in education

exploring our connective educational landscape

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Editorial

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Reflection seems easier at the end of the year, when the days are short, and the time of darkness, long. At least that's true for me, living in the northern hemisphere where the end of fall term coincides with the shortest days of December. In this spirit, I re-read the four articles that make up the Autumn issue of *in education*. As is typical of this journal, each article represents a different approach to research, ranging from the philosophical foundations, to story and perspectives, to systematic analysis, to application of preservice learning to emerging practice. Since becoming *in education*, our Faculty has supported a broad landscape and this issue is no exception.

I recall a moment years ago, when I was a high school English teacher, reading Jeff Wilhelm's *You Gotta BE the Book* in my classroom during sustained silent reading. I underlined the following passage, recognizing words that strengthen my resolve to model and encourage meaningful literacy practices with all the students in my midst:

> Education is experience in how to learn; it is an exploration and an expansion of what it means to be human in the world. It is practice in the construction of meanings with other. … I am a teacher-researcher because if I improve instruction, the lives of those I teach can be enhanced. The meaning of our work, as Eisner (1993) reminds us, is in the lives it enable others to lead. (Wilhelm, 2008, p. 201)

By the time the spine cracked and pages began to fall away from my copy, Wilhelm had published the second edition, which I am quoting in this editorial. I literally wore out the first edition, through multiple readings, and multiple loans to new teachers. What I valued about the book then, and what I continue to respect today, is the balance of knowledge and skill, and passion and empathy, within his philosophical case and his direction for action for literacy teachers, within its pages. I still find meaning in those words.

Similarly, the articles in this issue, in many respects, engage in "the experience of how to learn." The researchers take seriously the magnitude of the work of teachers, and have engaged in research that informs and inspires teachers and teacher educators to think more deeply, to act more radically, and to understand more fully how their learning is made manifest in their practices. First, Foran's "*Mollenhauer's Representation*" takes up preservice teacher's international field experiences, attending to among other dimensions of the teaching, the relational bond. Second, Martha Moon's article draws on stories and multiple perspectives to enrich both educators and students' understanding of shared learning and relationship. Third, Brenna, Sun, and Liu advocate for "Radical Change" in their analysis of contemporary Canadian picture books and the relationship of those literary artefacts to multicultural education. Finally, Murray-Orr and Mitton-Kukner return the reader to emergent practices and identity of the early-career teacher. The articles are two sets of bookends; the first two speak to each other from different philosophical traditions, while the last two approach the artefacts of literacy and development of meaningful practice from different perspectives. The circle is completed with Carl Leggo's beautiful review of Finley and Thurgood Sagal's *The Way of the Teacher: A Path*

for Personal Growth and Professional Fulfillment. The through line is relationship, the beating heart of education.

As I reflect, this issue of *in education* casts light on ways that research enhances the lives we lead.

Reference

Wilhelm, J. D. (2003). *"You gotta BE the book: Reaching engaged and reflective reading with adolescents."* Urbana, IL: NCTE.

Mollenhauer's Representation: The Role of Preservice Teachers in the Practices of Upbringing

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Abstract

Our recent research study investigated an international field experience for preservice teachers, labelled as a service-learning internship, a term often used to refer to a student teacher in a Bachelor of Education (BEd) program. Relying on what we know to be advantages and benefits of similar international field experiences for preservice teachers to frame our investigation, we explored the impact of a service-learning internship upon beginning teachers, particularly as it related to their professional growth as teachers. To gain insight into teacher education, we drew on the work of Mollenhauer (2014) to critically examine the foundations of how we prepare teachers in our BEd program. Analysis of questionnaire responses, tracked by a digital discussion forum via Moodle™, revealed two dominant themes: (a) gaining a deeper understanding of children, and (b) learning to be flexible regardless of curricular constraints. Results from this study might be of interest to those who share a similar interest in international field experiences, teacher education, and pedagogy.

Keywords: pedagogy, *Bildung*; teacher education; international; field experience; service learning; global teaching

Mollenhauer's Representation: The Role of Preservice Teachers in the Practices of Upbringing

Successful completion of a field experience is a current prerequisite for teacher certification. Over the last decade, our School of Education has offered an international field experience option for our preservice teachers to experience *global teaching*. During this time, a number of teacher education programs in North America similarly have included international field experiences as a program extension for their preservice teachers (Robinson & Bell, 2014; Stachowski & Sparks, 2007). The impetus for such internationalization in teacher education programs falls into one of two categories: (a) program driven, maintaining a contemporary focus drawing on multicultural and/or global education to enrich teacher understanding or (b) financially driven, offering an international incentive to attract potential students as an advertised student recruitment tactic (Baker & Giacchino-Baker, 2000; Pence & Macgillivray, 2008).

Irrespective of this initial impetus, we believe international placements ought to help students contextualize the academic elements of teacher education coursework with in-field teaching. We make deliberate attempts to connect academic lessons in our teacher education program to the field through four distinct phases: initiation to the practice of teaching, teacher development, teacher expansion, and teacher consolidation. At our university, we carefully select international hosting countries to ensure the teaching placements for our students provide a learning experience beyond teacher tourism. A primary justification of international teaching placements is one of contrast. That is, we consistently endeavour to encourage our students to examine the differences between host countries' education systems and our own so that they may become able to critique the merits and shortcomings of our own education program and system.

Two Dominant Themes

Cumulative experiences teaching internationally reveal differences from country to country that are both significant and subtle. The initial findings in this article are aligned with past lessons learned from Iceland, Norway, Australia, Kenya, and this current study in Belize (see Robinson & Bell, 2014). Here, we primarily focus on two dominant themes: (a) teaching relationships and (b) the need to embrace curricular flexibility as a preservice teacher. Our observations from over 10 years of leading international teaching experiences have confirmed that international placements can challenge the intended outcomes of a program approach as critical markers of preservice teachers' competencies and their professional readiness for the teaching field. To guide our critical examination of our teacher education program and to better understand and analyze the data for this study, we drew on Mollenhauer's (1983, 2014) work, specifically pertaining to the upbringing of children—considered a central role for teachers.

The dominant focus in preparing beginning teachers revolves around what it means to be a professional, using such tools as assessment, outcomes-based education, instructional strategies, classroom management, student behaviour, educational law, school board policies, inclusion models, and diagnostics for special education. While these topics are important in preparing preservice teachers for their roles and responsibilities with children and youth, pedagogy is another more profound reason to teach. Yet, this element is often forgotten or ignored in educational discourse and practice in Canada. In this research, *pedagogy* refers to the relational qualities between a teacher and children as they grow and mature (see Foran & Saevi,

2012; Savie, 2011 van Manen, 1991, 2015) and for Mollenhauer (2014), pedagogy refers to reflecting on these youth encounters.

Mollenhauer

Mollenhauer (1983, 2014) posited the primary function in teacher education programs is to question how to best prepare adults to take their place alongside children. Some programs may attempt to cover pupil growth or personhood as a stand-alone course topic in child psychology and youth maturation, yet this tends to be represented through standardized development timelines informed by human-development theories.

In discussions during their international placement application process, many preservice teachers stated they were looking for something different or felt something was missing from their Canadian teacher education experience. Our preservice teachers struggled to find words to articulate the gaps intuited, what van Manen (1999) would state as the "pathic" (sensed or felt, rather than thought), in education, the pedagogical (p. 17). Many alluded to a relational aspect and a desire to understand a more humanistic approach to counter the technical focus often foundational in teacher education. These discussions motivated us to focus critically on our ongoing review of program quality, including the international component, anchored in the following questions: Are there alternatives to our current preservice teacher orientation? Should the program be revived or redeveloped to address the challenges confronting teacher education in North America?

We believe international placements are central in helping preservice teachers develop a pedagogical practice and by making connections to Mollenhauer's (1983, 2014) treatise of *Bildung*, we can strengthen our program by what is learned from the reflections shared by our preservice teachers on their international experiences. Mollenhauer (1983, 2014) described *Bildung*, upbringing, and pedagogy as characteristics of education. The scope of these themes includes the realms of school, family, and society, inclusive of the personal and domestic and the professional and scholastic.

Teacher education in Canada and North America has largely ignored the personal and non-professional significance implied in pedagogy (Siljander, Kivelä, & Sutinen, 2012). Mollenhauer's (2014) findings encouraged us to return to forgotten basic human connections to understand pedagogy in its challenging complexity and unspecialized simplicity. In this way, we evoke Mollenhauer's tradition of *Bildung* or formation—the experience of shaping ourselves, the world around us, and being shaped by others. Mollenhauer (2014) characterized *Bildung* simply as the "way of the self," and "helping people, above all youth, to find their *Bildung*" (p. xvii). Galvin and Todres (2007) rejected the specialized language of education, sociology, and psychology and instead used questions and exploration of the mutual circumstances of being human in shared cultural histories. This *humanizing* aspect is central to the gaps identified by our preservice teachers.

Preservice Teaching Within a Developing Nation (Belize)

Villegas and Lucas (2002) investigated the impact of international field experiences on preservice teachers, and the literature related to these experiences is seemingly unequivocal: Though preservice teachers experience both intended and unintended consequences during placements, their outcomes were markedly positive with few negative ones (Willard-Holt, 2001).

Our investigation tested these findings in our own BEd program outcomes in preparing competent professionals for classroom practice. Drawing on preservice teacher reflections on teaching youth in Belize, removed from the North American teaching context and our predetermined BEd program expectations, including classroom traditions and lesson plan standards, allowed for different professional realizations. After many years observing the benefits of our undergraduate program's international field experiences in many different cultural settings, we introduced the service-learning internship to preservice teachers as a pilot course and research study within our university's BEd program.

Related Literature

Before planning and researching this service-learning internship, we reviewed literature related to the advantages and benefits of international field experiences, teacher education, pedagogy, educational internships, and service learning as an educational model. Ongoing analysis of field experiences provided an understanding of the role teacher education programs have in the development of future teachers (Adams, Bondy, & Kuhel, 2005; Athanases & Martin, 2006; Ronfeldt, 2012).

International field experiences. Studies specific to preservice teachers in international settings explored related changes to professional and personal identities (Pence & Macgillivray, 2008). Pence and Macgillivray (2008) stressed the importance of reflection-on-practice. Clement and Otlaw (2002), Stachowski, Richardson, and Henderson (2003), and Quezada (2004) relied upon data from preservice teachers' reflections and found changes in their instructional approaches, self-learning, and understanding related to multiculturalism. For example, with respect to instructional strategies, preservice teachers found they had to become more creative in their planning and teaching when they lacked material resources. Additionally, preservice teachers who immersed themselves within a new community during their international field experience developed genuine understandings about others and their cultures (Quezada, 2004). Kabilan (2013), Kambutu and Nganga (2008), and Sahin (2008) noted that through international placements, preservice teachers gained an awareness and an authentic understanding and appreciation of the hosts' cultures, allowing for beneficial and meaningful professional development. Interestingly, however, the pedagogical understanding as defined by Mollenhauer (2014) or van Manen (2015) is absent from this literature.

Service learning as a learning opportunity. Developing a service-learning internship course was an effective way to create a flexible, responsive teaching arrangement that could operate outside the parameters and expectations of the typical field experience placement. A service-learning course differs in both structure and purpose from field experiences, where professors generally have little-to-no substantive involvement with their students' day-to-day teaching experiences. Within a service-learning arrangement, professors design learning outcomes, help students connect in-class learning with in-the-field experiences, and spend time with their students engaged in the community contexts (Stevens, 2008).

For Bringle and Hatcher (1995, 2009) and Stevens (2008), one of the most important aspects of service learning, particularly as it differs from field experiences, is the enterprise that benefits both the student and the community member as both parties have something to offer and to gain. According to Simons and Cleary (2006), university students noted several positive outcomes related to service learning, including personal progress, community self-efficacy, and

social development. Similarly, Baldwin, Buchanan, and Rudisill (2007) found that preservice teachers who engaged in a service-learning opportunity cultivated a deeper understanding of diversity and social justice and, thus, more readily recognized these aspects within their own communities. Service learning was significant for our participants as a means of entering the teaching realities of Belize. They developed an understanding of the culture, the people, the place, and the uniqueness of context while challenging their own assumptions of global awareness; this process also revealed the limitations of their BEd program.

Relatedly, and recognizing traditional (and local) field experiences' failure to offer preservice teachers opportunities to engage with students from diverse student backgrounds, McDonald et al. (2011) have also suggested value might be found in placing preservice teachers in community-based organizations (CBOs) outside of "normal" school contexts. Among other goals and benefits of such placements, McDonald et al. found that preservice teachers become better able to develop more holistic views of children and youth and that they also might come to see that students (and their neighbourhoods or communities) ought to be placed at the center of learning.

Place-based education. In accordance with Mannion and Lynch (2016), place has a primary role in our service-learning internship due to the natural, informal, outdoor, teaching spaces our preservice teachers use to engage their students. Other researchers (Lewicki, 1998; Leo-Nyquist & Theobald, 1997) have also made similar claims, arguing *pedagogy of place* formalized teaching to include rural and natural settings in educational practice. The understanding of place resulted in a deeper community awareness, and this connection to the relevancy of curriculum was just as critical in what and how a student learns. Unlike the traditional North American standard, our participants engaged youth in fields, treed areas, riverbanks, jungle paths, and in their host village itself as everyday sites for teaching. This pedagogy of place connected the school to the surrounding outside world. Although Sobel (2004) added that placed-based education restores essential links between person and place, and Knapp (2012) highlighted that North American schools today tend to separate from the community in which they operate, teachers' relationships with their students outside formal sites of instruction have not been fully explored pedagogically.

Other scholars (Foran, Stewart Stanec, & Mwebi, 2009; Gill, 2010; Hubball & Kennedy, 2009; Mygind, 2007) articulated the importance place has in an individual's learning, and stated place is essential to quality learning experiences. These studies did not focus on pedagogy as a relational experience between teachers and children, but centred on the value of learning outdoors and accented similar findings in the need for natural places (see Foran, 2005, 2008) that support relational practices. The literature supports the benefits of a non-traditional educational setting and the relational connections between the teacher and student—especially the casual unfolding of relational awareness (Davidson, 2001). Nevertheless, these studies fall short in adequately exploring the relational whereas Foran's (2008) research indicated pedagogical dimensions were possible in outdoor settings.

Other research (Allen-Craig & Schade, 2013; Louv, 2005, 2012; Selhub & Logan, 2012; Zelenski & Nisbet, 2014) substantiated the importance of natural places in our daily lives, but challenged our propensity for overreliance of urban-dominated structures and indoor spaces as solely places for learning. We argue the natural world is also a place in which to base teaching and learning, and this should be central to how we prepare teachers to assume their professional

responsibilities. Place-based education should not be an alternative pedagogical orientation for learning to teach youth. The immediate challenge for place-based practices in education is for teachers to operate outside a school-centric curriculum that ignores the pedagogical significance of experience in favour of academic results. Thus, to draw on Mollenhauer (2014), a forgotten connection resides in what we consider to be places where we encounter young people and the purpose of our actions with them.

   Bildung. In contemporary educational discourse, there is increasing emphasis on universal curricula and testing for metric comparisons and ranking purposes. Thus, local culture (or place-based education) is not measured or valued as important in efforts to homogenize youths in becoming global citizens—a counter aim to *Bildung* (Mollenhauer, 2014). Culture is usually marginal from classroom operations and not necessarily tied to the curricular expectations, falling under teacher direction only in indirect experiential opportunities. Teacher educators recognize that teaching is a complex humanistic engagement and is more than delivering the prescribed curriculum. Associated with education are many intangibles such as confidence, resilience, responsibility, enjoyment, engagement with others, learning culturally, discovering promise of self, and extending of self as a growing person in the world where youth find themselves to be (Friesen & Saevi, 2010) via the guidance of a caring adult. These intangibles, pedagogically guided, align with Mollenhauer's (2014) reconnecting to *Bildung*. Therefore, culture should be maintained and enriched through education, a passing down of culture as a means of shaping one's world.

   Our participants said cultural awareness was significant in their ability to connect to youth and to the place where they were teaching. Culture was central to their understanding of teaching in Belize, and place had a direct impact on their growth as educators. Foran (2005, 2008, Foran, Stewart Stanec, & Mwebi, 2009), along with Foran and Saevi (2012), and Foran and Olson (2008) found that place is central as a medium in developing the relational capacities between adults and children, the teachers and students. A less institutional and more informal place allows for pedagogy, where the relationship naturally emerges between the teacher and student, replacing the artificial confinement of institutions. van Manen (1991, 2015) and other European pedagogues and educational theorists (e.g., Biesta, 2011; Friesen & Saevi, 2010) noted this relation is often dismissed or taken-for-granted in teacher education.

   Biesta (2011) claimed that while Anglo-American educational studies are "based on a particular object of study," education in Germany, *Pädagogik*, "is based on a particular value-laden interest" (p. 188). This interest is profoundly normative in an ethical sense and focuses on the interests of the child and on the future possibilities of society in general. Their claim is central to the meaning of *pedagogy* (Foran & Saevi, 2012; van Manen, 2015) because the relationship between adult and child forms the interpretive frame for understanding various educational practices. Northern European pedagogical tradition considers human relationality between younger and older generations as indispensable—and pedagogy as an unavoidable part of inter-generational interaction. Mollenhauer (2014) emphasized that the continuation of human existence is centred on the relation between adults and children. Because of its orientation to an open future, this relationship does not exist for the sake of the adult, but for the benefit of the child.

   An outcomes-based and assessment-driven education is not oriented to an open future for the child; rather, it forecloses on multiple possibilities by insisting on pre-established criteria,

percentiles, and performance norms. Friesen and Saevi (2010), interpreting Mollenhauer's (2014) work determined, "the pedagogical relation can be described…situationally and ethically normative, rather than developmentally and socially normative" (p. 140). To this is often added a biological conception of cognitive performance and deficits, tempting some to reduce the child to a diagnosis or a dysfunction or to a ranked score indicating academic success. In this context, both the teacher's and the child's humanity are jeopardized. Mollenhauer states such humanity and attendant pedagogical priorities should be given precedence over social and psychological norms and outcomes. This belief articulates the gaps identified by our preservice teachers. Their task is an educational practice of *Bildung* or self-education, of crossing the divides in society of the personal-domestic, private to the institutional, professional-public, and cultural spheres. This is deeply intertwined with the human cultural understanding, language, action, morality, and relationality at the base of pedagogical practice.

The Study

Five of our full-time, Year 1 BEd preservice teachers enrolled in the three-credit, service-learning internship within Belize, a developing nation. They drew on best practices they have learned to date, in a teaching arrangement that was a departure from a typical field experience offered in our BEd program. In addition to pre-departure and post-return activities and assignments, students were required to lead a two-week summer school program within a small rural community. These assignments included detailed lesson plans, pre-departure and post-return journal responses, and a final reflective paper. One faculty member organized the course, supervised the internship, and graded all the assignments.

With scant appropriate instructional material resources available, they designed and delivered several modules related to contemporary curriculum and other curricular outcomes related to, for example, physical education, music, science, language arts, and art. Teaching space was limited primarily to an outdoor field, as well as to a lone sheltered area in case of rain or extreme heat.

Research Question(s)

The primary research question framing this study was "In what ways did the informal international teaching placement inform your teaching and contribute to your growth as a teacher?" In addition, questions posted in Moodle™ were related to preservice teachers' preconceptions going into Belize; these responses contrasted with their in-field observations and reflections from their teaching experiences during their service-learning internship.

Research Methods

The research design was a multi-case study; however, the results within this paper are related to only one bounded case. The bounded system (Creswell, 2003) was one group of five preservice teachers (*n* = 5) who participated in an international service-learning internship in Belize. It is also important to note that one of the two authors (Daniel Robinson) was present during the entire internship. Though he was not a focus of the study, his presence, nonetheless, must be acknowledged herein. In this sense, Daniel was a participant-observer whose own biases would have (unapologetically) shaped both the experience of the preservice teachers as well as his interpretations of their accounts. Moreover, the other author (Andrew Foran) has been present at a number of other international internships and so though he was not an "active" participant-

observer in Belize, his own experiences with similar initiatives would have shaped his interpretations of the preservice teachers' accounts.

Data were collected using questionnaires administered to all participants just prior to the service-learning internship and immediately after the service-learning internship ended. The pre-questionnaire had seven questions and the post questionnaire had 12 questions. Each question asked for a 300- to 500-word response, and we estimated each questionnaire would take 60 to 90 minutes to complete. Respondents had two weeks to complete each questionnaire. Sample questions included:

- What are your preconceptions before going to Belize related to the students? (pre)
- What do you think you will learn professionally? (pre)
- What were your observations when you arrived in Belize related to your anticipated strengths in the new context? (post)
- How might your future teaching be influenced by your participation in this international experience? (post)

Participants

Participants ranged in age from 23 to 26. They had a full academic year in the BEd program and two prior field experiences teaching in Nova Scotia schools. All have since graduated. Four participants self-identified as female and one self-identified as male. All participants had a specialization in physical education, with other subject specializations in science, social studies, language arts, or math. Their teaching streams covered elementary, middle school, and high school grades.

Research Ethics

The University's Research Ethics Board approved all research protocols, including those related to dissemination guidelines. We endeavoured to follow all these protocols and recused ourselves when any potential issues arose (e.g., when a participant was also a student in another class taught by one of the researchers). To protect the confidentiality and anonymity of all participants, pseudonyms are used throughout the rest of this text.

Data Analysis

We analyzed all data by searching for issues, similarities, differences, recurring ideas, clustering, patterns, and relationships in the responses. By coding and categorizing the data according to methods outlined by Creswell (2012) and Miles and Huberman (1994), dominant themes emerged, allowing for analysis and interpretation. Analysis of questionnaire responses resulted in two dominant themes related to the growth of the teacher: (a) teaching relationships, and (b) the need to embrace curricular flexibility as a preservice teacher.

Drawing on Mollenhauer's (2014) work to analyze participants' reflections, we concluded personal growth formed the base of their professional growth in concert with our program. Participants came to a better understanding of Self, as a person, adapting to Belize's way of life. Significant in this realization was the value they placed on immersing themselves in another culture and letting go of the formality associated with teaching. These individual elements are particularly relevant to *Bildung*, and the data analysis focused on the theme

"Growth of the Teacher" to explicate lessons to advance our own teacher education practices to better lead preservice teachers in future international placements.

Growth of the Teacher

Aoki (1984) stated that reflection-on-practice is not limited to instructional techniques for lesson plan enhancements but includes the moments we share with children. van Manen (1991) continued this thinking by linking pedagogical reflection to practice that enables teachers to know what is wanted for children. This is a special way to reflect and is a demonstration of a pedagogical attitude that presents significant moments for a growing child. van Manen's (1991, 2015) work showed an educational dimension that reveals a need for teachers to be in attunement with pupils in a mutual relationship, and attunement is realized only by being with others, being in their presence fully (Heidegger, 2001). For van Manen (1991), this is a tactful expectation for teachers, to be fully there for their pupils. Attunement in practice (Aoki, 2005, p. 165) is a teacher's way of being present for children and is the base for educational reflection.

Attunement, if pedagogically positioned, reveals deeper teacher understandings of the relational bond with students that has become de-emphasized in current teacher education programs in favour of more technical-, cognitive-, or behavioural-driven educational models. The current topics in teacher education anchoring the preparations of preservice teachers crowd out pedagogical practices (van Manen, 2015) and reflect a preoccupation with numerous teaching competencies that take priority over relational dialogue and reflection, specifically concerning the teacher-student relationship or the growth of the child becoming a person. Mollenhauer (2014) reminded readers of a relational practice that helps people "find the path of their *Bildung*" (p. 13), the shaping and developing of self and the role education has in this process of self-formation (p. 13); this challenges North American educational practices, declaring "pedagogical norms have priority" (p. 17). We argue international placements are opportunities to contrast our efforts in teacher education and ask if our practices need to be revived or redeveloped to answer the challenges confronting education in North America (Aoki, 1984).

Mollenhauer (2014) implored that we should start anew to understand what education is actually about, to allow us to see education as a means of *Bildung*, beyond theorizing education. Our service-learning internship was a deliberate attempt to move in this direction and challenge the mind-set of the field experience as the site to learn about teaching. Mollenhauer addressed a pedagogical–existential issue poignant for teachers' reflective capacity, demanding that we, as adults, question the significance of our relationships with our youth because we are responsible for the upbringing and education of them; we ought to ask, "What should my part be in this young person's path to the future" (p. 53)?

With this in mind, we analyzed the data, drawing on two of Mollenhauer's (2014) pedagogical orientations: (a) Representation—selecting what to convey, and (b) Presentation—sharing something about one's self and ways of life. Our effort reconnects practice (Aoki, 1984) to pedagogical reflections in preservice teacher education. Presenting the accounts of preservice teachers' views based on their Belize experiences deepen these pedagogical reflections beyond a curriculum of "mere appearances" (Mollenhauer, p. 167) and embraces Aoki's view that a teacher's practice needs to surpass mere technical considerations of instruction. We reveal how

beginning teachers, in their pedagogical reflections, naturally tend to value the practice of upbringing, *Bildung*, over the diagnostic–scientific representation in teacher education.

Theme 1: Teaching Relationships

A dominant thread in participants' reflections was relationality—the importance and value of being able to connect to youth. Our preservice teachers realized early in their careers that this humanistic connection was essential beyond the technical aspects of planning, preparing, and the rudiments of delivering a lesson plan. Embedded within many of their reflections was the realization that youth in Belize were the same as their Canadian counterparts, and that all global cultures shared the experience of raising children. As Jenn explained:

> Teaching…highlighted…that no matter their social economic background, their religion, their level of schooling or their nationality, children are still children, and still have those same principal, kid-like characteristics. …There were students all over the spectrum of enthusiasm for activities. …For every troublemaker there was a well-behaved kid and for every shy kid there was a rowdy kid; the…behaviours we witnessed were very similar to what you would find in a Canadian classroom.[1]

Not only did Jenn draw parallels between youth in different countries, but she also realized that her bond with students was as important as her delivery of the lesson.

> I got to know the kids very well within just the 2 weeks; …I created stronger bonds with these kids than I did with the students I taught for several weeks in practicum [in Canada]. It may have been due to the different circumstances, but it showed me how important those bonds are for myself and for the students.

Olivia observed that central to the engagement was the informality of the environment. The place allowed relationships to form, and her observation resonated with others and us. For example, during the first few days in Belize, they realized just being with the children and youth, on their terms in this place, became a benefit through which they learned more about their lives. Olivia noted:

> My favourite part of the day was the walk to the river. …Some of the best conversations and sing-alongs were had on that walk, and it was a time where I really got to learn who they were outside of the "classroom." This part of the day reminded me of how important it is to get to know your students—not only as learners, but also as people. Yes, we were in a foreign country and working with kids from all different cultural backgrounds, but kids are still kids. …My experience…reminded me of how important it is to build positive relationships with your students and how rewarding it is to be involved with their development as people.

Rebecca, like others, observed that the children in Belize were similar to children in a Canadian classroom:

> Just like Canadian children, they had the activities that they liked and those that they disliked [and]…they were not always willing to participate. …Regardless of culture and background children all over the world have a lot in common. They all want to be accepted as they are and have encouragement, validation, and a level of fun while learning.

Likewise, James observed similarities between children in Belize and Canada and that the classroom was secondary to the relationship:

> You do not need fancy schools or modern facilities to host a good environment; you just need to provide a safe and fun learning environment… [to] maximize their potential. We provided a consistent environment where we would be at the same place same time and had organized activities for the students to partake in everyday. [We] created an environment where the students felt like they could trust us and feel safe to have fun and give it their all. We did not need up-to-date technology or contemporary equipment to gain the students' trust and attention; all we had to do was show up and provide a positive environment for them each day. I think that consistency with learning environments instills confidence in students, and confidence is the prerequisite for success. Students love to learn, and they love to feel a part of a community. As long as I can make the students feel important and special and that they belong, learning and teaching is the most enjoyable thing someone can do in life.

While all participants seemed to recognize that the youth in Belize were in many ways similar to those in their prior Canadian teaching placements, they discovered the central element to the success in this field placement was being able to relate to the youth.

The realization that a suitable learning environment can emerge from things other than instructional dominance was a welcome one. We were hopeful that, upon returning home, these teachers would resist the temptations to focus only on the scholastic elements instead of on students who deserve their attention and guidance. These reflections begin to address one of Mollenhauer's (2014) fundamental questions of why we even want to be with children. The question eclipses the content-subject specific focus, and has potential to shift a teacher's reflections to not only consider what is being presented, [but]beyond the content dominant lesson plan, to what Mollenhauer would refer to as Representation by asking: What does this mean for children?

Drawing on 18th century educator Pestalozzi, Mollenhauer (2014) raised a fundamental question for adults to consider: "How should we represent to children what it means to live a good life?" (p. 52). This is counter to the teaching standard of what curricular outcomes a subject area should represent and how to measure the knowledge, skills, and attributes of the lesson. Mollenhauer (2014) explained Pestalozzi's contribution to pedagogical practice during the French Revolution in the context of a fractured and fragmented world, a world of absentee parents and economic and political upheavals:

> When the circumstances of everyday life no longer have any inherent pedagogical significance, then the basis for responsible upbringing had to be found in the minutest but indispensable moments of all pedagogical relationships between teacher and student. This relationship…is concerned with concrete social arrangements—with a "household." (p. 52)

The relationship between adult and child in this context is institutionally mediated; the adult acts in a professional capacity and based on rules, guidelines, and codes of conduct. Yet, the child does not seek a relationship on these terms, nor may even be aware of them. Consequently, the

adult needs to be "concerned with concrete social arrangements…a place of safety and security for the child" (Mollenhauer, 2014, p. 52). This realization is in concert with participants' reflections. The circumstances they experienced can be determined as providing "a higher basis" for educational activity (Mollenhauer, 2014, p. 52), one that is not to be understood simply in instructional terms. Mollenhauer (2014) explained this higher basis in terms that are emphatically non-instrumental, as "*a moral and personal relationship between the adult and the child*" (p. 52). Moving beyond institutional practice, participants found a way to relate to children in Belize that was not just academic, via lesson plans or prepared activities for the day. Preservice teachers' reflections on informal engagements can help teacher educators realize that they, and the children too, truly value the teacher-pupil relationship.

Comparing the complexity of our current global state, Mollenhauer (2014) pointed out that in the chaos of the Napoleonic wars, Pestalozzi could no longer simply rely on the power of representation typically found in established curricula, generalized content, and mostly abstract over-simplified topics in the hopes that classroom practices would help youth make connections. Pestalozzi's account is articulated not in terms of abstract theory and principles of learning, but as a poignant need for relationality. Like Pestalozzi, James worked to form a relationship with his students in a "safe" domestic world.

Despite schooling's formal aim to serve students, education was not structured based on how young people see or want to be in the world, but rather was regulated to reflect an adult version of the world via the official curriculum. Participants recognized this struggle to be morally and professionally a part of this educative world and acknowledged children's need to belong. Like Pestalozzi, Mollenhauer (2014) noted these two spheres were not always in sync, and desired to cultivate a place where children could grow and "to make the institution a crucible" (p. 50). Both desired to "restore in the children a sense of what was right, decent and moral" (Mollenhauer, p. 50), pedagogically seeing that being a child was a greater need not always served in the lesson plan.

Theme 2: Embracing Curricular Flexibility as a Preservice Teacher

Mollenhauer (2014) pointed to Amos Comenius's *Orbis Pictus* to illustrate the complexity of education and culture in a world of increasing specialization, trade, and heterogeneity of that time period. According to Mollenhauer (2014), Comenius's guiding principle for developing curriculum was that "each fact or phenomenon should be represented to the child in such a way that its meaning within the overall scheme of things and life itself is clear" (p. 37). Although this overall impression of life itself was presented as textual and pictorial, and somewhat abstract, it still represented a part of the world. Yet, such representations of the world are selective, partial, and even distorted. When it is based on what is being represented indirectly to students through books, pictures, and text, the pedagogical experience and relationship between adult and child becomes tenuous.

In North American education, we have mistakenly relied on the abstract, and ultimately artificial, impression over the reality of immediate experience and relationships. In doing so, we place our educative hopes in structures and measures to define our relationships with children and, as a result, curriculum documents, academic scores, and classroom management become the reasons or educative focus for why we teach. Jenn described a clear realization of this curricular challenge:

> We have to be able to think on our feet, be ready to adapt to the best of our ability and get to know our students. …We [had to] alter activities throughout the two weeks…whether it [was] due to the weather, the student's interest level, or accessibility, it was integral to the program to be able to think on our feet and to be open to changing plans. It taught me that when things do not go to plan, it doesn't necessarily mean the lesson is ruined.

Jenn found it difficult to only live the plan, and realized the necessity of letting go of the curriculum. She rejected the curricular imperatives imposed by the pressures of the established lesson plans of teacher education. When it seems to have little or no value to the lives of children, adults must recognize the need to adapt.

In Belize, scant digital or material resources were available for planning and/or teaching; consequently, participants created engaging educational environments with words and actions rather than with books, technology, and equipment. Rebecca captured the realities of curricular limits:

> We realized…we would have to [further] adapt our lesson for the location and group of children. …I learned that we don't need all the bells and whistles to ensure the quality of the lesson. While it is important to take into account the physical environment, I learned that while there may be cultural differences that all children crave the same things in an educational setting. They like to achieve, but most importantly they are looking for acceptance and a safe, yet fun learning experience. …Just by listening to the students speaking to us and [to] one another, there is so much that can be learned about them and their lives. By teaching them I could see that you can learn a lot about their culture and how they interact with one another.

It quickly became evident to participants how often their teaching in Canada included "bells and whistles"; they had elevated the planning stage as an all-consuming affair—typical for beginning teachers.

Rebecca's reflection resonates with Mollenhauer's (2014) curricular intent to seek the human connection as primary. Her comments echo Mollenhauer's pedagogical efforts in creating a place for children, to give them a space to become good people under the guidance of moral adults. Rebecca realized that a curriculum guide or lesson plan does not tell teachers how to be with young people. When the lesson plan does not measure up to the needs of the youth being served, the adult must recognize that the representation (curriculum), and the supposed learning (conveyance) or purpose, needs to be abandoned in favour of what will serve children best (the pedagogical) in becoming a person.

Furthering the discussion on curricular reliance and dominance in school life, James expressed the means of representation and instruction as secondary to knowing the students:

> I feel like we got away from our lesson plans as we got to know the students better. I think this is a valuable lesson to learn regarding planning and preparation. …[When] we started to get to know our students well enough to loosely follow the lesson plan and do other activities that were better catered to the group, the better our sessions went. I think the biggest thing I took away was [to] have a plan in place and be prepared but also know what works best with the group of students.

As advisors, we too expected adherence to the lesson plan standard, continuing the BEd program expectations, regardless of the new and unique teaching and learning context within Belize. Participants were required to first submit and refine detailed lesson plans—activities first seen as useful by all preservice teachers, who commented that it was essential to "over" plan.

But, according to Jenn, the number of unexpected contextual variables related to their environment, the plan was in constant flux, and expectations were modified to plan "as a guide," meeting the "people and the place." Jenn shared a glimpse of the formal–informal learning environment:

> Some of the plans just did not work with the people and not in the place we were teaching. We think that the kids in Belize picked up skills quicker and easier than certain kids in Canada because of how much time they free play and explore how their body works. …During those walks [to the river] I learned about their families, what they liked to do in their spare time, what their life in Belize was like and it was also where we could share more about our lives in Canada with them as well. …At first it was a little daunting as I felt weird for our sessions to be way less structured than…but I loved that. It gave the kids a chance to just play and swim around. Some kids wanted to learn how to be better swimmers,…some kids just wanted to play fetch with the sinking rings, some kids just wanted to hunt shrimps; in the end, every kid left happy.

Likewise, Kelly observed:

> When you are going into a situation almost completely blind like we did in Belize, you have to be able to adapt and go with the flow. Preparing our units ahead of time allowed us to have something to base our lessons on, even if what we had planned isn't exactly what we ended up doing. However, having that bit of unknown was good because of how it forced us to adjust to the environment. As a teacher you need to be able to handle everything that comes at you and just gaining experience in this unfamiliar context will be beneficial to my future teaching.

Although Kelly was forced to spend considerable time re-planning, she suggested that this experience will have a positive impact on her own future teaching. She learned that she could let go of the curricular guides, loosen up planning, and be more creative. Kelly's experience of learning to be flexible stimulated her critical reflection on planning practices and what it means to spend time with children. This experience disrupted the dogma that forces teachers to adhere to detailed, perhaps overly prescriptive planning efforts, often criticized by beginning teachers as extreme, daunting, and unrealistic.

Participants came to learn that the value in a good plan is a degree of latitude and flexibility; this realization is most affirming for us. Olivia revealed this value of flexibility:

> [We] created thorough lesson plans that included instructional cues and questions that would guide our teaching [and] the right materials and equipment to run our lesson. But everyday brought in a different number and grouping of kids, so we constantly had to make adjustments to accommodate these changes. Some of the activities that we planned for went faster than expected [and] Steve and I would strike up a new game or activity to keep the lesson going. …These filler activities worked really well and helped keep the kids involved and interested.

Echoing Olivia, Rebecca captured the experience of the unexpected:

> While changes in resources and physical facilities often can affect the way that you are able to deliver your intended lesson plan I learned that a true professional has to have the ability to be flexible and that you must constantly evaluate your effectiveness as a teacher and be prepared to change your approach on the fly to be successful.

As if responding to the need for teacher flexibility and youth freedom, Mollenhauer (2014) framed the paradoxes posed by academic achievement, on the one hand, and motivation or, rather, the child's vitality on the other.

> In a world that values achievement and reliable results above all else, how can we foster an attitude that is about enlivening? How can we do this—especially if it may produce results that jeopardize predefined educational outcomes? Referencing Pestalozzi again, Mollenhauer (2014) expanded on this conflict, where because of "the circumstances under which people live…[teachers] have lost their power to educate the young and can no longer reliably represent in a way that is helpful for their *Bildung*" (p. 46). However, in the absence of educational force, the demise of educational power, influence, and social position (Biesta, 2011, 2012), Mollenhauer (2014) contended that a special "realm of *Bildung* must be 'created' for the younger generation" (p. 46), one that is "designed in such a way that it reliably reflects reality rather than just surface appearances" (p. 46). Similarly, our participants struggled to follow the prescribed curriculum, only to acquiesce to the place and the child exploring their natural world.

Learned Lessons for Future International Placements

The predominant curricular reality in North America is one of restriction, instructionally not designed to help a young person find one's Self—*Bildung*. Thus the unique setting in Belize allowed for an informality to allow adults (teachers), children, and young people to co-exist on terms away from institutional constraints and teaching expectations (Davidson, 2001; Foran & Olson, 2008; Knapp, 2012; Lewicki, 1998; Mannion & Lynch, 2016; Leo-Nyquist & Theobald, 1997; Sobel, 2004). Mollenhauer (2014) explained that in this situation, we are confronted with three fundamental problems when it comes to upbringing and educational representation: "1) Of all the things there are to learn, which ones are truly important; 2) How can these be conveyed with the needed clarity; and 3) How can children be motivated to take on the material represented to them" (p. 46). Jenn offered insight as a starting point in addressing these questions for preservice teachers:

> We are still learning how to be teachers; we are constantly being evaluated by our CTs or Faculty Advisors. During my practicum I often put the pressure on myself to follow the plan directly and I've found myself worrying more about little things such as running out of time, having too much time, or an activity going wrong than actually focusing on my student. …I've learned…sometimes, no matter how much you plan and prepare things will still go wrong and the most important part is to be okay with that. I think it is a good idea to put effort into planning and preparation, but just like in Belize, there will be times when I will not know what to expect, my class and my plans will have to change. This experience is quite different than when we were in the classroom, as it is very informal and chill and I think we developed a different sort of relationship with the kids than we would in a school. The camp-like nature of the lessons really facilitated growth…although not everyone may think those areas are "professional responsibilities."

Mollenhauer (2014) isolated and connected key words that are essential in understanding the pedagogy: "relationship," "moral way of life," "stimulat[ion of] their inner lives," "atmosphere," and "harmonious perceptiveness and activity" (p. 51) as teachers guide youth.

> This setting does not impinge upon children's needs or violate their sense of self worth … enables children to engage in moral behavior without coercing them…brings to life the productive energies and the spiritual and intellectual potential of the child…[and] makes all of the above possible through social arrangements…serv[ing] as a model way of life. (Mollenhauer, 2014, p. 52)

Mollenhauer (2014), working with Pestalozzi's "way of life" (p. 51), reveals its structural interconnections and influences that position the relational need first in being with youth. Some may argue that this way of life, as a working model for moral education, is difficult to realize in our contemporary school-based practices. When this way of life model was presented to Kelly she pointed out that these "elements of what schools should be promoting are really absent under the guise of rules, procedure, and order." Jenn clearly echoed the need to rethink the overall approach and culture of schools in the light of Mollenhauer's pedagogical connection:

> My teaching was similar to a lecture; I would go home and memorize facts about protists and just talk *at* my students instead of talking *to* them. Belize helped solidify how I want to be a teacher: I was not too concerned about the lessons; I was more interested in talking [to] and getting to know the kids. After getting to know them, I found the lessons flowed smoothly. …Getting too caught up in what the professors evaluating me thought of my teaching resulted in me missing a step in the teaching process—one that I know feel is the most important—and that is getting to know your students.

Like Pestalozzi's and Mollenhauer's own explanations, participants' responses point to the aporia of pedagogical practice. They came to understanding the ethical responsibility of the older generation to the younger one, and the acknowledgment that every educational act and curricular representation is subtended by tensions and uncertainty.

Extending our learning from Comenius (Mollenhauer, 2014), we must consider curriculum that is a simplified representation of our complex world, even knowing that our subject or context curricula are selective, partial, abstract, and even distorted. Lessons that are flexible, responsive to children, and emergent in place and culture offer a pedagogical framework rather than a scored checklist of outcomes. Reliance on such a curricular artifice is itself always in tension with the desire for authentic and immediate experiences of the world. Teachers ought to recognize the child's place, a place not dependent on institutional structures, curricular imperatives, or professional instructional mandates.

Though teaching is most often regarded as a solitary profession, the service-learning internship purposely required participants, a blend of experienced in-service teachers with preservice teachers, to plan and teach together. Although we could have designed a program in which individuals taught all classes, we correctly presupposed that, given the new and unique context, participants would benefit being with children and youth informally.

Concluding Comments

An international field experience can be viewed as an occasion for preservice teachers and teacher educators to critically examine their personal-professional learning and program values.

Though we did not also research the impact upon the approximately 75 Belizean children who attended the summer school (many who, at their own expense, voluntarily travelled over an hour to attend), our daily observations indicated participants were having an immediate and positive influence. Youth were engaged, many arrived very early, and many others had to be shooed home. Indeed, it was constantly reaffirming to see the obvious joy and excitement on the students' faces. It seemed that they wanted the days (and weeks) to never end—and our preservice teachers seemed to feel the same way, too.

Our research has shown that through their participation in this service-learning internship, our own preservice teachers benefited, likely to a greater degree than the youth they taught. With their shared teacher growth and their "life-changing" personal growth, participants were clearly engaged in a symbiotic experience where both benefitted from engaging pedagogically. Participants desired to experience something that would challenge their position as adults in the lives of children. Learning something from their service-learning internship required pedagogical reflections.

As teacher educators, we too have some degree of educational discovery that can be used to call into question what we think we value as part of our institutional BEd program. While we would like to think we could teach and nurture the kind of professional growth they experienced abroad here at home in Canada, we believe that only this very experience was capable of enabling the personal growth suggested by participants. We could not have planned for it and we could not have delivered it as a planned curricular outcome. Without question, this service learning field experience was unique and challenging, as was drawing on Mollenhauer (2014) to analyze teacher reflections pedagogically. Given the results of this research, we are hopeful that our institution and others might offer similar opportunities to preservice teachers in the future.

An Addendum

The preservice teachers who participated in this service-learning internship had an opportunity to contextualize their experience in Belize by way of completing a capping reflective paper. This assignment allowed the preservice teachers to draw upon their earlier completed reflective responses—so that they could make some sense of how the Belize experience might impact them as soon-to-be teachers at home in Canada. Though the assignment was worthwhile in some (familiar) ways, it also was an ending conversation. That is, preservice teachers submitted this final assignment and any further engagement with the content was limited to one professor's assessment comments.

To improve upon this, our next service-learning internship in Belize (that occurred in the following summer, with a new group of participants) had a different final assignment. This new task had participants complete a dissemination exercise. Participants' assignments included local newspaper articles, whole-school assembly presentations, graduate student seminars, and teachers' professional development presentations. These dissemination exercises have allowed subsequent participants the opportunity to: 1) reflect more deeply and purposefully upon how the Belize experience has impacted their own personal and professional identities and practices, and 2) engage with large and broad audiences in these reflection efforts. This has been a superior final task.

Endnote

[1] Participants' responses are included here verbatim. Errors in grammar, punctuation, and/or spelling are the participants' errors and are not identified within the text (with, for example, [*sic*]).

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Story as a Means of Engaging Public Educators and Indigenous Students

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Abstract

In this study, I draw on stories and multiple perspectives as an approach presented to address two concerns in public Indigenous education: the education of teachers and the engagement of students. As a non-Indigenous educator, I conducted open-ended interviews with seven Indigenous educators and leaders in urban public school boards. The participants highlighted story as a central component for the success of Indigenous students. Participants believed that educators' understanding and teaching practices are enriched by seeking out multiple perspectives—honouring the stories of Indigenous students and their families and communities in particular. They also believed that when these stories are valued in school, students' school success increases. This paper explores several ways that story can provide modes of engagement and learning for both educators and students in public schools. These angles address the experiences that students, teachers, and families bring to schools and the stories tied to local communities and embedded in Canadian school systems. Stories are seen as intrinsically connected to the relationships and learning we share.

Keywords: story; relationship; K–12 education; Indigenous education

Story as a Means of Engaging Public Educators and Indigenous Students

In this article, I present *story*[1] as an entry point to two major topics in Indigenous education: The meaning of Indigenous students' school success in public school systems and how non-Indigenous teachers might respectfully contribute to this. As a non-Indigenous educator, my interviews with Indigenous colleagues in public school boards provide the basis for this story framework.[2] Since most Indigenous students attend public schools (People for Education, 2016), which tend to be staffed primarily by White teachers (Ryan, Pollock, & Antonelli, 2007), the nexus of Indigenous education, public education, and non-Indigenous teachers' learning is of current relevance in this land we now call Canada. The premise of this article is that valuing story—Indigenous stories and perspectives in particular—can promote teachers' understanding and knowledge while at the same time creating conditions for Indigenous students' engagement and success in school.

As a EuroCanadian teacher and researcher, I did not begin this study with the intention of focusing on story. Rather, story came to the surface as I sought the insight of Indigenous colleagues on the question of what Indigenous students' success can mean in public school boards. As I read academic literature authored by Indigenous scholars, I came to see the prominence of stories and narrative ways of communicating in teaching, learning, researching, and relating (Kovach, 2009; Little Bear, 2009; Smith, 1999). These Indigenous scholars wrote about personal, relational, community, spiritual, and traditional contexts of story well beyond my experience. Wilson (2008) distinguished between types of stories and their purposes, writing that "sacred stories" are "at a higher level" involving permissions, training, and testing in order to be told by specific people (p. 98). He described "second level stories" that contain "certain morals, lessons, or events" that storytellers can shape "according to their own experience and that of the listener" (Wilson, 2008, p. 98). Finally, Wilson (2008) presented a "third style" where the teller "relate[s] personal experience or the experiences of other people" (p. 98). In the present article, the third type of story is prominent. Personal experience, and the experiences of others—including experiences that have taken place at a nation-to-nation level—are the main type of story described by participants.

Personal stories have been a focal point for other researchers as a mode of reciprocally connecting Indigenous students and non-Indigenous teachers. Bissell and Korteweg (2016) described the use of digital narratives as a means of communication between teachers and students through connecting on a personal level and conveying learning outcomes.

Dion's (2009) study that introduced non-Indigenous teachers to Indigenous-authored stories drew attention to potential problems when teachers take up Indigenous stories: colonial attitudes were reinforced instead of challenged. Archibald (2008) wrote about problems encountered by non-Indigenous teachers attempting to teach Indigenous stories without guidance. Sharing nuanced examples of an Indigenous and a non-Indigenous teacher, she explained how Elder storytellers "would have been helpful mentors" to teachers who could have "guided their understanding about the power of stories and helped them to learn cultural ways to make meaning from stories" (Archibald, 2008, p. 133). I am reminded that mismatches in knowledge, understanding, openness, and authority can lead to negative experiences. Engaging with stories must be done with care and proper guidance. Further, what is meant by story itself can differ across worldviews. As one example, Indigenous stories are often embedded in spirituality and connected to Elders (Archibald, 2008; Little Bear, 2009) while the current

EuroCanadian concept of story or narrative is not necessarily spiritual (see, for example, Clandinin & Connelly, 2000). The way stories are received and told also differs; Little Bear (2009) and Archibald (2008) described traditional processes where Elders or storytellers share stories with listeners whose responsibility it is to consider the message to draw their own conclusions. This differs from academic EuroCanadian approaches where stories are considered unfinished if not explicitly interpreted (Clandinin & Connelly, 2000).

In *Cree Narrative Memory*, McLeod (2007) wrote, "Stories were offered as traces of experience through which the listeners had to make sense of their own lives and experiences" (p. 13). He is writing about Cree narrative situated in kinship relationships, generations of shared history, and specific land, which is quite different from my context as an English, Irish, and Scottish Canadian from out of town. In fact, there is some irony in my drawing on this idea as McLeod (2007) discusses the "struggle to maintain *nêhiyâwiwin* (Cree-ness) in the face of Anglo-Canadian culture" (p. 13). At the same time, McLeod's words link to how I understand my colleagues' invitation to engage with story; an opportunity to shape my own life, teaching practices, and perspective through listening to "traces" of someone else's experience shared through story. Whether at a personal or societal level, the stories we take in shape us greatly (King, 2003).

Thus, it is with a humble and tentative stance that I approach the idea of story in public Indigenous education. I am not an expert in Indigenous storytelling nor am I a literary expert in the EuroCanadian realm. Rather, I am a teacher and researcher whose thinking and teaching practices have been shaped through interacting with Indigenous educator colleagues who have drawn my attention to the importance of story within public education. Because this research draws on the grounded theory principle that research data should form the theoretical base of the study (Savin-Baden & Howell Major, 2013), I now turn to the words of the participants and their articulation of story's place in public education.

Research Design

This article is based on my master's thesis (Moon, 2014),[3] for which I interviewed, in the spring of 2013, seven colleagues who identified as Indigenous and worked for public school boards. Participants had all been classroom teachers at some point in their careers, many with experience in more than one province, community, board, school, or position. At the time of the interviews, they held varying roles including teaching and leadership positions at school and board levels. In most cases, I shared previous professional or personal connections with participants. From my perspective, the interview tone was collegial, based on a foundation of trust and mutual acquaintance or friendship. To guide the interviews, I provided the general research question, "How would you describe success for an Aboriginal student in the public school board?" and a list of potential follow-up questions to participants in advance.

In that study, I synthesized many of the educators' insights into the "Connected Beads Model"[4] (Moon, 2014; Moon & Berger, 2016). Story was a central strand in that model and surfaced in other contexts throughout the thesis. Anecdotes or examples from each of the seven educators are included in this article. Some participants used the word story extensively while others spoke about processes and beliefs that have been drawn into this article through the framing of story as an expression of experience, a sharing of personal or group identity or history. The subsections in the findings are drawn from the interviews as a set; not every

participant spoke about each of them. One participant in particular framed much of the interview about Indigenous students' school success around the idea of story. While I cannot name the participants due to the ethics commitments[5] I made with them and with a school board, I wish to recognize here that they are the source of the conceptualization of this article.

The research was conducted in a Canadian city that is on the ancestral territory of a First Nation, and where First Nation, Métis, and Inuit people currently reside. The population of the city is ethnically diverse, the largest number of people identifying with British Isles and European origins (Statistics Canada, 2006).

As a non-Indigenous teacher and researcher, I positioned myself as a learner with respect to these colleagues; I actively sought their wisdom on the question of Indigenous student success. I invited the participants to comment on transcripts, research summaries, and a full version of the thesis. Some of them took that opportunity, and were generally affirmative or gave specific feedback that I then integrated. My analysis was inspired by some elements of a grounded theory approach (Charmaz & Belgrave, 2012). I developed a conceptual model (Charmaz & Belgrave, 2012)—the Connected Beads Model (Moon & Berger, 2016)—to represent shared themes through constantly comparing all seven participants' interview responses (Savin-Baden & Howell Major, 2013; Strauss & Corbin, 1994).

A key aspect of my research approach was drawing on a "circle of advisors" (Moon, 2014), a group of Indigenous educators and graduate students who each agreed to help guide me as I chose a research topic, formed my interview guide, learned local protocol for seeking wisdom, and conducted interviews. Their individual support gave me perspective on my work and tangible advice at various points in the process. Thus, this research should be read within its frame of reference: the work of a non-Indigenous teacher seeking to learn about Indigenous students' school success from Indigenous colleagues.

Findings and Interpretation

Participants' views on how story can provide a conceptual framework for understanding Indigenous students' school success and an applicable practice for teachers are explored through the following sections: our own stories, the story of schooling, valuing students' stories, families and stories, community stories, story as teacher education, stories and stats, and where stories meet. Though I separate these ideas for clarity within the linear structure of this academic article, they are in fact interconnected. Students' stories are embedded in families' stories, and families' stories in communities' stories. The story of schooling (comprised of many individual stories within it), which is closely tied to the story of colonization, works its way into many of these stories as well. Educators' own stories are wound into the mix, sometimes more prominently than we acknowledge. Participants encouraged engagement with stories in teacher education and in school systems where statistics currently dominate, which in turn interacts with students', families', communities', and teachers' stories. At their best, public schools can be places where stories meet, drawing in multiple sources and forms of stories.

Our Own Stories

Several of the Indigenous educators that I interviewed emphasized that their views were situated within their own experiences. One participant said, "A lot of what I'm going to talk about is going to connect to who I am and where I come from." Later, the participant noted, "It

doesn't mean that that's what *is,* but that's just the way in which I see it." This stance is also demonstrated by multiple Indigenous scholars who are clear about their own experiences and standpoints with respect to the research and writing they undertake (see Absolon & Willett, 2005; Kovach, 2009; Smith, 2012; Wilson, 2008). The idea of being clear on our own stories was emphasized by a participant who stated that a key element for teachers seeking to contribute to Indigenous students' school success is their own understanding and awareness. One aspect of this is for teachers to acknowledge that their perspectives are one of many, and may vary from the perspective of another (Moon & Berger, 2016). It can be difficult for EuroCanadian teachers operating in school systems that reinforce our cultural identities (Shore, 2003) to recognize that we carry cultural norms. The participants in this study reminded me that I bring my own story to education.

The Story of Schooling

While each of us brings our own experiences and perspectives, as described in the section above, we as teachers in Canadian school systems should be aware of the larger story in which we participate. As one participant noted,

> What is our system founded on? The very Westernized...very White way of seeing things...and doing. So right from the get-go, there's barriers. But I find people don't want to be honest and look at those barriers. You know, and not that that's right/wrong, but... the difference for that is what creates—is what becomes almost the foundation for the inability for our students to be successful.

Thus, coming to know more about Canada's history of schooling, including underlying assumptions that Indigenous cultures and spiritual beliefs are inferior—a belief that was acknowledged in the Government of Canada's (2008) apology to the survivors of Indian Residential Schools—is foundational to understanding students' school experiences today.

This idea is fleshed out by Hampton (1995), who walked his readers through various understandings of what *Indian education* has meant on this continent over the past century. He said, "For most Indian students, now as in the past hundred years, Indian education means the education of Indians by non-Indians using non-Indian methods" (p. 6). Ermine (1995) outlined differences between Aboriginal and Western pursuits of knowledge, pointing out that "relentless subjugation of Aboriginal people and the discounting of their ideas" has been the effect of the "encounter of world-views" that took place at the time of Western contact with Aboriginal people (p. 101). It is crucial that I am aware that EuroCanadian educators, a group of which I am a part, have a well-established history in Indigenous education, one that has been characterized by hostility and oppression toward Indigenous cultures (Hampton, 1995). Understanding this hostility can give teachers a footing from which to cope with the problem (Hampton, 1995, p. 37). Listening to the stories of Indigenous education in Canada, including the hard ones about people's Indian Residential School experiences, responds to survivors' hope that their stories can be shared so that the truth will be known and the public's understanding promoted (TRC, 2015).

Although schooling continues to be dominated by European views and practices (Battiste, 2013), we also live in a time when Indigenous conceptions of education are widely available for educators' engagement. Central documents such as *Indian Control of Indian Education* (National Indian Brotherhood/Assembly of First Nations, 1972), *Royal Commission on Aboriginal Peoples* (1996), and the "Holistic Lifelong Learning Models," published by the Canadian Council on

Learning (2007, 2009) give great insight into the purposes and processes of education as developed by Indigenous communities and nations in this place over time. These traditions are alive today, modeled by Indigenous educators and community members. As one participant stated:

> I feel like I'm doing the best teaching when kids are having fun, when they're moving, when they're breathing, when they feel honoured and important. But I do rely heavily on First Nations models in that…for example, in First Nations culture, a child is no less important than an adult, or an Elder, or a baby. Everyone—wherever you are in the cycle of life, it is honoured for what it is, and you are [a] perfect being from the time you are born. So, I *really* try to treat children as equals. Even though, you know, I have this job to facilitate learning…I don't act like I'm above them. At least I try not to.

This philosophy is quite different from the hierarchical model of schooling that prevails in North American public school systems (Sterling, 1995).

A participant described an Indigenous pedagogy to me, which, again, helped me to see education differently:

> Typically, the way society sees success is from a Westernized pedagogy. But when you're talking about an Indigenous pedagogy, it's very different. It doesn't mean it's less expectation, it's just the expectation, actually, is bigger. It's more comprehensive. When you're looking at developing and uncovering those gifts, as I mentioned earlier, you're looking at coming to see those things that help make who you are, but those gifts that you're going to help share...traditionally, from a *very* young age....when they played those games, [community members] would see who had the skills to help make—to help grow and develop, so that they may be the camp crier, or they might be the ones that would be lead warrior because of the skills they had, or they would be the one leading the hunt, so that then it was about developing those skills through those games, through those stories, so that when they became old enough, then they had nurtured those skills, so that then they could go back and help their community survive. So, it goes back to reciprocity.

Here reciprocity is a primary goal. Education holds a different purpose when competition is the underlying ideological aim (Little Bear, 2009). Having a sense of Indigenous views and traditions in education can aid teachers in considering Indigenous students' success from a more holistic standpoint.

The story of schooling is a subset of the story of Canada. Participants reminded me that current questions about Indigenous students' school success are nested within the larger history of the relationship between Indigenous people and the Crown. This can be seen as an ongoing and longstanding story. Colonization is a large part of that story (Battiste, 1998); a participant who I quoted earlier described the progression from living separately to European people coming to the land that is now called Canada. Initial "mutual trust and respect gave way to dominance," and "treaties, the Indian Act, and Residential Schools" entered the plotline of Indigenous-non-Indigenous interactions. This participant stated:

> Now, we're moving more into a stage of renewal, if we look at it from an Indigenous perspective, right? Where people are coming back to our traditions, people are coming back to the language; people are coming back and being advocates, because they are

educated but knowledgeable in our Indigenous ways. So they can walk in both—firmly—one foot in each world. We sometimes refer to that as a two-eyed way of seeing....that way of being able to see *both* perspectives, and to *walk* firmly in those two worlds.

This participant framed Indigenous students' school success within the broader story of Indigenous-Canadian relations, including oppressive realities and current trends toward change. Thus, while the schooling of Indigenous students has been forcefully assimilative on the whole (Battiste, 2013), that story is dynamic and has room for change.

Valuing Students' Stories

When asked about Indigenous students' success, one participant told me, "We have 250 students and I can give you 250 success stories." Given that each student is unique in their goals, experiences, strengths, and life circumstances, success is also unique for each. The same participant explained, "Success would just be for every student to reach and surpass their own personal potential. And that looks different for every individual person." Several participants drew my attention to the idea that each student has a unique story and a unique meaning of success. They described various modes of recognizing students' individual success. Examples they gave included the following: designing small, relational work groups where students' individual successes would be noticed, built upon, and celebrated; assemblies that celebrated personal successes; and individual learner plans that involved parents and students in setting goals and noticing their attainment. When each student is seen as a growing, developing person—a success story—education takes on new meaning.

Students' stories go beyond their school achievements. When teachers understand more about what individual students value, they become better able to support those students and to celebrate successes alongside them. Giving the examples of "doing well at the next big powwow or participating in that family's ceremony," a participant asked, "How do those feed into what's happening in that child's life in that classroom at that moment? And how are those being celebrated?" Several participants spoke about the importance of valuing and seeking out students' various stories so that their individual strengths, interests, and values can be honoured and built upon in school.

The idea that welcoming students' stories into school life can provide a means of engagement and learning for students and educators was emphasized in Bissell and Korteweg's (2016) study on the use of digital narratives to connect preservice teachers and students. Oskineegish and Berger (2013) also showed that teachers' engagement in community life—connecting with, learning about, and valuing what happens in students' communities outside the classroom—is a factor in successful teaching. As participants in the present study reminded me, successful practices are based in context; respectfully engaging with students' stories will differ in each setting.

An important consideration in welcoming students' stories into the classroom is that "Aboriginal perspectives and experiences [are] not about teaching our kids how to *be* Aboriginal. It's about providing opportunities for them to discover that for themselves. Providing opportunities for them to *explore* their identity, not tell[ing] them who they are!" Several participants mentioned exploring and nurturing a sense of identity, quite often in a context where exploration was a focal point.

To close this section, I quote a participant who spoke about the "gold nugget" that can come when students feel that "somebody listened to their story…Someone honoured them in some way." Though this quotation was drawn from a larger description of a specific hypothetical context where Indigenous students' schooling could include learning experiences in a beautiful, culturally relevant physical and social environment, I believe that the underlying idea is worth drawing into other contexts. Valuing or honouring a student can mean listening to their story.

Families and Stories

Relating to students' families was integral to many participants' insight on Indigenous students' success. Two participants who were school administrators described the process of meeting with students and their families as they considered entering the school community. One participant framed this meeting around the idea of story, setting an informal tone by making tea and holding a conversation. The rationale was that it is important to "get down to the core of who they are as human beings," noting that "if you don't know who they are, then how do you even support their interests or the things that they value?" For this participant, examples of getting to know the student included conversations about where the student comes from, the languages he or she speaks, experiences at past schools, favourite teachers, and interests. The other administrator who holds meetings with families focused on collaborative and proactive discussions about students' schooling based on building accountability and trust. This participant noted that the process was time-consuming, but that it was a central feature in students' success. Taking the time to engage with one another—which could be seen as entering one another's stories—can be a stance that helps educators succeed at the work of honouring each student who enters the school and contributing positively to their learning.

Another participant highlighted the importance of being open to families' stories instead of making assumptions:

> We listen to the story of the single mom who has three jobs and *that*'s why she can't come to parent-teacher interviews. It's not because she doesn't care. Or the story of the grandmother who experienced Indian residential schools, knows that education's important, but doesn't want to go to parent-teacher interviews because she's worried about being chastised by the teacher, because that was her experience in school.

In these examples, teachers' openness to families' stories makes way for deeper understanding. This participant indicated that welcoming stories can be a respectful mode of communicating with Indigenous families, in contrast with direct questioning:

> When we're working with our families, for example, instead of asking the parents, "So why isn't Billy coming to school?," we might put it in the idea of, "What can I do to help Billy come to school more often?" So you're not putting in the emphasis on that need to answer a question, but more of a need to, even, "So Billy hasn't been coming to school a lot lately," and stopping there. And giving that time for a parent to think about it, and then to respond. "Billy really likes to draw." Pause. "Yeah, he draws a lot at home." "Oh, what does he draw at home?" That leads into an opportunity for a story to happen.

Communicating through story, then, can help form connections between families and teachers. This can happen through multiple means, and can be part of a larger process of building positive relationships.

Community Stories

Exploring stories rooted in the land where schools are situated was another approach to engaging story in public education. One participant spoke about the importance of connecting both teachers and students with community stories. An example was using place names and the names of major roads and landmarks. The participant explained how the story behind the name of a particular local road could be applied to a math lesson. The road was named after an Indigenous man famous for being able to run to a well-known location and back within a day. Students would be outside comparing the distance covered by the runner to the length of the school track. The participant followed this example by saying:

> The stories that exist in this area alone. And in other areas around Canada, bring lessons to life. Students can capture those and make them their own, right? So I think giving teachers those stories, giving them the voice to *use* their stories. Not just our Aboriginal stories, but their own stories and their own experiences, would help aid in that development of teachers.... And that's what stories are. It's a sharing of a person.

I did not expect the connection between teaching the background of a place name and stories as "the sharing of a person." However, according to this participant, when we open ourselves up to story—our own stories, the stories of one another, and the stories written onto the land around us—we are opening ourselves up to profound possibilities in learning, in connecting with one another, and in promoting students' success.

The idea that storytelling is an opportunity for learning a new lesson through careful consideration and patience was presented by a participant who described experience working with Elders in the school board:

> The Elders will tell the same story over and over again. But, as our team has realized, every time they listen to that story, they take a new lesson out of it. My Grandma used to do it to me all the time: "You told me this story already." "Well you never listened!" [laughs] "Alright, I'll listen." You might not realize why that story was being shared with you until much later on in life. Or what that means.

The traditional role of Elders as storytellers was mentioned as an important aspect of Indigenous students' success by two participants. These participants saw Elders' role in public boards as including guidance in multiple facets of school and school system life (see Moon, 2014).

Engaging with community stories in public school classrooms can include approaches like drawing upon local place names and landmarks and drawing upon Elders' guidance. In my interpretation, this assumes that school systems support teachers in developing knowledge and making connections with community members who can help guide these processes. Teachers' learning is addressed in the Truth and Reconciliation Commission (2015) Calls to Action relating to identifying "teacher-training needs" in areas like "sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history" as well as "building student capacity for intercultural understanding, empathy, and mutual respect" (p. 122). This echoes the 1972 *Indian Control of Indian Education* emphasis on the importance of teachers' learning (NIB/AFN). In other words, the necessary shifts toward including Indigenous stories and perspectives in public schools require support for teachers. I address support in the next section where some guidance is given on educating teachers who can work toward establishing

rich learning environments where the diverse stories and experiences of each person are listened to and valued.

Story as Teacher Education

As noted earlier, one of the participants emphasized that teachers' awareness and understanding is the first step toward Indigenous students' success: "If you're looking at success for Aboriginal students, and what are the determining factors, I think it's just having anyone *understand* that—how complex it is. Awareness is the first place to start." Story is one way for teachers to build their understanding.

As described above, coming to know the stories of students, their families, and the local community is one way to learn and to be responsive. More than one participant explained that since each student is unique, educators must come to know each one and respond accordingly. They were clear that this differs from responding to Indigenous students as if they are a homogenous whole. Further, it means creating school environments that honour each student and the stories they carry—both Indigenous and non-Indigenous. An important relational dynamic is established when we respond to individual students by seeing them as "our" students who "we" are responsible to get to know as people and to serve through education.

A shift toward a "we" orientation also affects how teachers are educated:

> Well, a teacher education program, teacher training program? It would have to have the voice of the Elders, the voice of the community. But I think it would have to be done in a way that doesn't explicitly separate us. It's like, "Today we're going to have an Aboriginal person talk to us about Science." Instead of, "Today we're going to learn about nature, but first we're going to go for a walk, and a leader from the community is going to take us on that walk." The idea of maybe book-ending it with story and story, right? Here's a story to frame it. Here's what we're learning about today. Here's a story to end it. Even that idea of stories is a very powerful tool. But, I think it's a thing that in Western society we're losing a lot of. People are losing their stories.

What a vision for teacher education—for teachers to enter the profession with an intrinsic understanding of storytelling pedagogies and diverse community leadership! When stories become interconnected, and so do the people who hold them, rich possibilities in education begin to unfold: colleagues learning from one another, and Indigenous perspectives being valued. A participant spoke about this process, describing educators who

> may not come from an Aboriginal perspective themselves... [who] get to a point that they want to learn more. They want to know more. They want to have an authentic appreciation and understanding for not only history from an Indigenous perspective here in Canada, but understanding where things are, why they are, and what can we do differently.

It was rewarding for this Indigenous educator to see certain colleagues' development: Their teaching practices shifted as they came to "understand not only in their head, but in their heart." Meaningful collegial interactions are described by St. Denis (2010) who noted the positive effects of non-Indigenous teachers who are open to learn from Indigenous colleagues and to sharing their own knowledge and support with those colleagues. Oskineegish (2015) indicated that teachers' active involvement in community shapes their understanding and teaching.

Stories and Stats

For educators in today's school system, a very real responsibility is tracking and reporting on students' growth (see Mertler & Campbell, 2005). Participants helped me to recognize that story is a powerful way to consider this progress. However, in a schooling culture dominated by stats, not stories, disillusionment can take hold. This has a direct effect on the quality of education for students, as described by one of the participants:

> When you have some of the right-wing thinking that's out there in [a region of] Canada, and you have schools being ranked according to standardized tests and stuff, it's pretty easy for educators to get disillusioned by the fact that—okay, if this is what we're looking at, and this is what we see as success, that our school has to compete, so to speak, then there's probably a lot of educators that are thinking to themselves, "Wow, it would probably be a whole lot easier for me to work over here with these kids." In the [upper-middle-class areas of the city].

Instead of being disillusioned by a testing-based picture of success, this participant encouraged teachers to take a different perspective—one of step-by-step growth and hope:

> Sometimes it's just baby steps. You're going to do as much as you can within that school year for each of your students. They're all going to end up in different places based on where they were when they started with you. But if you can give each of them the same level of hope that they can continue to achieve success, that they can continue to do well, and they can continue to learn.... if they had teachers with that same understanding and that same feeling of self-efficacy, then I think you can lessen that gap over time. But it's not easy. And it burns a lot of teachers out.... what it comes down to is creating hope. Really. And I think that's going to look different in each setting. Based on what the needs are. So, creating hope for the students, and the teachers themselves *believing* that they can make a difference in what they're doing day-to-day. And if you have both of those, kids are going to be successful.

This argument for hope is rooted in seeing each student as a valuable individual, and each story as unique. As another participant explained, going back to the idea of story can be an anchor point: "We think we're making progress and then we get these numbers and we're like 'Oh.' Attendance rates. What's going on behind the attendance? What's the story behind it?" The choice to focus on story—not just statistics—as a measure of success is an intentional one. It involves not only the orientation of a classroom teacher or principal, but also a system-level stance, as another participant showed:

> There're likely some really big gains and a lot of success stories that go unnoticed. Because it's much more difficult to measure those, and not only that, it's not always the biggest priority for the schools. So based on just bureaucracy and accountability and standards and the pressures, it's not always a priority.

It is clear that the definition of success needs to be reoriented in order for students' gains to be noted. This is true for individual students, and for recognizing the progress that is being made at school and system levels:

> I think they need to examine the data of Aboriginal students more closely. And they need to outline not only the barriers, and where, but what's working and why.... There's been a

lot of success, just in our own school setting. There's been a lot of success around planning for students; there's been a lot of success around successful transitioning; there's been a lot of success in building relationships with students and with families. So it all depends on what you're going to measure, again.

While participants held varying views on assessing students' progress and achievement, there was a sense of the importance of context, or story.

Where Stories Meet

In the findings shared thus far, story has been central as a form of student and teacher learning. A principle emphasized by many participants is the value of diverse learning environments where students explore multiple stories and perspectives, including their own. This could mean, for example, studying music and its origins from multiple places and times, offering school assignments where students explore their personal stories, and designing learning environments where students of all backgrounds encounter Indigenous Elders and hands-on learning opportunities. Participants showed how teachers can play a role in providing a meeting place for multiple stories. More than that, formal schooling can be a site where new shared stories emerge:

So imagine, if you would, a teacher is sharing some of their story. And then students start to share their story. And then this single story becomes two stories and three stories and four stories. And all these stories merge into another single story that creates that classroom climate—that atmosphere that those kids are able to thrive, and share, and grow. And then, those stories become experiences for those kids.

Several participants spoke about the potential that public schooling holds as a place where students encounter multiple stories and learn to interact with these in a meaningful manner that shapes their own lives.

Discussion

In the previous section, I presented and interpreted participants' insights on the meaning that story can hold at the nexus of Indigenous education, public education, and teacher learning. These findings are part of a larger study where story is one component within a model that has a strong focus on our interconnectedness as Indigenous and non-Indigenous members of school communities and Canadian society (Moon, 2014; Moon & Berger, 2016). This interconnectedness is implied in how participants spoke about story. Teachers' coming to understand their own stories is important in relation to their students; this aids them in opening up to the perspectives represented by children who they encounter in their school lives as well as the families and communities of which those children are a part (see Moon & Berger, 2016). The story of schooling—and the accompanying attitudes—is not distant history, but a reality that informs daily life in schools (see Hookimaw-Witt, 1998). Thus, learning about this history is a relational process when its implications and continuance are considered in light of the present. Participants discussed story in practical terms as a form of deeply engaging learning for students and teachers. Story, for students, was addressed at the identity or whole person level, giving great meaning to school-based learning experiences. For teachers, story was also presented as a form of learning, one that participants believed could affect their teaching practices and how they view success.

I find it interesting that though the academic literature addresses difficulties that can arise for non-Indigenous teachers engaging with Indigenous stories and perspectives (Archibald, 2008; Dion 2004; 2009), few participants in this study elaborated on this. Perhaps one reason is that Indigenous students' success was the focus of the interviews; stories were shared and their importance at personal, interpersonal, and societal levels was stated and demonstrated, but story was not the centre of critique based on the research question. Further, the context in which educators spoke with me was a relational context, colleague to colleague, referring to some shared experiences and a public education setting that we both knew well. Within that public education setting, and within our own relationships, support was known to exist Berger & Moon, 2016).This collegial support mirrors Archibald's (2008) reflections about successful instances where non-Indigenous teachers have professional development or relational support in understanding and sharing stories. In the present study, story was not an isolated approach presented for me to take away, but it was a notion that wound its way through multiple anecdotes and insights on Indigenous students' school success, a notion accompanied by the idea that strong relationships with students, families, communities, and within schools were also central to success (Moon, 2014). In this way, this small study located in an urban environment with both Indigenous and non-Indigenous educators and students could be seen to echo a principle emphasized by several Indigenous scholars: relationship and story are intrinsically connected (e.g., Archibald, 2008; Kovach, 2009; McLeod, 2007). In the present study, participants did not isolate story as a strategy to use only with Indigenous students. Story was presented as a means of engaging all people with one another. As several participants noted, the vision they shared for student success is meant for all students. It is a vision for enriching public education as a whole.

Conclusion

Through speaking with Indigenous educators in public school boards, I came to see story as a multi-faceted and deep approach to teacher learning and student engagement. Participants demonstrated the importance of recognizing one's own story and that it is one perspective of many. Welcoming students' stories and the stories of their families and communities, then, can contribute to building school environments where people feel valued and known, and where class content and activities lead to meaningful engagement within oneself and members of the school community. The broader story that frames public schooling in Canada is another story that teachers should know. Understanding our own roles within a system that has long privileged Western views and excluded Indigenous ones (Hampton, 1995) gives context to present school occurrences and relationships. At one level, story is presented here as a means of interpersonal engagement and learning with immediate applications to contributing to Indigenous students' school success. At another, teachers are invited to step into storied understandings and relationships with the purpose of building greater awareness in order to, in turn, promote students' school success. The uniting idea is that of relationship. As Indigenous and non-Indigenous members of public school communities, we are part of a much larger story of Indigenous-Canadian relations and a multitude of interconnected daily stories as we relate with one another. Relating ethically (Donald, 2012) within our intertwined stories could be our greatest opportunity.

Endnotes

[1] I use the singular form of the word story as a general term to describe communicating, thinking, or relating in a narrative fashion, not to imply that there is only one version of a given story or experience.

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[2] As the named author of this paper, I take responsibility for any omissions or errors.

[3] This article summarizes some of the findings in the author's M.Ed. thesis, *Defining "Success" in Indigenous Education: Exploring the Perspectives of Indigenous Educators in a Canadian City* (Moon, 2014). Early versions of these findings were presented at the American Association of Geographers' Annual meeting (April 2014), the Canadian Society for Studies in Education Conference (May 2014, June 2015, June 2016, May 2017), and a teachers' convention. Findings from the thesis are also published in the Alberta Journal of Educational Research (Moon & Berger, 2016) and a brief synopsis was submitted to a school board handbook. Funding from SSHRC, Lakehead University, and the Ontario Graduate Scholarship supported this work.

[4] The Connected Beads Model is a visual representation of key findings from the study, including: a "We" approach, story, relationship, holism, and practical actions to build on these (Moon & Berger, 2016)

[5] Anonymity: In keeping with ethics commitments that I made, the identities of participants and schools have been masked; gender references are made neutral, identifying features of schools are altered, and specific identities are replaced with the more general term, "Indigenous." Sadly, this means I do not give direct credit to the specific Indigenous groups whose wisdom is cited here, nor to the participants who shared their experiences.

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Patterns in Contemporary Canadian Picture Books: Radical Change in Action

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Abstract

This comprehensive qualitative examination of two groups of Canadian picture books, 57 titles published in 2005 and 120 titles published in 2015, offers comparative data that demonstrate patterns related to authors, illustrators, characterization, genres, audiences, and particular elements of *Radical Change,* Dresang's (1999) notion that books for children are evolving with respect to forms and formats, perspectives, and boundaries. The study was intended to support classroom research and classroom practice, as well as explore definitions of *radical* in light of this sample of current children's literature.

Our process for analysis was developed from Berg's (2009) framework of systematic content analysis based on predetermined as well as emerging categories. There is much recent research exploring particular content in children's literature, supporting the central importance of literature in the classroom and community. Comparative Canadian studies across decades, however, are rare, and are increasingly important as a way to track and describe the changes that are taking place with respect to books for young people. It is interesting that in both 2005 and 2015, picture books tended to feature children as protagonists, with the highest number of books from the 2005 set utilizing the fantasy genre (at 34%) or realistic fiction (at 28%) and the highest number of books from the 2015 set occurring in non-fiction (at 34%, up from 16% in 2005) or fantasy (at 31%). Historical fiction in both years presented comparatively low, at 12% and 3%, respectively.

Findings of this study support and extend the notion of Radical Change (Dresang, 1999). The research team noted marked innovations within the 2015 group related to forms and formats, perspectives, and boundaries. Of particular note are the increasing numbers of books that present Indigenous content and perspectives. While many of the changes appearing in Canadian picture books between 2005 and 2015 might be predicted through the standard categories of Radical Change, other findings emerged that suggest an expanded definition of *radical*. Continuing to examine children's literature as artifacts of a culture can illuminate particular aspects of that culture and offer opportunities to engage authors, illustrators, and publishers in filling gaps where particular perspectives or topics are missing. Advocacy is important as children's literature continues to be a source of tension for what it portrays and presents as well as its missing voices. A knowledge of patterns and trends in relation to available content and resources supports classroom practice as well as encourages classroom research and further explorations of the evolving landscape of children's books.

Keywords: K–12 education; qualitative research; Canadian children's literature; picture books; Radical Change

Patterns in Contemporary Canadian Picture Books: Radical Change in Action

Picture books have been identified as "the staple of children's literature" along with a trend that "this past decade has witnessed many changes in this popular genre" (Freeman, 2011, p. 28). In order to explore current aspects of children's literature, an accounting of the field as it now stands is important. This study was conceived as a comprehensive exploration of Canadian picture books in print form during two publication years: 2005 and 2015. In addition to looking for patterns related to these two groups of picture books, the study also evaluated and expanded upon Dresang's (1999) Radical Change framework—the idea that books for children are evolving with respect to forms and formats, perspectives, and boundaries because of increased interactivity, connectivity and access in today's digital world..

Definitions of what constitutes a picture book vary. Kiefer's (2010) definition, adopted for this study, considers an implied child audience as well as the idea that "picturebooks are those books in which images and ideas join to form a unique whole" (p. 156). It is important to note that in our attempt to collect a comprehensive study set, a handful of books not in print or not otherwise available prevented us from cataloguing all of the picture books published in each of the target years. Our efforts resulted in a group of 177 titles, with 57 published in 2005 and 120 published in 2015.

Following collection of the books, we conducted qualitative content analysis while considering definitions of genre adopted from Kiefer (2010) as well as criteria based on Dresang's (1999) notion of Radical Change. Focus questions included: What patterns emerge in two groups of contemporary picture books in relation to Dresang's (1999) notion of Radical Change? What differences, if any, appear between these groups of books that might signal potential trends to monitor?

In addition to initial broad target categories for exploration, derived from Dresang's (1999) work and delineated into subcategories as per a previous content analysis of Canadian children's books (Brenna, 2010), additional subcategories were applied, resulting in the four major headings with varied numbers of subheadings (see Figure 1). This process for investigation aligns with Berg's (2009) systematic content analysis based on predetermined as well as emerging categories. Appendix A contains the complete content analysis framework that was used in this study.

Forms & Formats
- format (sequential/non-sequential); conventions for readability

Perspectives
- new perspectives (multiple perspectives; previously unheard voices)

Boundaries
- changing boundaries (subjects previously forbidden; unresolved endings)
- setting

Additional Info
- storyframe (day/weeks etc.) and timeframe (contemporary/past/unknown)
- book awards?
- author & illustrator: gender
- main character: age, gender, parents/caregivers
- point of view (narrator POV and tense)
- genre
- audience age

Figure 1: Categories for Content Analysis (adapted from Dresang, 1999; Brenna, 2010)

There is a great deal of recent research exploring particular content in children's literature, supporting the central importance of literature in the classroom and community (Bedford & Albright, 2011). While Canadian studies are available that focus on the potentiality of reader engagement through picture books (i.e., Pantaleo, 2008), responses from preservice teachers (i.e., Johnston & Bainbridge, 2013) and particular analyses of picture-book content (i.e. Kalke Klita, 2005), a dedicated comparison study across publication years is lacking. In terms of a publication history of Canadian work, Gail Edwards and Judith Saltman (2010) have produced a comprehensive volume in *Picturing Canada: A History of Canadian Children's Illustrated Books and Publishing*; however, this work does not address the focus of the present study: the patterns in books of the 21st century and the future changes that can be predicted from these patterns.

That books for children are rapidly and continuously evolving is apparent (Wolfenbarger & Sipe, 2007; Dresang, 1999), but how exactly they are changing in contemporary iterations is a captivating question worthy of investigation. Attention to this evolution is important in order to support picture books as curriculum resources and inspire new directions for research as well as offer encouragement and direction for artistic work (Brenna, 2010; Dresang, 1999; Wolfenbarger & Sipe, 2007).

Summary of the Literature

Dresang's (1999) notion of Radical Change applied to children's literature identifies that changes are occurring in children's books, changes that seem connected to innovations in the digital world. Dresang noted that interactive and non-linear texts, for example, are appearing in increasing numbers. In addition to new formats, Dresang discusses how changes in perspectives and topics have also emerged to coincide with societal changes influenced by, as well as impacting, electronic media. Connectivity, interactivity, and access are three digital-age concepts that Dresang lists as underpinning changes occurring today in literature for youth. Dresang

(2008) further explains how connectivity refers to the inclusion of hypertext in resources as well as a heightened sense of community and interaction in relation to the social world; she adjudicates interactivity as referring to complex books that appear dynamic, nonlinear, and non-sequential, associated with related learning and information behaviors; and she clarifies access as relating to the breaking of information barriers so that diversity and sophistication in books is increased. Dresang (1999) also identifies three broad types of changes appearing in contemporary titles: forms and formats, perspectives, and boundaries.

Changing forms and formats, according to Dresang (1999), incorporate one or more of the following characteristics: graphics in new forms and formats; words and pictures attaining new levels of synergy; nonlinear and/or non-sequential organization and format; multiple layers of meaning; and formats that are interactive. Dresang identifies *changing perspectives* as encompassing the following possibilities: multiple perspectives (visual and/or verbal); voices previously unheard; and higher numbers of youth who speak for themselves. She also describes *changing boundaries* as offering one or more of the following: subjects previously forbidden; previously overlooked settings and/or new types of communities; the portrayal of characters in new, complex ways; and unresolved endings.

Dresang (2008) notes that information books now commonly reflect the nonlinear and non-sequential characteristics of digital media. She also identifies forms such as verse novels that are increasingly framing stories for older youth, and within these, reports techniques such as word pictures. Including multiple voices and perspectives is also cited as a characteristic of titles for older readers, with forms and formats that include letters, journals and diaries, emails, and text messages. The internet, as Dresang indicates, is no longer the only medium where readers can access multiple presentations, perspectives, and layers of reading choices. Four other progressive trends are noted in Dresang's most recent work. One of these trends is the increasing maturity of "pop-up" or paper-engineered books, heightening interactivity. Another trend involves graphic novels that now appear in all genres and that, at times, occur in tandem with other forms such as retellings of traditional novels. A third trend Dresang labels the *dynamic hybrid* book reflects the inclusion of phone numbers and web site addresses that encourage or demand interactivity from readers. Dresang also discusses picture books for all ages that incorporate varying font size and shape, multiple visual perspectives, and characters who exit the story and speak directly to the reader as well as characters who author the story.

As Freeman (2011) points out, picture books are no longer limited to fictional stories for the very young; this format hosts all genres, including informational books and biography, and many titles extend to intergenerational audiences. Freeman (2011) also asserts that "in the postmodern picture book, multiple storylines occur concurrently or contain multiple perspectives" (p. 29). According to Wolfenbarger and Sipe (2007), blends of real and invented space and characterization carries readers past a "singular, coherent time and place" (p. 276) in an example of post-modernism where contemporary authors call readers into the text as "co-authors" seeking layers of meaning (p. 280). This type of reader-response goes beyond Rosenblatt's (2005) work in reader response, and into contrivances in text and illustration that actually create interactivity with readers. Such interactivity also relates to narrative transportation theory in the way that narrative transportation parallels reader response and offers insights into people's depth of engagement with media, and influences of that engagement (Ward, 2013).

Explorations of children's literature have often involved content analysis, where one topic is selected and then applied to a small number of texts. Bedford (2011), for example, examined characters' gender and behavior, summarizing particular picture books that can be used to foster critical discussion. Such content-oriented research has illuminated a broad range of topics, from bullying in young adult novels (Hughes & Laffier, 2016), to nostalgia, heterotopia, and mapping the city in African American picture books (Jenkins, 2016), to an exploration of Spanish poetry picture books using adaptations of adult poetry (Neira-Piñeiro, 2016), to the portrayal of Down Syndrome in picture books for young children (Kalke-Klita, 2005). Brenna's (2015) wider examination of portrayals of disability identified gaps in treatment of characters with exceptionalities as well as ongoing stereotypes.

Other explorations of changes in children's picture books have occurred in relation to general changes in children's literature occurring over time (Dresang, 1999), yet no studies have occurred that specifically interrogate changes in Canadian picture books from one decade to another. The current research team to interrogate patterns in books published in 2005 thus conceptualized such a study and books published in 2015, as well as more generally look at the combined groups of books for evidence of Radical Change in general. As such, this study was conceived with the potential to describe emerging categories of change in addition to subcategories derived from the three categories Dresang (1999) recognizes as evolving from influences of the digital world: changing forms and formats, changing perspectives, and changing boundaries.

Methodology

Data were collected to offer a comparison between Canadian picture books published in 2005 and those published in 2015. We used content analysis for a "careful, detailed, systematic examination and interpretation of a particular body of material in an effort to identify patterns, themes, biases, and meanings" (Berg, 2009, p. 338). This process of content analysis involved the "simultaneous coding of raw data and the construction of categories that capture relevant characteristics of the document's content" (Merriam, 1998, p.160). Categories employed were thus determined by a combination of both inductive and deductive means (Berg, 2009; Merriam, 1998). Researchers created and applied an analysis chart (Appendix A) in order to collect data on each of the 177 picture books, recording information while simultaneously using field notes to document emerging patterns. The analysis chart included categories related to Radical Change (1999) as well as additional categories such as author gender and target audience-age. The group of picture books from 2005 were examined first, followed by the group of picture books from 2015. Discussions among members of the research team occurred at intervals throughout the reading and analysis of the picture books, with potential patterns noted and particular titles highlighted in terms of unique content. In cases where evaluations on particular books differed, the team worked towards consensus on final decisions. Consensus was reached through discussions when alternate viewpoints emerged; for example, the team conceptualized blended genres as the best way to describe particular books, such as identifying as both non-fiction and fantasy Cybèle Young's (2015) *The Queen's Shadow: A Story About How Animals See*. Following data collection, the completed analysis charts were utilized to compile details such as numbers of books demonstrating particular genres, gender and age of characters, and audience age typical of each of the two publication dates.

Following the individual content analysis of books, data was compiled and information from the two publication years was compared for differences as well as similarities. Patterns in the data as a whole were thus identified, along with trends emerging from one decade to the next. Limitations in results may be attributed to the qualitative nature of the analysis, with individual researchers applying the analysis categories through an interpretive stance (Seidman, 2006). In addition, titles may have been missed from these publication years as well as books being identified that were not currently available, although every attempt was made to achieve a complete sample.

Multiple data sources to obtain the necessary lists of books were used in addition to word-of-mouth and included the following: query emails sent to 68 Canadian publishers; use of the WorldCat database; browsing reviews from the online CM Magazine; perusing Governor General's Award lists (for text and illustration); and searching through a picture book listing compiled by <u>The Picture Book Database</u>. Requirements for inclusion in this study ensured that all of the publishers were Canadian, and that at least one collaborator—either the author or the artist—was Canadian.

Two 2005 titles, Karen Kain's *The Nutcracker* and Annette Simon's *Mocking Birdies*, were not available for scrutiny during the three-month time period of the study and thus are not included in our book count or findings. Ten 2015 titles were similarly unavailable, whether due to failed interlibrary loans or other issues: Brandee Buble's *Jayde the Jaybird*, Kaori Kasai's *Duet*, Peggy Kochanoff's *Be a Beach Detective*, Jennifer Lloyd's *Murilla Gorilla and the Missing Mop,* Mireille Messier's *Fatima and the Clementine Thieves,* Scot Ritchie's *P'ésk'a and the First Salmon Ceremony* and four books by John Torres: *Chirp: A River Leaks Through It; Chirp: Ghost town; Chirp: The Fast and Furiously Happy;* and *Chirp: Waddle of the Penguins.* New editions such as Robert Munsch's *Mud Puddle,* originally published in 1995, were also not included in our study set; however, *Mixed Beasts*, illustrated and augmented by Wallace Edwards for its 2005 publication, was included, even though the original book by Kenyon Cox was published in 1904. Similarly, Murray Kimber's new edition of "The Highwayman," a poem by Alfred Noyes, was also included. Regretfully, as it was a highly original example of picture book creation, European author Beatriz Vidal's (2015) *Birds* was excluded, although it was published by Canada's Simply Read Books.

Findings and Discussion

Author and Illustrator Gender

A number of patterns emerged in each of the two groups of picture books, as well as between the two groups in relation to gender of authors and illustrators. Of the 2005 set where *n*=57, 22 male authors were involved while 38 female authors were involved, with multiple authors listed in three cases (two teams of two, and one team of three). With respect to the illustrators, 24 male illustrators appeared compared to 33 female illustrators with one illustrating team of two people (husband-wife illustrators Jacobson and Fernandez in *The Mona Lisa Caper*, authored by Jacobson) Because one book (*Franklin's Library Book*) favoured the title "adaptor" rather than author or illustrator, it was not included in the author/illustrator numbers (thus n=56, in each case). It is interesting to note that in three cases, male authors were involved in illustrating books they also authored, while in three cases female authors illustrated their own

books. A number of interesting teams were discovered, including the work of a mother and her two sons (*Where's Mom's Hair: A Family's Journey Through Cancer*) and a husband/wife author/illustrator collaboration (*The Mona Lisa Caper* and *Over Under*).

Of the 2015 set, where *n*=120, slightly over double the total number of 2005 picture books, 41 occasions of male authoring were involved compared to 85 occasions of female authoring within the book set, and multiple authors appeared in six cases. In terms of illustration, there were 47 instances of male illustration compared to 74 instances of female illustration. Collaboration of illustrators occurred once. In terms of illustration, nine males both authored and illustrated their books, while 19 females both authored and illustrated their own books, without other parties involved. One other unique circumstance occurred in the four titles by J. Torres where a group of books included designers and editors as part of the creating team.

Making sense of the numbers is difficult and, due to study limitations, must be considered carefully in the context of this study. It appears from our data that numbers of published picture books are on the increase in Canada, based on the fact that our 2015 sample was almost double the 2005 sample, and that incidences of female authoring and illustrating occur across both publication dates more often than male authoring and illustrating, with female work increasing at a higher rate than male work, and with incidences of male illustration appearing, in the most contemporary group of books, slightly more than incidences of male authorship, though still not equaling the numbers of females illustrating (see Figure 1 for comparative numbers). In contrast, the numbers of males who author and illustrate their own books are increasing slightly more than the numbers of females who illustrate their own books, although both groups appear to be approximately 4 times greater in number in 2015 than in 2005 (See Figure 2).

	2005 (*n*=57)		2015 (*n*=120)	
	Work by males	Work by females	Work by males	Work by females
Authors	22	38	41	85
Illustrators	24	33	47	74

Figure 2. Comparative Numbers on Incidences of Male and Female Authoring and Illustrating

Numbers of men and women illustrating more than one text or picture book are interesting, as well, and this information appears in Figure 2 in addition to comparative data about individuals who both author and illustrate the same book. As before, while total number of books = 57 and 120, numbers do not total to this figure because of incidences of teams of authors and illustrators as well as books where no author or illustrator is listed (see Appendix B for Jennings, 2005b).

	2005 (*n*=57)	2015 (*n*=120)
Number of Females Authoring and Illustrating the Same Book	6 (1 book each)	17 (1 book each) 2 (2 books each) 22 books
Number of Males Authoring and Illustrating the Same Book	3 (1 book)	11 (1 book each) 1 (4 books) 15 books
Number of Females Authoring Multiple Books	3 (2 books each)	8 (2 books each) 2 (3 books each)
Number of Males Authoring Multiple Books	0	4 (2 books each) 1 (4 books)
Number of Females Illustrating Multiple Books	2 (2 books each)	6 (2 books each) 1 (6 books)
Number of Males Illustrating Multiple Books	3 (2: 2 books each; 2: 3 books each)	5 (2 books each)

Figure 3. Comparative Multiple Roles Authoring and Illustrating, Males and Females

Characterization and Gender

In terms of characterization, the numbers of key male and female characters seem fairly consistent between the two groups of books, although reaching a final count was complex due to the fact that many books, particularly in 2015, include multiple characters and so the research team had occasional difficulties making clear distinctions between primary, secondary, and background characters. The apparent balance of male and female genders in protagonist roles reflects what Dresang (1999) identified as a "gender revolution," shifting from previous patterns where "passive females, few in number" (p. 31) compared unfavourably to stronger male counterparts. Although male and female protagonists appeared to be equally represented between the 2005 and 2015 books, no gay, lesbian, or two-spirited protagonists were apparent in either group of titles.

Genre

In terms of genre, the 2005 set contained 16 books of realistic fiction, one of which blended with the folktale genre to include a folktale within the realistic frame; 21 were books of fantasy (nine of which involved anthropomorphized animals); seven were books of historical fiction, and four were books of traditional literature (two of which offered fairy tale content in a non-fiction frame). The 2005 set also contained nine books of non-fiction, comprised of five concept/informational books (involving the topic of apples; sleep; birds; and two books on opposites), two alphabet books, one autobiography, and one counting book (that also included a section of facts about the flowers, birds, and animals presented in the book).

In contrast, the 2015 set contained 29 books of realistic fiction, one of which was presented through poetry, three were historical fiction, 37 had fantasy titles (one of these involved poetry, 19 involved talking animals, and two were simple phonics readers), two were modernized fairy tales, seven were works of traditional literature, and one was myth.

The 2015 set also contained 41 non-fiction titles, comprised of 30 concept/informational books (involving the topics of northern lights, energy, where babies come from, dinosaurs, life in a Kenyan orphanage, animal thoughts and feelings, luge, babies (x2), geography (x2), community building, West Africa, schools around the world (x2), swimming, wolves and ravens—infused with Indigenous perspectives, kisses, character education (x3), summer beach vacations, three elephant rescues, head lice, shapes, art, spiders, bears, cats, and the artist Grant Wood), three counting books, three alphabet books (one of which also included acrostics), three auto/biographies, and one rhyming predictable book. In addition to these titles from the 2015 set, one other book, Wallace Edward's *Once Upon A Line*, is a collection of storylines for young writers to invent upon, rather than an actual narrative of its own.

	2005 (*n*=57)	2015 (*n*=120)
Realistic Fiction	16 (28%)	29 (24 %)
Historical Fiction	7 (12%)	3 (3%)
Fantasy (Animal)	9 (16%)	19 (16 %)
Fantasy (Other)	12 (21 %)	18 (15%)
Traditional Tales	4 (7 %)	10 (8%)
Non-Fiction	9 (16%)	41 (34%)

Figure 4. Genre Comparisons Between 2005 and 2015

Other patterns noteworthy in the 2015 set relate to the numbers of books presenting Indigenous content and perspectives, higher in numbers in the 2015 set as compared to the 2005 set. In addition, in the 2015 set, we noticed broader age-ranges, more blending of genres, more unusual character choices, greater ranges in point of view and tense, and increasing diversity in relation to types of illustration and text style, often assisting readability. Diversity in terms of characterization, however, seems limited in both the 2005 and 2015 groups of books. There are limited cultural references as a whole, although a few books do illuminate life in other countries, with large-cast books offering segments about various characters that include particular cultures and occasional depictions of exceptionalities and same-sex families. Cultural differences integral to storyline were markedly absent.

Indigenous Content

In the 2005 sample, the research team identified two books that contain Indigenous content, 3.5% of the total number of titles. One of these is Indigenous author Nicola Campbell's *Shi-shi-etko* (illustrated by Kim LaFave), the poignant realistic fiction story of a mother's deliberate teaching before her daughter is sent to residential school. The second is Jean Pendziwol's historical fiction *The Red Sash*, illustrated by Nicolas Debon, a story set on the western shore of Lake Superior in the early 1800s about a young Métis boy who wants to follow in his father's footsteps and become a voyageur.

In the 2015 sample, the research team counted 12 books that contain Indigenous content, 10% of the total number of titles. *Orca Chief*, by First Nations author and artist Roy Henry

Vickers, co-written by Robert Budd, is an installment of Northwest Coast traditional tales. Métis author David Bouchard's *The First Flute: Whowhoahyahzotohkohya* (illustrated by Don Oelze), is the story of Dancing Raven, told in both English and Dakota, who must prove to his village the importance of his song. Carolyn Mallory's *Painted Skies* (illustrated by Amei Zhao) introduces readers to the northern lights as Leslie, a newcomer to the Arctic, is supported by her new friend Oolipika in learning about her new environment. Mi'kmaw artist and storyteller Alan Syliboy's *The Thunder Maker*, with illustrations inspired by Mi'kmaw petroglyphs, relays the tale of Big Thunder teaching his son, Little Thunder, about his important responsibilities.

Rebecca Hainnu's *A Walk on the Shoreline* (illustrated by Qin Leng) tells the story of a young boy's annual summer visit to his biological family in Nunavut where he learns about the diverse ecosystem. Hainnu, a teacher, is a graduate of the Nunuvut Arctic College Teacher Education Program. Jennifer Noah and Chris Giroux's *Our First Caribou Hunt* (illustrated by Hwei Lim) narrates the story of two Inuit children and their father planning and executing an Arctic hunt, with particular emphasis on cultural values and tradition. Inuit author Suzie Naypayok-Short's *Wild Eggs: A Tale of Arctic Egg Collecting* (illustrated by Jonathan Wright) explores traditional teachings from grandparents who understand the importance of respecting the land. In Mary Wallace's *An Inuksuk Means Welcome*, readers are given an alphabet acrostic that presents life in the Arctic, with words in both English and Inuktitut, an adaptation of Wallace's 2009 book.

Germaine Arnaktauyok, an Inuit artist, is the illustrator of *Way Back Then*, a collection of Inuit folktales presented by Neil Christopher in both English and Inuktitut. Melanie Florence, a Canadian author of Cree and Scottish heritage, is the author of *Missing Nimâmâ* (illustrated by François Thisdale), a riveting story about a missing Cree woman and the young daughter who is raised by her grandmother (Nôhkom). Danielle Daniel's *Sometimes I Feel Like a Fox* was inspired by this Métis author's desire to extend her young son's understanding and appreciation of his Indigenous roots. This book explores traditions of the Anishinaabe culture, introducing the reader to 12 different totem animals. Willow Dawson's *The Wolf-Birds* is a story about the symbiotic relationship between wolves and ravens, based on scientific data and anecdotal reports from Indigenous hunters.

In Dresang's (1999) discussion of "multiple perspectives" in American literature for young people, she identifies that "only 64 books on American Indian themes and topics were published in 1997—out of the approximately 4500 books produced for youth, far too few to hope for a substantial diversity in character, story, or settings" (p. 133). At 1.4 % of the total number of books, this figure is somewhat lower than the percentages identified in our picture book study.

Dresang's (1999) notion of Radical Change identifies changing perspectives as including multiple perspectives that come from "multicultural literature, referring to the cultures of people of color living in the United States" and bringing "previously unheard voices to literature for youth" (p. 25). A shift in current Canadian thinking is to identify as problematic a notion of multiculturalism that includes Aboriginal peoples (St. Denis, 2011). As St. Denis (2011) states:

> The prevailing and prevalent policy and practice of multiculturalism enables a refusal to
> address ongoing colonialism, and even to acknowledge colonialism at all. This leads to
> the trivializing of issues, to attempts to collapse Aboriginal rights into ethnic and

minority issues, and to forcing Aboriginal content into multicultural frameworks." (p. 315)

Examining children's literature containing Indigenous content is critically important in Canada where Indigenous people, as the first inhabitants of this land, deserve recognition beyond a *multicultural* categorization alongside newcomers.

Because Indigenous languages and cultures exist in Canada, and are at risk of being lost, it is more important than ever to foster these understandings for all of our children. In 2015, the Truth and Reconciliation Commission of Canada (TRC 2015) released its 94 *Calls to Action*, and Sections 62 to 65 connect to education for reconciliation. These *Calls to Action* support educators in considering how Indigenous knowledge and perspectives are helpful to children in current classrooms, and inspire us to consider classroom resources—including picture books— that carry important material and messages in order to forward understanding, empathy, and mutual respect, along with a particular inclusion of Indigenous ideas as reflective of the First Peoples of Canada.

Other Differences Between the 2005 and 2015 Picture Book Sets

Children's imaginative episode versus commitment to fantasy genre. One response we had to the 2005 picture book set was that in many cases, children with big imaginations were adding a semi-fantastical component to narratives that were, in fact, imaginary. This tendency is not apparent in the 2015 set, with many more books appearing in 2015 as actual fantasy literature, rather than using a framework of daydreaming to describe the fantastical. Further study is suggested in this regard, to identify whether this is indeed a modern trend, and to consider what a rationale might be for an increased allowance for actual fantasy as opposed to couching the fantastical in the imaginary.

Particular 2015 picture books geared towards older audiences only. Another noteworthy response to the 2015 set of picture books was that audiences of older readers seem to be considered as a separate target group. The 2005 set tended to feature books suitable for up to Grade 5 (age 10) with about half as many titles only suitable for up to Grade 2 (age 7), and a couple of titles suitable for all ages including adults. Only one title from the 2005 publication dates, a retelling of Noyse's ballad poem *The Highwayman*, is clearly intended for young adults and adults, and is not suitable for younger children. In contrast, the 2015 set tended to feature books suitable for children up to Grade 2, with a small portion also suitable for children up to Grade 5, and one title recommended for all ages: Cybèle Young*'s Some Things I've Lost*—an artistic masterpiece itemizing 12 misplaced objects that, when a facing gatefold opens, morph into striking specimens of underwater life.

The 2015 set, however, also contains picture books that are not deemed appropriate for children up to age 7 at all, even though this is a typical age range for picture book material. The following eight books were assessed by the research team to have content and vocabulary most suitable for readers ages 8 and up, with one title, *Missing Nimama*, particularly suitable for a range of young adult and adult readers. The other seven titles geared for 8-year-olds and older include: Carolyn Beck's *That Squeak* (dealing evocatively with grief and loss), Jon Berg's *Rosie and Rolland in the Legendary Show-And-Tell* (a fantasy-adventure story), Cybèle Young's *The Queen's Shadow: A Story About How Animals See* (informational picture book material blended

with an imaginative context), Glen Huser's *The Golden Touch* (a wry retelling of the classic Greek tale), Jude Isabella's *The Red Bicycle: The Extraordinary Story of One Ordinary Bicycle* (about a bicycle donated to a series of recipients in Africa), Shaker Paleja's *Power Up! A Visual Exploration of Energy* (explaining all forms of energy and its uses), and Nathan Jurevicius's *Junction* (a fantasy journey in the land of Face Changers).

Blended genres and new subjects. In the 2015 picture book set, the research team noted that more titles seemed to borrow from multiple genres towards an original product. Cybèle Young's *The Queen's Shadow: A Story About How Animals See*, for example, delivers non-fiction material in a fantasy context related to how the queen's party, with unbelievable guests, goes awry. Linda Bailey's *When Santa Was A Baby* adopts a detailed non-fiction biographical style while Uma Krishnawami's *Bright Sky, Starry City* reads as fiction with non-fiction features.

Choices related to genre also seem particularly innovative in the 2015 picture book set. Margriet Ruurs' *School Days Around the World* follows the stories of 14 children in different school contexts, presenting multiple short chapters within the picture-book framework. Wallace Edward's *Once Upon a Line* contains a collection of story beginnings, rather than a completed story—a most unusual subject for a children's picture book**.** Dušan Petričić's *My Family Tree and Me* combines autobiographical material with historical fiction, presenting the story in an intriguing format that works from the book's beginning to its middle, with a second storyline moving from the book's ending to its middle. Monica Kulling's *Grant and Tillie Go Walking* contains a fictional story arc relating to Tillie's character, while including more factual information about Grant Wood, painter of "American Gothic."

In terms of subject matter, Jennifer Couëlle**'**s *Kiss, Kiss* lightly takes readers into new territory as it differentiates between types of kisses, from air kisses, to hello kisses, to goodbye kisses. A completely different story, Melanie Florence's *Missing Nimâmâ* engages readers with serious content through connections to Pickton's murder convictions. *Missing Nimâmâ* offers a storyline through the first person voices of two characters—a daughter raised by her grandmother, and *Nimâmâ,* the child's missing mom.

Also noteworthy are the numbers of books that include glossaries, authors' informational notes, and other additional sections of information to explain and extend concepts presented in the narrative picture books. It is apparent that, particularly in the 2015 group, authors are considering reading for information as a key goal alongside reading for entertainment. Dresang's (1999) notion of Radical Change identifies an increasing number of subjects appearing in books of the digital age that were not present prior in more "mainstream" models of children's literature. She labels these books "boundary-pushing" (p. 182); however, it is possible that the boundaries have been sufficiently proportioned as to reveal the tendencies in treatments of contemporary non-fiction materials to be the new mainstream. Certainly, the titles recognized as non-fiction, comprising 34% of the 2015 books (compared with 16 % of the 2005 books) appear as the most common genre in that group.

Unusual character choices. Particularly noteworthy in the 2015 set are some unusual character choices. Carolyn Beck's *That Squeak* unfolds as the narrator, Joe, delivers a poignant story about bereavement addressed to "you"—the missing character Jay of the partnership, who through the use of this pronoun becomes us, the reader. Nicola Winstanley's *The Pirate's Bed*

has, as its protagonist, the pirate's bed personified—afraid in a storm and then swept out to see. Jude Isabella's *The Red Bicycle: The Extraordinary Story of One Ordinary Bicycle* takes its readers along as Big Red, a donated bike, is helpful to a sequence of new owners in Africa.

Point of view and tense. Point of view is another area for comparison between books from the two publication dates. All of the 2005 picture books are narrated from one person's point of view, either in first or third person, with two books from the perspective of "we." However, there are mixed perspectives in 2015 picture books. For example, the text in Annika Dunkley's *Me, too*! is from the third person's view, while the dialogue is from the first person's view. The story narrator of Melanie Watt's *Bug in a Vacuum*, is in third person's perspective, while the bug's feelings are presented from the first person's viewpoint.

Usually, the non-narrative picture books in 2005 are narrated in present tense while the other books are presented in past tense. Only one picture book from this year has mixed present tense and past tense, and that is Alfred Noyes' *The Highwayman* where the fantasy part of the story emerges in the present tense. However, many more mixed tenses can be found in the group of 2015 picture books. These include Melanie Florence's *Missing Nimama* (where the daughter's perspective is in present tense, while the mother's perspective in past tense), Natalia Diaz and Melissa Owens' *A Ticket Around the World*, Kevin Bolger's *Gran on a Fan*, Melanie Watt's *Bug in a Vacuum*, Caroline Adderson's *Eat, Leo, Eat*, Carolyn Beck's *That Squeak*, Barbara Reid's *Sing a Song of Bedtime*, Charis Wahl's *Rosario's Fig Tree*, Cybèle Young's *The Queen's Shadow: A Story About How Animals See*, and Tania Howell's *Starring Shapes*.

Diversity in relation to types of illustration and text style. In the 2015 set, in particular, diversity is noted with respect to types of illustration and text style. Nathan Jureviciu's *Junction* involves a mix of full-page spreads, double-page spreads, wordless sequences, and smaller framed insets, reminiscent of graphic novels yet retaining the picture-book label in its marketing information. *Sidewalk Flowers* is a wordless picture book, conceptualized by author JonArno Lawson and illustrated by Sydney Smith, which builds through bits of colour infusing a black and white world. Cybèle Young's artistry, related to intricate sculptures made out of Japanese paper, is on full display in the fold-out book *Some Things I've Lost.* Illustrations and text to forward the storyline appear in every conceivable area of John Crossingham's *Turn Off That Light,* including the dust covers. Sidebars in Cybèle Young's *The Queen's Shadow* present factual information relating to the animals that are introduced in the text.

Font is often manipulated to enhance meaning, with particular examples noted in the 2015 books. Italics or bold print for emphasis and varied fonts to differentiate dialogue from narration are commonly seen in this group of books, supporting readability through conventions that are used reliably throughout their respective books. Italics, in Monica Kulling's *Grant and Tillie Go Walking*, (illustrated by Sydney Smith) are also used for onomatopoeia. In Annika Dunklee's *Me, Too*, (illustrated by Lori Joy Smith) dialogue appears in speech bubbles, comic style—another strategy to enhance readability. Elise Gravel's *Head Lice* uses capital letters to set apart important words in each sentence, another comprehension technique. Maureen Fergus's picture book *And What If I Won't* (illustrated by Dušan Petričić) uses different colours to distinguish the real from the imagined. Jillian Roberts' *Where Do Babies Come From* (illustrated by Cindy Revell) utilizes different fonts for asking and answering questions.

In the 2005 sample, watercolour was the most popular media style, followed by pencil crayon, photographs, digital, chalk, pencil, oil on canvas, coloured pencil, and acrylic. In the 2015 sample, the most popular media style was watercolour, as well. Within the 2015 group, however, much more variation was seen, with cartoon drawings, acrylics, ink, crayons, pencil drawings, cut-paper collage art, pen and ink, and plasticine images more popular along with other media that appeared only occasionally: petroglyph style, photographed paper sculpture, colored pencil, mixed media, and toothbrush generated.

Picture books in 2015 demonstrated a tendency of storytelling beyond the text. For some books, the text seems purposefully designed as minimal, so that the reader can place attention on the illustration to interpret the message the author is trying to deliver. This practice encourages inferences and develops thinking in a way that explicit text messages cannot. In Melanie Watt's *Bug in a Vacuum*, for example, in addition to the main story about the bug's journey from being caught in a vacuum to being able to escape, the illustration invokes a parallel story about the family dog's toy in the vacuum.

Multidimensional travel is a name we have given to the inclusion of items that encourage reader-text interaction, moving readers out of the picture book context into another sphere. The provision of a list of websites in Alma Fullerton's *In a Cloud of Dust,* for example—a story about a "bicycle library" in rural Tanzania—moves readers into a study of the organizations that distribute bikes in Africa. Websites are also provided in *West Coast Wild: A Nature Alphabet* by Deborah Hodge. Other books include CDs that extend the text through music: David Bouchard's *The First Flute*, for example, as well as Glen Huser's *The Golden Touch: A Retelling of the Legend of King Midas*. One other situation that invites travelling out of the text occurs in Lennon and Maisy Stella's *In the Waves*, where at the end of the story, readers are invited to participate in a hide-and-seek game called "Search and Find" where the goal is to locate an object in pictures throughout the book.

Such illustrative patterns are discussed in light of Radical Change, where Dresang (1999) suggests that children of the digital age are used to non-linear narratives that position illustration and text as having equal communicative importance. It may be that greater variation is appearing over time in the illustrations of picture books, and this is a possible trend worth addressing in further research.

Summary of Findings

- In both 2005 and 2015, picture books tended to feature children as protagonists;
- historical fiction in both years presented comparatively low, at 12% and 3%;
- the highest number of books from the 2005 set utilized the fantasy genre (at 34%) or realistic fiction (at 28%);
- the highest number of books from the 2015 set occurred in non-fiction (at 34%, up from 16% in 2005) or fantasy (at 31%);
- minimal presence of characters with disabilities occurred in both years (3.5 % in 2005 and .8 % in 2015);
- the group of 2015 books seemed to consider older readers as a specific target: eight books (6.7 %) were assessed to have content and vocabulary suitable only for readers ages 8 and up versus one book (1.7 %) in 2005 clearly intended for young adults only; and

- while two books in the 2005 sample (3.5 %) contain Indigenous content, with one of these written by an Indigenous author, 12 books in the 2015 sample (10%) contain Indigenous content while seven out of those 12 books were narrated by Indigenous authors.

Conclusions and Implications for Further Study

While many of the changes appearing in Canadian picture books between 2005 and 2015 might be predicted through the standard categories of Radical Change, involving changing forms and formats, changing perspectives, and changing boundaries (Dresang, 1999), findings such as a broadening of audience-age, with particular picture-book titles for older readers only, and invitations for multidimensional travel out of the texts at hand, are hugely provocative, adding to the implications originally suggested by Dresang's notion of new perspectives and changing boundaries.

If picture books are to be created for young adult and adult readers, and not for younger children, issues arise regarding availability and marketing. Availability also appears as a concern related to Indigenous content and perspectives, and collections in schools and community centres must be kept current to support the very best possible mirrors and windows for Canadian readers. Part of this attention to collections involves highlighting Indigenous content for its own sake, rather than grouping it with other "multicultural" texts. For reasons that support anti-racist education, an examination of Canadian picture books that specifically identifies Indigenous authors, content and perspectives is imperative.

While Dresang (1999) offered "multiple perspectives" as an important aspect of the changing perspectives encouraged by the digital age, it is critical that Indigenous perspectives be illuminated for their own sake, rather than simply couched in diversity language. Rather than directly influenced by digital technologies, such Indigenous perspectives are defined in importance and breadth by our current understandings of history, treaty, and anti-racist pedagogy. While such understandings may be forwarded by digital communication, they are most certainly shaped by First Nations, Inuit, and Métis peoples whose voices, along with the voices of their allies, resound across the nation.

Continuing to examine children's literature as artifacts of a culture can illuminate particular aspects of that culture and offer opportunities to engage authors, illustrators, and publishers in filling gaps where particular perspectives or topics are missing. It is important to continue to explore future patterns and trends in relation to Canadian content and resources, supporting educators in an understanding of what items are available, with particular attention to Indigenous content and perspectives, and promoting advocacy as children's literature continues to be a source of tension for what it portrays and presents as well as its missing voices. This advocacy is an important part of the journey forward in supporting social justice goals, with current researchers identifying possibilities and challenges for classroom practice (Burke, Johnston, & Ward, 2017). Inherent in Dresang's (1999) notion of Radical Change is the idea that particular changes will become common, just as innovations appear. Following further the path of children's literature in Canada will no doubt prompt discovery of new iterations of Radical Change in the decades to come.

A relatively uncelebrated medium, picture books have been delineated by some as mere child's play; such sentiments are, we believe, inattentive to the complexities of this artistic and

intellectual medium. Further investigation is suggested in relation to content of picture books from various locations and sources, with explicit attention to changing patterns and themes over time. While possibilities have been posed in this article related to active shifts in content, the collected data is insufficient to mark differences between the two groups of books as actual trends. We put forward the following topics particularly worthy of ongoing investigation in this regard: numbers of picture books in various genres as well as the evolution of blended genres; evolution of target audience-age with respect to picture-books, particularly books dealing with content for older readers only; new treatments of point of view, tense, and time; readability conventions; and voices yet unheard, including minority gender orientations and cultural perspectives reflecting anti-racist pedagogy and representations of various abilities.

In Wolfenbarder & Sipe's (2007) words, "Picturebook authors are like poets searching for concise, spare evocative language that captures the essence of what the characters are experiencing…in tune with human needs and desires" illuminating "places within the reader's experiences" and casting "light in those shadowy corners that lurk alongside the pathways to new understandings…self understanding or a greater awareness of one's place in the world" (pp. 279-280). Casting light into the shadowy corners of picture book resources may also offer greater understanding of our treatment of childhood and children, and an increased awareness of where best to direct future efforts in order to fill gaps and address issues yet to be introduced. We therefore encourage further study of the picture book in an effort to identify trends and more deeply interrogate the reading landscape on which our children reside.

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Appendix A: Final Picture Book Content Analysis Chart

Title/Author Name & Gender/Year	Main Character(s) Name/Age/ Gender	Genre*	Audience Age*	Point of View*	Format*	Conventions for Readability*	New Perspectives*	Changing Boundaries	Parents*	Setting*	Story and timeframe	Book Awards

**Notes were also taken for "Other" regarding additional information emerging from the readings

Specific Analysis Criteria Relating to *:

*Genre: Realistic Fiction; Historical Fiction; Fantasy-animal; Fantasy-human based in real world; Fantasy-human based in other world; Science Fiction; Mystery; Non-fiction; Narrative non-fiction; Other (specify)

*Audience Age: Birth-7; Junior 8+; Intermediate 11+; Young Adult 14+; Adult (for multiple audience, include all e.g., J/I/YA)

*Point of View: First Person/Third Person; Present/Past Tense

*Format: Sequential/Non-sequential in terms of time

*Conventions for Readability (specify): Header? Chapter Titles? Use of Italics for…? Bold Print for…? etc.

*New Perspectives (specify): Multiple Perspectives; Previously Unheard Voices (e.g.: exceptionality; minority culture; dialect; minority sexual orientation; occupation; socio-economic level)

*Changing Boundaries (specify): Subjects previously forbidden; new Settings; Unresolved Endings

*Parents: 1/2/specify marital status

*Setting: Landscape (urban, rural, unknown)/Context (Canadian, non-Canadian, unknown)

*Storyframe: Days/Weeks/Months/Years/Unknown; Timeframe: Contemporary/Past/Unknown

Appendix B: Bibliography of Canadian Picture Books Published in 2005

Alda, A. (2005). *The book of ZZZs.* (A. Alda, Illustr). Toronto, ON: Tundra Books.

Andrews, J. (2005). *The twelve days of summer.* (S. R. Jolliffe, Illustr). Victoria, BC: Orca Book.

Azore, B. (2005). *Wanda and the wild hair.* (G. Graham, Illustr). Toronto, ON: Tundra Books.

Bateman, R. (2005). *Backyard birds: An introduction.* (I. Coutts & R. Bateman, Illustr). Markham, ON: Scholastic.

Campbell, N. I. (2005). *Shi-shi-etko.* (K. LaFave, Illustr). Toronto, ON: Groundwood Books.

Carling, A. L. (2005). *Sawdust Carpets.* (A. L. Carling, Illustr). Toronto, ON: Groundwood Books.

Clibbon, M. (2005). *Imagine you're a knight!* (L. Clibbon, Illustr). Toronto, ON: Annick Press.

Clibbon, M. (2005). *Imagine you're a princess!* (L. Clibbon, Illustr). Toronto, ON: Annick Press.

Coakley, L. (2005). *Mrs. Goodhearth and the Gargoyle.* (W. Bailey, Illustr). Victoria, BC: OrcaBook.

Coates, J. (2005). *Rainbow in the dark.* (A. Priestley, Illustr). Toronto, ON: Second Story Press.

Coulman, V. (2005). *I'm a ballerina.* (S. Lamb, Illustr). Montreal, QC: Lobster Press.

Cox, K. (2005). *Mixed beasts.* (W. Edwards, Illustr). Toronto, ON: Kids Can Press.

Dickens, N. (2005). *By a thread.* (G. Ross, Illustr). Victoria, BC: OrcaBook.

Downie, M. A. (2005). *A pioneer ABC.* (M. J. Gerber, Illustr). Toronto, ON: Tundra Books.

Elliott, G. (2005). *The boy who loved bananas.* (A. Krystoforski, Illustr). Toronto, ON: Kids Can Press.

Ellis, S. (2005). *Ben over night*. (K. LaFave, Illustr). Markham, ON: Fitzhenry & Whiteside.

Faulkner, M. (2005). *A day at the apple orchard.* (A. Krawesky, Photographr). Markham, ON: Scholastic.

Fitch, S. (2005). *Peek-a-little boo.* (L. Watson, Illustr). Victoria, BC: Orca Book.

Fitz-Gibbon, S. (2005). *On Uncle John's farm.* (B. Deines, Illustr). Markham, ON: Fitzhenry & Whiteside.

Gay, M. (2005). *Caramba.* (Gay, M, Illustr). Toronto, ON: Groundwood Books.

Gillmor, D. (2005). *Sophie and the sea monster.* (M. Martchenko, Illustr). Markham, ON: Scholastic.

Harvey, S. N. (2005). *Puppies on board.* (R. Cowles, Illustr). Victoria, BC: Orca Book.

Heidbreder, R. (2005). *Crocodiles say.* (R. Maté, Illustr). Vancouver, BC: Simply Read Books.

Helmer, M. (2005). *One splendid tree.* (D. Eastman, Illustr). Toronto, ON: Kids Can Press.

Hughes, S. (2005). *Earth to Audrey.* (S. Poulin, Illustr). Toronto, ON: Kids Can Press.

Jacobson, R. (2005). *The Mona Lisa caper.* (L. Fernandez & R. Jacobson, Illustr). Toronto, ON: Tundra Books.

Jennings, S. (2005a). *Bearcub and Mama.* (M. Watt, Illustr). Toronto, ON: Kids Can Press.

Jennings, S. (2005b). *Franklin's library book.* (C. Gagnon, S. Jeffrey, S. McIntyre, L. Vegys, Illustr). Toronto, ON: Kids Can Press. (all names listed as adaptors, not authors/illustrators)

Jocelyn, M. (2005). *Over under.* (T. Slaughter, Illustr). Toronto, ON: Tundra Books.

Koldofsky, E. (2005). *Clip-clop.* (D. Parkins, Illustr). Toronto, ON: Tundra Books.

Levert, M. (2005). *Eddie longpants.* (Levert, M, Illustr). Toronto, ON: Groundwood Books.

McNaughton, J. (2005). *Brave Jack and the unicorn.* (S. Tooke, Illustr). Toronto, ON: Tundra Books.

Mitchell-Cranfield, R. (2005). *Snowy and Chinook.* (J. Steedman, Illustr). Vancouver, BC: Simply Read Books.

Montgomery, L. M. (2005). *The way to Slumbertown.* (R. Bédard, Illustr). Montreal, QC: Lobster Press.

Muller, R. (2005). *Moon and star: A Christmas story.* (Muller. R, Illustr). Markham, ON: Scholastic.

Munsch, R. (2005a). *I'm so embarrassed.* (M. Martchenko, Illustr). Toronto, ON: Scholastic.

Munsch, R. (2005b). *The sandcastle contest.* (M. Martchenko, Illustr). Toronto, ON: Scholastic.

Nejime, S. (2005). *Bit by bit.* (H. Castles, Illustr). Toronto, ON: Annick Press.

Noyes, A. (2005). *The highwayman.* (M. Kimber, Illustr). Toronto, ON: Kids Can Press.

Ohi, R. (2005). *And you can come too.* (Ohi. R, Illustr). Toronto, ON: Annick Press.

Pearson, D. (2005). *Kids do, animals too: A book of playground opposites.* (N. Hilb, Illustr). Toronto, ON: Annick Press.

Pendziwol, J. (2005a). *A treasure at sea for dragon and me: Water safety for kids (and dragons).* (M. Gourbault, Illustr). Toronto, ON: Kids Can Press.

Pendziwol, J. (2005b). *The red sash.* (N. Debon, Illustr). Toronto, ON: Groundwood Books.

Radford, S. (2005). *Penelope and the monsters.* (C. Tripp, Illustr). Montreal, QC: Lobster Press.

Ruurs, M. (2005). *Emma at the fair.* (B. Spurll, Illustr). Markham, ON: Fitzhenry & Whiteside.

Santamaria, B. (2005). *Tales of the Monkey King.* (B. Deines, Illustr). Toronto, ON: Tundra.

Siemiatycki, J. & Slodovnick, A. (2005). *The baseball card.* (L. Watson, Illustr). Montreal, QC: Lobster Press.

Sydor, C. (2005). *Camilla chameleon.* (P. Constantin, Illustr). Toronto, ON: Kids Can Press.

Tibo, G. (2005). *Where's my hockey sweater?* Translated by P. Johannson. (B. St-Aubin, Illustr). Markham, ON: Scholastic.

Todd, B. (2005). *Roger gets carried away.* (Rogé, Illustr). Toronto, ON: Annick Press.

Toten, T. (2005). *Bright red kisses.* (D. Betteridge, Illustr). Toronto, ON: Annick Press.

Trottier, M. (2005). *The long white scarf.* (D. Craig, Illustr). Markham, ON: Fitzhenry & Whiteside.

Wakeman, D. (2005). *Ben's big dig.* (D. Van Stralen, Illustr). Victoria, BC: Orca Book.

Watters, D. (2005). *Where's mom's hair?* (S. Hogan, Photographr). Toronto, ON: Second Story Press.

Watts, L. E. (2005b). *The baabaasheep quartet*. (L.E. Watts, Illustr). Markham, ON: Fitzhenry & Whiteside.

Wilson, T. (2005a). *Frosty is a stupid name.* (D. Griffiths, Illustr). Victoria, BC: Orca Book.

Yee, P. (2005). *Bamboo.* (S. Wang, Illustr). Vancouver, BC: Tradewind Books.

Appendix C: Bibliography of Canadian Picture Books Published in 2015

Adderson, C. (2015a). *Eat, Leo, eat.* (J. Bisaillon, Illustr). Toronto, ON: Kids Can Press.

Adderson, C. (2015b). *I love you, one to ten.* (C. Leist, Illustr). Toronto, ON: Groundwood.

Allenby, V. (2015). *Timo's garden.* (D. Griffiths, Illustr). Toronto, ON: Pajama Press.

Arnaldo, M. (2015). *The little book of big fears.* (M. Arnaldo, Illustr). Toronto, ON: Owlkids.

Ayer, P. (2015). *Ready, set, kindergarten!* (D. Arbour, Illustr). Toronto, ON: Annick Press.

Bailey, L. (2015a). *When Santa was a baby.* (G. Godbout, Illustr). Toronto, ON: Tundra.

Bailey, L. (2015b). *Stanley at school.* (B. Slavin, Illustr). Toronto, ON: Kids Can Press.

Beaton, K. (2015). *The princess and the pony.* (D. Beaton, Illustr). Markham, ON: Scholastic.

Beck, C. (2015). *That squeak.* (F. Thisdale, Illustr). Markham, ON: Fitzhenry and Whiteside.

Bender, R. (2015). *Giraffe meets bird.* (R. Bender, Illustr). Toronto, ON: Pajama Press.

Berg, J. (2015). *Rosie and Rolland in the legendary show-and-tell.* (J. Berg, Illustr). Toronto, ON: Owlkids.

Bolger, K. (2015a). *Gran on a fan*. (B. Hodson, Illustr). Toronto, ON: HarperCollins.

Bolger, K. (2015b). *Lazy bear, crazy bear*. (B. Hodson, Illustr). Toronto, ON: HarperCollins.

Bouchard, D. (2015). *The first flute : Whowhoahyahzo tohkohya*. (D. Oelze, Illustr). Markham, ON: Red Deer Press.

Bowes, L. (2015). *Lucy tries luge.* (J. Hearne, Illustr). Victoria, BC: Orca Book.

Bozik, C. (2015). *The ghosts go spooking.* (P. Storms, Illustr). Markham, ON: Scholastic.

Cali, D. (2015). *Snow white and the 77 dwarfs.* (R. Barbanegre, Illustr). Toronto, ON: Tundra Books.

Christopher, N. (2015a). *On the shoulder of a giant: An Inuit folktale.* (J. Nelson, Illustr). Toronto, ON: Inhabit Media.

Christopher, N. (2015c). *Way back then.* (G. Amaktauyok, Illustr). Iqaluit, Nunavut : Inhabit Media.

Clement, G. (2015). *Swimming, swimming.* (G. Clement, Illustr). Toronto, ON: Groundwood Books.

Cohen, N. (2015). *Here babies, there babies.* (C. Mok, Illustr). Halifax, NS: Nimbus.

Cole, K. (2015a). *Fifteen dollars and thirty-five cents: A story about choices.* (Q. Leng, Illustr). Toronto, ON: Second Story Press.

Cole, K. (2015b). *Never give up: A story about self-esteem*. (Q. Leng, Illustr). Toronto, ON: Second Story Press.

Cole, K. (2015c). *Reptile flu: A story about communication.* (Q. Leng, Illustr). Toronto, ON: Second Story Press.

Coüelle, J. (2015). *Kiss, kiss.* Translated by K. Simon. (J. Laplante, Illustr). Toronto, ON: Pajama Press.

Crossingham, J. (2015). *Turn off that light!* (S. Wilson, Illustr). Toronto, ON: Owlkids.

Crozier, L. (2015). *So many babies.* (L. Watson, Illustr). Victoria, BC: Orca Book.

Daniel, D. (2015). *Sometimes I feel like a fox.* (D. Daniel, Illustr.) Toronto, ON: Groundwood Books.

Dawson, W. (2015). *The wolf-birds.* (W. Dawson, Illustr). Toronto, ON: Owlkids.

Diaz, N., & Owens, M. (2015). *A ticket around the world.* (K. Smith, Illustr). Toronto, ON: Owlkids.

Dubuc, M. (2015a). *Mr. Postmouse's rounds.* (M. Dubuc, Illustr)*.* Toronto, ON: Kids Can Press.

Dunklee, A. (2015). *Me, too.* (L. J. Smith, Illustr). Toronto, ON: Kids Can Press.

Edwards, W. (2015). *Once upon a line.* (W. Edwards, Illustr). Toronto, ON: Pajama Press.

Ellis, S. (2015a). *A+ for big Ben.* (K. La Fave, Illustr). Toronto, ON: Pajama Press.

Ellis, S. (2015b). *Ben says goodbye.* (K. La Fave, Illustr). Toronto, ON: Pajama Press.

Farmer, B. (2015). *Oscar lives next door: A story inspired by Oscar Peterson's childhood.* (M. Lafrance, Illustr). Toronto, ON: Owlkids.

Fergus, M. (2015a). *And what if I won't?* (Q. Leng, Illustr). Toronto, ON: Owlkids.

Fergus, M. (2015b). *Buddy and earl.* (C. Sookocheff, Illustr). Toronto, ON: Groundwood Books.

Fergus, M. (2015c). *InvisiBill.* (D. Petričić, Illustr). Toronto, ON: Tundra Books.

Florence, M. (2015). *Missing* Nimâmâ**.** (F. Thisdale, Illustr). Richmond Hill, ON: Clockwise Press.

Francis, M. (2015). *Mayann's train ride.* (T. Thiébaux-Heikalo, Illustr). Halifax, NS: Nimbus.

Fullerton, A. (2015). *In a cloud of dust.* (B. Deines, Illustr). Toronto, ON: Pajama Press.

Gay, M. (2015). *Princess Pistachio and the pest.* (M. Gay, Illustr; J. Homel, trans.). Toronto, ON: Pajama Press.

Ghigna, C. (2015). *A carnival of cats*. (K. Bridgeman, Illustr). Victoria, BC: Orca Book.

Graham, G. (2015). *Cub's journey home.* (C. Graham, Illustr). Markham, ON: Red Deer Press.

Grasso, P. (2015). *Five busy beavers.* (C. Battuz, Illustr). Markham, ON: Scholastic.

Gravel, E. (2015a). *Head lice.* (E. Gravel, Illustr). Toronto, ON: Tundra Books.

Gravel, E. (2015b). *The spider.* (E. Gravel, Illustr). Toronto, ON: Tundra Books.

Hainnu, R. (2015). *A walk on the shoreline*. (Q. Leng, Illustr). Toronto, ON: Inhabit Media.

Heidbreder, R. (2015a). *Crocs at work.* (R. Maté, Illustr). Vancouver, BC: Tradewind Books.

Heidbreder, R. (2015b). *Song for a summer night: A lullaby.* (Q. Leng, Ilustr). Toronto, ON: Groundwood Books.

Hicks, N. (2015). *Hurry up, Ilua!* (N. Hicks, Illustr). Toronto, ON: Inhabit Media.

Hodge, D. (2015). *West coast wild: A nature alphabet.* (K. Reczuch, Illustr). Toronto, ON: Groundwood Books.

Howells, T. (2015). *Starring shapes.* (T. Howells, Illustr). Toronto, ON: Kids Can Press.

Hughes, A. (2015). *Gerbil, uncurled.* (S. Del Rizzo, Illustr). Markham, ON: Fitzhenry and Whiteside.

Huser, G. (2015). *The golden touch: A retlling of the Legend of King Midas.* (P. Beha, Illustr). Vancouver, BC: Tradewind Books.

Hutchins, H. (2015). *Snap!* (D. Petričić, Illustr). Toronto, ON: Annick Press.

Hyman, Z. (2015). *Hockey hero.* (Z. Pullen, Illustr). Toronto, ON: Tundra Books.

Isabella, J. (2015). *The red bicycle: The extraordinary story of one ordinary bicycle.* (S. Shin, Illustr). Toronto, ON: Kids Can Press.

Jurevicius, N. (2015). *Junction.* (N. Jurevicius, Illustr). Toronto, ON: Koyama Press.

Kelsey, E. (2015). *Wild ideas: Let nature inspire your thinking*. (E. Kelsey, Illustr). Toronto, ON: OWL Kids.

Krishnaswami, U. (2015). *Bright sky, starry city.* (A. Sicuro, Illustr). Toronto, ON: Groundwood Books.

Kulling, M. (2015a). *Grant and Tillie go walking.* (S. Smith, Illustr). Toronto, ON: Groundwood Books/House of Anansi Press.

Kulling, M. (2015b). *The tweedles go online.* (M. Lafrance, Illustr). Toronto, ON: Groundwood Books.

Laidlaw, B. (2015). *Elephant journey: The true story of three zoo elephants and their rescue from captivity.* (B. Deines, Illustr). Toronto, ON: Pajama Press.

Larsen, A. (2015). *See you next year.* (T. Stewart, Illustr). Toronto, ON: Owlkids.

Lawson, J. (2015). *Sidewalk flowers.* (S. Smith, Illustra). Toronto, ON: Groundwood Books/House of Anansi Press.

Lee, D. (2015). *Melvis and Elvis.* (J. Tankard, Illustr). Toronto, ON: HarperCollins.

Lesynski, L. (2015). *Crazy about hockey.* (G. Rasmussen, Illustr). Toronto, ON: Annick Press.

Lightburn, R. (2015). *Frankenstink: Garbage gone bad.* (R. Lightburn, Illustr*).* Toronto, ON: Tundra Books.

Little, L. (2015). *Work and more work.* (O. T. Pérez, Illustr). Toronto, ON: Groundwood Books/House of Anansi Press.

Lloyd, J. (2015). *Taffy time.* (J. Lee, Illustr). Vancouver, BC: Simply Read Books.

Maclear, K. (2015a). *The good little book.* (M. Arbona, Illustr). Toronto, ON: Tundra Books.

 Maclear, K. (2015b). *The specific ocean.* (K. Maurey, Illustr). Toronto, ON: Kids Can Press.

Mallory, C. (2015). *Painted skies.* (A. Zhao, Illustr). Toronto, ON: Inhabit Meida.

Martin, W. (2015). *Robot SMASH!* (J. C. Solon, Illustr). Toronto, ON: Owlkids.

Mattick, L. (2015). *Finding Winnie.* (S. Blackall, Illustr). Toronto, ON: HarperCollins.

McCarney, R. (2015a). *The way to school.* (R. McCarney, Illustr). Toronto, ON: Second Story Press.

McCarney, R. (2015b). *Tilt your head, Rosie the red.* (Y. Cathcart, Illustr). Toronto, ON: Second Story Press.

Mok, C. (2015). *Ride the big machines across Canada*. (C. Mok, Illustr). Toronto, ON: HarperCollins.

Munsch, R. (2015). *Ready, set, go!* (M. Martchenko, Illustr). Markham, ON: Scholastic.

Napayok-Short, S. (2015). *Wild eggs: A tale of Arctic egg collecting*. (J. Wright, Illustr). Toronto, ON: Inhabit Media.

Nickel, B. (2015). *A boy asked the wind.* (G. Newland, Illustr). Markham, ON: Red Deer Press.

Noah, J, & Giroux, C. (2015). *Our first Caribou hunt*. (H. Lim, Illustr). Toronto, ON: Inhabit Media.

Qitsualik-Tinsley, R., & Qitsualik-Tinsley, S. (2015b). *Lesson for the wolf.* (A. Cook, Illustr). Toronto, ON: Inhabit Media.

Oldland, N. (2015). *Walk on the wild side.* (N. Oldland, Illustr). Toronto, ON: Kids Can Press.

O'Leary, S. (2015). *This is Sadie.* (J. Morstad, Illustr). Toronto, ON: Tundra Books.

Paleja, S. (2015). *Power up: A visual exploration of energy*. (G. Tse, Illustr). Toronto, ON: Annick Press.

Petričić, D. (2015). *My family tree and me.* (D. Petričić, Illustr). Toronto, ON: Kids Can Press.

Reid, B. (2015). *Sing a song of bedtime.* (B. Reid, Illustr). Markham, ON: Scholastic.

Ritchie, S. (2015). *Look where we live: A first book of community building.* (S. Ritchie, Illustr). Toronto, ON: Kids Can Press.

Roberts, J. (2015). *Where do babies come from? Our first talk about birth.* (C. Revell, Illustr). Victoria, BC: Orca Book.

Roderick, S. (2015). *Dinosaurs from head to tail.* (K. Moriya, Illustr). Toronto, ON: Kids Can Press.

Ruurs, M. (2015). *School days around the world.* (A. Feagan, Illustr). Toronto, ON: Kids Can Press.

Sherrard, V. (2015). *Down here.* (I. Malenfant, Illustr). Markham, ON: Fitzhenry and Whiteside.

Skibsrud, J., & Blacker, S. (2015). *Sometimes we think you are a monkey.* (J. Morstad, Illustr). Toronro, ON: Penguin Books.

Snyder, C. (2015). *The candy conspiracy: A tale of sweet victory.* (C. Dávila, Illustr). Toronto, ON: Owlkids.

Stella, S., & Stella, M. (2015). *In the waves.* (S. Björkman, Illustr). Toronto, ON: HarperCollins.

Syliboy, A. (2015). *The thundermaker.* (A. Syliboy, Illustr). Halifax, NS: Nimbus.

Thornhill, J. (2015). *Kyle goes alone.* (A. Barron, Illustr). Toronto, ON: Owlkids.

Tibo, G. (2015a). *Most valuable player.* Translated by P. Johannson. (B. St-Aubin, Illustr). Markham, ON: Scholastic.

Tibo, G. (2015b). *The little knight who battled monsters.* Translated by P. Johannson. (G. Després, Illustr). Markham, ON: Scholastic.

Torres, J. (2015a). *Chirp: Astro-birds.* (J. Torres, Illustr). Toronto, ON: Owlkids.

Torres, J. (2015b). *Chirp: Knights of the awesome castle.* (J. Torres, Illustr). Toronto, ON: Owlkids.

Torres, J. (2015c). *Chirp: Thar she blows.* (J. Torres, Illustr). Toronto, ON: Owlkids.

Torres, J. (2015d). *Chirp: To the peak.* (J. Torres, Illustr). Toronto, ON: Owlkids.

Tougas, C. (2015a). *Dojo daytrip.* (C. Tougas, Illustr.) Toronto, ON: Owlkids.

Tsiang, S. (2015). *The night children.* (D. Bodet, Illustr). Toronto, ON: Annick Press.

Vickers, R. H., & Budd, R. (2015). *Orca chief.* (R. H. Vickers, Illustr). Madeira Park, BC: Harhour.

Villeneuve, A. (2015). *Loula and Mister the monster.* (A. Villeneauve, Illustr.) Toronto, ON: Kids Can Press.

Wahl, C. (2015). *Rosario's fig tree.* (L. Melanson, Illustr). Toronto, ON: Groundwood Books.

Wallace, M. (2015). *An inuksuk means welcome.* (M. Wallace, Illustr.) Toronto, ON: Owlkids Books.

Walters, E. (2015). *Today is the day.* (E. Fernandes, Illustr). Toronto, ON: Tundra Books.

Watt, M. (2015). *Bug in a vacuum.* (M. Watt, Illustr.) Toronto, ON: Tundra Books.

Wilson, T. (2015). *The duck says.* (M. Boldt, Illustr). Markham, ON: Scholastic Canada.

Winstanley, N. (2015). *The pirate's bed.* (M. James, Illustr). Toronto, ON: Tundra Books.

Winters, K. (2015). *Bad pirate.* (D. Griffiths, Illustr). Toronto, ON: Pajama Press.

Young, C. (2015a). *Some things I've lost.* (C. Young, Illustr). Toronto, ON: Groundwood Books.

Young, C. (2015b). *The queen's shadow: A story about how animals see.* (C. Young, Illustr). Toronto, ON: Kids Can Press.

Early Career Teachers' Evolving Content-Area Literacy Practices

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Abstract

Becoming effective teachers is dependent upon a variety of factors intersecting with early career teachers' beginning teaching experiences. This paper provides a glimpse into ways in which four early career secondary school teachers began to embed literacies into their teaching practices in content areas and how their approaches shifted between the final term of their teacher education program in 2013 and their first year of teaching in 2014. The authors explore three factors that may shape the practices of early career teachers, with disciplinary specialties in science, math, social studies, and other content areas, as they persist in infusing their teaching practice with literacy strategies over the first year of teaching, or alternatively discontinue using these strategies. These factors are coursework in a *Literacy in the Content Areas* course during their teacher education program, teaching context, and disciplinary specialty.

　　Keywords: early-career teachers; secondary teachers; content-area literacy; disciplinary literacy; pedagogical content knowledge

Early Career Teachers' Evolving Content-Area Literacy Practices

The purpose of this paper is to explore how early-career secondary school teachers, with disciplinary specialties in science, math, social studies, and other content areas, persist in infusing their teaching practice with literacy strategies over the first year of teaching, or alternatively discontinue using these strategies. Integration of literacy practices, including traditional, visual, media, and digital literacies, is a feature of courses in the preservice curricula of many teacher education programs. Several Canadian studies have explored the effect of such programs on preservice teachers (Begoray, 2002, 2008; Rowsell, Kosnik, & Beck, 2008), but few have followed them into their first years of teaching. We teach two sections of a *Literacy in the Content Areas* (LCA) course at a small, eastern Canadian university, and have noted how preservice teachers in various disciplines responded positively to the course. In 2012, we began to inquire into the experiences of these preservice teachers as they attempted to integrate literacy strategies into their practicum placements in the final term of their Bachelor of Education (BEd) programs. We have since begun to study the literacy practices of these teachers as they move into their initial years of teaching. In this paper, we discuss findings from the second and third years (2013 and 2014) of our multi-year longitudinal study, exploring the contrasts and similarities between first-year teachers' literacy integration in their practices during the final year of their teacher education programs and in their first year of teaching.

Becoming an effective teacher is not only a long and complex process (Flores & Day, 2006; Cochran-Smith et al., 2012), but it is also dependent upon a variety of factors intersecting with an early career teacher's (ECT) beginning teaching experiences. Several well-documented factors that influence beginning teachers' experiences include the quality of an ECT's teacher education program (Issacs et al. 2007), the school context in which an ECT begins to teach (Day, Sammons, Qing, Kington, & Stobart, 2007, 2009), the kinds of mentoring an ECT is able to access (Kemmis, Heikkinen, Fransson, Aspfors, & Edward-Groves, 2014), and the induction programs that are available to an ECT (Patrick, Elliot, Hulme, & McPhee, 2010). The first years of teaching compel new teachers to think about who they are in relation to their efficacy in the classroom, leading many new teachers to become entrenched in survival mode (Thomas & Beauchamp, 2011). Cochran-Smith et al.(2012) found that "strong subject matter knowledge alone is not enough to produce strong teaching practice or enable teachers to stay at the same school or in teaching" and that more research is needed to determine what kinds of ECTs persevere in the profession (p. 875).

Mansfield, Beltman, and Price (2014), exploring how ECTs manage the challenges they encounter in their first years of teaching, note the importance of personal (i.e. family and friends) and contextual (i.e. school conditions) resources influencing their resilience. Some of what affects the development of new teachers is beyond the grasp of teacher education, particularly the emphasis placed upon personal structures and supports. However, Darling-Hammond (2006) claims that much can be done in teacher education programs to influence the development of capable new teachers despite the challenges associated with the process. In particular, Darling-Hammond notes the importance of coursework interwoven with field experiences as enabling teacher candidates to progress from a self-focus to a student-focus. This concept has relevance for our study, as one of the areas we investigate is the impact of the LCA course on the BEd students we teach.

Early Career Content-Area Teachers' Inclusion of Literacy into Their Teaching Practices

Because literacies are integral to students' career aspirations, approaches to learning, and quality of life (Street, 2014; UNESCO, 2008), there is a need to explore how early-career, content-area teachers use literacy practices to support the learning of children and youth in schools, as Alger (2009) exemplified. While there is a rich history of inquiry into ECTs' teaching practices and how they are shaped over time, from early research by Lortie (1975) and Fuller and Brown (1975) to more recent studies (Darling-Hammond, 2006; Flores & Day, 2006; Cochran-Smith et al., 2012), less is known about new teachers' development in relation to teaching specific disciplines (Wood, Jilk, & Paine, 2012). A number of researchers have begun the task of inquiring into the experiences of ECTs in particular disciplines, in order to elevate "the prominence of subject matter understanding and needs" (Wood et al., p. 1).

Our study focuses on whether and how this development includes increasing proficiency in integrating literacy practices in high school content-area courses. Shulman's (1986) notion of pedagogical content knowledge (PCK) provided a conceptual framework for us to explore how content-area teachers develop their abilities to infuse literacies into their teaching practices. Teachers with PCK have a deep understanding of the subject, curricular development, and how students learn concepts and topics particular to the subject. PCK is closely related to literacy in various content areas in terms of the importance of understanding which forms of representation are best suited to the teaching and learning of topics in one's subject area and what learners bring to the learning of new content. Shulman notes that pedagogical content knowledge grows organically over time as teachers acquire more depth and breadth in their practice.

Differences Between Content-Area Literacy and Disciplinary Literacy

Content-area literacy has recently come under scrutiny, as the importance of disciplinary literacy has been highlighted (Dunkerly-Bean & Bean, 2016). Hynd-Shanahan (2013) makes clear the distinction between these two terms, writing that the difference is "in the aspect of literacy being emphasized" (p. 93). She notes that in classrooms using a content-area literacy approach, "students can develop a 'toolbox' of strategies that can be used no matter what the field to help them with [reading] comprehension" (Hynd-Shanahan, 2013, p. 93). In contrast, Hynd-Shanahan (2013) writes, in a disciplinary literacy approach, "the discipline itself and the ways of thinking in that discipline determine the kinds of strategies to use to understand texts" (p. 94). To further clarify the differences, Brozo, Moorman, Meyer, and Stewart (2013) describe the multipurpose strategies that are the hallmark of content-area literacy as an

> outside-in approach in which generic strategies are pushed onto the process of disciplinary reading and learning … [while] disciplinary literacy evolves from the inside out because the text itself and the goals for reading the text dictate the reading process. (p. 354)

Resisting a Binary

Brozo et al. (2013), Hynd-Shanahan (2013), and Dunkerly-Bean and Bean (2016) concur that despite the current emphasis on disciplinary literacy, both approaches to teaching literacies have value in content-area classrooms, and need not be seen in binary opposition. Dunkerly-Bean and Bean (2016) resist a dualistic view and combine the two terms to convincingly state, "The field

of content-disciplinary literacy has brave and compelling work to do" (p. 470) in living up to their potential to support the learning of students.

It is our intention to also resist this binary as we focus on ECTs' teaching experiences in their particular disciplines and how they integrate literacy in their classrooms. We use the term *content-area literacy* because it reflects our education course title and focus and allows us to inquire into how ECTs in our study spoke of using "feasible and relevant contextual applications of generic content area literacy strategies" (Brozo et al., 2013, p. 355). We investigated ECTs' experiences with a literacy lens in order to tease out how they refine their practice, considering the following three areas: (a) each ECT's teaching area(s)/discipline(s), (b) what they carry forward from their LCA courses in teacher education programs, and (c) what they are learning about literacy and teaching/learning in school contexts.

Research Design and Methodology

In this paper, we draw on an ongoing multi-year, longitudinal study of over 60 preservice and early career teachers' use of content-area literacy strategies (Murray-Orr & Mitton-Kukner, 2015; Mitton-Kukner & Murray-Orr, 2015; Mitton-Kukner & Murray-Orr, 2014; Murray-Orr, Mitton-Kukner, & Timmons, 2014). We explore how four early career teachers' capacities for incorporating literacies into their teaching developed from their final term in a BEd[1] program to the end of their first year of teaching. This research project has been granted ethics approval from St. Francis Xavier University's Research Ethics Board. Although 2014 was the third year of our study, it was the first year we followed preservice teacher participants into their first year of teaching. In 2012 and 2013, we focused on preservice teachers.

Using a single-case design with multiple units of analysis (Yin, 2014), we investigated how four early-career teachers refined and shifted their teaching practices related to the use of literacy strategies, as they made the transition from a BEd program to their first year of teaching in new locations in Canada. Yin (2014) describes how case study design includes "a set of cases with exemplary outcomes in relation to some evaluation question, such as 'how and why a particular intervention has been implemented smoothly'" (p. 62). In this study, we consider ECTs' participation in the LCA course we taught to be the "intervention." Yin (2014) notes that embedded cases with "contrasting situations" (p. 64) may also be chosen. Each unit of analysis (i.e. each ECT) has his/her own context and the units of analysis, taken together, provide findings that enable further theory development. Yin argues that findings are strengthened when contrasting multiple units of analysis are used, as this offers more possibility of theory refinement.

Data Collection

In the spring of 2014, we invited 10 first-year teachers, who were former preservice teachers in the BEd program at our small Eastern Canadian university and participants of this study in 2013, to do follow-up interviews about their experiences integrating literacy into their content area teaching. These teachers were first-year high school math, science, social studies, music, and physical education teachers. Of the 10 people invited, five, first-year teachers were able to take part and were interviewed between March and June 2014 by Skype and phone. Four of the five are the focus of this paper. The fifth participant interviewed was not included in this paper because this participant did not move to a new location in Canada, one of the factors we consider in this paper. A first interview was conducted with each ECT in April or May, 2013, as

they completed their BEd program and a second interview in the spring of 2014, as they approached the end of their first year of teaching, for a total of eight interviews. The 2014 interviews could not be conducted face-to-face because they were teaching in locations far from the university from which they graduated.

Four ECT participants. The four ECTs whom we interviewed as participants in this study were first-year teachers working in a variety of contexts in western and northern Canada, after graduating from a BEd program in eastern Canada. The four ECTs included Bryon, a new science and math teacher teaching these subjects in Grade 9 in a private school for students with learning disabilities in an urban location in western Canada; Elizabeth, a Grades 7–10 physical education teacher in a medium-sized town in western Canada; Sandra, a social studies and physical education teacher of Grades 7–9 at a middle school in a small community in western Canada; and Don, a social studies and ELA teacher in Grades 7–9 in a small fly-in community in northern Canada.

Analyzing the Data

We began our data analysis by independently analyzing the interview transcripts (Creswell, 2007; Merriam, 2009) of the four ECTs. Each author looked for possible patterns emerging in the interview transcripts, creating numerous open codes. As part of this individual process, we then each started to cluster open codes that seemed related into a smaller number of analytic codes (Merriam, 2009). After completing this stage, we met several times to discuss the similarities amongst the analytic codes each of us had created. As we refined these codes, we returned to the interview transcripts to confirm where we had enough data to support their inclusion in the three factors that we eventually conceptualized as shaping the practices of ECTs with content-area specialties. These three factors are the impact of course activities and assignments in the LCA course during the teacher education program, teaching context, and disciplinary specialty.

We plan to continue this study, adding more participants each year and following these participants over their first three years of teaching. We anticipate that as the study grows we will continue to add to our beginning theorization of ECTs' pedagogical content knowledge evolution as documented through their inclusion of literacies in their teaching practices.

Findings: Four Narratives of Evolving Pedagogical Content Knowledge

In this section are narratives of four ECTs, drawn from participants' experiences as described in the 2014 interviews as well as interviews and field notes from observations of these four participants from 2013 when they were preservice teachers. We highlight how each teacher's understanding of literacies evolved and shaped planning and instructional decisions. Each one discussed how deeply their context shaped their practice in their particular teaching assignment. Some also described how their knowledge of literacy strategies continued to allow them to provide opportunities in which students were able to creatively interact with course content, while others struggled to find such opportunities. We look at differences in how participants view infusion of literacies into their teaching between their preservice teacher interviews in 2013 and the first-year teacher interviews in 2014.

Byron: A New Science Teacher Identifies Metacognitive Benefits of Literacy Strategies

Byron was a preservice physics and math teacher in his final practicum at a mid-sized high school in a small town in eastern Canada in the spring of 2013. During a classroom observation on April 24, 2013, Byron used a literacy activity he had learned about in the LCA course, having his students make newspaper front pages about universal gravitation in 12th-grade physics. He scaffolded the activity well, using clear instructions, relevant models, graphic organizers, and providing a clear rubric for students. He also used alternative texts about relevant current events, engaged in critical thinking with his class, and did a community circle at the beginning of the class, addressing both critical and social aspects of literacy. Byron used writing-to-learn strategies (Daniels, Zemelman, & Steineke, 2007) such as exit slips, "write-arounds" and brainstorming in his ninth grade science class. In a post-observation interview on April 24, 2013, he noted that he found students more creative and motivated when he used these literacy strategies.

Byron noted that knowledge of "literacy [strategies]…really helped me differentiate, widen my scope of instructional techniques…" His goal for himself as a fulltime teacher the following year was to increase the focus on literacy in his lessons: "I'm gonna get more [literacy happening], like when I get out there and be able to set up norms." Byron planned to set up processes/literacy routines in his science classes, so that literacy could be infused in his classroom. He also wanted to have "more reading involved" in his math and science classes, because he liked how students responded with enthusiasm in these classes.

From the upbeat tone of Byron's observation and interview to a more restrained but reflective phone interview on June 10, 2014, some changes were evident. At the end of his first year of teaching in a private school in western Canada for students with learning disabilities, Byron seemed apologetic about the degree to which he felt he had been successful at integrating literacy strategies in his ninth grade math and science classes: "I didn't do a whole lot of literacy…just getting my feet wet" in the first semester. However, he described how he felt more literacy was happening since January 2014. Two examples Byron offered, both from Grade 9 science, showed he was persevering toward his goal of having more literacy strategies integrated into his courses: First, a feasibility report assignment (a RAFT-type activity) in an electricity unit, in which each student wrote a report as if she or he were the engineer, who had to analyze two different forms of energy and report back; and second, an assignment in which students had to create an advertisement as an ad executive for a space resort, in the space unit. Byron described how students had to "tie in everything they had learned about space exploration and how they would make it kind of interesting for one of [them] to go up in space and spend a night up there." Byron's design and inclusion of these assignments reflected his continued desire to invite and motivate students to use their creativity and literacy practices as a means to the learning in his courses.

Byron noted that the learning strategies that were emphasized at his school as important for all students, and in particular students with learning disabilities, were "similar to the literacy strategies that we learned [in our LCA course] last year," in that both "really focus on…figur[ing] out how [students] learn in order to learn." Byron's awareness of how this metacognitive approach was useful for his students indicated he was thinking about *why* literacy/learning strategies benefit students, especially those he worked with in this first year of his teaching career. It appeared that Byron's PCK was becoming more refined as he moved from

seeing literacy strategies as motivating and as inviting creative response to understanding the long-term advantages of a metacognitive approach for students.

Elizabeth: A Physical Education Teacher Juggling Many Responsibilities

Elizabeth was a preservice teacher with teaching specialties in science and physical education. During her final practicum in a small, rural, middle school, Elizabeth was responsible for teaching multiple Grades (6, 7, and 8) and subject areas (health, physical education, and science). As a preservice teacher, Elizabeth's teaching reflected what she had learned in the LCA course, evidenced in her efforts to create learning activities designed to enable students to deepen their understanding of content. For example, in an interview following an April 29th, 2013 classroom observation, Elizabeth described having students in Grade 6 science create vocabulary squares to learn concepts important to the unit on space. Elizabeth also scaffolded an activity in health in which students created a brochure about healthy living, and found ways to include literacy in the teaching of physical education (PE) through the use of daily exit slips. Elizabeth explained that her knowledge of literacy strategies enabled her to be innovative in her planning and assessment in that "writing-to-learn strategies were really good openers and sometimes really good closers in a lesson…I saw them fit in well in terms of introducing something new or wrapping up something students might not." Elizabeth emphasized that even in PE she was able to use the writing-to-learn strategies to help her gain "baseline ideas of …students' understandings of the physical skills." She says,

> "I also found that it was really helpful in getting information on the valuing and knowing outcomes…I did a unit on cooperation…students complete[d] an exit slip on…how they felt they added to group work or how they felt they were a team player and what not…that allowed me to target [inaudible] outcomes and feelings.

Elizabeth explained a shift in her thinking about literacy from taking the content-area literacy course: "I think my coming around to see that all writing doesn't need to be formal writing or public writing for it to have a purpose and to be effective in making better readers and making better writers." Elizabeth seemed hopeful about her first year of teaching and anticipated making use of literacy strategies in her teaching.

In Elizabeth's first year of teaching, there seemed to be a shift in her thinking about the use of literacy strategies. Prior to the follow-up interview during her first year of teaching, Elizabeth emailed to say "I hope that I will have something useful to share with you…I'm finding it hard to do all of the things I'd like to do in class" (Personal correspondence, March 4, 2014). In a phone interview on March 12, 2014, during the final semester of her first year of teaching at a junior high school in a growing community in western Canada, Elizabeth was contrite about her efforts to infuse literacy strategies into her teaching and throughout the conversation attributed this to her busy schedule. Elizabeth explained that she was mainly responsible for teaching several sections of PE for girls in Grades 7–10 in addition to one section of boy's PE and character education class to a Grade 7 class. As part of her responsibilities, Elizabeth was heavily involved in extra-curricular activities at the school, coordinating student council; coaching basketball, volleyball, and badminton; and helping out with the production of the school play.

Because of her multiple responsibilities and the newness of her school and timetable, Elizabeth explained that in her first year of teaching she "was really trying to keep [her] head

Toward the end of Sandra's first full year of teaching social studies, outdoor education, and PE at the same middle school where she taught in May and June 2014, she described in a March 10, 2014 interview the importance of her collaboration with the ELA teacher. Sandra said,

> So, I teach social studies to Grade 8s, and I've sort of been working alongside their English, or their LA [Language Arts] teacher, just to make sure we're on the same path. I'm trying to teach them the same things that she's teaching, so I guess I'm [re]inforcing what they did.

As part of her attempts to align her teaching practices with the ELA teacher, Sandra used drawing as a tool that students found helpful because, she said, it "seems to simplify [concepts] for them…ah…in a way that they can identify with, so…it also helps as a studying tool." She explained her development of what she called "bell work," a brief activity such as a quote or picture, such as a political cartoon in social studies, to discuss/write/draw about during the 7-minute transition between classes in her school. Sandra explained that bell work was "just something to get them [students] thinking and it usually is a quote…as part of an extension of what we're learning."

When asked what goals she might have for use of literacy strategies in her future teaching, Sandra said,

> I feel that [writing-to-learn strategies are] a good learning tool for me to facilitate for [students].…Using different writing-to-learn strategies [is important]…because I feel like with that variation, so much more engagement is present, and then the learning takes place at a higher level.

Sandra appeared confident that her use of literacy strategies was benefitting her students, and wanted to integrate them further into her teaching. Her statement that the learning "takes place at a higher level" built upon the comment she made as a preservice teacher and in her July 2013 interview, that engagement of students is of central importance to learning. In this March 2014 interview, Sandra again articulated that engagement leads to deeper learning possibilities and saw the use of learning strategies as fostering these opportunities for students.

Don: Adapting and Responding to Teaching in Northern Canada

Don thrived in his final practicum at a small rural high school in Nova Scotia in 2013. Responsible for the teaching of music, French, and social studies across several grades, Don noted in an interview on April 29, 2013 that he "had students writing a lot. In the [11th grade] Canadian History class I worked them hard; I was really happy with the outcome." He found literacy strategies "more applicable to social studies," but he also saw ways literacy was part of his music classes.

> For music classes we played … songs with chords, so the students would be, like, following along with the lyrics and looking at the chords that [are] there, you know, above the words to know when to switch. So, I guess that's a type of musical literacy.

Don stated he believed literacy should be infused across all subject areas. He used a broader definition of literacy, which included musical literacy. Don said a goal for teaching in the next year is

to develop my own literacy skills in music and I would love to have students learn the language of music so they can write for themselves in musical notation, rhythmic notation, learn the variety of different musical notations that are out there and alternate notations; so, definitely I would love to have that be a huge part of my music teaching.

Moving to a teaching position in small, fly-in, Indigenous community in northern Canada where he was responsible for the teaching of Grade 7 English, social studies, and science, Don experienced tensions as he adapted to this new context. A Skype interview with Don on March 9, 2014 revealed he was having a challenging first year of teaching. A number of students in his seventh grade class had been diagnosed with learning disabilities, struggled with reading comprehension, and he felt they appeared disengaged from school. Don said, "I'm really trying hard with the literacy though, especially after Christmas." He taught reading strategies and had students use graphic organizers and other writing-to-learn ideas from the LCA course. After school, Don began a band program and coached hockey. He said, "It's nice to see the students outside of school." Don described larger social issues that affected his community, and was clear that these matters had a significant impact on his teaching:

> The school is like the focal point of the discussion between maintaining the cultural identity and heritage [and] accepting the colonization from the South, accepting a southern style of education…. [The school] is symbolic of a battleground, I guess, for you know…fighting against colonization and maintaining your cultural identity.

Don modified his literacy goals in his first year of teaching, as he learned more about the history and context of the community in which he lived and taught, and strove to make his course content and approaches more equitable and relevant for his students. He spoke at length of trying to find "a middle ground" between "try[ing] not to discourage" students who were below grade level in his English courses and fulfilling the duties his school board required of him in terms of assessing student achievement. His thoughtful analysis of his first year of teaching revealed a number of difficult contextual factors. Don remained positive, however: "I'm really hoping that as other things become more settled; then I can better focus on these other areas and hopefully help these kids learn to read and right better." It seemed that Don's goal of making musical literacy a part of his teaching shaped his experiences in this first year of teaching, as he developed an after-school band program to engage students for whom school represented less-than-positive learning experiences.

Discussion: The Significance of Discipline, Context, and Teacher Education Courses

This section describes the different ways subject areas/disciplines, school context, and the LCA course seemed to affect the journey from preservice teacher to first-year teacher for our participants, in terms of their integration of literacy into their teaching, and considering their developing PCK (Shulman, 1986).

Does Discipline Matter?

We analyzed the transcripts for this inquiry wondering, among other things, whether the disciplines of the ECTs played some role in their infusion of literacy practices in their teaching. We review the findings here to address this wonder. Byron, competently engaging students in critical discussion of current events and creating newspaper front pages in a 12th-grade physics

class as a preservice teacher, found it harder to maintain this momentum in a ninth-grade science class, but gradually began to include activities such as a RAFT and the development of an ad for space travel in his course. For Byron as a science teacher, literacy strategies provided both a creative way to teach content and a means of having students think at the metacognitive level about their learning (Kane, 2011; Rowsell et al., 2008). Evidence of Bryon's developing PCK (Shulman, 1986) could be seen in his gradually increasing facility with choosing appropriate literacy strategies to support his students' learning of science concepts.

Elizabeth and Sandra both taught PE. The observations and interviews with them during their final term as preservice teachers provided evidence of how they included diverse literacy strategies in their teaching. Elizabeth in particular noted the relevance of literacy practices to assessment of her students' understanding of concepts and skills. In her first year of teaching, Elizabeth, with a PE teaching assignment and with heavy extra-curricular demands as a coach, found little space to infuse literacy into her teaching. It is notable that both Elizabeth and Sandra found it more challenging to incorporate literacy in PE courses. Perhaps this speaks to the need to include more PE specific strategies in the LCA course.

Sandra taught social studies as well as PE, and was able to collaborate with the ELA teacher to include critical and visual literacies in her classes. She also found some opportunities to infuse some literacy into PE. From her interviews, it appeared that Sandra's evolving PCK (Shulman, 1986) afforded her an ability to articulate why the shorter strategies she often chose were effective choices in helping her students learn.

Don taught seventh-grade English, social studies and science, and ran an after-school band program. He left his teacher education program with plans to integrate literacy, particularly writing, across his teaching. Don re-thought his goals somewhat in his new context, but he held on to the possibilities of music and musical literacy as a learning path for his students, and learned to incorporate relevant local material into his teaching, with the longer-term intention of integrating reading and writing more successfully in his classroom. Don's stories of his experience in his first year of teaching suggested that although his teaching areas of social studies and ELA might seem easily suited to integrating literacy strategies, this was not necessarily the case. Don indicated in his interview near the end of his first year of teaching that he was aware of the need to continue to develop his teaching strategies in relation to the particular students he taught. We note this as an awareness of his developing PCK (Shulman, 1986).

Overall, there may be some differences among the experiences of these ECTs related to the disciplines in which they taught, but more evidence is needed (Wood et al., 2012). We are not yet certain whether discipline will merit inclusion as a factor in the development of ECTs' ability to infuse literacy practices in their content area teaching or not. As we return to talk with each of them in their second and third years of teaching, our understanding of the impact of this factor will develop further.

Context Definitely Matters

The significance of context in shaping early career teachers' PCK and their teaching practices around inclusion of literacies is apparent (Day et al., 2007, 2009; Flores & Day 2006). The schools in which teachers found themselves played a significant role. Byron's more sophisticated conception of how literacy practices can invite a metacognitive awareness of one's

learning appeared to arise from the particular context of his first year of teaching, in a school with a specific focus on metacognition. Elizabeth's sense of feeling overwhelmed is common among new teachers (Thomas & Beauchamp, 2011), but it seemed her particular context and its expectations contributed to her inability to find opportunities to incorporate literacy practices into her teaching. Sandra spoke of working closely with the ELA teacher in her school around literacy infusion in her social studies class, indicating the importance of collaboration in her context (Patrick et al., 2010). Don described how his experiences in a school in a northern fly-in community affected his practice and his beliefs regarding literacy in his seventh grade classroom. Despite the challenges Elizabeth, Sandra, Byron, and Don faced in their first year of teaching, each one remained optimistic that they would continue to include literacy in their teaching in their disciplines, and noted ways they had done so already. We continue to focus upon contextual factors shaping early career teachers' inclusion of literacies moving forward into the next year of the study.

Lingering Learnings From the Literacy in the Content Areas Course

We wondered whether these ECTs' decisions around incorporating literacy into their teaching practices were shaped by taking the LCA course in the final term of their BEd program. All four continued to use some of the language of the course, referring often to such terms as writing to learn, and public (larger) writing projects (Daniels et al., 2007). Byron in particular brought forward the concept of metacognitive strategies from the course and connected it to his teaching in a school that emphasized this. Sandra spoke of often using the folder she (and each preservice teacher) made of various literacy strategies in the course. This folder was a culminating activity designed to consolidate the learning around the variety of strategies addressed in the course. Elizabeth made connections between literacy and assessment, which seemed to relate to the course since one of its features is an emphasis on how literacy strategies can provide important lenses through which to assess students' learning of content (Mitton-Kukner & Murray-Orr, 2014). Don's expanded understanding of literacy, encompassing musical literacy and more local and relevant course materials, seemed to be influenced by the course, since seeing conceptions of multiple literacies and multimodalities are ideas with which we strive to infuse the course (Mitton-Kukner & Murray-Orr, 2015). Don's recognition of the importance of teaching with a goal of equity in the forefront reflects the critical literacy focus of the course (Murray-Orr, Mitton-Kukner & Timmons, 2014).

In summary, we saw a number of ways in which the course appeared to affect how these ECTs perceived the role of literacies in their teaching practice. One of the main goals of our study continues to be the improvement of the LCA course and our focus on literacies as a central facet of our teacher education program. The next years of our study will enable us to make changes based on what ECTs tell us as they reflect on their teaching.

Conclusion

While we looked at discipline and context separately in the Discussion section, we note the importance of the interplay between the two in the narratives of each ECT. Elizabeth taught PE in a school where the context required her to take on multiple extra-curricular coaching commitments and the PE department did not share her interest in using literacy strategies as a way to teach or assess student learning. There appeared to be an intersection of discipline and context at work to cause Elizabeth to struggle in her attempts to include literacy in her first year

of teaching. A different example of interplay of discipline and context can be seen in Don's narrative, where his goal to have students become more musically literate coincided with his need to develop relationships with the young people in his school, and to begin an after-school music program.

This paper provides glimpses into the ways in which four ECTs have begun to embed literacies into their teaching practices in content areas, and how their approaches shifted between their final term of the BEd in 2013 and their first year of teaching in 2014. Such glimpses are significant in guiding our work as teacher educators, and we hope they may suggest ways for other teacher educators to support their BEd students.

This study offers promise for us to improve our LCA course. For example, we hope to develop case studies based on this research that can be analyzed by our students to help them begin to anticipate their actions in their first years of teaching, to gain some awareness of the challenges and the possibilities they may encounter. With a growing number of participants in our ongoing study, the next few years should enable the development of a rich collection of cases that will inform both our own teaching and the study of disciplinary literacy practices of ECTs more broadly.

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[1] In our context, the Bachelor of Education degree is a two-year postgraduate program of study.

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A Review of *The Way of the Teacher: A Path for Personal Growth and Professional Fulfillment* by Sandra Finney and Jane Thurgood Sagal

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For Sandra Finney and Jane Thurgood Sagal the core message of their book, *Way of the Teacher: A Path for Personal Growth and Professional Fulfillment,* "is that the more we invest time, energy, and thought into personal growth, the more rewards we will reap in our life as a teacher" (p. 190). I enthusiastically commend Finney and Thurgood Sagal for their thoughtful, hopeful, and inspiriting book, which ought to be adopted as a core text in all Bachelor of Education programs as well as professional development plans for teachers. New teacher candidates need to be invited to think about their emerging identities as teachers in the holistic ways that Finney and Thurgood Sagal propose. Moreover, experienced teachers will be encouraged and challenged by the concepts and practices that comprise "the way of the teacher." This is the kind of book that parents would also find enlightening. In the preface to the book, Finney and Thurgood Sagal express their conviction that "who teachers are on the inside—the personal qualities they bring to the classroom—make the most difference in fostering the academic and personal growth of their students" (p. xi). This focus on the wholeness of the teacher is the heart of Finney and Thurgood Sagal's hopeful book. Their concern is that teacher education programs and professional development do not focus sufficiently on the personal development of teachers. They regard personal development as "the foundation of all other facets of professional growth" (p. xii). I have been a student, teacher, and professor of education for 60 years. I have devoted my whole life to learning and teaching, and to supporting the learning and teaching of others. I share Finney and Thurgood Sagal's commitment to attending to the wholeness of teachers and learners.

In an age of consumerism, corporatism, terrorism, sexism, racism, and fundamentalism, we desperately need to focus on the inner life of teachers. In the early 1920s, Evelyn Underhill (1999), a noted writer on mysticism and the first woman to lecture on theology at Oxford University, presented three lectures that were subsequently published as *Concerning the Inner Life*. Underhill reminds me to ask, "What do teachers need in order to nurture and sustain a healthy inner life?" As teachers we need to attend to our spirits, our hearts, our inner lives, our imaginations, our emotions, our bodies, and our minds. Teachers live such demanding and challenging lives that it is very difficult to maintain the time and location for nurturing the inner life. We need a healthy inner life if we are going to help others develop healthy inner lives. Underwood recommends that "the important thing is to discover what nourishes *you*, best expands and harmonizes *your* spirit, now, at the present stage of your growth" (p. 60). Almost one hundred years after Underhill's lectures, Finney and Thurgood Sagal remind us that "whether recognized or not, our teaching flows from the quality of our inner life" (p. 8).

Finney and Thurgood Sagal are integral voices in a long, long tradition of education research and practice that promotes the inner life, holistic approaches to education, and the significance of spirituality in human being and becoming. It is often difficult to discuss spirituality without getting into arguments about specific spiritual and religious practices. So much public education is constructed around the notion that the state and the religious institution must remain separate. Out of the desire to keep the schools separated from churches,

synagogues, temples, and mosques, we often create a bifurcation of personality. In their book Finney and Thurgood Sagal use "*heart, spirit,* and *soul*" in order "to refer to the core of our being—that which integrates our feelings, thoughts, and highest values, gives life more meaning, and leads to a greater sense of connection to all of life" (p. xiv). In their commitment Finney and Thurgood Sagal resonate with scholars and educators like Parker Palmer, John P. Miller, Thomas Moore, and Jon Kabat-Zinn.

The intention of *Way of the Teacher: A Path for Personal Growth and Professional Fulfillment* is to recognize how important the early years of a teacher's life are. Finney and Thurgood Sagal ask, "How can we draw on our memory of childhood and learn to be more fully present in our everyday life?" (p. 21) As an educator who is devoted to life writing as a way to attend to the stories that have shaped the adult, I heartily agree with Finney and Thurgood Sagal that we need to remember childhood, and we need to remember childhood so we can better understand where we have come from and who we are, but also so we can understand the children we teach. In addition to remembering, we need to reflect or ruminate on our experiences and practices so we can continue to grow from both challenges and successes. For Finney and Thurgood Sagal, "reflexive practice is a strong way to increase our awareness of our values, our habits, and our interactions" (p. 45). The effective teacher will always be engaged in reflexive practice. This kind of remembering and reflecting requires resilience, and this is likely my favourite word in *The Way of the Teacher*. Finney and Thurgood Sagal understand that "resilience is the ability to readily recover from a variety of challenges (p. 63). Teaching is a constantly challenging profession, and teachers must learn how to be resilient in experiencing challenges. Finney and Thurgood Sagal promote "an integrated mind, body, heart, and spirit ethos" (p. 36) as they remind us that attentiveness, flexibility, creativity, and courage are all essential in a teacher's life. They are convinced that teachers will "become stronger and more tender-hearted" (p. 31) by practicing compassion because "compassion involves a kind of deep listening and seeing" as well as "gentleness and stillness" (p. 40). They promote the need for open hearts and open minds, hearts and minds that are attentively receptive to awe, wonder, hope, mystery, and love. Ultimately this way of living is the way of creativity. Because "we all share the creative nature of the universe" (p. 119), we are all creative. I especially admire Finney and Thurgood Sagal's proposal that "the creative process…involves finding the heart's voice" (p. 119). As we find our hearts' voices, and as we live with creativity, we learn that "creating a caring learning community in the classroom is, perhaps, the most important and valuable work a teacher does" (p. 159).

In *The Way of the Teacher: A Path for Personal Growth and Professional Fulfillment* Finney and Thurgood Sagal present ancient wisdom, engaging questions, timely practices, and provocative thoughts for creative and critical reflection. Their book is a gift that has been composed with the heart's generous vocation, calling out to readers to follow the path that leads to transformation and wholeness.

References

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Underhill, E. (1999). *Concerning the inner life*. Oxford, England: Oneworld.