

# Self-Study and Diversity II

## Inclusive Teacher Education for a Diverse World

Julian Kitchen, Deborah Tidwell and  
Linda Fitzgerald (Eds.)



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## **Self-Study and Diversity II**

# Professional Learning

## Volume 20

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***Rationale:***

This series purposely sets out to illustrate a range of approaches to Professional Learning and to highlight the importance of teachers and teacher educators taking the lead in reframing and responding to their practice, not just to illuminate the field but to foster genuine educational change.

***Audience:***

The series will be of interest to teachers, teacher educators and others in fields of professional practice as the context and practice of the pedagogue is the prime focus of such work. Professional Learning is closely aligned to much of the ideas associated with reflective practice, action research, practitioner inquiry and teacher as researcher.

# **Self-Study and Diversity II**

*Inclusive Teacher Education for a Diverse World*

*Edited by*

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JULIAN KITCHEN, LINDA FITZGERALD  
AND DEBORAH TIDWELL

## 1. SELF-STUDY AND DIVERSITY

### *Looking Back, Looking Forward*

The two volumes of *Self-Study and Diversity* serve as landmarks on the journey of the self-study methodology and community in responding to issues of diversity, equity and social justice in teacher education.

The *Oxford Dictionary* defines a *landmark* in two ways. First, as “an object or feature... that is easily seen and recognized from a distance, especially one that enables someone to establish their location.” By identifying self-studies with a focus on diversity and compiling them into a thematic volume on professional learning, *Self-Study and Diversity* marked the progress of diversity, equity and social justice in the first decade of self-study. The contributors were mainly members of dominant cultures (at least if one regards women as such) who thoughtfully addressed diversity in classrooms and universities, sought to teach for social justice and/or reflected on their positionality.

Similarly, *Self-Study and Diversity II: Inclusive Teacher Education for a Diverse World* marks the progress of diversity, equity and social justice in self-study over the past decade. The themes in the first volume continue to animate the field. Autobiographical studies remain important, as do individual and collaborative studies of teacher educators engaged in practices intended to promote social justice. Authors in this volume reflect the international scope of teacher educators engaged in self-study research addressing diverse populations and issues within education. Three chapters are situated in a United States context, with the other eight set in South Africa, Thailand, India, United Arab Emirates, and Canada. Furthermore, the voices represented are increasingly those of members of cultural minorities. This volume also marks a shift in the diversity discourse from the margins of self-study, and teacher education more broadly, to being one of the important issues of concern to teacher educators.

### LOOKING BACK

The *Oxford Dictionary* also defines *landmark* as “an event, discovery, or change marking an important stage or turning point in something.” While these volumes are undoubtedly markers, are they *turning points* or *milestones* in the self-study of



teacher education practices? In order to consider this question, it is important to situate these volumes in the historical development of this discourse community.

Self-study of teacher education practice emerged during the ascendancy of a number of related movements in education. Not least of these was the fight for legitimacy of the qualitative research methods more common in the disciplines outside of psychology, with its unit of analysis focused mainly on the individual and very little on the social context. Teaching-learning is not individual but rather is done in relationships. Teacher educators prepare both pre-service and in-service educators in and for classrooms embedded in wider communities. While education often had been a field within other disciplines (educational psychology, politics of education, sociology of education, and so on), at this time educationists were asserting education as a discipline in its own right, with theories and methods not borrowed but proper to education itself. When studying teachers and teaching, researchers used units of analysis in which individual teachers and learners were embedded, and qualitative methods from the social sciences, and text-based and arts-based methods from the humanities increased the power of educationists to describe and explain their data.

Along with methods from non-psychology disciplines came a wider focus for some educationists on education as a means for re-balancing social inequities and for developing the strengths of a wide diversity of learners to contribute to democratic societies. These voices became more prominent in an internet discussion on the SSTEP list in 2001, which some members treated as a hostile personal attack (i.e., an internet “flame”) and others championed as a passionate contribution to a conversation about diversity from members living in the borderlands of identity. That divisive experience was still being discussed a year later at the Castle Conference in 2002, at the end of which the editors for the 2004 conference proceedings invited suggestions for the theme for the next meeting.

To illustrate the gap in social justice within self-study, in the single chapter on diversity in the *International Handbook of Self-Study of Teaching and Teacher Education*, titled “Knowledge, Social Justice and Self-Study,” Griffiths, Bass, Johnston, and Perselli (2004) recounted the lead-up to the Castle Conference in 2004. At the conclusion of the 2002 conference, “a suggestion was made that the fifth conference should be themed around diversity” (p. 692). The “proposed theme obviously touched an edge” (p. 693) evidenced by studious silence and questioning of the process for identifying the conference theme. Ultimately, social justice did not become the conference theme but it did become an important theme in a number of conference papers in the proceedings (Tidwell, Fitzgerald, & Heston, 2004). It also provoked Griffiths et al. (2004) and others to challenge the self-study community to do more to locate itself “in dialogic relationship with others, deliberately seeking perspectives that cut across the dialogue and shake up our cosy existence” (p. 701).

Despite having “touched an edge,” as chronicled by Griffiths et al. (2004), the 2004 Castle Conference editors (including co-editors of this volume, Deb Tidwell and Linda Fitzgerald) sent out the call for proposals under the theme, “Journeys of Hope: Risking Self-Study in a Diverse World.” At the American Educational Research

Association meetings in Chicago in spring 2003, S-STEP members developed “edgy” issues in sessions with such titles as “Questioning beyond the Comfort Zone: Raising Issues through Self-Study.” And enough researchers submitted diversity-themed self-studies to the 2004 Castle Conference that Tidwell and Fitzgerald were able to put together the first volume of this book when authors of those papers were invited to expand their work into book chapters.

When *Self-Study and Diversity* was published in 2006, social justice was still an emergent area in self-study. The Griffiths et al. (2004) *Handbook* chapter mainly highlighted the paucity of social justice work in the self-study community prior to 2004. In the absence of published self-studies explicitly addressing social justice—“few self-studies focus on social justice or even mention it” (p. 292)—the authors mainly dialogued about their thoughts and practices. They identified themselves as “committed to self-study and social justice” (p. 654) with self-study’s “respect for humanity... in accord with social justice” (p. 654) and social justice work involving knowledge of the self. They wondered why others failed to see these interconnections, to recognize the rich possibilities for self-studies of diversity, equity and social justice, or to appreciate the value of self-study in overcoming unconsciously learned privilege and prejudice. The first volume set about to fill in some of those gaps.

#### FIRST VOLUME THEMES

The 2006 *Self-Study and Diversity* volume was organized into five sections. The first comprised two chapters of autobiographical research in which teacher educators reflected on their identities. In the first, “Woodstock to Hip-Hop: Convergent Lifeline and the Pedagogy of Personal Quest” (Pritchard & Mountain, 2006), a white male teacher educator collaborated with a younger, male African American teacher to explore how their life stories drew them to social justice work. In the second, Spraggins (2006), an African American male, looked inward to the development of his psyche to explore how his racialized and gendered identities informed his practice and how excavating his internal prejudices sensitized him as a multicultural teacher educator.

The second section focused on the application of theory to autobiographical self-study. Taylor and Coia (2006), who have recently edited *Gender, Feminism, and Queer Theory in the Self-Study* (Taylor & Coia, 2014), explicitly grounded their autobiographies in feminist theory, while Perselli (2006) and Vavrus (2006) did the same with Marxian theory and critical pedagogy respectively.

In the third section mainstream teacher educators gave explicit attention to their efforts to address social justice through teacher education practices. Freidus (2006) explored how she could promote a constructivist approach to teaching that was also grounded in social justice, while Kroll (2006) focused on how she incorporated equity issues into her course on pedagogical inquiry. East (2006) looked at private rules in classrooms to surface inconsistencies between behaviors and espoused beliefs.

The fourth section consisted of collaborative self-studies centered on social justice. Fitzgerald, Canning and Miller (2006) critically reflected on their practices

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as instructors in a teacher education program designed to prepare reflective practitioners for a democratic society, while Gudjonsdottir and Kristinsdottir (2006) and Good and Pereira (2006) respectively puzzled collaboratively over inclusive education and the power of the deficit model in the subjective experiences of educators. In all three studies, the collaborative self-study process prompted the authors to explore uncomfortable dimensions of social justice in their work.

The final section highlighted self-studies supported by the use of artifacts and visual representations. Griffiths, Windle and Simms (2006) studied photographs to interrogate power relationships in their research unit; Manke and Allender (2006) reviewed a range of artifacts to consider the tensions between harmony and discord in their practices as humanistic educators; and Tidwell (2006) examined her drawings of nodal moments in her teaching to reflect on cultural differences in how she and her students experienced teacher education classes.

#### EQUITY AND SOCIAL JUSTICE IN 10 YEARS OF THE S-STEP JOURNAL

We reviewed articles in *Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices* from its inception in 2005 through 2015, to examine representation of diversity. What was the prevalence of equity and social justice as themes in the self-study literature? How many articles were written by scholars from countries that are not predominantly English-speaking? An examination of the titles, abstracts, and institutions from 11 volumes, 27 issues and 195 research articles identified that 56 (28.7%) met at least one of the criteria. Fifteen (7.7%) of the articles examined the identities of minority teacher educators, with this theme evident in the title in 12 cases. Another 21 (10.7%) involved teacher educators (not identified as minority) examining efforts to address equity and social justice in their practice, with this theme evident in the titles of 17. Finally, 15 (7.7%) were written by authors from non-English speaking countries, as denoted in the home institution identified. This suggests both positive engagement with equity issues and a need for more inquiry into serving the increasingly diverse populations of schools. Also, the limited engagement by international teacher educators serves as an opportunity and challenge for the self-study community as it grows.

#### ORGANIZATION OF THE SECOND VOLUME

In the decade since wrestling a diversity theme into the call for proposals for the 2004 Castle Conference, many of the contributors to the *Self-Study and Diversity* volume had gone on to write about diversity issues in journal articles, chapters, books, or to edit others doing so. The book proposal to the publisher in 2005 could say after a search of the literature, “There does not appear to be a text in the current literature that combines self-study with addressing diversity issues in teaching and learning, and provides accessible practices for readers to implement in their own research and teaching.” The equivalent section of the 2013 proposal for the

current volume acknowledged one book on the topic from each of four publishers with strong commitments to self-study. We promised a greater “depth of exploration in diversity,” and “more voices from diverse communities and more international perspectives, reflecting the changes in this field of study.”

### *Critical Autobiographical Self-Studies*

The first five chapters are essentially critical autobiographical self-studies that feature narratives in which minoritized teacher educators critically reflect on their stories of coming to know themselves and their cultural contexts in order to become effective teacher educators and agents of change.

The importance of understanding and accepting one’s own identity as a teacher educator is the focus of Julian Kitchen’s “Inside Out: My Identity as a Queer Teacher Educator.” As an openly gay teacher who has “*come out* to education students annually for over a dozen years,” Kitchen made a conscious choice to be open. He recounts his experiences as a queer teacher educator in order to examine the importance of teacher educators’ cultural identities generally and, specifically, how being gay informed his identity as a teacher educator. In this narrative self-study, he uses the term *inside out* to explore his journey and how coming to understand himself has helped him become a better teacher education professor.

This theme is developed further by John Hodson in “Learning to Dance: Pow Wow, Maori Haka Indiagogy and Being an Indigenous Teacher Educator.” The North American Pow Wow and Maori Haka have informed his identity and practice as a teacher educator. For Hodson and many Indigenous educators, a return to traditional culture is crucial to self-reflection and developing identity and community. Through stories of dancing in Pow Wows and his time among the Maori, he offers a vivid account of a personal and professional journey that convinced him “that real human change is a process of exceedingly small increments that are propelled by a community that literally envelopes you in learning.” For Hodson, cultural activities are the *form* that helps Indigenous people *function* authentically and effectively as teacher educators.

The importance of minority identity while struggling to succeed in a dominant culture is the theme of “*Vivencias* (Lived Experiences) of a Feminist Chicana as Praxis: A Testimonio of Straddling between Multiple Worlds” by Diana H. Cortez-Castro. Cortez-Castro’s testimonio of overcoming challenges in order to serve Latina teacher candidates speaks to the importance of minority teacher educators in modelling resiliency and promoting diversity, equity and social justice. “The idea behind sharing my story is to invite others to disrupt their own silence as I have and to tell their own story, and their own way of knowing, their own *vivencias*,” according to Cortez-Castro.

Scholars and classroom teachers from nondominant cultures are often frustrated by the unjust ways children from their cultures are characterized and essentialized by dominant culture schools. This theme, which is evident in Cortez-Castro’s

testimonio, is developed further in “Researching Our Ways: Latin@ Teachers’ Testimonies of Oppression and Liberation of Funds of Knowledge.” In this chapter, Rosa Mazurett-Boyle uses participatory action research to study how Latin@ teachers in her school district become empowered to recount their stories as counterstories to disrupt the dominant narrative about minority learners. This research helped educators write curriculum that validated the funds of knowledge of nondominant students and households, and, thus, contributed to halting the cycle of oppression in schools.

Patience Sowa, who was raised in Ghana and completed graduate studies in the United States, uses self-study to explore her experiences as a teacher educator in the United Arab Emirates. In “Making the Path by Walking: Developing Preservice Teacher Notions of Social Justice in the United Arab Emirates,” she puzzled over how to teach social justice to women for a global society in a society with customs and traditions that may contradict this vision. She wondered how to navigate within these boundaries in order to help preservice teachers critically think about their contexts and the world around them. The title of the chapter reflects her discovery that there are no easy answers and that the path forward must be walked alongside students living in the culture.

#### *Teacher Education Practices in Diverse Settings*

The Sowa self-study is a bridge to the next series of chapters, which focus on how to work alongside learners in a diverse range of cultural settings: India, South Africa and Thailand.

“Mediation of Culture and Context in Educating a Teacher Educator to Become a Researcher: Self-Study of an Indian Case” by Tara Ratnam explores the tensions that arise when mediating culture and context in a collaboration in a practitioner’s educational setting. It raises questions about how mentors can foster teacher educators’ scholarship within agreed upon collaborative relationships through genuine accommodation. While this issue transcends cultural boundaries, part of the interest in this study is the Indian context and how this informs the dynamics between Ratnam and her practitioner colleague. There are unpredictable and unavoidable extra-professional socio-cultural and personal factors that operate. For example, is there a danger of negatively interpreting genuine secular constraints as indications of internal psychological tendencies?

In “A Self-Study of Connecting through Aesthetic Memory Work,” Daisy Pillay and Kathleen Pithouse-Morgan recount their process of connecting with their personal and professional selves and with each other using what they term “aesthetic memory-work.” They then show how their partnership extended this aesthetic memory-work process to a workshop for 13 university educators at a national conference. Through consideration of the poetic re-presentation of workshop participants’ memory stories, the authors contemplate their emerging learning about aesthetic memory-work and consider the potential significance of this work for

connecting with the Other in a South Africa which “carries a destructive legacy of omnipresent disconnection and fragmentation.” For all of us, there is much this approach may be able to do to create spaces for problematizing established forms of separateness and for moments of acknowledging our entangled connectedness.

“Teaching Genetics to Pre-Service Teachers from Diverse Background: A South African Self-Study,” is the story of biology teacher educator Eunice Nyamupangedengu’s transition from teaching high school genetics for 14 years in Zimbabwe to teaching genetics to pre-service teachers in much more multi-cultural and multi-racial South Africa. She faced challenges from different levels of student preparation, different cultural assumptions that they brought to the subject matter, and limited proficiency in the language medium of the course, English. Her self-study helped her to create culturally relevant content and pedagogy in the science of genetics course, not often encountered as content in multicultural education. She discovered that “the universal values of caring, compassion, hard work, enthusiasm and passion about one’s work” are “a language and a pedagogy that can be understood by any student from any racial category, culture and class.”

Another science teacher, Chatree Faikhamta, in “Self-Study Preparing Science Teachers: Capturing the Complexity of Pedagogical Content Knowledge in Teaching Science in Thailand,” situates his study in the Buddhist context of Thailand. He discusses the insights that emerged from his self-study research into science teacher educators’ Pedagogical Content Knowledge (PCK). Teacher educators are not only required to have a strong PCK for teaching science, but also PCK for teaching science teachers. He demonstrates the value of “the combination of using self-study as a research methodology and employing PCK as a lens to understand the complexities of teaching practices in teacher education.” Of particular interest is the connection he makes regarding self and reflection in self-study research and Buddhism. He sees “this understanding of the Buddhist reflective process on self as a bridge toward self-study research for Asian researchers.” As bridges allow for crossings in both directions, he also proposes that Buddha’s teachings can enrich the paradigm in self-study research.

### *Promoting Social Justice through Teacher Education*

A challenge facing the education system in most Western countries is the fact that teachers are predominantly mainstream in background while many (and, often, most) students come from racialized minorities. How can they learn to become inclusive educators who adapt their dispositions and practices to better serve their students?

Nathan Brubaker, as a White teacher educator preparing predominantly White teacher candidates, confronts this challenge by shaping a critical thinking course into a place in which teacher candidates “critically question their assumptions about classroom discourse, civil rights teaching, and diverse perspectives about the topic of freedom.” In “Cultivating Democratically-minded Teachers: A Pedagogical Journey,” he illuminates the complexities of learning to teach “through dialogical

pedagogies that simultaneously construct and are constructed by diversity content.” Brubaker reminds us that the true work of social transformation starts within oneself. It begins “inside your own heart and mind” (Lewis, 2012, pp. 14–15). Perhaps, if more teacher educators worked from within to shape their pedagogy in the direction of democracy, more teacher candidates would readily engage themselves in pedagogical journeys to democratically-minded teaching.

In “Pre-service Teachers’ Cultural Competence Development Using Multicultural Children’s Literature,” Shuaib (African-American) and Sohyun (Korean) Meacham draw on their own minority literacy experiences as a means of disrupting simplistic ways of making sense of how teachers and students make sense of literary representations of multiculturalism. Through courageous sharing and moving beyond painful personal experiences, these minority teacher educators help their predominantly White teacher candidates shift their conceptions away from dichotomies such as Black-White and good vs. bad. Thinking shifts towards experiencing and examining literary texts from multiple perspectives and in ways that “inherently defy dichotomous representations.”

#### LOOKING FORWARD

The international perspectives from members of diverse communities—not just about, but by—is the milestone that we seek to mark in this volume. We conceptualized this book after the AERA conference in Vancouver, British Columbia in 2012, which inspired it by foregrounding Canadian First Nations, by well-attended sessions led by Indigenous scholars such as Linda Tuhiwai Smith (2012), and by self-study papers addressing diversity in many varieties. However, in the lengthened gestation period of this volume we have been able to invite more international colleagues to contribute.

At both the Castle Conference in 2014 and the following AERA in 2015, self-study scholars whose first language was not English set a challenge for the self-study community. They asked English speakers to stretch the boundaries of theories and methods they used to encompass alternative versions of “self-study.” Rather than just a one-way translation of the words from one language to another, they asked for a transformation of the concepts as they travel back and forth across linguistic and cultural borders.

If teaching diverse learners through culturally responsive and inclusive curriculum is critical to a diverse and changing world (Darling-Hammond & Bransford, 2005), then this second volume is both a marker of progress and of the degree to which social justice is still a ways from the center of discourse in the self-study of teacher education practices. It will be interesting to see where diversity will be situated in the field when a third volume may appear in a decade.

The editors have made a conscious effort in this volume both to convey the growing diversity in the field, and to push the agenda forward, to seek new voices, to widen the discourse community, and to open self-study to transformation. Should

there be a third volume in a third decade, perhaps the papers will be multi-lingual, and they may represent a diversity of which we are not yet fully aware. Following our colleague Patience Sowa, let's join together to make the path by walking, and in true self-study spirit, do so by walking our talk.

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JULIAN KITCHEN

## 2. INSIDE OUT

### *My Identity as a Queer Teacher Educator*

*It is our first class with the practice teaching cohort... Tom, after recounting his professional accomplishments, shared short vignettes about being a husband, father and teacher who leads with his heart... I too am committed to relating authentically with teacher candidates, yet feel discomfort as I introduce myself. I briefly recount my career as a classroom teacher, teacher educator and scholar. My voice tightens as I transition from the professional to the personal: "I live in Toronto with my husband of 26 years..." A few days later, as I introduce, myself to classes in professionalism and law, I feel awkward. Sometimes, I say partner instead of the more emphatic husband. Sometimes I hesitate, and the revelation waits for the second class, or the third.*

(Journal, September 18, 2009)

I have *come out* to education students annually for over a dozen years. For many of these years, I have facilitated workshops on lesbian, gay, bisexual and transgender (LGBT) issues in education.<sup>1</sup> I am the public queer presence in the teacher education department, although I carry many other identities through my teaching, research and service. Still, *coming out* in class does not get any easier.

I have made a conscious choice to be *out*. Each year I overcome my shyness and apprehension as it is critical that students see a queer presence on campus and learn how to deal with issues of sexual orientation and gender identity. Two years ago, in an opinion piece in a widely-circulated daily newspaper, I publicly explained why I feel called to be out and proud as an education professor.

#### MAKING IT BETTER NOW FOR GAY, LESBIAN YOUTH: EDUCATION PROFESSOR SAYS BEING 'OUT' CAN MAKE A REAL DIFFERENCE

The suicide of 15-year-old Jamie Hubley and Rick Mercer's recent rant on the *Rick Mercer Report* have highlighted for Canadians the tragic reality of homophobic bullying in schools.

Mercer challenges "every teacher, every student, every adult" to act. In particular, he challenges gay and lesbians in public life not to be invisible.

J. KITCHEN

Many gays, myself included, are out to friends, family and colleagues. We are living proof that it does get better, that we can live fulfilling personal and professional lives in Canada.

Rabbi Hillel more than 2,000 years ago asked: If I am not for myself, who is for me? But if I am only for myself, what am I? And if not now, when? These are useful questions for everyone—particularly gay and lesbian professionals—in the aftermath of Jamie Hubley’s death.

When I became a teacher in the 1980s, I chose to be discreet about my sexual identity. In the face of homophobia in education, this decision helped ensure that I had the opportunity to become a teacher. Thanks to the pioneering efforts of gay activists, it became possible to be open about my private life. When I first contemplated “coming out” to my high school students, I did not feel that I would be supported sufficiently by colleagues. Later, I was too busy as a graduate student to make this a priority.

Rick Mercer’s rant challenges people like me to consider taking a stand, but sometimes the timing is not right.

When I became an adjunct professor in 1999, I chose to be out to my new colleagues and to the teacher candidates I was preparing to enter the classroom. I felt that it was important that I at least be a role model to aspiring teachers, gay and straight. When I became a tenure-track professor of education, I drew on my experiences as a gay man when discussing teachers as role models, bullying in schools and human rights cases in a course titled Professionalism, Law and the Ontario Educator. I also facilitated Positive Space workshops designed to increase awareness and acceptance on campus. I was satisfied that I was making a small positive difference.

“This is like this new animal: these kids who are coming out in high school,” Mercer said on the CBC’s *The Current*. Last year, after a series of suicides by gay teenagers in the United States, I had a similar eureka moment. Thanks to my collaboration with a high school teacher who ran a Gay-Straight Alliance in a public high school, I became aware that life for gay teens today is harder than it was for many in my generation. They know who they are earlier, which can make it much harder to wait until graduation for things to get better. In his last blog posting, Jamie Hubley wrote “I don’t want to wait 3 years, this hurts too much.” And, while many students may be generally tolerant, there is also much teasing and even cruel bullying. This straight teacher was making a significant difference where she worked and wanted to do more. It seemed time to join her in this work.

This year, we presented a two-hour workshop, Sexual Diversity in Secondary Schools in the secondary teacher education program at Brock University. Feedback from teacher candidates was overwhelmingly positive. They were

very interested in finding out more about lesbian, gay, bisexual and trans issues, and about the experiences of students in schools. Many expressed a commitment to addressing homophobia when they see it in schools, and some were prepared to make equity for gays and lesbians a priority in their work. Once we have presented to the remaining classes early in 2012, we will have reached over 200 secondary teacher candidates.

Rick Mercer said in his rant that we must “make it better now.” It is important that more gays in public life choose to make this a priority. It is my experience that we can make a difference and that there are many straight people ready to join us in this work. (Kitchen, 2011)

In recent years, the need for work in this area has prompted me to engage more deeply: facilitating additional workshops, studying my practice (Kitchen & Bellini, 2012a, 2012b), writing for editorial pages (Kitchen & Bellini, 2012c), conducting research on Gay-Straight Alliances (GSA) (Kitchen & Bellini, 2013), and reviewing the place of queer theory in teacher education (Kitchen, 2014a).

In this self-study chapter, I recount my experiences as a queer teacher educator in order to examine the importance of teacher educators’ cultural identities and, particularly, how being gay informs my identity as a teacher educator. I employ the term *inside out* and the images it evokes as a framework for this chapter.

In order to thoroughly study my narrative of experience, I need to *know it inside out* (Oxford Dictionaries, 2013). Before sharing my story, I explain how I employ narrative self-study (Clandinin & Connelly, 2004) to story my personal and professional experiences. As methodological thoroughness should be accompanied by critical insight, I also employ queer theory as a critical lens for understanding how these experiences link to broader cultural phenomena.

Three distinct meanings of *turning something inside out* guide my storytelling. The first meaning is to “cause utter confusion in” (Oxford Dictionaries, 2013). As my identity formation as a gay man and a beginning teacher was complicated by struggles with heteronormativity and homophobia, the first section focuses on my personal and professional coming out stories. A second meaning is to “turn the inner surface of something outward” (Oxford Dictionaries, 2013). This image reflects my progress towards making my gay identity explicit in my work as a teacher and teacher educator. The final section, which builds on the idea that to turn inside out is to “change something utterly” (Oxford Dictionaries, 2013), explores how I have situated myself as a queer professor over the past eight years. I examine my increased engagement in teacher education workshops on lesbian, gay, bisexual and transgender issues, heightened profile inside and outside Brock University, self-study work in this area, and recent involvement in queer-themed research.

I conclude by turning to three questions asked by Rabbi Hillel (as quoted in Rae, 1998) that guided my thinking in the editorial “Making It Better Now for Gay, Lesbian Youth” (Kitchen, 2011). I consider why all teacher educators should attend issues of sexual orientation, gender identity and heteronormativity.

## KNOWING INSIDE OUT THROUGH NARRATIVE SELF-STUDY

In order to know something inside out, one needs to engage in a rigorous process of discovery. As “the study of education is the study of life—for example, the study of epiphanies, rituals, routines, metaphors, and everyday actions” (Clandinin & Connelly, 2000, p. xxiv)—studying our own lives as educators enhances “our ability to understand how our past impacts our present” (Coia & Taylor, 2009, p. 5). Such a process of “self-construction, self-identity, and agency” (Coia & Taylor, 2009, p. 5) helps us to understand that we bring to the classroom both our teacher identities and our multiple personal identities. While our experiences are deeply personal, the “dilemmas and questions come from the specific and inescapable cultural context within which we live and breathe” (Coia & Taylor, 2009, p. 5). All autobiographical writing has the potential to “transform our relationships to ourselves, to our students and to the curriculum (Samaras, Hicks, & Garvey Berger, 2004, p. 909), but insight “is more likely to be realized when practitioners engage in exercises that stimulate rigorous reflection and thinking” (Kitchen, 2009a, p. 39).

Over the years, I have employed narrative inquiry (Clandinin & Connelly, 2000) and narrative self-study (Clandinin & Connelly, 2004) in order to explore my identity as an educator and improve my practice. In the *International Handbook of Self-Study of Teaching and Teacher Education Practices*, Clandinin and Connelly (2004) state, “Narrative inquiry is a multi-dimensional exploration of experience involving temporality (past, present and future), interaction (personal and social), and location (place)” (p. 576). Narrative inquiry has been central to my own development as a teacher, educational researcher and teacher educator. Through narrative inquiry, which I first encountered in 1993, I began to explore how my stories of experience informed my *personal practical knowledge* (Connelly & Clandinin, 1988) and my responsiveness to students. As I came to know myself better, I also came to know better the needs of teacher candidates in my classes. This led me to become a more caring and responsive teacher educator and to develop my conception of *relational teacher education* (Kitchen, 2005a, 2005b).

While there are many methodologies that are complementary with self-study, narrative inquiry is particularly helpful in exploring and critically examining the self in the self-study of teacher education. Narrative inquiry is a dynamic inquiry process that recognizes “a reflexive relationship between living a life story, telling a life story, retelling a life story, and reliving a life story. At its heart are the telling of stories and the more difficult yet equally important task of re-telling stories “that allow for growth and change” (Clandinin & Connelly, 2000, p. 71). Over the years, as I have retold life stories, my appreciation has deepened for narrative inquiry as a method for making sense of these experiences, the personal practical knowledge underlying them, and their social context. As a methodology, narrative inquiry offers a range of methods for telling and retelling stories of our experiences, the experiences of others, and the dynamics in our teacher education classrooms. Over the years, as means of prompting, telling and analyzing stories, I have used many of the personal

experience methods recommended by Connelly and Clandinin (1988), including journals, reflections, stories, philosophies of teaching, and autobiographical writing.

Although I have grappled over the years with my identity as a gay man and how that informs my practice, this is the first time I have engaged in a rigorous examination of my identity as a queer teacher educator. In conducting this research, I review my cache of personal and professional writings over twenty years. In particular, I examine “Lost between the Lines: A Personal Search for Culture and Identity” (Kitchen, 1995), in which I wrote at length about my personal struggle coming to terms with my identity. I also draw on my recent written reflections and published papers related to queer issues in education.

#### KNOWING INSIDE OUT: CRITICAL PERSPECTIVES

While narrative inquiry offers insight into one’s experience in the world, one also benefits from critical perspectives on the context in which the individual lives and works. As Miller (1998) argues, too often “educators use autobiography in ways that reinforce classroom representations of a knowable, always accessible conscious self who progresses, with the help of autobiographical inquiry, from ignorance, to knowledge of self, other, and ‘best’ pedagogical and curricular practices” (p. 367). She worries that personal accounts that are not informed by critical theory “serve to limit and close down rather than to create possibilities for constructing permanently open and resignifiable selves” (p. 367). We can better understand ourselves, others and the world around us when we deliberately apply multiple critical lenses in order to interpret experience. These lens include feminism (Olesen, 2000), which challenges male privilege and marginalization of women, and Critical Race Theory (Ladson-Billings, 1998), which critiques the unexamined racial and cultural assumptions endemic to society and engrained in traditional views of education.

In this chapter, I primarily draw on the critical perspectives offered by queer theory. Queer theory, by challenging heteronormativity, offers new insights into previously unexamined elements of the self and how they are manifested in the context of practice. In “*Inquiries into Self-Study: Queering the Gaze on Teacher Educator Identity and Practice*,” I wrote:

Queer theory offers a *bent*, rather than *straight*, perspective on people, texts and contexts. “Queer theory offers educators a lens through which they can transform praxis so as to explore and celebrate the tensions and new understandings created by teaching new ways of seeing the world,” according to Meyer (2012, p. 10). Experience is richest when it continues to grow, yet often it is not challenged in our direct experiences to see ourselves and our practices in new ways. We do not see what we don’t look for. Sometimes things hide in plain sight, overlooked until our attention is drawn to them by circumstances, the observations of others or something we have read. (Kitchen, 2014a, p. 128)