours, and the students' overall connection. The particular classroom environment could be used to both assess the success of the program and used as a guide for understanding the implementation of these interventions. The program would work towards establishing safety among the students, identifying behaviours and situations of stress or discomfort, encouraging a supportive environment for students, and allowing students a platform to share and discuss events that have become part of their classroom life.

The delivery reality of implementing a psychoeducation curriculum within a classroom context is that the majority of teachers may not be qualified to deliver such a program. Collaborative consultation can occur when specialists work alongside teachers (similar to consultants) in the classroom to effectively and ethically deliver this program.

Kalmanowitz and Potash (2010) elaborate on ethical considerations in the teaching and promoting of art therapy to non-art therapists:

> Art therapists are increasingly being asked to provide trainings to non-art therapists for several reasons...Rather than attempt to engage in clinical work that we are unable to see through to the end, or teach exercises which can be then carried out by rote, we should strive to teach an overall understanding and sensitivity to the art, and principles of best conduct within this context that will support teachers, and therapists with knowledge and skills to incorporate into their work. (pp. 20-21)

Many students do feel unsafe and a collaborative consultation approach would allow for additional professional support and would facilitate a cooperative learning environment for students to provide a strong sense of community belonging. To reduce the burden on schools' limited resources for addressing mental health, classroom-wide delivery has potential to benefit many students and improve classroom climate (Mendelson et al., 2015).

McNiff (2004) eloquently says, "People today who suffer from illnesses want to be involved in their recovery, to contribute to the healing process, not just passively receive treatments administered by others" (p. 4). By restoring each student's identity within the classroom while addressing the underlying cause of disruptive behaviour through a trauma-informed approach, social healing will take place. The ultimate goal is for each student to feel safe and be successful within our schools and classrooms.

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Standpoint Theory in Professional Development:Examining Former Refugee Education in Canada

Vanessa Braun

University of Regina

Abstract

On September 2, 2015, a toddler was photographed on an unnamed Turkish beach in a position reminiscent of a baby sleeping in his crib. Alan Kurdi would instantly become the poster child for an entire nation that had no other alternative but to run and risk their lives on inflatable dinghies. On the open expanse of the Mediterranean Sea, the rate of survival was much higher than staying in Syria. On December 11, 2015, the newly elected Canadian Liberal majority government opened up Canada's borders to Syrian refugees, and the Canadian education system is now grappling with how to adequately address the needs of their *former refugee students*. This article examines how deficit discourse affects academic excellence of all English as an Additional Language (EAL) learners, including former refugee students, and how professional development offers a cost-effective solution to the effects of deficit discourse on former refugee students, while equipping teachers with reliable skills and tools to use in diverse classrooms. In addition, this article investigates how standpoint theory can be used as the foundation for professional development programming for teachers of all students, including those who were refugees.

Keywords: education; deficit discourse; standpoint theory; refugee

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As the number of Syrian refugees welcomed into Canada continues to increase, concern for the education of refugee children has made its way into the media across the nation. Numerous newspaper articles calling for increased government funding, more hiring of English as an Additional Language (EAL) specialists, and better programming to aid teachers, students, and administrators are published almost daily **(**e.g., Bissett, 2016; Bonnell, 2015; "Regina Teachers Group," 2016; "School Boards," 2016; Tutton, 2016). In particular, numerous teacher groups in Saskatchewan have lobbied Brad Wall and the Saskatchewan Party for further hiring capabilities ("Regina Teachers Group," 2016). In response to the rapid change in my teaching context, I wish to challenge the argument that more money circulating through the education system is the only way to diminish the tensions created by Canada's response to the Syrian refugee crisis. While the hiring of additional personnel in school systems is a legitimate response to the concerns for refugee children in Canada, as a teacher in Saskatchewan, I believe that it is only part of a more crucial response to deficit discourses embedded in our education system. Instead, I propose that professional development rooted in standpoint theory offers a viable and permanent solution to addressing such discourses.

Before turning to how the Syrian refugee crisis garnered international attention and how Canada has chosen to respond, I would like to clarify my use of the term *refugee* in this article. According to the 1951 United Nations Refugee Convention, a refugee is defined as someone who has a "well-founded fear of being persecuted… is outside the country of his nationality, and is unable to… avail himself of the protection of that country" (UN General Assembly, 1951, p. 152). Following a study by Shapiro (2014), I will use the term *former refugee* to address Syrians who now live in Canada because "the label 'refugee' does not fully capture who students are in the present" (p. 392). I would also like to acknowledge the power I have in my positioning as a teacher and the privilege I have as a Canadian teacher. By recognizing that Syrian children who have entered Canada via refugee status are now *former* refugees, I hope to bring to attention the current value of former refugees in Canada, which includes both past and present identities.

Drawing on North American literature on former refugee students in schools and professional development of teachers in EAL learning, I offer commentary on how the province of Saskatchewan could be leveraging professional development to equip current teachers with alternate frameworks and tools to encourage the academic success of former refugee children. I begin by investigating how the duties of the federal and provincial governments create a gap in resources for former refugees in Canada. Then, I examine how deficit discourses pervade the Canadian education system, how English as an Additional Language (EAL) programming offers a glimpse into how every classroom should look, and how professional development is the critical step towards best practice. Finally, I discuss standpoint theory, which is the body of work that identifies social location as the key to individual subjectivity and that posits that the perspectives of minority groups can create objective accounts of the world (Au, 2012), which can promote a necessary perspective shift away from deficit discourses in schools across Canada. First, however, I review how the Syrian refugee crisis began and how it is impacting Canadian schools.

How a Refugee Crisis Came to Canada

It took the tiny, frail body of three-year-old Alan Kurdi to wash up on a Turkish beach for the West to take notice of a mass exodus of refugees that was over four years in the making (Blizzard, 2015). It was March of 2011 when violent uprisings in Syria began against President Bashar al-Assad who, in his claim for power, severely punished all those who defied him. By the end of 2011, civil war had broken out between supporters and rebels intent on breaking President Assad's reign. Since then, the United Nations (UN) has investigated both groups for war crimes, including for the use of chemical warfare. Millions of people fled their warring nation in the hopes of finding refuge in the international community. In June 2014, the Islamic State declared a *caliphate* in Syrian and Iraqi territories, after taking advantage of years of turmoil in Syria, which resulted in a US-led coalition in September. The coalition was designed to both breakdown Islamic State, as well as dismantle the Assad regime. Many argue that the coalition has not done what it was set out to do; instead, it has only forced Syrian civilians into a further state of despair ("Syria: The Story of Conflict," 2016). Since 2011, 4.5 million people have fled Syria. Many have ended up in refugee camps in neighbouring nations, such as Lebanon and Jordan. Others have attempted to leave the area entirely: paying what they can to have smugglers take them in small, overcrowded, inflatable rafts, across the Mediterranean Sea in the hopes of finding safety and security in Europe. In 2015, over one million refugees attempted to cross the Mediterranean Sea, compared to 280,000 in 2014 ("Why is EU Struggling With Migrants and Asylum," 2016). Many died on their journey across the sea, including three-year-old Alan Kurdi, who became the poster child for the refugee crisis.

Although it took years for Canadians to notice the crisis, it took only moments after Alan's lifeless body was photographed on a Turkish beach for Canadians to begin responding through social media (Ayed, 2015). September 2, 2015 saw the shift towards humanitarian aid for every "Alan Kurdi" fleeing the conflict in Syria. Stories were shared thousands of times on social media. Canadian federal political parties, already campaigning for an election in the fall of 2015, began including promises of aid for Syrian refugees in their campaigns ("Canada and the refugee crisis," 2015). In November 2015, the Liberal Party won a majority government and kept its promise to settle 25,000 Syrian refugees in Canada by March 2016 ("25,000th Syrian Refugee," 2016). Since the resettlement, news coverage has begun to shift from questions about the acquisition of basic human necessities for Syrian refugees (Huber, 2015) to the education of former refugee children ("Regina Teachers Group," 2016). For instance, the Regina Public School Teachers' Association (RPSTA, 2016) in Regina, Saskatchewan, has spoken up about the complex needs of 128 former refugee students in their school division and the lack of additional resources provided. These resources include hiring more educational psychologists, and English as an Additional Language (EAL) teachers, as well as educational assistants for teachers (RPSTA, 2016).

Professional Development

With the focus on funding and hiring of new staff, however, little is being done to address how current teachers are handling the needs of former refugee children, whether or not they are prepared, and how professional development could help teachers provide the best for former refugee families in their schools and community. Professional development refers to the professional growth of a teacher, accomplished through both individual and group reflection, the examination of current trends in education, and one's ongoing analysis of core beliefs and values

within education (Richards & Farrell, 2005). Professional development can be done both formally and informally in venues such as teacher conferences and professional learning networks (PLN). The idea that professional development is not being taken seriously by school divisions and the government is evident, particularly in the lack of professional development offerings relating the Syrian refugee crisis to professional development.

Why the relationship between professional development and the Syrian refugee crisis is not immediately clear is two-fold: It is not a quick fix solution and it is not simply measurable. For instance, if teachers, as part of professional development programming, are expected to examine and critique their own beliefs and practices in the classroom, especially in regards to their own deficit discourse, time cannot be constricted. Furthermore, unlike other areas of professional development that result in tangible, standardized, and measurable results (e.g. higher test scores in children), professional development related to beliefs and values may not result in such effects because the core principles of said development are not grounded solely in content acquisition, but in the holistic development of all children in the classroom. In this case, professional development is seen as an ongoing experience, one that extends beyond practice and into teachers' foundations. For Canadian society, money is scarce, but time is scarcer and cannot be handed out by the government. Therefore, administrators lobby for what they can receive from the government and what will evoke the most positive response from the public.

A Disconnect Between Provincial and Federal Government Funding

Unfortunately, funding for any additional hiring or professional development programming is not available to schools from the federal or provincial governments. Citizenship and Immigration Canada is the federal office responsible for receiving and processing immigration applications, including refugee applications. With a large number of refugees entering Canada on government-assisted plans, the government has put millions of dollars towards resettlement assistance programs to help them adjust to Canadian life (“Financial Assistance,” 2016). This includes immediate attention to food, clothing, and shelter as well as a stipend for the first year (“Government-assisted refugee,” 2014). Beyond the support for basic needs, the government program addresses education as a mandatory part of the Canadian experience, but because education is a provincial mandate, the federal government does not offer specifics with respect to the reception of former refugee students into Canadian schools. The probable cause of this is that although the basic resettlement plan for former refugees is through the federal government, most other offices that they will need in order to become settled are provincial. This is evident in the section “finding a job” of the government brochure: “It will be up to the provincial government… to determine whether or not your degree/certificate or other credentials are recognized” (“Government-Assisted Refugee,” 2014, p. 6). The federal government leaves most additional needs, including education, to the provincial government.

In Saskatchewan, as in other Canadian provinces, the Ministry of Education is the provincial body that regulates education. It offers numerous EAL programs to address the specific needs of school-aged children who are new to Saskatchewan and who are learning English as an additional language, including former refugees (“English as an Additional Language,” 2012). Beyond providing a toolkit for EAL support and funding for EAL programs, however, the provincial government leaves the development and implementation of the programs up to individual school divisions. Due to the evident separation of responsibilities for former refugee students in the Canadian public education system, teachers are largely left with the

responsibility of integrating former refugee students into Canadian society. Additionally, there are no targets set by the provincial government, such as curricular outcomes, specific for former refugee children who have had very different experiences than other English language learners from immigrant backgrounds. In fact, the Saskatchewan Ministry of Education simply requires that all EAL learners "follow the provincial curriculum, and educators should guard against watered down versions of subject areas" (Saskatchewan Rivers Public School Division, n.d.). The obvious reason for this policy is to combat *deficit discourses* about former refugee children in school.

Deficit Discourse in Education

In this paper, I would like to discuss what I see as three main sources of deficit discourse about former refugee students and the school environment: policy, those who implement policy, and self-fulfilling prophecy. Deficit discourse, related to education, is how the social and economic standing of an individual or group different from the dominant hegemony predetermines their status in the education system. First, policy is often a carrier of deficit discourse. This is significant because policy serves as a link between policy makers and stakeholders and those whose work is shaped by policies (e.g., teachers and school administrators). Shapiro (2014) detailed the personal narratives of former refugee students in a northern New England town where the majority of former refugees came from Central and Eastern Africa, the Middle East, and Asia. He discovered that deficit discourses have invaded many aspects of former refugee students' education. For example, after a series of standardized tests were given to place all students into high school programs, the results were published in a local newspaper where people of African descent were grossly overgeneralized and marked as the reason for low test scores in the school, even though the former refugee population was not solely students from Africa (Shapiro, 2014). The students argued that the standardized tests "did not measure their actual abilities, and therefore put them on an academic track that was below their capabilities" (Shapiro, 2014, p. 395). This example points to the effects of government-instituted policies such as standardized testing, demonstrating that "standardized tests are a… method of racial profiling in schools," in situations where refugees have been racialized (Malsbary, 2015, para. 9).

In Saskatchewan, standardized testing is a common form of assessment, although it is not used to stream students. Instead, it provides quantitative data for teachers, students, parents, and administration on trends of learning ("Raising the Bar," 2016). However, these data are based on standards designed by a corporation that reflects the dominant culture. In 2011, Pearson was granted the contract to develop the framework for the 2015 PISA assessment (Campbell, 2014). Pearson is a multi-billion dollar corporation and the head of PISA testing sits on their board. PISA is a highly respected international test, for better or for worse, and as such, provides the hegemony with even more power. What are the results when these assessments are given to students who are still learning English and/or may be unfamiliar with the culture of the examination? If standardized tests are as the students in Shapiro's (2014) research argued, then the *actual abilities* of former refugee students are not being properly assessed.

In addition to policy, people who implement and interpret the written curriculum can inadvertently exacerbate deficit discourses. For instance, in the Saskatchewan curriculum, Social Studies outcome IN5.2 states, "Analyze the evolution of Canada as a multicultural nation" (Saskatchewan Ministry of Education, 2010, p. 19). Former refugee children who have been subjected to racism and religious persecution may respond differently to the idea of a

multicultural society, such as the one included in the Saskatchewan curriculum, than Canadian-born students. What is important is *how* the teacher responds to such an outcome and whether or not he/she addresses the critiques of multiculturalism alongside the praise. In addition, the mathematics outcome SS4.4, "Demonstrate an understanding of line symmetry" (Saskatchewan Ministry of Education, 2007, p. 28) may not relate to a student whose understanding of mathematics has been traditional, rote, and hierarchical in terms of abstract and concrete numeric material. In Canada, the most common method to "demonstrate an understanding" is taking an exam, yet refugee children often have interrupted education plans that impact test-taking abilities, or lack the necessary language skills to read the mathematics exam. Instead, teachers should be encouraged to utilize alternate ways of assessment such as shorter exams, verbal exams, portfolios, or unit projects. These methods give students the opportunity to depend less on their writing skills and more on their learning process. Teachers are rarely encouraged to examine their own deficit understandings and, without the skills to properly assess deficit discourse, the result can be discrimination. Pedagogical tools used to teach the curriculum are also valuable professional development, but teachers need to begin examining their discourse because words are a starting point for deficit thinking.

Linked closely to racism and other forms of discrimination, the above examples highlight the effects of deficit thinking in the education of former refugee students. However, deficit thinking is not only evident in the dominant group; it can also create a *self-fulfilling prophecy* for former refugee students, one where students inadvertently cause a prediction to come true because they believe it will come true. A study by Roxas (2012) examined the story of the self-fulfilling prophecy through Abdullah, a male Somali Bantu former refugee student in the United States. He is described as being a model student in his first year of high school, but by the time he entered his third year, he was at risk of failing (Roxas, 2012). Deficit thinking by his peers and teachers led to absenteeism, incomplete work, and physical aggression. Similar situations are visible in a number of other case studies documenting not only former refugee students' transitions into North American schools, but also English Language Learners (ELL) students and any persons who are not a part of the dominant hegemony (Agirdag, Van Avermaet, Van Houtte, 2013; Montgomery, 2013; Van Den Bergh, Denessen, Hornstra, Voeten, & Holland, 2010).

Although the self-fulfilling prophecy when paired with deficit discourse often results in decreased achievement of former refugee students, it is important to recognize that the self-fulfilling prophecy is inherently neutral; that is, if coupled with equity, the results can be overwhelmingly positive. A look at Sierra Leone refugees in the American school system substantiates this claim (Davies, 2008). From the examination of five former refugee students, one American teacher commented on how students rose to the challenge of having high expectations placed on them by their teachers. Furthermore, all students saw that the school environment was the most important aspect of their adaptation into American schools and, in their comments, associated school to "family." Through a caring and trusting school environment, former refugee students are able to use self-fulfilling prophecies to their advantage and ultimate success.

Policy, teacher perspectives, and the self-fulfilling prophecy are barriers for former refugee students when associated with deficit discourse. Because deficit discourse related to former refugee students is so pervasive in North American schools, addressing it is critical. In Canada, however, particular attention has been paid to funding additional language resources for teachers, as opposed to addressing deficit discourse. It is undeniable that learning English in

Canada, as well as French in Quebec and New Brunswick, is a crucial step for former refugee students to integrate into Canada. In accordance with the supporting literature, a Saskatchewan teaching association representing Regina public school teachers, has asked the public school division for financial help, but has been turned away because of the lack of funding from the province ("Regina Teachers Group," 2016). In addition, both the province and Saskatchewan School Boards Association (SSBA) are lobbying for more federal funding to aid EAL programs across Saskatchewan ("School Boards," 2016). The money, if acquired, would be spent on hiring support staff for teachers, EAL instructors, and resources for students.

Language Development as Critical but not Exclusive

Other provinces across Canada are also struggling with the growing numbers of former refugee students in their classrooms. New Brunswick, recognizes that "while more funding hasn't been confirmed from the government… [money] isn't an immediate solution either" (Bonnell, 2015, para. 9), and is seeking support of private businesses for the education of former refugees in English and French. Nova Scotia and British Columbia are citing unpreparedness of their schools as a major deterrent to the successful integration of former refugee children into Canadian schools (Laroche, 2016; Rolfsen, 2016). The focus for all of these provinces is similar to Saskatchewan: that is, hire more professionals who can encourage the English development and support the psychological well-being of students, many of whom work individually with students or in small groups (Bonnell, 2015; Laroche 2016; Rolfsen, 2016). Few would dispute that learning the dominant language of a culture is the first step for former refugee children to become part of a school and eventually a society. In this sense, it is appropriate for teaching associations and governments to ask for additional funds for hiring more staff.

However, by using private businesses for language development and additional EAL support teachers for pull-out programs—programs where EAL students are removed from the classroom to learn both English and Canadian norms—provinces run the risk of creating normative social categories, where students become their deficiency, English learners, while their other social identities are ignored and even suppressed (Gonzalez et al., 1992). Even the term "EAL learners" promotes deficit discourse by promoting the idea that students who are native-English speakers are not learning English and thus those who are learning it additionally are less valued by mainstream education (Crumpler, Hansfield, & Dean, 2011). Moreover, Bauman (2004) asserts that former refugee students "are stripped of every single element of their identities except one: that of stateless, placeless, functionless, refugees" (p. 15). This vulnerability, along with disruption of education and trauma, puts them at even higher risk of being inappropriately categorized (Sirin & Rogers-Sirin, 2015). Therefore, especially for former refugee children, it is not only important to address English acquisition as a skill; but it is also important to address how English should be taught, under what circumstances, and what other factors contribute to success in a new country.

Inclusion at the Heart of EAL Education

According to Rutter (2006), there are three critical points to good practice in EAL education: the fulfillment of linguistic and psycho-social needs, the importance of a hospitable classroom, and a welcoming school environment, free from discrimination. For former refugee educational achievement, an inclusive learning community is pertinent, one where students are able to experience a welcoming environment (Davies, 2008). Arnot and Pinson (2010) identifies a

holistic model of inclusion as one where the focus "derives from a humanitarian and humanistic concern for the child… and the principle of social inclusion through the recognition of difference" (p. 255). Currently, EAL programs in Saskatchewan are inclusive in theory. There are a few online documents related to how teachers can communicate inclusivity in the classroom. A number of practical guidelines relate to how teachers can make students feel welcome in a Saskatchewan classroom with other students, such as "partner EAL students with a classroom ambassador (possibly someone who speaks the same language)" and "encourage continued use of the first language while students are acquiring English" (Sterzuk & Vandall, n.d.). These recommendations offer hands-on methods of how teachers can begin forging trusting relationships with and between their students in their language of origin; yet, in their practicality, they may force teachers into a false sense of security by not addressing deficit discourse at its root. Rather, hands-on methods may actually mask deficit discourses evident in other aspects of teaching by deterring teachers from addressing the theory behind the practice. On the other hand, professional development programming (e.g. professional learning groups), offers individualized action plans designed by educators for teachers involved in EAL programs for former refugee students because of the mutual complexity of both problem and solution.

Professional development provides the opportunity for the development of good practice in inclusive education, even though it is often disregarded and underfunded in the Canadian education system. Ironically, however, Karabenick and Noda (2014) noted that professional development is not only a viable solution in terms of effectiveness in encouraging both good practice with and efficacy towards teaching EAL learners, but also in terms of cost, as the difference between hiring additional support and training teachers is substantial. This is not to say that hiring additional support is not important, but rather that it is only one piece of the solution. Nonetheless, beyond British Columbia's professional development day in February for preparing teachers to teach former refugee children (Rolfsen, 2016), there has been little discussion about funding job-embedded professional development for teachers who have former refugee students in their classes, nor discussions on how professional development could help overwhelmed teachers in the areas of EAL teaching and former refugee student education.

Professional Development as a Tool

In Saskatchewan, a number of professional development opportunities are available. Those that relate to EAL teaching and/or teaching former refugee students include areas such as "social justice and equity… safe and caring schools… [and] responding to diversity: differentiated instruction" ("Contracted Services," n.d.). However, these opportunities are more often than not optional. Cummins and Persad (2014) argue, "Most classroom teachers… have had no… professional development preparation focused on appropriate instruction for EAL/multilingual students [in Canada]" (p. 4). There are two main reasons that classroom teachers may not be engaging in professional development. First, they may not be pursuing it because they do not have enough information about the training. If so, the solution is simple: teachers must be provided with enough information from their administration so they can make informed decisions about the types of professional development available to them. Second, teachers may not see value in the professional development programming being offered. If this is true, there is a more complex solution: teachers must be invited to see how professional development works and how it can foster a better understanding of teaching former refugee children.

Although the literature on professional development for teachers of former refugee students is limited, a number of recent studies (Karabenick & Noda, 2004; Tran, 2014) support the notion that professional development experiences related to EAL learners are overwhelmingly positive for both teachers, as skill developers, and students, as beneficiaries. Because former refugee students are often EAL learners, this body of literature is relevant to this article. Tran (2014) studied the effects of professional development on teaching EAL learners and found that long-term pedagogical change resulted from participation in professional development. Following a large quantitative survey, the researcher closely documented the professional development programming of five of the participants. The PD was independent of the researchers and not administered by the researchers. The participants engaged in self-reflection and self-reported ratings of their perceptions about pedagogy and instruction. Tran found that these teachers showed a shift in their pedagogy, which included an inclination to use differentiated instruction and to use real-world scenarios during instruction. Furthermore, through professional development, teachers can develop an increased perception of efficacy—one's belief in one's ability to succeed—when teaching EAL learners, which impacts teachers' tendency to use differentiated instruction (Dixon, Yssel, McConnell, & Hardin, 2014). For example:

> Teachers who employ differentiated instruction adjust their teaching for students of differing abilities in the same class with the intent of maximizing each student's growth and individual success by meeting each student where he or she is and assisting in the learning process. (Dixon, Yssel, McConnell, & Hardin, 2014, p. 113)

Teachers who have higher self-efficacy recognize the importance of differentiated instruction to encourage their students to learn. Karabenick and Noda (2014) recognized that teacher efficacy was not independent of teachers' beliefs and perceptions of EAL learners; rather, teachers who have a positive attitude toward EAL learners were more likely to foster higher levels of self-efficacy than the teachers who had a negative attitude.

In order for teachers to develop greater efficacy and as a result, student efficacy and achievement, they must take aa deeper look into their beliefs and values. Professional development has the potential to help teachers deconstruct "their own cultural and intellectual situatedness in the curriculum and pedagogy of formal schooling" (Kanu, 2008). In the westernized world, education is based in legislation. Students in both Canada and the United States must attend school and follow a provincial or state curriculum until they turn 16. Because of this, Canadian and American societies put immense emphasis on formal schooling and hold it above all other forms of education. In order for Canadian teachers to work towards a healthier relationship with EAL learners, specifically former refugee students who often have interrupted schooling, an important first step is questioning the hierarchy of schooling. Standpoint theory, as I explain in the next section, offers one tool for this.

Executing Professional Development Through Standpoint Theory

Through professional development, educators and administrators have the opportunity to learn new skills, which can result in both pedagogical and intrinsic change. However, professional development also has limitations. The most obvious, yet most profound, is that professional development cannot alter the past experiences of teachers related to political and/or social location. Fleischman and Hopstock (1993) recalled that teachers and students who have similar

cultural or socio-economical backgrounds are more likely to interact frequently. In the same way that former refugee students cannot change their past experiences or their inherited nationality, neither can teachers exist in a social location beyond their own. However, standpoint theory offers an alternative to the impossible task of voluntarily moving into alternate social locations, particularly for educators who are passionate about providing the equal education for all students.

Standpoint theory, according to Harding (1992), values "the lives of marginalized peoples… as the 'starting off thought'... [that] will generate illuminating critical questions that do not arise in thought that begins from dominant group lives" (p. 445). Furthermore, standpoint theory "argues that we can achieve *more* objective understandings… by embracing our subjectivity consciously and actively reflecting on it within our socio-political environments" (Au, 2012, p. 57). Standpoint theory developed out of feminism as a way to address bodies of knowledge that are inherently patriarchal. Dorothy Smith (1989) addressed the objectification of women in sociology and how women's roles in society had been seen as instinctual and natural, rather than grounded in culture. Although standpoint theory was developed as a response to misogyny in academia, its applications in all areas of education are not lost. Currently, the directives in place for former refugee students in Canada have not developed out of the social locations of the marginalized group; rather, they have been created from the same dominant discourse that has been operating well before the Syrian refugee crisis. If educators apply standpoint theory before addressing the circumstances by which former refugee children enter the Canadian education system, they will be better equipped to help displaced children transition into their new learning environment and support their success. Additionally, if professional development is built on a foundation of standpoint theory, then the best interests of former refugee students will be authentically embedded in the pedagogical stances and skills developed.

Two pedagogical stances that emerge from standpoint theory are curricular standpoint and troubling knowledge. In order for former refugee students to be successful, the entire embodiment of the curriculum must "relate to students' contexts, experiences, identities, and material realities" (Au, 2012, p. 67). Additionally, the curriculum must "work *paradoxically* with knowledge" as well as present "knowledge that is disruptive, discomforting, and problematizing" (Kumashiro, 2004, pp. 8-9). In regards to the Saskatchewan Social Studies outcome IN5.2: "Analyze the evolution of Canada as a multicultural nation" (Saskatchewan Curriculum Social Studies 5, 2010, p. 19), encouraging students to ask whether or not Canada *is* multicultural and how this affects perceptions of Canada is one concrete way to develop curricular standpoint in the classroom. The indicator "differentiate between immigrants and refugees" (Saskatchewan Curriculum Social Studies 5, 2010, p.19) is part of the outcome IN5.2. Challenging the conventional image of the refugee is one way to bring troubling knowledge into the fifth grade classroom, for example. Even today, "the fact… that refugees had property, education, and status before they were driven from their homes by forces beyond their control is less emphasized than their present impoverished circumstances" (Kaprielian-Churchill & Churchill, 1994, p. 117).

It should be recognized that though standpoint theory addresses issues from the perspective of the minority, the minority is not the only beneficiary of these pedagogical frameworks. Standpoint theory is a theory for justice and it is also inherently inclusive; the only way to attain knowledge that is more objective and true in a standpoint framework is by listening and trying to understand the perspectives of those around us. Standpoint theory is as much about equitable resources and opportunities for all people, as it is about recognizing the societal power

of social location. Through standpoint theory, teachers and educators can begin to focus on curricular and pedagogical inequality in the classroom, which not only aids in addressing hegemony in the classroom, but could also lead to changes in policy, such as standardized testing.

Professional development grounded in standpoint theory is a cost effective method to encourage educators to authentically produce equitable opportunities for all students in their classrooms, but particularly former refugee students, providing them with tools and strategies they need to encourage academic achievement. If used in partnership with hiring additional support in the form of EAL teachers, educational assistants, psychologists, and counsellors, educational equity could extend far beyond the classroom. More research needs to be done on how standpoint theory and professional development interact, and whether or not mandatory professional development is a solution to closing the achievement gap between Canadian-born and former refugee students (Levels, Dronkers, & Kraaykamp, 2008).

Professional development grounded in standpoint theory is one possible long-term goal for helping teachers be prepared to support the success of *all* their students. Although allocating the majority of funds for hiring new staff is an important immediate action by the government and school districts, it should not be the only option considered. As Canadian teachers grapple with dramatic shifts in their classrooms and former refugee students fight against the loss of their identities, it is essential to consider broader ways of addressing what actions can be taken to immediately support *both* parties.

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Power, Identity, and the Construction of Knowledge in Education

Lana J. Vindevoghel

University of Regina

Abstract

This paper explores the social construction of knowledge, identity formation, and the ways in which the education system supports dominant societal ideology. I examine how dominant historical and societal ideologies are deeply cultivated and facilitated through education systems, including forcefully through the residential school system and, in many cases, subtly through post-secondary education. Further, I identify the method in which personal biases, predisposed by dominant social influence, are subconsciously reflected in the classroom through micro-aggressive behaviour. Weber's (2010) framework of themes provides a comprehensive perspective from which to understand the nature in which identity is influenced by dominant societal ideology. Finally, I analyze the social construction of knowledge, development of identity, and support of dominant ideology through Gramsci's concept of hegemony and Foucault's theory of discourse. The discussion then shifts to describe how conscientization and critical reflection can provide a step forward towards diminishing dominant societal ideology within the educational environment and create a path to embracing Freire's concept of liberating education.

Keywords: knowledge; identity; ideology; education

Power, Identity, and the Construction of Knowledge in Education

This paper explores the social construction of knowledge, the formation of identity, and the support of dominant ideology through the education system. I will examine how dominant social and historical ideology has been reflected in the education system forcefully through the residential school system, and how it can occur subtly within post-secondary education. The impact of dominant ideology and the formation of individual identity will be discussed including how personal biases, developed through social influence, are often subconsciously reflected in the classroom through micro-aggressive behaviour. Weber's (2010) five themes provides a comprehensive framework for understanding how dominant societal ideology influences identity and is further enculturated into the educational system. Finally, I will analyze identity, the social construction of knowledge and support of dominant ideology through Gramsci's concept of hegemony and Foucault's theoretical insight into discourse, knowledge, and power. At this point, the discussion will shift to illustrate how conscientization and critical reflection can provide an avenue to diminishing the support of dominant societal ideology within the education environment. I conclude with an explanation of Freire's (2013) concept of liberating education, and how using this concept can facilitate the deconstruction of dominant ideology.

Throughout this paper, I use the term *ideology* in a very broad and encompassing manner; I perceive it as encompassing societal and cultural common perceptions, beliefs, values, and theories that create ways of thinking, norms, realities, constructed truths, and behaviours. To understand the social construction of knowledge, I refer to the concept of *social epistemology*. According to Popkewitz and Brennan (1998),

> epistemology provides a context in which to consider the rules and standards that organize perceptions, ways of responding to the world, and the conceptions of "self." Concurrently, social epistemology locates the objects constituted as the knowledge of schooling as historical practices through which power relations can be understood.(p. 9)

Within this context, knowledge is not viewed as separate; instead, it is a reflection of the social and historical context in which it was constructed. Social epistemology "consider[s] the word *learning* not as standing alone, but as embodying a range of historically constructed values, priorities and dispositions toward how one should see and act toward the world" (Popkewitz & Brennan, 1998, p. 9). When exploring the transmission of knowledge and information within the education system, beliefs and values are incorporated into teaching and learning in a manner that often represents dominant societal perspectives. Learning, therefore, is not wholly dependent on the teacher or discipline; instead, it incorporates the use of terms, language, and dialogue that reflect historical beliefs and social culture. Within this framework, individuals construct knowledge in a manner that most often aligns with dominant societal ideology.

Dominant Social and Historical Ideology Reflected in the Education System

The transmission of knowledge through the education system has been built on the foundation of historical and societal ideology; however, reflecting on the education system brings to light questions such as, whose culture is predominant within the curriculum? What is the principal perspective reflected in the course content? Most importantly, whose history, values, and beliefs are absent from or marginalized by the existing system? These questions serve as an introduction to the discussion of how dominant social and historical ideology was forcefully transmitted through the residential school system and often subtly occurs in post-secondary education.

The Impact of Dominant Ideology: Forceful and Subtle

Dominant ideology has forcefully been exhibited within education as demonstrated in the residential school system. "In 1971 Canada became the first country in the world to adopt multiculturalism as an official policy to underline the value of pluralism, including the rights of Aboriginal peoples" (Government of Canada, 2015, para. 1). The espousal of this policy is certainly holistic and encompassing; however, this course of action was established nearly half a century ago. In this time, how has the education system embraced and implemented this policy? It is evident that the residential school system was established, not as an endeavour to provide quality education, but was purposely created to assimilate Indigenous members of society to dominant Western ideology and "primarily break their link to their culture and identity" (Truth and Reconciliation Commission of Canada, 2015, p. 3). The consequences of this coercion of power have in many ways resulted in entire communities being stripped of identity, including language, beliefs, and values. The following is a brief excerpt from "Honouring the Truth, Reconciling for the Future," the summary of the final report written by the Truth and Reconciliation Commission of Canada (2015), which reflects the significant loss of identity, the sense of powerlessness, and the level of forced assimilation that took place in the residential school system as described by Doris Young, a member of the Elkhorn residential school in Manitoba. She states that upon her arrival at the school,

> They gave us numbers, we had no names, we were numbers, and they cut our hair. They took away our clothes and gave us clothes…we all looked alike… [t]hey took away our moccasins, and gave us shoes. I was just a baby. I didn't actually wear shoes, we wore moccasins. And so our identity was immediately taken away when we entered those schools. (Truth and Reconciliation Commission of Canada, p. 145)

Indigenous culture and identity were eliminated through residential schools and replaced with Western ideology that was forcefully taught and engrained as truths. As a result, the greatest challenge, currently faced by educators may be the inclusion of a cultural history that dominant power structures have attempted to wipe from existence. The recent release of the Truth and Reconciliation Commission of Canada (2015) final report has provided an opportunity for educators to become aware of the importance of reflecting on existing educational structures in an effort to identify dominant societal and cultural ideology and realize the absence of Indigenous history.

Subtle or even incidental occasions of dominant ideology can also arise in education, often through the post-secondary system. Jakubowski and Visano (2002) indicate that learners are taught to view the world within dominant frameworks such as race, and it is within this context that "'schooling' is intimately tied to the concept and reality of hegemony" (p. 30). Lichtenberg (1998) provides the realization that in many cases, prevailing beliefs, such as racial perspectives or tension, are often unnoticed, and that individuals "don't see themselves as harbouring animosity… they believe they hold to an ideal of equality, and of equal opportunity" (p. 43). Lichtenberg further identifies that cultural, racist perceptions or other forms of oppression exist not only as personal beliefs but also materially, often translated into complex actions or thoughts such as stereotyping, accommodating, or justifying personal or other people's racist behaviour. Dominant cultural or societal ideology often fosters the development of deeply engrained biases or beliefs such as racism; these perceptions can often become overlooked and therefore subconsciously subjected onto others, such as students. Jakubowski and Visano (2002)

present the perspective that traditional pedagogical instruction creates a sense of dependency between students and teachers, providing an opportunity for hegemonic ideologies and beliefs to be transferred to the students; therefore, "the process of 'schooling' leaves little room for 're-framing,' critical thought, empowerment or action" (p. 33). Within this context, the educational system supports the subtle reproduction of dominant cultural and societal thinking and practices, such as racism, leaving little chance for the construction of knowledge or formation of individual identity outside of this framework.

Formation of individual identity. Establishing an awareness of the relationship between the development of identity and dominant societal and cultural ideology contributes to understanding how subtle or unintentional acts of bias or prejudice can occur within the education system.

Micro-aggression. Brookfield (2015), in his book *The Skillful Teacher: On Technique, Trust, and Responsiveness in the Classroom*, refers to his cultural identity and background as a White, Euro-American male professor growing up in Britain. In his writing, he discusses the concept of micro-aggressive behaviour and recounts an experience in which he expressed racial micro-aggression in the classroom. Micro-aggressions are considered to be "small acts of exclusion and marginalization committed by a dominant group toward a minority" (Brookfield, 2015, p. 119). This form of racial aggression is not overt and is often performed without a conscious awareness. In an experience described by Brookfield (2015), he had decided to summarize a class lecture by asking the students the main themes they had learned from the discussion. When he was satisfied with the class summary, one of the students mentioned that he had missed asking the opinion of a female student of color. Reflecting on this situation, Brookfield initially attributed his behaviour as forgetfulness, yet after further thought, he realized that this was an example of micro-aggressive behaviour. Incidentally, when he apologized to the student, she mentioned that a similar occurrence had happened in each of the classes she had taken at the university.

In the above example, Brookfield described his historical background and the engrained societal stereotypes he had been taught as truths during his upbringing. He acknowledged that although he attempted to remain unbiased, the historical context in which he developed his identity remained part of his subconscious and actions. Vincent (2003) explains that individuals are assigned identities within society that include presumptions or bias, and simultaneously create personal identities. Although individuals are free to develop their self-image or identity, it is not, however, within the context of their choosing. Vincent (2003) draws upon Hall's (1993) comment that

> cultural identities come from somewhere, have histories. But… far from being eternally fixed in some essentialist past, they are subject to the continual play of history, culture and power… identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past. (p. 5)

Not only do students develop socially and historically constructed identities within restrained possibilities, but teachers, too, are continually re-aligning and transforming individual identities, influenced by corporate and social expectations (Vincent, 2003). Brookfield's (2015) story illustrates a valuable lesson: Educators must be cognizant of the difficulty in recognizing how identity is developed within and how it is influenced by historical context including the

presumptions or biases that may remain at a subconscious level, and thus can be inadvertently expressed within the educational environment.

Weber's (2010) comprehensive framework. To more fully understand the formation of identity developed within dominant societal ideology and the relationship to the educational system, it is useful to review the five themes proposed by Weber (2010). This framework offers a comprehensive lens for examining how individual identity is developed within, and is affected by, societal ideology, including (a) historical and geographical context, (b) the impact of societal constructs, (c) the operation of power relationships at (d) macro social-structural and micro social-psychological levels, and (e) the simultaneous expression of power throughout macro and micro levels (Weber, 2010). An examination of these themes brings to light societal factors that influence the development of identity and the intersectionality that occurs between each. Weber (2010) indicates that to "focus on only a single dimension, although useful for some purposes, [is] ultimately partial" (p. 92). The first three themes recognize the significance that historical, geographical, and societal contexts have on the development of identity, which are further reflected in the construction of societal and cultural knowledge, beliefs, and norms. The fourth and fifth themes highlight the potential for micro-aggressive or other personal bias behaviours to become forcefully or subtly integrated into the learning environment during the development or delivery of curriculum. Weber's proposed themes provide an inclusive view of how dimensions such as power relations, dominance, and historical and societal contexts intersect and influence the formation of individual identity and are further enculturated into the education system. This framework is a useful guide for educators to understand the complexity of factors that affect the development of identity. It could also be used as a tool for self-reflection and aid in establishing an appreciation for individual differences.

Gramsci's Concept of Hegemony

The concept of hegemony surfaces when analyzing the relationship between knowledge construction, identity formation, and the support of dominant societal ideology within educational systems. In many cases hegemony is perceived to be the domination of one class or social group over another; however, according to Gramsci (as cited in Femia, 1981), "hegemony is the predominance obtained by *consent* rather than force of one class or group over other classes" (p. 24). Gramsci's conceptualization of hegemony indicates that power is achieved when everyday thoughts and behaviours, based on historical and societal influence, are learned and constructed as *truths*. Hegemony is further described by Gramsci (as cited in Fontana, 1993)as grounded in economic roots in which societal structures exhibit power to "translate the interest and values of a specific social group into general, 'common' values and interests" (p. 141). Through the use of social structures such as the education system, citizens can be led to develop identity in which similar worldviews that represent what is considered to be the best interests of civil society are internalized. These socially constructed truths become deeply embedded and hegemonic behaviour is therefore achieved through the assimilation to prevailing beliefs and dominant ideology (Fontana, 1993). Individuals and social structures, such as the education system, cannot be seen as separate from hegemony, but in fact should be considered an active contributor, because the knowledge constructed and supported through teaching and learning as well as subsequent actions that take place continually maintain and reinforce dominant ideology.

Foucault's Insights Into Discourse, Knowledge, and Power

Foucault (as cited in Luke, 1995) provides an analysis of discourse, knowledge, and power with the acknowledgment that each acts as a stimulant in the production of the other. He conceptualizes that the construction of words, statements, and phrases used in both spoken and written text create meaning that we live by, and he suggests that societal structures serve as the foundation in which language comes together to form understanding, ways of knowing, and systems of belief. Foucault's (as cited in Luke, 1995) theory of discourse and the construction of knowledge provides educators with a distinct perspective to view curriculum. Through his insights on the use of language it is understood that educational materials should be viewed as artifacts of the history within which they were developed. The development of curriculum and delivery of education, therefore, cannot be seen as separate from historical or societal context. Knowledge is constructed within prevailing cultural and social values, beliefs, and ideals; therefore, concepts such as power or dominance can become deeply embedded and interwoven into societal structures, including the delivery of education. Foucault (as cited in Luke, 1995) theorizes that "schools and other significant social institutions are constituted by discourse and discursive relations" (p. 9). This brings to light the pedagogical connection between the creation of knowledge, production of power, and support of dominant ideology.

Teaching and Learning With Conscientization, Critical Reflection, and Liberating Education

Teaching and Learning With Conscientization

At this point, the discussion will shift to illustrate how teaching and learning with conscientization, critical reflection, and liberating education can establish a path towards diminishing the support of dominant societal ideology within the educational environment. To begin, I would like to recall Freire's (as cited in Lloyd, 1972) theory of conscientization that defines the process in which individuals are seen "not as recipients, but as knowing subjects, achiev[ing] a deepening awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality" (p. 5). Fidyk (2008) discusses Freire's theory of conscientization within education as a transformation of consciousness that creates an opportunity for educators to become aware of their teaching in relation to society and the world, and to challenge internalized and socially constructed beliefs and power relations. Fidyk (2008) describes conscientization within education as a pedagogy that should see "students beyond local time and space… [and] consider the influence of culture, history, gender, race, [and] emotions" (p. 152). Further, conscientization within education would allow students and educators to develop a level of awareness in which "one is not borrowing from the past, re-shaping, re-forming, and re-arranging. Rather [one is turning] away from backward and forward visions to a disciplined practice of living in the present" (Fidyk, 2008, p. 148). Within this context, teaching and learning would actively reflect upon the influence of socially and historically structured realities and truths and incorporate this cognizance in the development and delivery of curriculum. From this perspective, the construction of knowledge and further development of identity could begin to take place outside of dominant historical and societal ideology.

Fidyk (2008) proposes that conscientization creates a shift in perspective from one that is fundamentally socially influenced to one that becomes inherently aware of the connections between teaching, learning, and the potential for the betterment of society, both locally and

globally. This framework of conscientization acknowledges a connection between the learning environment and humanity as well as one that that exists between all entities. Incorporating this level of awareness within teaching and learning practices would allow students to construct and share knowledge, and to develop identity in a way that demonstrates ethical awareness within a global and environmental context. With each classroom being comprised of students who have a myriad of backgrounds, cultures, and worldviews, the employment of conscientization would provide the opportunity for educators to facilitate an open learning environment in which the teacher can learn from the students and the students can learn from one another, while each individual remains aware of the inter-relatedness between each other within the classroom, the community, and the world (Fidyk). The application of conscientization within the classroom provides an avenue for educational systems to adopt thoughtful and deliberate teaching and learning outside of dominant societal ideology.

Conscientization and Indigenous Education

Teaching and learning with a conscious connection towards humanity, the environment, and all global entities also aligns with Indigenous learning. Many existing educational systems anchored in a Western worldview have been aspiring to indigenize education. This form of teaching and learning would provide a greater opportunity for educators to integrate conscientization and pedagogy. Mussell (2008) indicates that indigenization within education systems should be designed to support identity, disempower existing structures of dominance, and "bring together Indigenous and Western paradigms and practices" (p. 331). Indigenization would create an opportunity to facilitate education that reflects historical and societal culture in a manner that is holistic and inclusive, recognizing that "what is considered truth under one paradigm of knowledge may not be so in another" (Michell, 2005, p. 36). The significance of conscientization in teaching and learning is that it includes an awareness that knowledge conceived within the influence of societal or cultural structures is not a holistic representation of all beliefs or views.

Indigenous learning also engages a connection between the classroom and culture, embracing a level of cognizance that incorporates "participation with the natural world with all of ones' senses, emotions, body, mind and spirit, under the guidance of elders, cultural teachings and practices" (Michell, 2005, p. 36). Knowledge is facilitated through both classroom and cultural practices such as spiritual ceremonies and daily activities, and learning is enriched with consideration for the land and everyday world. Through this epistemology, knowledge construction becomes complete, combining a personal, spiritual, and collective awareness that provides ongoing respect and support for the community and natural world. In this type of education environment, conscientization can enhance teaching and learning in a manner that recognizes learning beyond the classroom into a community, global, and humanitarian context. Conscientization can, therefore, reduce the cycle of realities and truths that are founded on prevailing or assimilated beliefs, and help to diminish the support of dominant societal ideology.

Critical Reflection

In addition to conscientization, critical reflection can provide a step forward to decreasing the support of dominant societal ideology within education. According to Brookfield (1995), the genuine interest in providing a learning environment that is anticipated to be respectful and encompassing of all students can often be experienced in a manner that is marginalizing or

oppressing to learners. The intention of teaching in a manner that is completely free of bias or assumptions and providing a learning environment that upholds the beliefs of all students is convoluted by the "cultural, psychological and political complexities of learning, and the ways in which power complicates all human relationships (including those between students and teachers) mean[ing] that teaching can never be innocent" (Brookfield, 1995, p. 1). Critical reflection can provide an avenue to assist educators with identifying personal bias or assumptions that can often go unnoticed in the development and delivery of teaching and learning activities.

Critical reflection should not, however, be reserved strictly for teaching methodologies, instead, it should be applied holistically to all aspects of education including curriculum, texts, dialogue, and content. Brookfield (1995), discusses the method in which becoming a critically reflective educator identifies "how the dynamics of power permeate all educational processes [and] helps us realize that forces present in the wider society always intrude into the classroom" (p.7). Through the use of critical reflection, socially constructed biases, assumptions and the influence of power structures within education can begin to be discovered. Critical reflection views education within the context of both time and space, with the potential of reproducing the imbalance between dominant or marginalized cultures (Brookfield). It is within this context that a critically reflective educator would examine assumptions and rationale and evaluate each of these from a broadened perspective to determine if power structures are being maintained or inequities are present (Brookfield). Critical reflection is an effective method for revealing hegemony within the education system and exploring how processes that may be perceived as neutral in fact serve to support power structures and dominant societal ideology.

Deconstruction of Dominant Ideology Through Liberating Education

Freire (2013) introduces the concept of liberating education as a method to empower students and aid in the deconstruction of dominant ideology. Education, although often not performed with the intent to oppress, teaches students within a prescribed framework of beliefs and ideologies, often providing little opportunity for the application of critical thinking. Freire (2013) states, "Education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by the educators) of indoctrinating them to adapt to the world of oppression" (p. 78). Friere (2013) refers to this lack of critical teaching as the *banking* concept of education in which the students are perceived to be deficient in any existing skills or expertise that can be applied within the learning environment and the teacher is considered the only individual that can aid in the construction of knowledge and facilitation of learning (Freire, 2013). In this context, the students focus on storing the knowledge transmitted by the teacher, leaving insufficient opportunity to cultivate a critical consciousness or develop an individual identity and a perspective of the world beyond the reality presented(Freire, 2013). Even educators that seek liberating education are often enveloped by an educational system that supports the banking concept.

Freire (2013) suggests that to provide truly liberated education, the banking concept must be completely rejected and replaced instead by *problem-posing* education, which recognizes the significance of knowledge and comprehension that learners contribute to the facilitation of education. This level of consciousness is not only to be applied to the learner's perspective of worldview but also turned on one's self, to a state of mindfulness of intent (Freire, 2013). In this context, students are no longer considered passive learners; they, instead, are engaged with the

teacher as an active contributor to the learning environment. The students' existing knowledge is integrated into the learning process through discussion and the exchange of ideas. The teacher becomes liberating, and "is no longer merely the-one-who-teaches, but one who is himself [or herself] taught in dialogue with the students, who in turn being taught also teach" (Freire, 2013, p. 80). The concept of liberating education provides greater opportunity for educators to identify socially constructed truths and worldviews and to employ engaged teaching and learning, a method in which the teacher can truly learn from the students and guide them in their relationship with the world. Through the process of liberating education, educators strive to recognize existing frameworks of dominant ideology and construct knowledge in a manner that shares ideas of all students within the classroom while incorporating a conscious connection beyond the classroom, extending to the community and global context.

Conclusion

In this paper, I have explored the social construction of knowledge, identity formation, and the manner in which the education system supports dominant societal ideology. Although the correlation between each is not explicit, it is clear that to work towards a liberating teaching and learning environment, "educators must challenge the constructions of truth operating in prevailing educational discourses that perpetuate dominant social structure and power relations" (Brown & Land, 2005, p. 3). The route, however, to liberating education is tasked with a myriad of challenges including the influence of historical and societal constructs and persisting structures of banking education. Even educators that attempt to incorporate conscientization and critical reflection are often surrounded by existing educational practices that, in many cases, promote an "assembly-line approach to learning" (hooks, 1994, p. 13). Each of these issues adds to the complexity of providing an education system in which dominant ideology does not prevail.

In many ways, knowledge is created within dominant social, political and cultural forces, and is recurrently communicated and supported through a variety of influences including parents and family members, care providers, social structures, media, and of course the education system. It is within the educational system that informal and formal learning may be framed in and perpetually augmented by existing power, ideology, and dominance. Educators are faced with the daunting responsibility of remaining cognizant of historical and societal influences and creating a system that provides teaching and learning in a manner that is liberating and empowering. Although challenging, this should not be considered an impossible feat. Brookfield (1995) emphasizes the significant impact the education system can have: "We teach to change the world" (p. 1). Through the process of conscientization and critical reflection, the subtleties of dominant societal ideology can be revealed and a path to liberating education can be created. Education that includes ongoing critical reflection within the classroom and a conscious perspective of the connection to local and global society can, in fact, become an avenue to change the world.

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A Review of *Settler Identity and Colonialism in 21st Century Canada*, by Emma Battell Lowman and Adam J. Barker

Shana Graham

University of Regina

In keeping with the theme of this special issue of power and identity in education, *Settler Identity and Colonialism in 21st Century Canada* is a must-read, especially for Settler Canadians like me. In their book, Battell Lowman and Barker (2015) advocate that "active identification as a *Settler Canadian* can signal to others that we are ready and committed to honestly addressing settler colonialism in Canada" (p. 123). Though condensed to 123 pages in length, the book draws from a valuable list of works cited to challenge settler colonial normalizations such as relationships with the land and with Indigenous nations. In the end, the reader is encouraged to understand that "ethical and decolonial futures are possible," especially through collective power to re-imagine the settlers we are and our relationships with all that surround us (p. 123).

Battell Lowman and Barker move the reader through six chapters to an understanding of Settler Canadian identity as an *interrogative* identity that can "make space…for thinking beyond this present colonial conflict, to a future defined by reciprocity, responsibility, and restitution" (p. 23). Chapter 1 reflects an understanding of identities as complex, shifting, multiple, lived and embodied, "as something that can be mobilized to shape everything from states to systems of capital, for better or for worse" (p. 14). With this understanding in mind, the authors recognize that, "the words we use to name ourselves are important" (p. 1). In introducing the reader to Settler Canadian identity (or Settler identity in Canada), terms such as newcomer, non-Aboriginal, non-Indigenous, White, Canadian, and ally are also discussed. The authors argue that "for Canada to exist as it does, the disciplining and control of Indigenous lives is required to open and preserve space for newcomer people" (p. 6) and that "Canada essentially has no legal grounds for its own sovereignty" (p. 3). The authors suggest that there is a refusal to recognize that colonization persists even in multicultural and inclusive approaches and that this refusal exemplifies a "*Settler problem,*" rather than an "Indian problem"[1] in Canada (p. 13).

Chapter 2 explores three pillars of settler colonialism and the notion of colonization as "an ongoing ideology and practice" in Canada (p. 35). The authors argue that settler colonizers and Settler Canadians need not be synonymous terms if Settler Canadians can learn to work against, rather than be recruited to support, Canadian colonization by engaging in processes such as normalization, extraction, appropriation, racism, violence, and national mythologizing. Chapter 3 focuses on Settler verses Indigenous relationships with land and asks, "Are there ways for Settler people to 'belong' on Indigenous lands that are not reliant on settler colonialism?" (p. 63). In exploring this question, the authors turn to Indigenous onto-epistemological discussions and challenge the reader to learn understandings of Indigenous place-thought, reciprocity, sovereignty and treaty relationships. Chapter 4 acknowledges that Settler Canadian identity, "while strongly shaped by whiteness" is racially, politically, and economically diverse but also flexibly manifested in that contradictory or conflicting identity subsets, such as class, may form in response to various social practices (p. 70). In this chapter, Battell Lowman and Barker remind the reader that "settler colonialism structures all lives in Canada, not just Indigenous ones" and that it is necessary to re-imagine how life might be re-structured without it (p. 89). Chapter 5 draws from personal stories to discuss fears and "moves to comfort" that are often enacted

regularly by "good Canadians," thereby maintaining Settler Canadians as settler colonizers (p. 99).

In the final chapter of the book, the authors remind the reader that it was not their intention to "prescribe a simplistic antidote to the fundamental problems in Canada today that arise from ongoing settler colonialism and its disavowal" nor was it to provide "a guide to being an 'ally'" (p. 23). Rather, *Settler Identity and Colonialism in 21st Century in Canada* is a call to ally with Indigenous peoples through constant action such as that of decolonization. Here, decolonization is understood as "an intensely political transformative process" moving from awareness to responsibility "with the goal of regenerating Indigenous nationhood and place-relationships while dismantling structures of settler colonialism" (p. 111). In the end, I reflected on my reinforced understanding that if I were willing to identify as a Settler Canadian, then similarly I must be ready for the process of decolonization.

As a doctoral student studying the possibilities of decolonization, I have been working on disrupting my Euro-Western onto-epistmologies by learning through Indigenous knowledges so that I might thoughtfully and respectfully engage in complicated conversations and re-imaginings of mathematics education. As part of this learning process, I have begun to re-imagine a possible subjectivity as a *decolo(indige)nist* educator. I refer to decolonization first within the decolo(indige)nist term as a reminder of my primary focus on disrupting the dominant Euro-Western worldview through which I have been raised. For me, *Indigenism* (Amadahy & Lawrence, 2009) must remain within said term rather than placed first for multiple reasons including: (a) I am not an Indigenous person, and thus much Indigenous knowledge that I learn is not for me to share, and (b) I do not know an Indigenous language and I remain aware that language is key to understanding and fully living Indigenous knowledges. The action of placing Indigenist within this subjectivity term symbolizes my desire and ability to make space for Indigenous ways of knowing and being, even if this means replacing settler colonial ways.

In moving beyond the academy, I think that a grand question prompted by this book is whether I can think differently about my Canadian identity and power—whether I can be other than that of a settler colonizer with a controlling and exploitive relationship to land. With this question in mind, I recall an understanding that I learned from a grandmother I met at a National Treaty Meeting in October, 2015. She shared with me an understanding that we cannot actually *own* anything, especially the land, because it is not as though we can take it with us to our graves. With her understanding, I look up from writing this book review and out a window of my house to see the voles eating *my* grass and I realize that I don't actually possess that grass. At one time, I would have killed those voles in order to maintain the manicured lawn. These days, I hesitate as I realize that I prefer to re-imagine other possibilities with respect to my relationships, possessions, and ownership. I am ready to identify as Settler Canadian—are you?

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Endnote

[1] In considering Canadian conservative or liberal and progressive approaches "to Indigenous rights and issues," the authors acknowledge that these governmental approaches assume that "Indigenous peoples pose a 'problem' to Canada, one to be managed, accounted for, and ultimately dealt with so that Canadians can get on with the business of being Canadian" (p. 6).

A Review of *Critical Mathematics Education: Theory, Praxis, and Reality*

Jeremy Sundeen

University of Regina

Critical Mathematics Education: Theory, Praxis, and Reality is a collection of 17 chapters written by a number of authors and edited by Paul Ernest, Bharatha Sriraman and Nuala Ernest. In their forward, the Editors summarize three major recurring themes throughout the book Chapters: (a) the epistemological roots of mathematics and critical mathematics, (b) the hegemony of mathematics in society, and (c) mathematics and its ties to capitalism, globalization, and politics. This book serves as a significant contribution to theoretical knowledge in critical mathematics and also provides practical applications from the theoretical for practising educators. This book review is written from two perspectives: a (becoming) critical mathematics education researcher, and a practising secondary mathematics teacher.

A (Becoming) Critical Mathematics Education Researcher

From the perspective of a graduate student (at the University of Regina, Saskatchewan, Canada), about to begin research for a thesis on critical mathematics education, this book serves as a valuable resource and starting place for research. While the book begins by looking at critical mathematics from a theoretical perspective, it continually seeks to create connections between theory and practice. This book includes notable critical mathematics authors such as Ole Skovsmose, Ubiratan D'Ambrosio and Paul Ernest, not to mention numerous other well-known scholars in the field. With such notable scholars, the book possesses a certain level of authority in the field and one that is beneficial for new researchers (like myself).

In the book, various perspectives are presented, which describe, analyze, and theorize critical mathematics and critical mathematics education. Many authors draw on their own empirical research studies, which inform their book chapter. Other chapters are theoretical in nature, often explaining the historical roots of different terms associated with critical mathematics: ethnomathematics (Francois, Chapter 10), democracy in mathematics (Corlu, Chapter 16) and real-life mathematics (Alro & Johnsen-Hoines, Chapter 12). Yasukawa, Skovsmose and Ravn present new theoretical frameworks to frame their research (Chapter 4); while others build on notable sociological researchers such as Bourdieu (Wedege, Chapter 7; Jorgensen (Zevenbergen), Chapter 6) and Foucault (Giongo & Knijnik, Chapter 9), incorporating those theoretical perspectives into critical mathematics education. This book provides both theoretical and practical chapters from a variety of authors showing the current scope of critical mathematics research.

In this review, I will outline a few examples where authors establish a need for critical mathematics. In Chapter 3, Paul Ernest takes a critical perspective on academia where mathematics research can be viewed as a knowledge economy, one that is exploitative through a brain drain on developing countries. Ole Skovsmose (Chapter 1) discusses mathematical modelling in the airline industry, where flights are overbooked based on a probability model that some passengers will miss a flight; these passengers are bumped from a flight when they arrive, even though they paid full fare. These two examples establish a need for a critical perspective in mathematics and how mathematics is used in society. In other words, mathematics can be viewed as a tool that can be used for the exploitation of knowledge (Ernest, Chapter 3) or to maximize

profits at all costs (Skovsmose, Chapter 1); here we see the intersection of globalization, capitalism, and the use of mathematics that creates inequality.

A central theme in the book is that the discipline of mathematics is not value-free (Skovsmose, Chapter 1; D'Ambrosio, Chapter 2; Ernest, Chapter 3). Mathematics has multiple uses: as a language, a school subject, research area, engineering tool, game, and multiple other uses. Sometimes mathematics can be applied and other times it can claim to be pure (Yasukawa, Skovsmose & Ravn, Chapter 4). Mathematics is often understood using multiple perspectives and, according to Yasukawa, Skovsmose and Ravn, the lens chosen to view mathematics determines what is observed; therefore, there exists a need to analyze "mathematics in action" (Yasukawa, Skovsmose, & Ravn, p. 82). Their chapter presents their theoretical perspective where mathematics can be viewed as an action entering an ethical domain through "description, inscription, prescription and subscription" (p. 96). That is, viewing "mathematics in action" creates an ethical domain where the authors critique not just the philosophy of mathematics but also technology and social theorizing in general.

This book does a good job of interrogating the epistemological roots of mathematics, why and how mathematics has become a dominant knowledge system, and how mathematics is used to permeate capitalist global values to benefit those in places of authority (Nikolakaki, Chapter 14). After reading the book as a new researcher, I begin to see the global landscape in critical mathematics education and the importance of choosing wisely in terms of where my research is published, whose interests my publications serve, and how I must be reflexive in all aspects of my research.

The book establishes a need to further investigate, question and critique dominant ideologies using anthropological, psychological, and sociological theories. However, Ernest warns that a critical mathematics researcher must also be keenly aware how "we enjoy theorizing from our ivory towers, but rarely get our hands dirty on the frontlines of social struggle, or even at the chalkface" (Ernest, Chapter 3, p. 119). Ernest reminds critical researchers that there should be a practical aspect to critical mathematics research.

A Practising Secondary Mathematics Teacher

For me as a practising secondary mathematics teacher, the book illustrates how mathematics education is deeply rooted in a colonial past where lower socioeconomic class students are taught the mathematical skills they need to assume their role in society (Ernest, Chapter 2; Jorgensen (Zevenbergen), Chapter 6; Greer & Mukhopadhyay, Chapter 8). There is an illusion that mathematics education creates equal opportunity for all citizens but numerous authors in this book articulate that mathematics education can be used as a tool to sort, classify and assign social and cultural capital (Wedege, Chapter 7; Ernest, Chapter 5; D'Ambrosio, Chapter 3). Many authors provide examples for educators to use in their classrooms that are rooted in critical mathematics theories. These empirical studies connect the theoretical aspects of critical mathematics education to a practical side, providing extreme value for teachers looking to apply theory to practice. In his chapter, Paul Ernest (Chapter 5) pushes critical mathematics education to the limit by suggesting that critical pedagogy is not enough; simply adopting a critical pedagogy is insufficient. Ernest goes on to suggest adopting critical pedagogy alone may build complacency from a place of self-admiration. Critical mathematics educators must adopt critical

pedagogy and make theoretical connections in their classrooms in order to develop critical consciousness and social agency. Below are a few examples of such real-world extensions.

Annica Andersson and Paola Valero (Chapter 11) write about a doctoral student and a mathematics teacher who integrate social issues into their mathematics classrooms. One of their most powerful examples was a statistics project where students explored (and calculated) their ecological footprint. The project took 3 weeks to complete but the mathematics and social awareness created, according to the authors, was remarkable. Dennis Almeida (Chapter 15) provides tasks that connect critical thinking and mathematical proof. Almeida allows his students to explore a variety of different approaches to proof and he writes that, when teaching mathematics, there is "little room for transmission mode teaching which suggests to pupils that mathematics is abstract, rule ridden and without explanation, value and culture free" (p. 306). There seems to be a pedagogical connection, but not limited to a pedagogical approach, for critical mathematics educators, which has little space for direct instruction.

Overall, the book proposes that creating opportunities to explore social issues in mathematics classrooms are vital for students to recognize their agency in the wake of globalization. One of the overarching goals of critical mathematics education is to give students the ability to recognize mathematics and how it is used in society. A part of this approach includes a critique of mathematics and how it is used in social, economic, and political aspects of society. According to Nikolakaki (Chapter 14), one of the largest oppressive powers facing global inequality is the oppression created by corporations in the global market place. Critical mathematics educators must give students the ability to recognize and analyze such situations to create "society's conscientization" (Nikolakaki, p. 285).

The reality of the world is that injustices exist. I think Ubiratan D'Ambrosio (Chapter 2) states it best:

> Mathematics is the most universal mode of thought and that survival with dignity is the most universal problem facing mankind… [i]t is absolutely natural to expect that mathematicians and math educators look into the relations between these two universals, that is, into the role of mathematicians and math educators in the pursuit of a civilization with dignity for all, in which inequity, arrogance, and bigotry have no place. (p. 24-25)

Mathematics can be viewed from multiple perspectives and this book establishes a need to do so from a critical perspective because mathematics is not values-free. This book serves as a significant contribution to research in the field of critical mathematics education, going beyond theory in critical mathematics education by connecting to the practical, and in this way establishing praxis towards global justice.

Reference

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