

The University of Southern Queensland

**Re-framing Education as a Thirdspace: Neonarratives of
Pedagogy, Power and Transformation**

by

Janice Kathleen Jones

B.Ed (Hons)., M.Ed.

Faculty of Education

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Declaration

The work presented in this dissertation is, to the best of my knowledge and belief, original except as acknowledged in the text. The material in this dissertation has not been submitted, either in whole or part, for a degree at this or any other university.

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Supervisor Signature

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Supervisor Signature

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Abstract

Educational practices are ideologically informed, socially framed, and culturally contested. Historically, these forces have impacted upon how far and how swiftly education can respond to national and global challenges. In the 21st century the tension between Platonic and Aristotelean philosophies of education, and how those dissonant epistemologies are embodied in curriculum and pedagogy continues to inform contemporary debate about the purposes and practices of formal education. Platonic beliefs in education as a means of strengthening the state are consistent with Firstspace ideologies of testing and reporting, benchmarking and competitive practice. This is in contrast with Secondspace ideologies that emphasise education for the individual, and for cooperative communities.

This study is situated in the troubling and troubled borderland or Thirdspace between two ideologies. They are Firstspace ideologies and practices of education that seek to create a skilled but malleable workforce for a competitive economy, and Secondspace ideologies that promote individual learner autonomy for lifelong and life-wide learning and global citizenship. Transformative or critical pedagogies are described by both ideologies as pivotal: for governments they are presented as strategic to the achievement of a competitive edge in a global economy, and for postcolonial theorists they are the means for subverting epistemologies of difference and inequities of power.

The organising argument of this study, that critical pedagogy has the capacity to democratise and subvert dominant and colonising ideas and practices of education, is balanced by two supporting arguments. They are, first, that reflective, critical and transformative pedagogy belongs to a Thirdspace epistemology, whose purpose is to trouble, rather than to serve beliefs and practices of education that re-inscribe the

dominant culture. Second, that the dominant culture employs bureaucratic and hegemonic force to subvert the potential for change that results from critical and transformative praxis. Hence, the transformative educator seeks to effect change in fields that are inherently resistant to change.

A bricolage of narratives gathered over a three-year period informs this study of transformative praxis in the context of education. The data are constituted from notes, diaries, children's and pre-service teachers' writings and feedback, and films and interviews gathered by the researcher and participants. Narratives from an alternative play-based community primary school, undergraduate pre-service primary educators and self-as-teacher-educator constitute 'tales from the field', locating participants in the study as post-colonial voices.

The process of writing upon writing reveals and re-presents the views of participants as subtexts from the field. The findings of the study are presented as neonarratives, indicating shared perceptions between the school community, pre-service teachers and the researcher of dissonances between contemporary theories of education and constraints impacting upon transformative pedagogy in practice. These findings have implications for the researcher's personal and professional practices of pedagogy as an educator of pre-service teachers as well as more broadly for government policy, the implementation of change within established systems; and for parents seeking a transformative education for their children.

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Table of Contents

<i>Abstract</i>	<i>i</i>
<i>Acknowledgements</i>	<i>iii</i>
<i>Prologue</i>	<i>xii</i>
CHAPTER 1 INTRODUCTION	1
<i>Background to the Study</i>	1
<i>The Cultural Theoretical Framework</i>	5
<i>The Importance of the Study</i>	8
INTRODUCTION	9
STATEMENT OF THE PROBLEM.....	10
CONTEXT OF THE STUDY.....	11
RESEARCH QUESTIONS.....	12
THE ORGANISING ARGUMENT OF THE STUDY	12
SIGNIFICANCE OF THE STUDY.....	13
<i>Contention 1: Systemic practices of pedagogy and curriculum in 21st century Queensland appear to be informed by contradictory and potentially irreconcilable ideologies</i>	13
<i>Contention 2: A hidden curriculum may work against change, re-inscribing cultural capital through power relationships that maintain inequalities</i>	16
<i>Contention 3: Culture and identity inform teachers' personal doxa and habitus, potentially re-instilling established practices and agency</i>	18
ARTICULATIONS BETWEEN THE CONTENTIONS	19
SUBTHEMES OF THE DISSERTATION	21
LIMITATIONS OF THE STUDY	21
CONCEPTS AND TERMS OF IMPORTANCE FOR THE STUDY	22
<i>Postcolonial and Border Theories</i>	22
<i>Capital, Habitus and Doxa, and Field</i>	25
<i>Hegemony, Agency, Coercive Power and Compliance</i>	28

<i>Culture and Identity</i>	29
<i>Formal Education and Informal Learning</i>	30
<i>Alternative or Non-traditional Education</i>	33
<i>The Magic Gardens School and Alternative Education</i>	35
<i>The University and Pre-Service Teachers</i>	36
<i>A Hidden Curriculum and Symbolic Violence</i>	36
<i>Narratology and Neonarratives</i>	37
SUMMARY.....	37
PUBLICATIONS RELATED TO THIS DISSERTATION	39
<i>Presentations and publications:</i>	39
CHAPTER 2 REVIEW OF THE LITERATURE INFORMING THIS STUDY	41
INTRODUCTION	41
SECTION 1: POSTCOLONIAL THEORIES.....	44
<i>Postcolonialism, Culture and Pedagogy</i>	48
<i>Researcher Identity, Habitus and Voice in Postcolonial Theory</i>	51
<i>Bourdieu's Field Theory</i>	54
SECTION 2: HEGEMONY, AGENCY AND PEDAGOGIES OF RESISTANCE - CULTURAL TRANSMISSION THROUGH EDUCATION.	59
<i>Conformity, Control and the Hidden Curriculum</i>	62
<i>Curriculum as Capital Exchange</i>	65
SECTION 3: BORDER AND THIRDSPACE THEORY	65
<i>Firstspace and Secondspace Epistemologies</i>	66
<i>Beyond Binaries: Thirdspace</i>	68
<i>Trialectics of being and spatiality</i>	69
<i>Becoming: Touching the Future on its Hither Side</i>	70
SECTION 4: CULTURALLY CONTESTED PEDAGOGIES	72
<i>Purposes of Systematic Education</i>	72
<i>Culturally Contested Pedagogies</i>	75

<i>21st Century Paradigms of Education</i>	76
<i>Didactic (Firstspace) Pedagogies</i>	77
<i>Authentic (Secondspace) Pedagogies</i>	81
<i>Critical/Transformative (Thirdspace) Pedagogies</i>	88
SUMMARY AND CONCLUSION.....	94
CHAPTER 3 METHOD AND DESIGN OF THE STUDY	96
INTRODUCTION	96
THEORETICAL JUSTIFICATION.....	96
REPRESENTATION, LEGITIMACY AND INTEGRITY CHECKING	97
THIRDSPACE AS AN ORGANIZING CONCEPT	98
LIVING ETHICS: ESTABLISHING TRUST.....	100
ANONYMITY OF PARTICIPANTS AND RISK MANAGEMENT.....	101
THE RESEARCH PROCESS	101
<i>Prior to Commencement of the Study</i>	103
PHASE 1: INCEPTION	104
PHASE 2: PARTICIPATORY ENGAGEMENT.....	104
PHASE 3: NARRATIVE ANALYSIS.....	105
PROCESS 1: DATA COLLECTION	106
<i>Data Generated by the School Community:</i>	106
<i>Data Generated by the Researcher</i>	106
<i>Data Generated by Pre-Service Teachers</i>	107
PROCESS 2: CODING OF DATA AND NARRATIVE CONSTRUCTIONS.....	107
PROCESS 3: NARRATIVE REDUCTIONS	111
PROCESS 4: GENERATION OF NEONARRATIVES	111
RESEARCH QUESTIONS.....	112
SUMMARY.....	112
CHAPTER 4 THE NARRATIVE CONSTRUCTIONS AND REDUCTIONS	113
INTRODUCTION	113

SECTION 1: IDENTIFYING THEMES AND CONSTRUCTING NARRATIVES	114
<i>Constructing the Narratives: Integrity Checking</i>	116
SECTION 2: THE THEMES AS ORGANIZING STRUCTURES FOR THE THEORY	117
<i>Theme 1: School as a place of belonging and safety - 'Schome'</i>	118
<i>Theme 2: Learning through play</i>	118
<i>Theme 3: Parents, Peers and the Environment as Teachers</i>	118
<i>Theme 4: Seeming, Being and Becoming</i>	119
<i>Theme 5: Pedagogy, Power and Control</i>	120
<i>Theme 6: Loss and doubt as starting points for transformation</i>	120
SECTION 3: THE NARRATIVE CONSTRUCTIONS AND REDUCTIONS	121
<i>Theme 1: School as a Place of Belonging and Safety - 'Schome'</i>	121
<i>Theme 2: Learning through Play</i>	125
<i>Theme 3: Parents, Peers and the Environment as Teachers</i>	129
<i>Theme 4: Seeming, Being and Becoming</i>	132
<i>Theme 5: Pedagogy, Power and Control</i>	136
<i>Theme 6: Loss and Doubt as Starting Points for Transformation</i>	140
SECTION FOUR: SUMMARISING THE NARRATIVES	145
<i>The Researcher</i>	145
<i>The Community</i>	149
<i>The Pre-Service Teachers</i>	151
CHAPTER 5 THE NEONARRATIVES - TALES FROM THE FIELD	153
INTRODUCTION	153
PROCESSES AND CONSTRAINTS INFORMING THE NEONARRATIVE CONSTRUCTIONS	154
THEME 1: STORIES OF SCHOOL BELONGING AND SAFETY - 'SCHOME'	156
<i>Identity and Culture, Place and Space</i>	157
<i>Role, Agency and Rules of the Field</i>	160
<i>Belonging and Being Other(ed)</i>	164
THEME 2: STORIES ABOUT LEARNING THROUGH PLAY	167

<i>Play supports deep, self-paced and connected learning</i>	167
<i>Play is not real learning</i>	170
<i>Play is a prerequisite for personal and social wellbeing</i>	171
<i>Interventions for learning</i>	172
THEME 3: STORIES ABOUT PARENTS, PEERS AND THE ENVIRONMENT AS TEACHERS	174
<i>Informal education allows absorption of culture, values, and knowledge</i>	174
<i>Parents, peers and the environment are educators</i>	175
THEME 4: SEEMING, BEING AND BECOMING.....	178
<i>Knowledge is fundamentally flawed and incomplete</i>	178
<i>Mythopoeic images of the teacher, (dis) illusion and the hidden curriculum</i>	180
THEME 5: PEDAGOGY, POWER AND CONTROL	182
<i>Compliance, coercion and the re-inscription of systemic power through teaching</i>	182
<i>The rights of the child</i>	184
<i>Pedagogy and curriculum as tools of oppression or liberation</i>	186
<i>An audit culture: testing, reporting, benchmarking</i>	187
THEME 6: LOSS AND DOUBT AS STARTING POINTS FOR TRANSFORMATION	190
<i>Loss, doubt and transformation: being and becoming</i>	190
<i>Self-reflection, renewal and lasting change</i>	191
SUMMARY.....	193
CHAPTER 6 CONCLUSIONS AND IMPLICATIONS OF THE STUDY FOR FURTHER CONSIDERATION AND RESEARCH	196
INTRODUCTION	196
SECTION 1: REPRISÉ - THE STUDY'S PURPOSES AND CONTEXTS.....	196
<i>Contexts and Conduct of the Study</i>	196
<i>The Study Contentions and Questions</i>	197
SUMMARY OF FINDINGS: CONTENTIONS AND QUESTIONS OF THE STUDY	198
<i>Summary of Findings: Contention 1</i>	198
<i>Summary of Findings: Contention 2</i>	198

<i>Summary of Findings: Contention 3</i>	199
<i>Summary of Findings: Question 1: Personal and Professional Learnings</i>	200
<i>Summary of Findings: Question 2: Impact upon my Philosophy and Practices</i>	200
<i>Summary of Findings: Question 3: Implications of Promoting a Critical and Creative approach within a Policy for Measurable Outcomes</i>	200
SECTION 2: DISCUSSION OF THE IMPLICATIONS	201
<i>Critical Pedagogies – A Gap between Theory and Practice</i>	201
<i>Reflection and the Burden of Expectations for Change</i>	204
IMPLICATIONS FOR MY PHILOSOPHY AND PERSONAL PRACTICES	207
EDUCATION AND THE EQUITY GAP IN AUSTRALIA	211
<i>The Impact of Testing and Reporting upon Schools and Students</i>	212
<i>The Affective Turn – A Response to Student Disengagement?</i>	216
<i>School Closures and Performance-Related Funding</i>	219
SECTION 3: PROPOSALS FOR CONSIDERATION AND FURTHER RESEARCH	222
<i>Holistic Education: Head, Heart and Hands</i>	225
QUESTIONS FOR FURTHER RESEARCH	228
EPILOGUE	233
REFERENCES.....	237
APPENDIX 1: ETHICS CLEARANCE	252
<i>APPENDIX A: PARENT/GUARDIAN CONSENT FORM</i>	260
<i>APPENDIX B: PERSONAL CONSENT FORM</i>	262
<i>APPENDIX C: INFORMATION SHEET: SCHOOL/PARENTS</i>	264
<i>APPENDIX D: FILM EDIT REQUEST FORM</i>	267
APPENDIX 2: THE MAGIC GARDENS SCHOOL - HISTORY	278
APPENDIX 3: DATA MAPPING –THE BRICOLAGE	281
APPENDIX 4: RAW DATA	290
<i>Researcher Data</i>	290
<i>Community Data</i>	296
<i>Pre-Service Teacher Data</i>	300

Table of Figures

Figure 1.1 A trialectic process informing pedagogy and curriculum. (Modified from Soja (1996, pp. 71-74) and adapted from Lefebvre (1974)).....	17
Figure 1.2 Doxa in teacher identity and practice. Modified from Myles (2004, p. 103) and adapted from Bourdieu (1992b) and Husserl (1991).	18
Figure 1.3 Ideology as influences in parental choice in education.....	34
Figure 2.1 Overarching framework of contemporary postcolonial theories in this dissertation.....	41
Figure 2.2 The researcher’s colonized, colonizing and hybrid cultures	45
Figure 2.3 The hidden curriculum	62
Figure 2.4 Thirdspace: A trialectics of being and spatiality. Modified from Soja (1996, pp. 71-74) and adapted from Lefebvre (Lefebvre, 1974).....	69
Figure 2.5 The didactic paradigm. Image from Rugg and Shumaker (1928).....	79
Figure 2.6 The Authentic Paradigm (Rugg & Shumaker, 1928, p. i).....	84
Figure 3.1 Professional Conversations Traversing the Binaries of Seemingly Teleological and Ateleological Contexts.....	99
Figure 3.2 Researcher engagement during the study and across the life-span of the school.....	100
Figure 4.1 Synthesis of Critical Theories from the Literature.....	115
Figure 4.2 Theories informing Themes for Analysis	115
Figure 5.1 Adapted from Stewart (1994, p. 238).....	155
Figure 6.1 Reflection for Change and Forces Re-instituting Stasis	206
Figure 6.2 Reflection counteracting the re-inscription of stasis.....	210

List of Tables

Table 2.1 Education practice within a Socio-historical-spatial framework (adapted from Kalantzis, and Kalantzis and Cope (2005; 2008)	76
Table 3.1 Chronology of The Research Process	102
Table 3.2 The Analytical Process adapted from Stewart (1994 p. 152)	110
Table 4.1 Descriptors indicating origin of elements in narrative constructions	116
Table 4.2 Narrative Reductions by Theme	117
Table 5.1 Subtexts of Theme 1	156
Table 5.2 Subtexts of Theme 2	167
Table 5.3 Subtexts of Theme 3	174
Table 5.4 Subtexts of Theme 4	178
Table 5.5 Subtexts of Theme 5	182
Table 5.6 Subtexts of Theme 6	190

Prologue

“Priceless things have their price” Pierre Bourdieu (1986, p.47)

I plan a week’s writing retreat by a quiet beach to begin the final draft of this dissertation after 4 years of part time study. A week before that, my father dies on the other side of the world. He is in a home that is a safe space, with love and support, but he is not ‘home’. Towards the end, his carers do not understand his Scottish accent. He is lost and confused and not well enough to be moved nearer to family. Family members visit, but often John does not know us.

Tonight, after a week’s writing, thinking, coming to terms with the death of my father, and considering the importance for me of writing as a means of creating the world, I take a last walk on the beach.

The waves ebb back and forward around my ankles, and in the water I feel the ebbing and flowing of my father’s breath in his last hours. He is gone now from the fragile shell that held him in place and time, but he lives in stories and memories: in words and images for those who love him. That breath brings into focus for me the ‘seeming’ of age: I seek to connect as I walk, greeting folks on the beach. Each person reacts differently. To the young man, I am old, but not yet old enough to be non-predatory, so he is a little suspicious at my friendliness. To the older and frailer woman and man I seem still young and vigorous, yet I see myself in their shell now, aware already of the weight of time, where I was once light and strong. I smile and rejoice seeing a young woman, an earlier self, dancing into the surf with her children, joyously unaware of the limits time sets on energy and beauty.

I walk alone at sunset. The water rises, and falls. My breath rises, and falls. I will take something with me from this place, a remembrance of my father and for my time here. At first I choose a perfect spiral with its neat symbolism, but then, fearing its perfection is too simple I notice also that the shell is heavy. It has life inside.

So, I resolve to accept whatever arrives in my path. I walk slowly, considering the worn and the broken, the uneven, the discordant, distorted, discoloured, unexpected, and the strange. A wave drags a disc-shaped biscuit of off-white to rest against my foot. Small, chunky and mottled, the bone-coloured coral has carved recesses. The holes hint at a skeleton of coral. I rinse the disk in the waves and hold it in my hand, studying its roughness. Then, clasping it comfortably in my hand, I carry it back to my lodgings. I almost said 'home', but like my father, home will never be with me. I accept being 'other' and no longer seek an anchor in this world.

I will place the disc by my workspace as a totem of mortality and immortality: 'Of his bones are coral made'. It will remind me to act bravely in the world of things.

I breathe in the preciousness of time and sweetness of salt air, and breathe out a farewell to my father who was. In my secret world his spirit will shadow me for a year until he finds rest with the ancestors. That is how it was in times long gone. That is how it is now.

I bridge the ancient and modern, standing in the space between spirals, and the ancient ways are carved in my bones.



Chapter 1 Introduction

“The personal is political” Cathy Hanisch: quoting Kathie Sarachild, (1970, p. 1)

Background to the Study

This dissertation presents an auto-ethnographic examination of reflection on-and-in participatory research, and the impact of reflexive inquiry upon my personal and professional beliefs and practices as an educator of future teachers. Situated within a qualitative and post-colonial theoretical framework, the study involves a narratological exploration of my participatory experiences in two 21st century contexts and epistemologies of education in Queensland, Australia, and, as described by Henri Lefebvre, (1974) in the Thirdspace between those contexts.

The first participatory context of the study is The Magic Gardens School, a non-traditional, community-managed rural primary school in which I engaged as a voluntary arts facilitator over a period of 2 years. The school’s epistemology is informed by the play-based early childhood education practices developed by Loris Malaguzzi (1998). Belief in children’s play as a force for learning, and the importance of parents and the natural world as educators is expressed in this primary school’s child-emergent curriculum. The school is non-traditional in its rejection of externally provided curricula, its positioning of the child as the initiator of learning, and in its engagement of parents as teachers. Although the school closed in the third year of the study, it is referred to in the study in the present tense so that its voice retains congruence with the study’s narratives of lived experience. In the concluding chapter of this dissertation, however, a retrospective viewpoint is applied.

The second setting of this study is a regional Queensland university. In this context I am an arts educator and program coordinator for an undergraduate teacher training degree in the primary sector. While this institution has a global vision and reach through web-based delivery, its programs and curricula are informed by policies at the state and national level with curriculum, pedagogy and assessment determined by systemic frameworks and evaluated against external benchmarks for quality.

Narratological methods developed by Robyn Stewart (1994) are adopted for this study as a means of extending from a synthesis of plural voices to a critical recasting of the subtexts which they contain (p.237) through to the creation of neo-narratives.

This narratological exploration seeks to move beyond the binaries of the differing epistemologies and practices of the places of this study, by composing critical reflexive narratives to generate a Thirdspace between those contexts and their informing beliefs and practices. My intent in doing so is to enhance my critical awareness as a teacher educator, and translate that awareness into action in order to support education for greater democracy, an approach informed by Jean Clandinin and Michael Connelly's (2000) use of recursive writing to perturb personal and professional identity and practices. This study, therefore, also explores the impact of sustained critical reflection during participatory research on my personal and professional beliefs and practices as an educator. In doing so, it questions the personal and institutional factors that may work against a critical and democratising pedagogy in action.

Reflection on-and-in learning is an accepted practice in pre-service teacher education, with accrediting authorities such as the Queensland College of Teachers (2009) mandating continuing reflective practice for personal and professional renewal (p. 16) as a requisite for teacher registration. Similarly, the Australian National Curriculum

(Australian Curriculum Assessment and Reporting Authority, 2009, p. 6) emphasises reflection on-and-in-learning for pupils in schools as a means for generating an adaptable workforce of lifelong learners. This study is informed by John Dewey's (1910) observation that "persistent and careful consideration of any belief or supposed form of knowledge" (2003, p. 118), may potentially bring about changes in behaviour, and by Donald Schön's (1987) observation that reflection on-and-in action may generate new understandings and changes in practice (p. 141) for teachers. Paulo Freire (1993b) also holds that "restless, impatient continuing, hopeful inquiry" (para.5) is essential for conscientisation and that it is the enactment of a co-constructed critical consciousness between teacher and learner that may initiate democratisation.

A study into research upon the use of reflection for teachers by Juanjo Mena Marcos, Emilio Sanchez, and Harm Tillema (2011) echoes Freire's emphasis upon the translation of awareness into changed practice, and in doing so offers a caveat to the 21st century valorisation of reflective practice in professional learning. The researchers indicate a tendency for experienced teachers engaged in reflective practice to articulate their understanding of personal and professional change, but without translating this critical consciousness into their practice (2011, p. 33). Similarly, Max van Manen (1995) observes a dilemma intrinsic to reflection-in-action, and its implication that teachers bring a constant critical focus to pedagogy. He notes that in doing so "they would inevitably become artificial and flounder. It would disturb the functional epistemology of practice that animates everything that they do" (p. 48). Instead, van Manen (1995) calls for a reconsideration of reflection in action that takes into consideration the complex phenomenon of embodied knowledges, values, and understandings inherent in the relational processes of teaching (p.48).

Hence, this dissertation starts from a position of doubt as it expresses the challenges of transferring personal and professional understandings gained through reflection, into practice. In doing so, it makes tentative observations about the implications for reflection as a tool for professional development, its centrality in teacher education, and how reflective practice in schools may give rise to enhanced critical awareness in students within in a democratic system of education.

This study is situated within a postcolonial theoretical framework, engaging with agency and hegemony, borders and spaces, culture, identity and fields of practice, and how these articulate with theories and practices of pedagogy. This dissertation uses the first person, signalling the potential impact of my personal agency and cultural framing upon the conduct and reporting of the study. It also seeks to authentically represent the voices of participants in the study through their narratives, by representing the participants' co-ownership of the study through their ongoing engagement in the reviewing of data, and in their critical review of the thesis prior to submission for examination. This dissertation acknowledges also those researchers and philosophers on whose intellectual capital it builds, by naming them in full on first citation of their works.

My position as an educator of future teachers and program coordinator of an undergraduate teacher education program creates the potential for this study to inform not only my personal epistemology and practices, but also those of future teachers through my teaching and engagement in course and program design and delivery. This study has the potential to inform policies and practices relating to the use of reflective practice for learning. It may also add to current debate concerning the impact of an

audit culture on educational practice, through others' consideration of this dissertation and related research publications and presentations.

The Cultural Theoretical Framework

This study's overarching postcolonial theoretical framework intersects theories of power and agency, culture and identity, fields and borders. Homi Bhabha's (1994) discussion of hybrid postcolonial identity, informs this "negotiation of meaning and representation" (1990a, p. 211) through inquiry into self and also into the places, borderlands and spaces of the project. This analysis and re-presentation of self-as-educator, and attendant consideration of beliefs and practices of education as manifestations of power, carries the potential to generate new understandings, by which we may "touch the future on its hither side" (Bhabha, 1994, p. 7), creating a generative space for teaching and learning. Bhabha's (1997) and Edward Soja's recasting of Henri Lefebvre's (1974) differential space as a "third space" (Bhabha, 1990a, p. 211) or "Thirdspace" (Soja, 1999, p. 10) also inform the dissertation's narratological processes as it seeks to generate "an-other way of understanding" (Soja, 1996, p. 10) through trialectic inquiry across time, sociality, and perceived or conceived experience.

The generation of neo-narratives from the original voices of this study is, therefore, intended to disrupt and remap both personal and institutional beliefs and practices, allowing an-other way of seeing. Adele Licona (2007) and bell hooks (2006) consider this purposeful re-situating of identity and practice to the borderlands as a means whereby "activism, imagination, and re-presentation" (Licona, 2007, p. 21), may give rise first to a disruption of, and subsequently to a critical re-casting of, experience. In this way, through the neo-narratives presented in Chapter 5, this study seeks to remap

the stories of this project, offering new ways of seeing and understanding that are congruent with Freire's (1993b) conscientised awareness, by subverting "colonizing tendencies of dominant rhetorical structures and practices" as described by Licona (2007, p. 39).

Central to this dissertation's discussion of pedagogy and learning is Antonio Gramsci's (1976) theory that education is a manifestation of hegemonic power through which control is both externally imposed, and reinforced through compliance. This concept is similar to Pierre Bourdieu's (1991a) description of "symbolic violence" (p. 23), by which dominating ideas self-legitimise through the structuring forms of curriculum and pedagogy and through the influence of doxa upon practices of teaching and learning.

Consciousness-in-action requires that educators inhabit a position of doubt, according to Paulo Freire (1993b), who observes that "conscientizacao" (para.70) is dependent upon "restless, impatient continuing, hopeful inquiry" (para.5). However, while Freire's belief that reflexive praxis may be a precursor for critical and emancipatory pedagogy (para. 11) this does not imply that reflection always informs changes in teachers' practice.

Joan Wink (2005), bell hooks (1994, 2006) and Henri Giroux and Joe Kincheloe (2007) have extended Freirean concepts of liberatory pedagogy (1993a, para. 16) to 21st century contexts, in the form of critical pedagogies. In this dissertation critical pedagogy is considered as a means whereby "the dark undercurrent, dangerous and unseen" (Wink, 2005, p. 46) of the hidden curriculum may be challenged through conscientisation (Freire, 1993a). Therefore, in this study a translation of participants' voices into theory-informed neo-narratives has the potential to act "as a catalyst" (hooks, 1994, p. 11) for the translation of new understandings into transformative

praxis. Bourdieuan representations of education (1986a, p. 47), suggest that it is a field wherein structuring beliefs and practices in the form of doxa and habitus (1992b) are in continual and complex interplay. A hidden curriculum, therefore, is both a manifestation of systemic beliefs, but also an expression of individuals' doxic beliefs and habitual practices. Bourdieu (1986) considers that together these influence individuals' perceptions of the value of education in terms of economic, social and cultural capital (pp. 47-51).

While critical awareness is considered by the Queensland Government as a potential solution to the issue of a widening gap in life opportunities for the 25 % of children from low socio economic and Indigenous backgrounds in Queensland (2007, p. 6). Its vision for a future of "critical thinkers" and "critical citizens" (p.15) from that previously untapped populace stops short of recommending the implementation of critical pedagogies as a means towards that future. The Australian National Curriculum (Australian Curriculum Assessment and Reporting Authority, 2010c, p. 24) provides for centralised and bureaucratic control of the curriculum through a national framework. It also emphasises national testing and reporting of student achievement against benchmarks.

These theories inform this discussion's consideration of the potential for reflection as a force for destabilising doxa, and makes tentative observations concerning the relationship between doxa and habitus and their potential impact upon conscientised praxis (Freire, 1993b). From a Thirdspace perspective of doubt, the reflexive eye, therefore, seeks to capture the "contingent, dynamic, everchanging" present (van Manen, 1995, p. 40) in order to envision a transformed future praxis.

The Importance of the Study

This study is situated within the socio-political and epistemological framework of 21st century postcolonial Australian education, and positioned temporally at the juncture where schools are striving to meet the priorities envisioned by the Melbourne Declaration (MCEETYA, 2008) as a means to ensure the nation's "economic prosperity and social cohesion" (p.4) in an increasingly connected world. The Melbourne Declaration cites a national curriculum, benchmarking and reporting as a means to ensure improved learning, confidence and creativity, and engaged and informed citizenship (p. 19) in Australian students, and for promoting "an appetite for lifelong learning" (p.12).

In order to meet that vision, primary schools in Queensland seek to prioritise "equity and excellence" (MCEETYA, 2008, p. 7), addressing the achievement gap for students from socio-economically disadvantaged, rural and remote or Indigenous backgrounds (p. 14). The Queensland Government's vision for 2010 expresses concern that the number of students in Australia who complete Year 12 "lags far behind the leading OECD countries" (Queensland Government Department of Education and the Arts, 2007, p. 7) with Queensland students almost 20% behind those students of other developed nations in terms of progression to university.

A government review directed by Denise Bradley, Peter Noonan, Helen Nugent and Bill Scales (2008) is informing changes in education in Australia. The Review of Australian Higher Education (2008) reiterates concerns raised by Program for International Student Assessment (PISA) findings (Organisation for Economic Co-operation and Development, 2003a, 2003b, 2009) that Australia is falling behind other nations in its development of a skilled and flexible graduate force. This situation is

exacerbated by the unequal participation in higher education of a population “disadvantaged by the circumstances of their birth” (Bradley, Noonan, et al., 2008, p. xi). Reporting that 29% of people aged 25 – 34 achieved graduate-level education in 2008, the Bradley Review has set targets for graduate completion at 40% by 2020 (2008, p. 20) . Thus, schools and universities now seek to raise the aspirations of students from a broader demographic (p.210).

The aspirational focus of the Queensland Government’s Future Strategy is to create “reflective Australian citizens” with a “disposition to lifelong learning” (2007, p. 12). In support of this, the Queensland College of Teachers mandates professional standards for teaching and learning, and a “commitment...to reflective practice” (Queensland College of Teachers, 2009, p. 4) for professional renewal. Australia’s Prime Minister, advocating for increased equity in education (Gillard, 2010, para 5) places an emphasis upon reporting against benchmarks for transparency (Gillard, 2010, para 79) rather than reflexive praxis. This dissertation is animated by the tension created between a governmental vision for critical and reflective practice in education, and its systemic focus upon the measuring of outputs.

Introduction

The following section commences with a statement of the study’s central problem. It then describes the context and organising argument of this dissertation. Following this, it discusses the significance of the project, and the parameters within which it has been conducted. In doing so it introduces the key concepts and terms that structure the research. Those concepts are then elaborated, and a summary of the main points of this chapter provided. Within that summary, connections are made to the theoretical frameworks of this study, which will be discussed in Chapter 2.

Statement of the Problem

Mary Kalantzis and Bill Cope (2008) suggest that policies for education in 21st century Australia prioritise improvement in three areas (p.13). First, they seek to ensure “more equitable outcomes” and engagement in education (MCEETYA, 2008, p. 15). Second, they endeavour to achieve sustainable practices and processes. Third, they aim to develop human capital for a competitive global economy (Australian Curriculum Assessment and Reporting Authority, 2010c, p. 7). This dissertation offers the perspective that in order for formal education in 21st century Queensland to achieve the outcomes envisioned in relevant government documents (Australian Curriculum Assessment and Reporting Authority, 2010c; Queensland Government, 2005; Queensland Government Department of Education and the Arts, 2007), changes may be required in the policies and systemic practices of education, and in individual teachers’ personal and professional beliefs and practices.

In offering these considerations it engages with John Gatto’s (1995b, 1995c, 2005) observations that children’s lack of agency may be impacting upon the depth of their learning in formal education. It also acknowledges more contemporary research by Hugh Lauder, John Lowe, and Rita Chawla-Duggan (2008), which offers recommendations that, to become the democratising force envisioned by government documents, primary schools and their curricula may need to become more child-informed (Lauder, Lowe, et al., 2008, p. 6). However, Giroux and Kincheloe (2007, p. 57) and Kalantzis and Cope (2008, pp. 92-95) question whether a resituating of agency to the child and community will be sufficient to increase equitable opportunities for all students, with Giroux urging an epistemic shift away from the “arrogance and faith in certainty” (Giroux, 2000, p. 177) of schools as modernist institutions in a postmodern

era. The problem of this study is further complicated by the impact of globalisation which Lauder et al (2008) define as “competition among nations in which education plays a key role in outsmarting others in the search for scientific knowledge and technologies that enable innovation” (2008, p. 3). With knowledge-sharing and learning increasingly occurring outside institutions, Kalantzis and Cope point to an epistemic “crisis of relevance for schools, colleges and universities” (2008, p. 7) as a consequence.

Context of the Study

This dissertation is an exploration of my experience of participatory research in and between two contexts and epistemologies of education. The physical sites of the project are located in regional Queensland, Australia. However, a further “abstract space” as defined by Lefebvre (1974, pp. 83-85) or “Thirdspace” as described by Soja (1996, p. 78) is generated by my reflexive narrative investigation in and between the places and spaces of the study.

The settings of the study are: The Magic Gardens School which is a parent-run primary school with a child-emergent curriculum; and a regional university where I teach pre-service teachers in a primary undergraduate program. An epistemological Thirdspace is explored through my travel in and between the beliefs and pedagogical practices of these contexts. A personal and professional Thirdspace is generated also by ongoing negotiation between my intent to achieve a critically informed praxis for greater democracy in education, and my experience of the counteracting forces of personal culture, doxa, and practice (Bourdieu, 1992b) within institutional and epistemic frameworks.

Research Questions

The research questions informing this discussion are threefold:

1. What happens to the personal and professional understandings of a teacher educator as a result of her reflexive engagement in the third space between traditional and non-traditional educational places?
2. How do those understandings impact upon her philosophy and practice of pedagogy?
3. What are the implications of promoting a critical and creative approach within an educational policy which utilizes a system of measurable outcomes?

The Organising Argument of the Study

The overarching argument of this study is that systematic practices of formal education are ideologically informed (Gatto, 2005; Wink, 2005), socially framed (hooks, 2006), and culturally contested (Bourdieu, 1991b, 2006). This argument is therefore underpinned by the following three contestations which seek to problematise this perception. They are: first, that systemic practices of pedagogy and curriculum in 21st century Queensland appear to be informed by contradictory and potentially irreconcilable ideologies; second, that a hidden curriculum may work against change, re-inscribing cultural and economic capital through power relationships that maintain inequities; and third that teachers' personal culture and identity, and their beliefs and systemic practices may also present brakes against change.

Significance of the Study

This section discusses the significance of the contentions that inform this inquiry, and also explains the meaning of the concepts and key terms used. After considering each contention separately, the connections between the arguments are explored.

Contention 1: Systemic practices of pedagogy and curriculum in 21st century Queensland appear to be informed by contradictory and potentially irreconcilable ideologies.

Loïc Wacquant (1995) offers the view that beliefs about the nature of knowledge, value, and truth inform the political and cognitive struggle (p.7) for legitimisation of systems which may in turn become accepted practices, re-informing ideology.

Although this interrelationship appears to suggest that practices of education may re-inscribe “practices patterned after the social structures that spawned them” (Wacquant, 2005, p. 317), this cycle is also open to change, as fields and the agents within them may become unstable.

This study applies Lefebvre’s (1968) observation that unexamined beliefs (p.87) may emerge through antithetical positions, to a project where it is expressed through the tensions of politics and practices, past and present. In doing so, it brings to that project a Bourdieuean (1990) consideration of the unconscious or “taken for granted” (p.25) nature of human doxa, and how this may operate counter to a resolution of those tensions. Further, it discusses how patterns of personal and institutional habitus may generate ways of thinking that re-inscribe the constraints of their fields (p.55).

Hence, this dissertation questions whether for change to occur in practices of education there may be a need, initially, for individuals and institutions to overcome the tendency

for cultural capital and habitus to reproduce itself across complex systems, beliefs and habituated practices. It therefore seeks to question whether ideologies of education, the fields in which the relationships of power are structured (Bourdieu, 1992b), and the impact of doxa and habitus upon participants in the field (Bourdieu, 2006) may be open to the degree of change required for democratisation and equity in education.

Platonic or Firstspace epistemologies of education, according to Michael Apple, recommend “disciplined and competitive” (2000, p. 228) practices whose focus is upon individual achievement for the benefit of the state and community. He contends that in the 21st century this epistemology is re-presented by neo-positivist ideologies (2000, p. 227) which valorise externally mandated curricula, testing and reporting. Apple’s concerns at this shift in ideology appear to be justified, with a report by Kevin Donnelly, Max Stephens, Christine Redman and Kerry Hempenstall (2005) recommending didactic pedagogical practices (p. 86). The researchers appear to recommend a transfer of positivist epistemologies that inform high achievement in Japanese and Singaporean schools, to Australia (p 25). The report by Donnelly et al (2005) recommends systematic testing in the form of the National Assessment Program for Literacy and Numeracy (NAPLAN) which the Australian Curriculum Assessment and Reporting Authority (2010b) has adopted. NAPLAN tests take place at years 3, 5, 7 and 9 (Australian Curriculum Assessment and Reporting Authority), measuring and reporting student performance against standards for literacy and numeracy for comparison against national benchmarks.

In contrast with the empirical certainties of Firstspace epistemologies, Secondspace epistemologies find expression in the pragmatism of Dewey (1897, article 2.), and in the translation of his philosophies by Harold Rugg and Ann Shumaker (1928) into

progressivist or authentic methods of teaching and learning. This early 20th century approach, brings an Aristotlean (1908) emphasis upon the individual's wellbeing in education. Agreeing with this approach, Lindsey Conner, Ann McGrath and Neil Lancaster, (2008, p. 19) contend that for authentic education, embedding learning in meaningful community contexts is vital (p.31). Progressivist pedagogies, therefore, go beyond negotiated curricula and constructivist pedagogies to offer learning that is situated in real world and community contexts.

Critical or Thirdspace epistemologies arise from the intervention between the binary or oppositional stances of Firstspace and Secondspace. Thirdspace pedagogies are critical, democratising and transformative in intent, being informed by the liberatory vision of Paulo Freire (1993b), and the advocacy of bell hooks (1994) who propose that teaching should become a catalyst for active and radical engagement (p.11) towards democratisation. In that episteme, policy and pedagogy are inseparable from political and social activism for democratisation, as indicated by Jennifer Gidley, Gary Hampson, Leone Wheeler and Elleni Bereded-Samuel (2010) who contend that education policy now embraces agendas for social inclusion that seek to reverse the 20th century emphasis upon "disadvantage and deficit" in favour of "lifelong and life-wide learning and empowerment" (Gidley, Hampson, Wheeler, & Bereded-Samuel, 2010, p. 12).

To facilitate that change however, a shift in the thinking and practices of teachers may be necessary, according to John Smyth (2010) who offers the view that a critical pedagogy endeavours not only to problematise knowledge but also to engage teachers in developing a personal theory of practice (p.205). The critical intervention of teachers' and learners' reflexive analysis (Giroux, 1997, p. 112) opens a Thirdspace

which has the potential to disrupt the re-inscription of power and to rebalance agency (Giroux, 2000). A Thirdspace epistemology, therefore, posits that learning takes place in borderless spaces that are “not-work, and not-home” (Howell, 2005, para 4.) and by doing so, repositions the learner as a producer of knowledge.

Contention 2: A hidden curriculum may work against change, re-inscribing cultural capital through power relationships that maintain inequalities.

The second argument of this study is that a hidden curriculum is expressed through policies, systems and practices of curriculum and pedagogy and that these, in addition to teacher practices, may work against change, re-inscribing capital to re-entrench existing power relationships and inequities. Wink (2005) describes the hidden curriculum as “the unexpressed perpetuation of dominant culture through institutional processes” (p. 45).

In this way, the expression of hidden messages of power through curriculum and pedagogy brings the potential to undermine the social justice agenda. It also disempowers learners, as discussed by Gatto (2005, pp. 5-14), by generating emotional and intellectual dependency upon authority figures, processes and systemic habits. As a corollary to this, Bourdieu’s (2006) observation of the importance of the home and media in the early transmission of cultural capital and values, leading to children’s acceptance or rejection of the messages of a hidden curriculum is supported by the work of René Veenstra, Siegwart Lindenberg, Frank Tinga, and Johan Ormel (2010). Their observation of early truancy (p. 307) noted the impact of social capital in determining a child’s readiness to engage in, or reject formal schooling. Human acceptance of largely symbolic power, is considered by Wacquant (1995) as an aspect of learner and teacher habitus (p. 6) as shown in Figure 1.1.

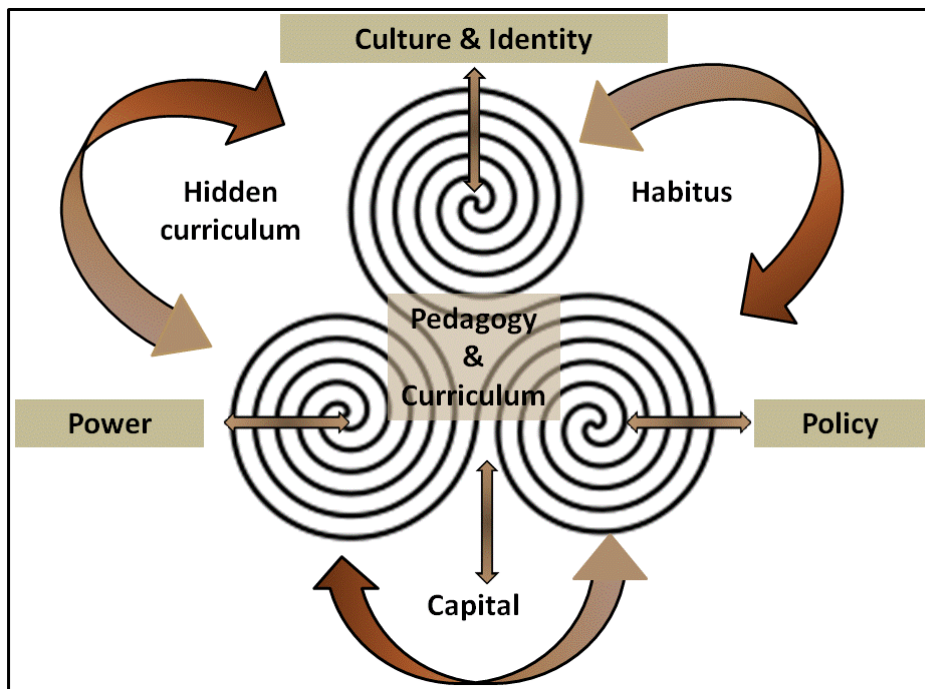


Figure 1.1 A trialectic process informing pedagogy and curriculum. (Modified from Soja (1996, pp. 71-74) and adapted from Lefebvre (1974))

This complex interplay of messages about agency, power and cultural capital is described by Bob Lingard, Shaun Rawolle, and Sandra Taylor (2005) as “largely ‘unconscious’ rather than strategic” (p. 764). Hence, curriculum, pedagogy and the physical contexts within which learning occurs articulate powerful but largely hidden messages that confirm or undermine the child’s sense of ownership and agency. This may impact on the child’s future success through his or her achievement or failure to achieve social and cultural capital, as discussed by Lucia Tramonte and Douglas Willms (2010, p. 201). For changes in policy to inform this complex interrelationship of culture and identity, power and practice, this dissertation argues that they must first overcome complex processes that serve to re-inscribe systemic power as illustrated in Figure 1.1.

Contention 3: Culture and identity inform teachers’ personal doxa and habitus, potentially re-instilling established practices and agency

The third contention of this dissertation is that teachers’ personal culture and identity informs their beliefs and practices, and, as a corollary to this, that teachers’ personal doxa and habitus may re-instil established practices and agency, thereby potentially working against change. This contention incorporates John Myles’ (2004) observation (p.99) that while Bourdieuean concepts polarise doxa as unexamined and unconscious or as conceptual reflection (Myles, 2004, p. 99), “intervening states of consciousness” (p. 102) may exist between Edmund Husserl’s (1991) concept of an unchanging “protodoxa” (1991, p. 378) or deep unconscious, and reflexivity as shown in Figure 1.2.

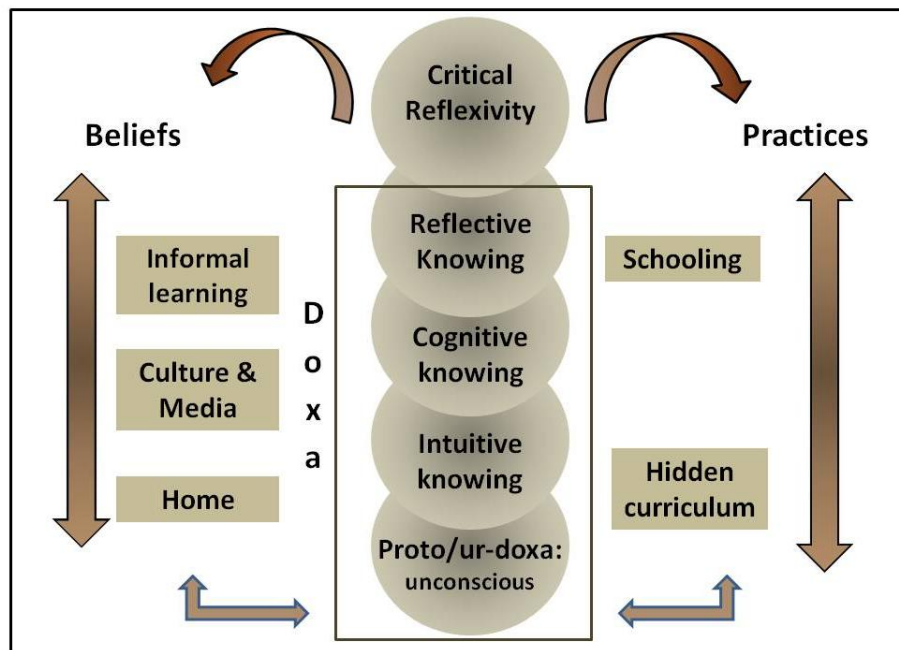


Figure 1.2 Doxa in teacher identity and practice. Modified from Myles (2004, p. 103) and adapted from Bourdieu (1992b) and Husserl (1991).

While this study is informed by beliefs that doxa at various levels of consciousness may inform teachers’ practices, this dissertation offers the view that habitus may be more

unpredictable and open to change as a result of “critical moments of perplexity and discrepancy” (Bourdieu, 2000, p. 191).

Postcolonial theory holds that culture and self-identity are instilled through socially constructed concepts of identity, belonging and difference which begin in the home and are relational in nature. They include but are not limited to “race, gender, generation, institutional location, geopolitical locale, sexual orientation” (Bhabha, 1994, p. 2). Loïc Wacquant, appears to believe that teachers’ habitus is also a nexus of doxic messages, personal culture, accrued capital and “the collective inscription” of systemic values (2005, p. 318), where what appears as cultural homogeneity may, in fact, include practices that subvert policy. This dissertation, therefore, contends that while teacher habitus may work in conjunction with, or be informed by institutional habitus, it may also run counter to the practices and beliefs of the field in which it exists.

A means whereby teachers may overcome the effect of culture and habitus, according to Norman Denzin, is through the “critical imagination” of reflective practice (2009, p. 385). This view is supported by Ira Papageorgiou (2010) who suggests that a postcolonial and global perspective and the use of “critical interculturalist” perspectives (2010, p. 642) may offer a means toward change.

Articulations between the Contentions

Queensland policy documents (Queensland Government, 2005; Queensland Government Department of Education and the Arts, 2005, 2007) envision education as a means of democratisation, sustainability and equity (2007, p. 8), which seems to be a position consistent with liberatory or Thirdspace epistemologies. However, the practices which are recommended by Gillard (2010) and noted within curriculum

documents as a means to achieve that vision, are more consistent with Firstspace epistemologies. These practices appear to be underpinned by beliefs that auditing, testing and reporting of outputs has the capacity to generate a “dynamic, innovative and prosperous nation” (Gillard, 2010, p. 13).

Wynne Harlen’s (2004) caveat that the publishing of schools’ performance on student tests has negative impacts (p.2) does not appear to have influenced the Australian Government’s adoption of high-stakes testing, nor its publication of the results, with Gillard citing the impact of such publication as “influencing parental decisions about enrolment and staffroom decisions about teaching strategies”. Supporting this view, Andrew Dowling (2009) recommends that the Australian Government implement more extensive measurement and reporting of learning, citing results of testing as the “new currency of an educational market; the new ‘bottom line’ upon which schools, school systems, and increasingly teachers, will be judged” (2009, p. 9). However, evidence from the UK indicates that this reframing of education as a system of production may lead to a narrowing of the curriculum, with Karen Swope and Barbara Miner stating that it leads to “a restricted, official view of what constitutes knowledge” (2000, p. 8).

Observing that “factory-like schools” (2000, para22) diminish student agency, Debra Meier offers the view that systemic education may be influenced by models that focus on products rather than processes, a belief supported by Kathleen Tattersall (2007) who suggests that that this occurs without producing “students who are able to apply critical thinking” (p.9). This dissertation contends that 21st century measures for quality outputs from education may re-instil a 19th century habitus whereby punishment and exclusion of students for minor misbehaviour or non-compliance becomes more acceptable.

Reporting an increase in the rate of diagnosis of psychiatric disorders in boys, Sami

Timimi (2010) builds upon earlier observations by Chris Mercogliano (1998) regarding the use of pharmaceutical controls where children fail to comply with the routines of systemic education. Reporting a dramatic increase in the use of psychostimulant drugs over a 4 year period, Timimi observes that the greatest increase in use is occurring in “the English-speaking countries of North America, Northern Europe and Australasia” (2010, p. 694).

Subthemes of the Dissertation

There are three subthemes of this discussion. The first is whether a 21st century vision for quality education such as that offered in the Melbourne Declaration (2008) is supported by current and proposed practices of education, and particularly by high-stakes testing. A second theme is raised in a discussion by Kathy Hall and Kamil Ozerk (2007), regarding whether 21st century education practices may contravene children’s rights (pp. 2-4), through their impact upon children’s wellbeing and opportunities for play. A third subtheme is whether transformative and critical pedagogy can co-exist within an audit culture, and whether lasting change in teacher habitus for greater democratisation may be achieved through critical reflection. As an educator of future teachers, these questions are important for my personal and professional practice, and potentially for the practice of education more widely.

Limitations of the Study

The field of this study is limited to the contemporary context of education in Queensland, Australia with specific reference to practices of curriculum and pedagogy in two contexts. The first is The Magic Gardens School, and the second is a university teacher preparation program. The discussion does not extend to a consideration of other

non-traditional epistemologies, or alternative schools that cater for students who disengage from secondary school.

Concepts and Terms of Importance for the Study

Important concepts and terms used throughout this dissertation are now described and elaborated. A final statement defining the meaning of the term as used during this study is provided at the close of each description.

Postcolonial and Border Theories

John Lye (1998) expresses an understanding that the central focus of postcolonial theories is upon concepts of translated identity and power, belonging and being other. He observes that this gives rise to a problematic whereby in seeking to rebalance the voices of the dominant and subaltern, narratives of resistance re-inscribe “the resisted into the texture of the resisting” (1998, para.8). In doing so, he reflects Bhabha’s (2004a) view that although the violence of colonization may be replaced by discourse, aspects of differential power remain, “constructed on the boundary between frame of reference/frame of mind” (p.163). Postcolonial identities, as expressed by Salman Rushdie (2008) are displaced “from more than land”, giving rise to a sense of dislocation “from history from memory, from Time” (p.91) and a repositioning to the borderlands. This understanding reflects Bhabha’s (2004a, p. 7), view that in increasingly transnational contexts mimesis may occur, re-positioning signifiers of colonial identity from their origins (p.172) to new contexts, so that culture and identity become layered and hybridised (Bhabha, 1994, 1997).

Margaret Kohn (2006, para 1 - 2) expresses the view that *colonisation* as a term describes occupancy of a territory by outsiders (xénoß) for settlement, whereas

imperialism is conquest by force. However, these concepts are often conflated to refer to the dominance of one system of thought or culture over another. Pointing to the coloniser's belief in a moral and civilizing intent in his or her dominance over the other's linguistic, cultural, economic and physical worlds, Edward Said (1978, p. 3) describes this aspect of colonialism as Orientalism. Said describes the exoticising of the 'other' as a manifestation of Eurocentric and male conceptions of the world (p.207) where the 'other' is cast as a being more primitive, accommodating or treacherous than the observer. This analysis is supported by Gayatri Chakravorty Spivak (1988a) who observes the tendency for 20th century postcolonial theory to re-inscribe and even fetishise the differences (p.40-41) between cultures.

Concepts of difference are therefore central to postcolonial theory, with Kylie Smith (2010) offering the view that the term 'subaltern' originated with Gramsci to describe those who lack "autonomous political power" (p.39). However, Smith also notes that Gramsci considered hegemonic power and subalternity not only as political but also as subjective states of consciousness (p.44). Smith observes that political resistance may therefore commence in the personal world (p.47) rather than in the political sphere, bringing the potential for a more "organic hegemony" (p.48) as an outcome of individual activism within systems.

Spatial theory as developed by Lefebvre (1974) applies the language of geographic space and its borders, boundaries and spaces between, to states of being and conceptual frameworks. Lefebvre's contemporary, Martin Heidegger's (1971), adaptation of Greek philosophy has inspired Thirdspace thinking that the "boundary is that from which *something begins its presencing*" (p.10) as well as a demarcation or an ending. Adele Licona (2007) refers to the borderlands as a space of "intersections and overlaps" in

epistemologies and practices of “knowing and being in the world” (Licona, 2007, p. 17). With bell hooks (hooks, 1990) who understands the margins to be “a site of creativity and power” (p.152), Licona considers that understandings generated by the space are inherently subversive in their power to disrupt modernist certainties, replacing these with “multiple (inter)subjectivities”.

Making direct connections between border-crossing and transgression as political activism, Bhabha (1990a, 1993) offers the perspective that hybrid space has the capacity to do more than combine the qualities of the epistemologies that frame it, instead generating “something new and unrecognisable” (1990a, p. 211). Soja (1996) describes human engagement in this process in terms of a trialectic exploration of our “historical-social-spatial” selves, by which we engage “individually and collectively in the construction/production - the "becoming" - of histories, geographies, societies” (p.73). This study, therefore, seeks to engage in that trialectic process in order to generate new understandings.

Lefebvre (1974, pp. 24-26) posits that Firstspace is informed by Cartesian concepts of reality, which seek confirmation of objective and measurable truths. Bourdieu (1998), however, contends that because of its emphasis upon proof of knowledge this ontology tends to self-inform and self-replicate, potentially generating an “audit culture” (p. 90). In accord with Bourdieu’s perception, Norman Denzin and Michael Giardina (2008) acknowledge that a positivist and Firstspace epistemology appears to be manifest in the 21st century shift towards evidence-based policies and practices in education and research (p.12).

In contrast, Soja (1996) describes Secondspace epistemologies as a “reflexive, subjective, introspective, philosophical, and individualized” (p.79) means of

challenging the seeming certainties of Firstspace ways of knowing (p.78). As Secondspace epistemologies posit that truth, knowledge and beliefs about what it is to be human are socially constructed and multiple, they focus upon discourse as a means of negotiating meaning.

An-other way of knowing is positioned as the Thirdspace (Soja, 1996, p. 60), or the “third space” (Bhabha, 1990a, p. 211) which is the informing conceptual framework for this study. Thirdspace is described by Soja (1996) as an ontology which interpolates between the binary beliefs and practices of Firstspace and Secondspace epistemologies, and by Bhabha (1990a, p. 211), as a means of re-negotiating between oppositional meanings and representations to re-connect and reframe them as an-other way of knowing. Licona describes Thirdspace ontologies as inclusive of “rhetorics of resistance, coalition, community education, activism, imagination, and re-presentation” (2007, p. 21), all of which are pertinent to the context of this study.

Capital, Habitus and Doxa, and Field

Bourdieu’s (1991a) theory that human engagement and behavior are socially constructed within fields (p.171) is foundational to this study’s discussion of systems of education and the experience of participants in this project. A field, in Bourdieuan theory describes the physical, spatial and social territory in which “agents occupy positions...aimed either at conserving or transforming the structure of forces that is constitutive of the field” (Bourdieu, 2005, p.30). Patricia Thompson (2005) considers that engagement in a field is both competitive and strategic, with agents using a range of strategies to accumulate social, economic, cultural or symbolic capital (2005, p.2). The field of education is a structure where politicians, parents, and students use strategies to achieve capital, but where players do not start from an equal footing in

terms of ownership of capital, and where the orientation of individuals and groups to the borders and rules of the field is informed by their habitus. Robert Moore (2008) explains the Bourdieuean concept of capital as the transubstantiation of commercial exchange into one where profit is symbolic in social, cultural, economic or symbolic terms. Therefore, education as a field of engagement in which students, teachers and administrators and policymakers are players, allows the distribution and acquisition of educational capital in the forms of knowledge, skills and qualifications. Bourdieu equates the ownership of cultural capital with power or agency, describing the ownership of capital in three forms (1986a): as *embodied* through physical and psychological states; *objectified* by means of external goods such as books or the media; and *institutionalized* through social and cultural recognition such as degrees or other marks of success (1986a, p. 47).

In terms of education, therefore, symbolic capital (Bourdieu, 1986b) in the form of academic achievement may be transubstantiated into profit or economic capital through social recognition, employment and remuneration. However, the child whose economic and social background does not equip him or her with similar cultural and social capital to that of teachers or the educational institution, may be perceived in terms of deficit by teachers. Further, as Teresa Gowan (2011) notes, for students who are both Indigenous and economically deprived, “new forms of white sociality have successfully re-inscribed ... economic, social, and cultural marginalization (into)...‘neighbourhoods of relegation’” (pp. 61-62), having a lasting impact upon individuals’ potential to acquire economic capital.

Loïc Wacquant (2005) describes the Bourdieuean concept of *habitus* as a reframing of the Aristotlean notion of *hexis*: an “acquired yet entrenched state of moral character”

(2005, p. 315) that directs human responses and actions. Wacquant (2005), observing that the term has acquired connotations of potential growth, lastingness, habits of knowledge, and embodied knowledge (p. 314) over time, describes four distinguishing features of habitus (2005, p. 317) of relevance to this study. First, it is learned and social, and so may change over time, place and in different contexts of power. Second, it is transferable between individuals and groups sharing similar lifestyles or experiences. Third, although it is lasting, it may be eroded or even transformed as a result of changes in the individual's lived experience. Fourth, it has an inherent inertia as later schemas are less deeply established than those laid down in early life (Wacquant, 2005, pp. 316 - 317). Hysteresis is considered by Bourdieu (1992b) to bring a delay in the way new experiences are internalised, and by which they in turn re-structure habitus, emerging in time to re-manifest as structuring behaviours which reflect "embodied history" (p.56) . Hence, Bourdieu (1992b) contends that individuals from similar backgrounds or engaging in the same field may share the same habitus (p.59).

Bourdieu (2005) describes doxa as "the universe of tacit presuppositions that we accept as the natives of a certain society" (p. 37) in its form as unexamined everyday knowledge, or pre-verbal beliefs. He suggests also that shared doxa operates within disciplines in the form of "a system of presuppositions inherent in membership in a field", as in the case of tacit knowledge which is held in common by members of a profession. The impact of this, according to John Myles (2004) is in "defining perceptions and opinions (essentially, orthodoxy or heterodoxy)" (p. 94). Extending this argument further, Bourdieu (2005) offers the view that doxa may generate symbolic violence through the shifting of labels from "legitimate categories of perception" to

those which other the individual, so as to ratify harsh judgments (Bourdieu, 2005, p. 37).

Observing the influence of mediated experience upon doxa, Roger Silverstone (2003), expresses the view that doxic beliefs may be “profoundly differentiated by virtue of culture (and)... also uneven” (p. 168) in its qualities and manifestations. Hence, while doxa may inform both teachers’ and students’ taken-for-granted (Bourdieu, 1990, p. 25) beliefs, their conduct as players in the field may be informed by contradictory doxae, as tacit knowledge shared between professionals may be neither homogeneous nor static.

Hegemony, Agency, Coercive Power and Compliance

Antonio Gramsci, as presented by Joseph Buttigieg (2010) states that “hegemony and dictatorship are indistinguishable, force is no different from consent” (p.10). Further to this Gramsci describes persuasion or coercion as operating in political (p.342), intellectual (p.30) and economic contexts within which an agent may be simultaneously a dominating and a subordinated force (p.30) in a hierarchical structure. From a Marxist perspective, therefore, Gramsci (1976) presents hegemony as a struggle between those who lack power and who seek to gain social, economic and cultural capital, and those in power who have a vested interest in excluding others from access to such capital (2010, p. 276). Smith (2010), however, observes that the Gramscian concept of hegemony goes beyond “a war of position” (p. 48) offering the view that truly hegemonic relations must move beyond domination, to win the “hearts and minds of people” (p.48). Thus, through “processes by which the oppressed consent to, and recognize intellectual authority’ (Gramsci & Buttigieg, 2010, p. 12) the elevation of intellectuals to positions of power may potentially support compliance.

Where the pressures towards consent and compliance fail, Robert Arnove, Philip Altbach, and Gail Paradise Kelly (1992) note that the dispossessed may endeavour to generate a "counterhegemony" through intellectual ownership of an "alternative set of values and beliefs" (1992, p. 148). However, Gramsci (1976) believes that this may initiate more coercive controls which Gramsci attributes to intellectuals and teachers, as members of the hegemonic elite with an interest in ensuring student compliance (1976, p. 350).

In publications related to this study, representations of agency, hegemony, compliance and coercion are discussed by (Jones, 2006) in the context of The Magic Gardens School's alternative epistemology and practices of education (p. 2). The forced closure of the school may be perceived as a manifestation of the state's coercive power, and the community's counterhegemonic move to homeschooling described by Catherine Howell (2005) as a Thirdspace or "schome" (para.4), and by Jones as a rejection of compliance (2008b, p. 206).

Culture and Identity

The meaning of *culture* appears to have shifted over time, as discussed by Tim Ingold (1994), with the colonial framing of the term to mean the civilized mode of being of the dominant group, giving way to a modernist conception of "shared system of concepts and mental representations" (p.329) expressed through multiple ways of life and values embodied in objects, institutions and behaviours. Ingold's consideration of culture as a series of hidden and symbolic codes rather than as physical representations (Ingold, 1994, p. 329) appears post modernist in its focus, whereas Stuart Hall (2005) and Homi Bhabha (2004a) adopt a postcolonial perspective, re-situating culture as relational and negotiated. Hence, Bhabha conceptualizes "an *international* culture, based not on the

exoticism of multiculturalism or the *diversity* of cultures, but on the inscription and articulation of culture's *hybridity*" (p.56), whereas Hall (2005) offers the caveat that aspects of cultural identity may form fixed understandings of a "collective "one true self," hiding inside the many other, more superficial or artificially imposed "selves" which people with a shared history and ancestry hold in common" (p.234).

In postcolonial critical frameworks identity is therefore socially constructed, with Ross Abbinnett (2003) describing "the 'self' who participates in everyday social interaction...through its recognition of certain cultural norms, values and ideals" as an autonomous reflexive self-identity that is in a process of continuous re-negotiation through experience and in social contexts (pp.1 – 2). Adopting a more positivist and scientific stance, John Fitz Porter Poole (1994) differentiates between personhood, selfhood and individuality noting that these have a relationship with identity (1994, p. 841). His observation that personhood is socially constructed, informing awareness of position and agency, whereas self refers to the awareness of being the unique locus of experience in relation to separate and distinct others is nevertheless in accord with Hall's (2005) discussion of cultural identity. Hall suggests that we "...speak from a particular place and time, from a history and a culture which is specific" (2005, p. 234), theorising that identity is situated, relational and contextual.

Formal Education and Informal Learning

The nature of lifelong learning and the many forms which formal and informal learning may take offer difficulties for a succinct description. Therefore, Keri Facer's (2009) definition of systemic and compulsory education taking place in "sites where you can access the information necessary for learning and interact with the people who can help you to learn" (p.237) has been adopted for this study. In the context of schools and

universities, this definition extends to include the processes by which systematic education operates through curriculum and pedagogy.

Further to this, Patrick Danaher, Beverley Moriarty and Geoff Danaher (2009) point to formal learning as a means by which those who engage in the progressive accumulation of cultural capital “where qualifications are gained and students proceed incrementally through levels and even from one institution to another” p.41) may achieve success.

Their investigation points to new and more mobile populations for whom education is increasingly generated in multiple settings. While the Queensland Government (2005) promotes “access to learning beyond the traditional school grounds” (p.11), the early 21st century experience of children in the primary and secondary contexts of education remains largely classroom based, with teachers who have themselves been successful in engaging in the accumulation of cultural capital, delivering an externally-developed curriculum.

In traditional formal education, the curricular content is determined by teachers or by external bodies, with core knowledge and practices separated into subject areas (Queensland Studies Authority, 2006), for which specific times are allocated. During the school day free play, the consumption of food, engaging with peers and free movement are also allocated set times. In the home context, Timimi (2010) notes that children also experience extended periods of time indoors and that “our standards for what we consider to be acceptable behaviour in the young” appear to have narrowed (p.393). In this connection, formal education also includes deliberate processes for the inculcation of values and attributes for life (Australian Curriculum Assessment and Reporting Authority, 2010c), with Gatto (2005, p. 5) and Giroux (2002) suggesting that

formal education also develops habits of obedience within hierarchies of knowledge and power, and is subject to framing ideologies as shown in Figure 1.3.

Baker (2009) reports improvements in equity of access to formal schooling over the last 150 years, so that globally “children and youth attend long periods of formal schooling and adult status is mostly determined by academic outcomes” (p.2). He also observes the normative impact of this enculturation as “ideas, values, and norms originating out of education as a social institution” become shared between institutions. However, in spite of the growth of formal education the physical layout of classrooms as described by Harold Rugg and Ann Shumaker (1928, p. 2) and the daily routines of schools appear to have altered little since the early 20th century. For Kalantzis (2005) this gives rise to questions about the potential influence of “an earlier modernity when the rigour and standards of disciplined learning apparently ruled” (p.4) and whether a belief in such controls, is manifest in the 21st century resurgence of positivist ideologies and didactic pedagogies (Figure 1.3).

Danaher et al (2009) consider that informal education commences in the womb and continues throughout life (pp.41-42), and incorporates the acquisition of habits of thinking and knowing, the development of skills, social skills and awareness of “mind, body and spirit” (p.41). Hence, Tramonte and Willms (2010) note the importance of parents (or carers) as the first educators, who instil in the child language and understandings about self and the world. In the process of doing so, they transmit social and cultural capital (Bourdieu, 1986a) that potentially informs the child’s future success and social adaptability (Tramonte & Willms, 2010, p. 200).

Alternative or Non-traditional Education

In this dissertation the term alternative is used as a descriptor for privately provided formal education where the practices of pedagogy and curriculum differ from with those of mainstream formal education in their embodiment of democratic values. Dana Bennis and Isaac Graves (2011) describe democratic education's unifying philosophy as "grounded in respect for human rights and a broad interpretation of learning, in which young people have the freedom to organize their daily activities, and in which there is equality and democratic decision-making" (para.5).

Reporting on their study into parental choices for non-traditional education, James Conroy, Moira Hulme and Ian Menter (2008) observe that while alternative approaches are informed by a range of philosophies they are mostly based upon dialogic pedagogies that "cohere around a rejection of teacher-controlled whole-class teaching and a concern with the promotion of learner autonomy" (p.4). Reporting to the Cambridge Review of Primary Education they advocate that mainstream primary schools could benefit from embracing alternative practices, to support their curricular emphasis upon critical citizenship, sustainability and transferrable learning. Those practices include the teacher as "lead learner" through a shift away from hierarchical structures in schools; a move "away from teaching for subjects" and a greater recognition of emotional literacy, with a focus upon "the affective turn" (pp. 4 – 8).

Parents selecting an alternative school are likely to have philosophical or ideological reasons for doing so as shown in Figure 1.3 or their child may not have thrived in a mainstream setting. Both reasons inform the parental choice in this study.

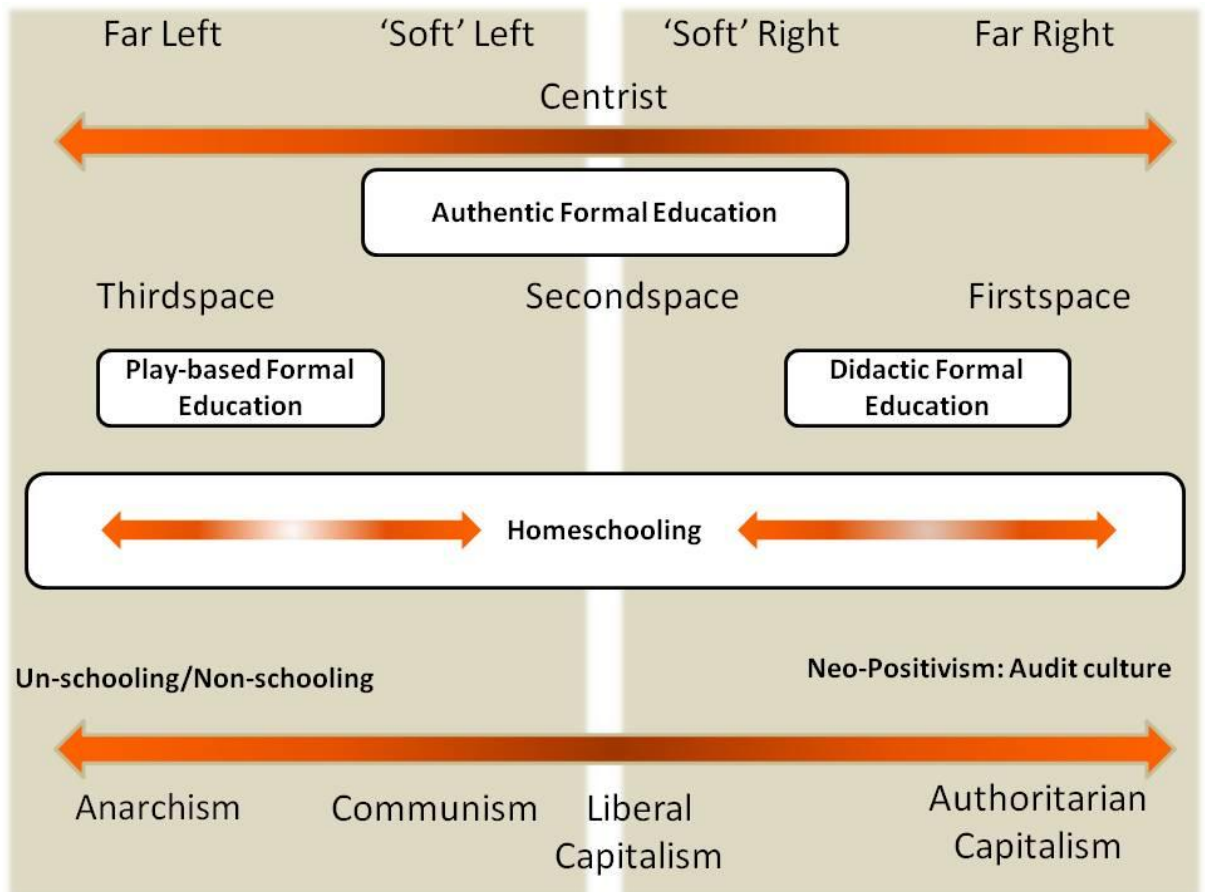


Figure 1.3 Ideology as influences in parental choice in education

While the term alternative is not used in this dissertation to refer to provision for at risk or excluded students, several of the families engaged in this study experienced problems with their child’s disengagement with traditional school settings. Renee McLaughlin and David Pearce (2008) report that students in primary schools who disengage from school and fail to respond to interventions and monitoring (p.5) are likely to become persistent absentees from secondary school. They note, however, that absenteeism may be more common where families are transient or experiencing socio-economic disadvantage (p.10) and that early absenteeism leads to difficulty for the child in making up “the high volume” of school work, resulting in anxiety. As Australia currently has no system for tracking students who move interstate and fail to attend school, McLaughlin and Pearce report that figures are difficult to establish (2008, p. 12).

The Magic Gardens School and Alternative Education

Joan Martlew, Christine Stephen, and Jennifer Ellis (2011) note that a child-emergent curriculum is a feature of early years approaches to learning, but it is rarely given space in primary school contexts (p.71). The Magic Gardens School is a primary school founded upon parents' belief in the productive capacities of play for learning, and inspired by the philosophies and practices of Reggio Emilia, with the "concern with inclusiveness, participation and dialogue" (Conroy, Hulme, et al., 2008, p. 7) that is a feature of democratic schools.

Rebecca New (2007) describes the following important features of the Reggio approach which include "the environment as "a third teacher" (p.8); an emphasis upon knowledge that is socially constructed; the teacher's innovative and critical awareness through partnerships for collaborative inquiry, and the role of family and community in the educative process (pp.9 – 10). The Magic Gardens School's information booklet (2007, p1) emphasises a philosophy consistent with that approach (New, 2007).

The school's philosophy emphasises affective and spiritual development and respect for nature, self and other. This is evidenced in a comment from one of the parents who states "A child who feels safe, valued and respected will naturally be more open to exploring new ideas and respecting others" (p. 4). The school's bushland setting allows children to move freely and to negotiate safe spaces for play within in an ungroomed natural environment. Children as active, social and critical creators of their own learning are central tenets of the school, as is documentation of student learning by a co-operative team of facilitators and parents, with both of these principles described by New (2007) as "fundamental to inspired and inspiring learning environments" (p.11)

The University and Pre-Service Teachers

The University has three campuses in Queensland. Programs for Teacher Education are offered in web or on-campus modes. They include specialisations in the early, primary or secondary years, or in special and vocational education. The four-year primary specialism consists of 32 courses each of which runs for a 15 week semester basis. The average age of pre-service teachers in the program is between 20- 25 according to a recent pre-service teacher survey (*University of southern queensland pre-service teacher survey: 2010 report*, 2010, p. 4), and 86% of undergraduate pre-service teachers are female. Pre-service teachers who engaged in the focus group were in their second year of study.

A Hidden Curriculum and Symbolic Violence

Wink describes the hidden curriculum as “covert and insidious...It teaches what is assumed to be important. It defines the standard for the dominant culture” (p.46), and does so through unspoken social and political messages transmitted through the everyday practices of education. Giroux describes symbolic violence as ideology hidden within everyday language and experience (p.45). With reference to those hidden messages, Gatto (1995b, 2005) believes that schools instil awareness of position in a way that undermines the child’s autonomy, and devalues learning: “I teach children not to care too much about anything...by demanding that they become totally involved in my lessons...But when the bell rings I insist they drop whatever it is we have been doing and proceed quickly to the next work station” (Gatto, 2005. pp. 5 – 6).

A hidden curriculum may be transmitted through formal education as a form of symbolic violence (Bourdieu, 2005, p. 37) leading to “physical, moral, and intellectual paralysis” (Gatto, 1995b, p. 14). Giroux (1981) adapts Gramscian theories of hegemony

in his suggestion that “ideological hegemony” is expressed in “systems of practices, meanings and values” (p.40) of education which legitimize both control and passivity, and the expression of dominant values through both curriculum and pedagogy.

Bourdieu (2006) contends also that hidden messages of power are transmitted through home, the media and social contexts in the form of doxic beliefs and socially-constructed habitus as an expression of control (Bourdieu, 1992b).

Narratology and Neonarratives

This dissertation uses narratological approaches developed by Robyn Stewart (1994, 1997). In doing so it adopts Stewart’s methods (1994, p. 137) by which a bricolage of narratives generates an intertextual Thirdspace which is subject to critical analysis (p.238). This analysis gives rise to cultural sub-texts, and gaps and silences which are interwoven into new stories or neonarratives of experience. These are described by Estelle Barrett and Barbara Bolt (2007) as “a new story that is different and richer than those that had gone before” (p.127).

Story may become a means of research according to Carolyn Ellis (2004), by which we “connect the autobiographical and personal to the cultural, social and political” (p.xix). This dissertation interweaves stories as data, adopting the purposeful approach of David Butz, and Kathryn Besio (2004) who consider the imprimatur of autoethnography is “to identify and analyse the lingering effects of colonialism, and to contribute to processes that dismantle those effects” (p.350).

Summary

In summary, this chapter has situated the study within the context of education in Queensland, providing a statement of the problem around which the dissertation is

structured. It has also provided a description of the postcolonial theoretical framework that informs the dissertation's contentions, and the concepts and terms that underpin the study.

Initially, the lens of this research focussed upon my participatory experience in an alternative school context, and on how and whether reflection on-and-in action may bring changes in my practices as an educator of teachers. When the school was forced to close in early 2008, following the government's withdrawal of its accreditation, this brought into close focus for me and for the community of parents, facilitators and students, the impacts of hegemony in education. This dissertation's reflexive exploration through narratological methods, therefore, seeks to respond to the study's three contentions from a perspective that teaching is a political act.

The following chapter provides a discussion of the study's postcolonial theoretical framework. This governs the conduct of the research and the methods which are described in Chapter 3. Chapter 4 offers selected narratives from me as the researcher, from the participants and from pre-service teachers under the headings of the dissertation's emerging themes. These are synthesised into narrative reductions which are presented as the neonarrative findings of the study in Chapter 5.

The dissertation concludes with a discussion, in Chapter 6, of the implications of the study for my personal practices of teaching, and potentially for pre-service teacher education and practices of formal education in 21st century Queensland. The dissertation's appendices include original documentation pertinent to the conduct of the project and examples of the original data.

Publications Related to this Dissertation

Publications and presentations emerging from the data have allowed useful discussion and feedback from academics in Australia, Hong Kong and the United Kingdom. Their constructive feedback and sharing of knowledge and experience has formed part of my learning journey as author. Ideas and expressions relating to the data and appearing in those publications may therefore be paralleled in this dissertation.

Presentations and publications:

Jones, J. K. (2010, December). *Do we have to go outside? Millennial Pre-service Teachers Discovering Nature, Creativity, and Self-Confidence*. Paper presented at the Enhancing Learning Experiences in Higher Education: International Conference, 2 - 3 December 2010 Hong Kong.

Jones, J. K. (2008, July). *Confronting the snake in the garden of community engagement: A school and university partnership for sustainability*. Paper presented at the Engaging for a Sustainable Future Conference, University of the Sunshine Coast, Sippy Downs.

Jones, J. K. (2008). In the third space: The storied self, uncertainty and transition. In R. Henderson & P. A. Danaher (Eds.), *Troubling terrains: Tactics for traversing and transforming contemporary educational research* (pp. 193-210). Teneriffe, Queensland: Post Pressed.

Jones, J. K. (2008) *The storied self: deconstructing the constructivist teacher*. In: 4th International Congress of Qualitative Inquiry: Ethics, Evidence and Social Justice, 14 - 17 May 2008, University of Illinois, Urbana-Champaign.

- Jones, J. K. (2008). *Confronting the snake in the garden of community engagement: a school and university partner for sustainability*. In: AUCEA National Conference 2008: Engaging for a Sustainable Future, 9 - 11 July 2008, Sunshine Coast, Australia.
- Jones, J. K. (2006). *Swimming or drowning? An action researcher on the coral reef of learning*. Paper presented at the 1st University of Southern Queensland Faculty of Education Postgraduate and Early Career Researcher Group research symposium, Faculty of Education, University of Southern Queensland, Toowoomba, Australia.
- Jones, J. K. (2006). Work in progress: The magic gardens project: A child-centred curriculum in a non-traditional school meeting state targets for the arts *The International Journal of the Arts in Society*, 1(1), 1-16.
- Jones, J. K. (2006) Work in progress: an observation and analysis of how far a negotiated curriculum for the arts developed during initial stages of 'The Magic Gardens Project' in a rural Queensland community school meets Queensland schools authority targets. In: 1st International Conference on the Arts in Society, 15-18 Aug 2006, Edinburgh, Scotland.

Chapter 2 Review of the Literature informing this Study

I proudly showed mum the “Little Red Book” I had bought. She refused to have it in the house. This exciting conflict of ideas made me feel that I was somehow at the centre of change, even though I lived in a small Lancashire mill town (E12.p1)

Introduction

This study is informed by the overarching theoretical frameworks of contemporary postcolonial theories shown in Figure 2.1.

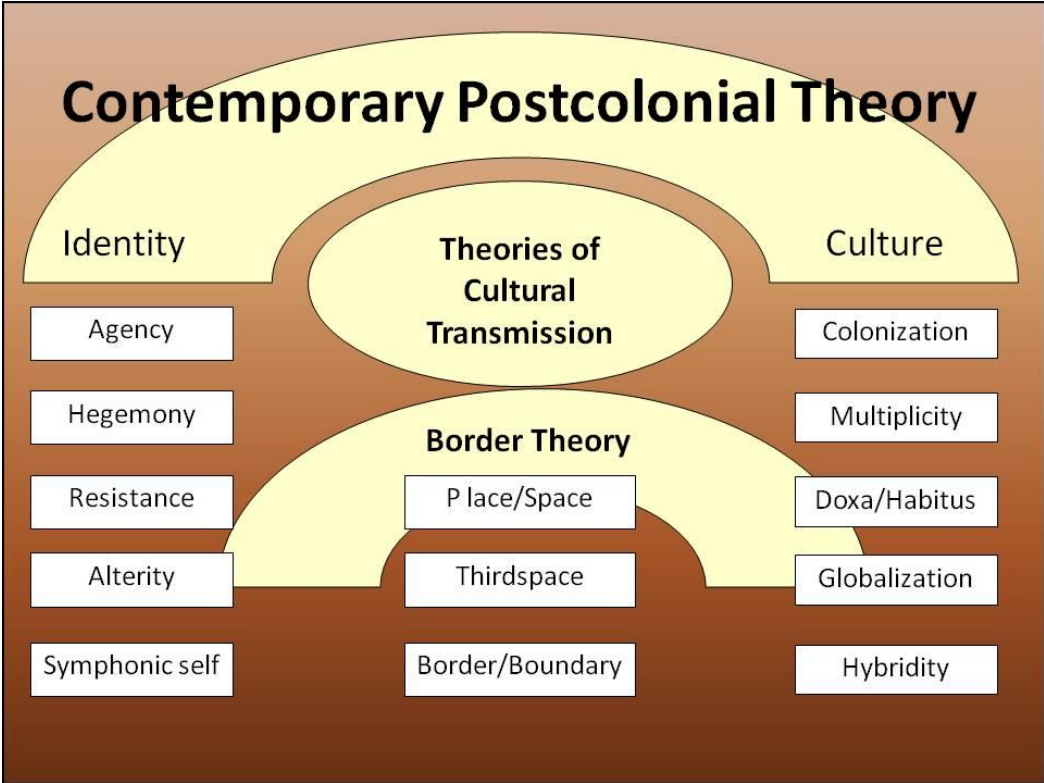


Figure 2.1 Overarching framework of contemporary postcolonial theories in this dissertation

The four sections of this literature review consider the overarching cultural theories and underpinning conceptual structures for this study as shown in figure 2.1.

Section 1 positions the study within the overall framework of contemporary postcolonial theories (figure 2.1). It contextualizes identity and culture in the study within Homi Bhabha's (1990a, 1993, 1994, 1997, 2004a, 2004b) descriptive frameworks of hybridity and alterity, and Pierre Bourdieu's (1991a, 2000, 2005, 2006) and Loic Wacquant's (2005) theoretical framing of habitus, field, social and cultural capital, and symbolic violence. Contemporary discussions of these theoretical structures by Tramonte and Willms (2010), as manifestations of cultural transmission in education, and by Jason Zingsheim (2011) in terms of mediated identity, build upon those theories and are pertinent to this study.

Concepts of researcher identity, agency and voice (figure 2.1) are considered with reference to Laurel Richardson's (2005) and Caroline Ellis and Art Bochner's (2008) discussion of the culturally situated nature of narrative. Theories of narratology are articulated in relation to the work of Robyn Stewart (1994, 1997), Mieke Bal, (2009) and attendant issues of representation are framed in terms of Gayatri Chakravorty Spivak's (2000) conceptualization of the subaltern and resistant voice.

Section 2 of the literature review focuses upon concepts of hegemony, agency and pedagogies of resistance as aspects of contemporary cultural theory (Figure 2.1). It considers Antonio Gramsci's (1976) theories of agency and colonising ideas as reframed by Licona (2007), and Smith's (2010) discussion of the centrality of consent in the process of hegemonic control. It also explores Freirean (1993a) theories of conscientisation and liberatory praxis, Giroux' (1991, 1995, 2000, 1997) theories of

marginalization, liberation and transformation, and hooks' (1990, 1994) vision for transformation through critical pedagogy.

Section 3 discusses border theories as overarching concepts for this study (figure 2.1). Martin Heidegger's (1971) and Henri Lefebvre's theories of 'differential space' (1974, p. 52) are discussed as they are represented through the work of later theorist Homi Bhabha (1990a, 1993, 1994, 1997, 1990b) who conceptualizes the borderland of culture and identity in terms of 'the third space' (Bhabha, 1990a, p. 211), and Edward Soja whose 'Trialectics of Being' (1996, p. 78) offers a visual model for this study's epistemological stance. Nunan and Choi's (2010, p. 2) consideration of dynamically generated identity and Zingsheim's (2011) concept of mutational identity are also considered in relation to self-concepts in networked Thirdspaces. Licona's (2005) feminist and borderlands perspective upon space and identity is also relevant to this study of relationships and power in education, as is Cho Hye-Sun's (2007) discussion of the ideological and cultural tensions that may arise between parents and their school.

Section 4 explores the culturally contested nature of pedagogies, with particular reference to the aims of the Melbourne Declaration (MCEETYA, 2008), and Mary Kalantzis and Bill Cope's (2008) consideration of quality 21st century practices of education. It discusses the ideologies that inform didactic, authentic and transformative education, and the properties of each paradigm across 7 dimensions. The three paradigms are discussed in terms of Firstspace, Secondspace and Thirdspace epistemologies, with an analysis of their representations in mainstream and alternative contexts underpinning a consideration (Chapter 5) of the impacts of contemporary educational practices.

Section 1: Postcolonial Theories

Postcolonial theory is a conceptual framework according to Kohn (2006) within which knowledge and power and their relationships in imperial and colonial contexts may be deconstructed. The central focus of postcolonial theory is understood by Lye (1998) and by Kohn (2006) to be the problematic of identification and representation of culture and identity at both centre and periphery. Kohn (2006) distinguishes between imperialism as the domination of one territory by another, and colonisation which refers to settlement of one territory by the populations of another. Offering the view that postcolonial theories focus less upon territory than on concepts of identity, hybridity and positionality, Bhabha (1997), emphasises the relationship between alterity and power, an issue central to the work of Spivak (1988a). Describing the shift from borderline to centre, Bhabha (1990b), describes the fluidity of identity that marks the postcolonial and diasporic voice: “The nations of Europe and Asia meet in Australia; the margins of the nation displace the centre; the peoples of the periphery return to rewrite the history and fiction of the metropolis” (p. 8).

The prefix ‘post’ in postcolonial theory, as understood by Lye (1998) refers to a perspective from a peripheral or border standpoint. The layered and hybrid complexity of that standpoint as discussed by Bhabha (1994) is illustrated in terms of my personal history of diaspora, migration, and colonizing and colonized culture, as shown in Figure 2.2.

Discussing diasporic identity, Jana Braziel and Anita Manur (2005) concur with Bhabha (1997), Spivak (2000) and hooks (1994) that diasporic and hybrid individuals, while marginalised or borderline from one perspective, simultaneously inhabit a position of “creativity and power” (hooks, 1990, p. 152). Their cultural markers are

“hybridity and heterogeneity - cultural, linguistic, ethnic, national - and these subjects are defined by a traversal of the boundaries demarcating nation and diaspora” (Brazier & Mannur, 2005, p. 5).

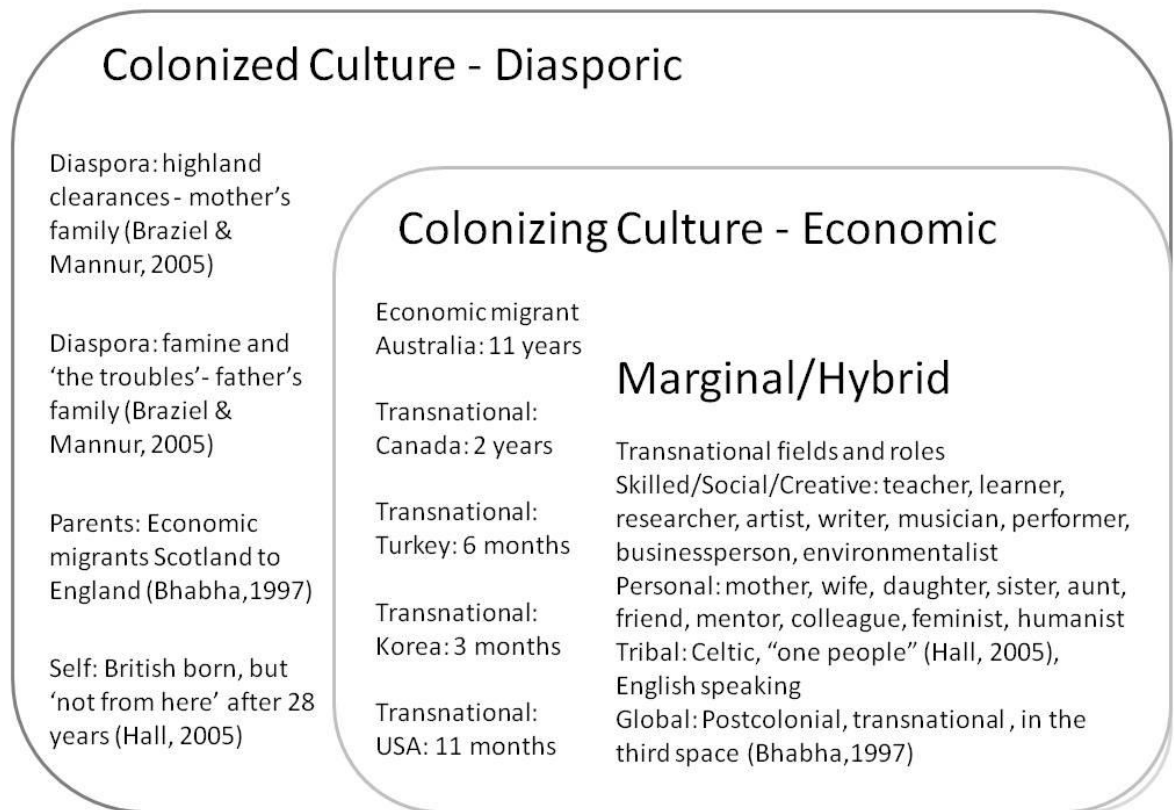


Figure 2.2 The researcher's colonized, colonizing and hybrid cultures

In this study, as researcher I come to perceive the margins as a “space of resistance” and power (1990, p. 152) to be further discussed in Chapter 5. An educated economic migrant to Australia (Figure 2.2) and a fourth generation diasporic, the identity and culture I bring to the field experience is hybrid and heterogeneous, colonised and colonising, powerful yet of the margins. Bhabha's (1997), Spivak's (2000) and hooks' (1990, 1994) discussions of outsider identity and power therefore support my understanding that revolutionary pedagogies emerge from the margins as described by Nalini Persram (2011, p. 14). Diasporic individuals, according to Brazier and Mannur have a capacity for border crossing (2005, p. 5), thus, transnationalism as discussed by

Greek migrant Mary Kalantzis (Australian Broadcasting Corporation, 2003 , para 12), may be a driver for radical educational praxis as “catalyst” (hooks, 1994, p. 11).

Bhaba’s (1990b) framing of hybrid identity as a repositioning of power reflects both the impact of globalisation, and a late 20th century focus in Europe and the USA upon postcolonial and colonial voices, which is questioned by Spivak (2000, p. 28) from the perspective that it may serve to reassert the centre’s dominance over the subaltern. This is described by Edward Said (1978) as a form of Orientalism, which while appearing to privilege the subaltern actually reinforces a false imagining of a homogenous European identity, thereby reinscribing power to the privileged centre.

In postcolonial terms, therefore, a focus upon the location of power and its reinscription through voice is central to participatory research where a valorisation of the subaltern brings attendant risks of othering and exoticising the marginal and marginalised (Said, 1978). Further to this, Kohn (2006) refers to the work of Leela Ghandi (1988) to support her view that scholarly reporting of othered voices is inherently dichotomous: “the critical impulse behind post-colonial theory has turned on itself, drawing attention to the way that it may itself be marked by the utopian desire to transcend the trauma of colonialism” (Kohn, 2006 para 26).

While acknowledging that culture impacts upon identity, Ken Corn and Lodewijk van Oord (2009) offer the view that identity is also informed by “allegiances and affiliations” (2009, p. 28), a view that reflects Porter Poole’s (1994) suggestion that while individuality implies a difference between being-with and being separate-from others, personal schemata of behaviours in social contexts evolve through relational processes of enculturation and socialisation (p. 836). These descriptions of identity differ from Bhabha’s (1994) expression of identity as both agonistic and agentic, with

identity negotiation in a Thirdspace generating “innovative sites of collaboration, and contestation, in the act of defining the idea of society itself” (p.2).

Heewon Chang describes the cultural borderland as “highly political” and a “marginal space for cultural hybrids” (1998, p. para 17). Rejecting the essentialist and multiculturalist stance that suggests cultural borderlands are determined by ethnicity, religion or gender, Heewon instead focuses upon the complex individual, engaging in a constructivist interpretation of culture and its impact upon belonging and power (1998). Smith (2010, p. 47) supports this interpretation in his observation of the close relationship between subjectivity and alterity.

Privileging voice over nation, and epistemology over location, Bhabha (1990b) repositions the locus of power from the dominating centre to the borderlands. In doing so, he acknowledges the late 20th century hybridisation of voice and culture that generates a post-colonial reflexivity which defines identity as fluid and relational rather than fixed. William Newk-Fon Hey Tow, Peter Dell, and John Venable (2010), bring a 21st century perspective to hybrid and relational self identities, observing that in networked contexts (p.128) a fluid sense of belong may emerge. This is consistent with Jason Zingsheim’s (2011) concept that highly mutational and plural self-identities may be generated in hyperspace. However, Anjali Prabhu (2007) contends that “if the globe is hybrid rather than homogenous, hybridity challenges globalisation” (p.17). Hence, hybrid transnational and networked voices may challenge concepts of nationality and positionality, according to Kohn (2006). Therefore, Sydney Tarrow (2011) holds that technologies may bring the potential to reposition the margins, not only as places of transformative and transgressive power, but also as centres of radical action (p.137).

Yet, Kohn concurs with Spivak (1996) that the problematic of voice and authority remains, in that “representation is inevitably implicated in power and domination yet struggles to reconfigure representation as an act of resistance” (Kohn, 2006, para32). Therefore, counter narratives to the dominant discourse of 21st century education acknowledge the problematic of re-inscription of the dominant culture (2006). Voices from the margins of education may seek to engage with the reproductive power of those dominating ideologies they seek to subvert, as discussed by Lye (1998), yet still confront “the haunting problem that resistance always inscribes the resisted into the texture of the resisting” (Lye, 1998, p. para 13).

Hence, concepts of marginality and centrality, and the othering and voicing of the subaltern by and through dominating and colonising cultures as described by Said (1978, p. 93) and Spivak (2000, p. 3), are central to notions of power and narratology. Acknowledging the problematic of the weighting of counternarratives of resistance, I consider that they remain powerful structuring devices for articulating the processes and epistemologies of power, transgression, identity and transformation which are central to this exploration of pedagogy as praxis.

Postcolonialism, Culture and Pedagogy

Education is potentially a colonising practice, as contended by Lye (1998), a view with which Wink (2005, p. 94) and Giroux (2000, p. 175) are in accord, with Giroux considering that hegemonic practices in education are driven by bureaucratic and neo-conservative interests (Giroux, 2000), and offering his perception that increasing corporatisation of education is problematic (2000, p.176). Wink (2005) agrees with Giroux that curriculum becomes a medium for the perpetuation of colonising ideas: “the unexpressed perpetuation of dominant culture through institutional processes”

(Wink, 2005, p. 46). Describing a “hidden curriculum” (Wink, 2005, p. 46) within formal education, Wink believes with hooks (1994) and Giroux (1995) that to counteract the hidden messages and colonising ideas of formal curriculum and pedagogy, educators may choose the margins as position of power, adopting transformative pedagogies. However, in order for critical and democratic practices to “erase the category colonizer/colonised”, hooks (1990, p. 152) contends that it may need first to counteract the colonising impact of bureaucratic systems and dominating ideologies.

In economic and ideological terms Eugene Halton (2010) agrees with hooks, that postcolonialism is an expression of both symbolic and real power manifest through the curriculum. He suggests “Whiteness is the core of school curricula and culture...and, given the expansion and flexibility of capitalism, a global marker of superiority” (p.319). Thus, in a century where Travis Wright (2011) believes that childhood is commodified as an economic product, lines of fracture around power, culture, gender, race and geography mean that “every child is not valued the same” (p.255).

It seems ironic, therefore, that government documents recommend critical pedagogies as a solution to global challenges, positioning them as a means of honing nations’ competitive edge through production of a critically literate and flexible workforce (Queensland Government Department of Education and the Arts, 2007). Giroux (1991) identifies an entropic countertrend to radical practice, as teachers engaging in critical pedagogy are encouraged to focus upon “issues of dialogue, process, and exchange” (1991, p. 72), rather than upon democratising action. This concern is echoed by Marcos et al (2011) in the researchers’ observation of a gap between reflective consciousness and its enactment as “grounded practices” (p.34). Thus, Giroux urges educators to

adopt a border pedagogy requiring “a critical view of authority” (Giroux, 1991, p. 72). Bell hooks (1994) also emphasises transgression, or border-crossing in Bhabha’s terms (1997), as a means by which the persistence of epistemologies of difference and inequities of power may be deconstructed and subverted. However, Spivak cautions that border crossers may serve, paradoxically, to “cathect the margins so others can be defined as central” (Spivak, 1988a, p. 40), further re-inscribing the power of the dominant culture through their transgressions. Consequently, she urges the subaltern to strategically subvert postcolonial expectations by deconstructing positions of power and alterity (Spivak, 1988a).

Educators Freire (1993a), Seymour Papert (2000) and hooks (1990) have separately focused upon the democratising possibilities of education as a means of conscientisation and radical praxis. However, while Allan Luke (2010) appears to believe that hegemonic structures of education appear fragile, he also expresses a concern that “scripted, standardised pedagogy risk offering working class, cultural and linguistic minority students...an enacted curriculum of basic skills, rule recognition and compliance” (p.180). To counteract these messages, hooks advocates that teachers challenge traditional pedagogical praxis (1990, 1994) by relocating the locus of power from the teacher to the student, from the centre to the periphery, and from the middle class and urban to the disenfranchised and rural. It is the problematic of an educator’s becoming reflexively aware of, and challenging colonising ideas as described by hooks (2000, p. 17), that is central to this study. Conscientisation, as expressed in Frierean (1993a para 17) philosophy and practice and as described by Seymour Papert (2000), brings a situated reflexive awareness to colonising ideas, as a critical precursor for transgressive and transformative pedagogies, or Thirdspace pedagogies as discussed in section 3.

Researcher Identity, Habitus and Voice in Postcolonial Theory

Historical and social influences upon my postcolonial identity as researcher in this study are indicated in Figure 2.2. Postcolonial identity is generated in the space-between, which Bhabha describes as carrying the “burden of the meaning of culture” (1994, pp. 38-39). Bhabha considers it significant “that the productive capacities of the Third Space have a colonial or postcolonial provenance” (1994, pp. 38-39). Therefore, when Laurel Richardson describes autoethnographic narrative research as a means of “relating the personal to the cultural” (2000, p. 923) she is describing a Thirdspace process whereby culture is not only articulated, but generated through hybrid and multiple voices and perspectives. These may become agentic according to Licona (2007), as voices of “resistance, coalition, community education, activism, imagination, and re-presentation” (p. 21).

Reflexive writing in autoethnographic narrative research grounds the personal in “contextual, and rhizomatic” layers of meaning (Richardson, 2000, p. 931), with Mieke Bal (2009) offering the further complexity that the narrative voice does not always differentiate “between those who see and those who speak” so that the voice of one person may “express the vision of another” (p.167) in research. Representations of identity and voice, subject and object, perspective and power are, therefore, key issues in qualitative research, bringing a “crisis of representation” according to Richardson (2000, p. 932), not only in terms of the requirement for authentic representation of participants , but also in what Carolyn Ellis (2008) describes as the “bringing together the poet and sociologist” (p.313) through narrative. Ron Pelias differentiates between personal narratives which are “culturally situated” and autoethnography which uses

“the self to explicate culture” (Ellis, Bochner, et al., 2008, p. 311), suggesting narrative and culture are mutually generating activities.

When a global focus upon “evidence based research”, challenges the value of narrative autoethnography as a research methodology, Pelias (2008, p. 322), and Art Bochner seek to contradict the belief that “the project of social sciences must take the form of representations that correspond to a world separate from themselves” (2008, p. 325). Richardson, with Elizabeth Adams St. Pierre (2005) goes beyond considerations of narrative as a means for representing reality, positing instead the productive power of language to generate “social reality” (p.961).

So as to authenticate representations of culture and identity, Bourdieu and Wacquant (1992) have sought scientific and objective means of analysing and representing culture: Cecile Deer (2008) holds that Bourdieu’s emphasis upon “participant *objectivation* brings back the question of the origin of knowledge and the socio-historical condition of its production and justification” (2008, p. 211). Voices from the field thus become data for analysis, simultaneously explicating the cultural capital and habitus of players in that field (Wacquant, 2005). Therefore, the narrative voice as cultural product carries the markers of the writer’s education, history, sociality and psychology, and purpose. Hence a researcher’s response requires awareness of the meanings of socio-historical and cultural influences to the interpretation of data, from the perspectives of both the researcher, and researched, enabling a Thirdspace voice, which, as described by Stewart (1997), melds subject-and-object as neonarrative.

Perspective is determined by spatial-epistemological stance. Hence, Gert Dressel and Nikola Langreiter (2003) take issue with Bourdieu’s objectivist or “military strategists’ vantage point” (2003, para.2), considering that it does not allow a true engagement with

the multiple layers of personal and social relationships that constitute participatory research. Caroline Ellis and Art Bochner (2000) also believe that multiple lenses and viewpoints rather than the distant perspective are intrinsic to autoethnographic research:

...autoethnographers gaze, first through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of their personal experience; then they look inward, exposing a vulnerable self that is moved by and may move through, refract, and resist cultural interpretations (2000, p. 739).

Bourdieu's detached and analytical viewpoint, according to Thomson (2005, p.2), nevertheless allows an objective analysis of the complex, and often conflicting experiences of autoethnographic narrative inquiry through its advocacy of critical and reflexive analysis of agency in the field as defined previously (p.40) and described below (pp 68-9). Michael Grenfell (2008) considers that this epistemological framework, structured by Bourdieu's "thinking tools" (2008b, p. 2) of habitus, doxa, field, social and cultural capital, symbolic power and symbolic violence, is a means whereby the researcher can frame the personal and social epistemologies that inform research.

This study's use of narrative as a means of constructing self-identity is supported by Chris Weedon (2004, p. 155), who also expresses the view that a dynamic construct of self may emerge in the Thirdspace of electronic networking. This view is supported by David Nunan and Julia Choi (2010, p. 2) who concur that identity is increasingly dynamic with globalised networks informing a hybridised and intertextual re-framing of public and private identities, which pre-service teachers describe as having potentially negative impacts upon their sense of safety in learning contexts as discussed

in Chapter 5. Darren Cambridge notes that such networked lives bring the potential to create “symphonic” or multi-voiced identities, (2007, slides 6-8) which represent a Thirdspace state of continuing generation, rather than static being. Louise Archer, (2010), in her exploration of the tension between personal and public aspects of self, is in accord with Bhabha (2004a), observing that the concept of difference is essential to a recognition of “the multiple lines of fracture” (2010, p. 407) inherent in diasporic and hybrid identities. Elizabeth Grosz (1993) considers that the outsider may also be “uniquely privileged in terms of social transgression and renewal” (1993, p. 70), having access to discourses both of exclusion and re-negotiation of self.

Bourdieu’s Field Theory

Symbolic profit, according to Pierre Bourdieu and Loic Wacquant (1992) translates the exchange of cultural capital for profit from an economic context to a social and conceptual framework as discussed by Moore (2008, p. 111), where the exchange is transubstantiated as discussed by Tramont and Willms (2010, p. 210) in terms of educational capacity. Thus, economic benefits are replaced by the exchange of one or more of four types of capital: economic, cultural, social or symbolic (Bourdieu, 2006). While accumulation of such capital may not have intrinsic economic value, capital is a strong indicator of prospective quality of life. Robert Moore (2008) and Patricia Thomson (2005) are in accord that the exchange of social and cultural capital in education, far from being altruistic, serves to re-institute existing hegemonic practices and power relationships, challenging the notion that “knowledge is apparently pursued for its own sake by disinterested scholars in search of the truth” (2008, p. 104). Antonio Gramsci’s perspective (1976) holds that education is a means of leveraging capital which in turn generates hegemonic power.

Bourdieu's field theory describes human practice as an outcome of several factors: the impact of personal culture and dispositions; the degree of motivation and perceived reward for striving towards and accumulating capital; and engagement in a field of play that is governed by rules: "[habitus)(capital)]+ field = practice" (1986b, p. 101). In simple terms a participant in any field, sporting or otherwise, may engage with others or individually, using strategies to achieve capital rewards. Players bring to the field a particular set of attributes (habitus) as described by Karl Maton (2008) and may possess a greater or lesser motivation than other players to accumulate capital in that field (Bourdieu, 2006). Individual habitus is informed by the individual's cultural and social background, and human experience. Institutional habitus, as described by Catherine Cornbleth (2010), is generated through shared practices and normative beliefs between professionals, with the potential to reinforce compliant behaviours by which "inequities are maintained" (p.296) or, potentially, challenging these beliefs and practices to bring change. The unique conjunction of personal and social factors in education thus results in greater or lesser degrees of engagement and capital exchange informing the individual's current and future prospects.

Pat Thomson (2008) expresses Bourdieu's (2005) concept of fields in terms of competitive sports (2008, p. 67). Rules of the field are self-perpetuating according to Apple (2000), who highlights the persistence of an individual's desire to accumulate or preserve capital. Apple concurs with Bourdieu and Waquant (1986b) that in the field of education in particular, stakeholders represent diverse capital interests:

neoconservative intellectuals who want a "return" to higher standards and a "common culture," authoritarian, populist, religious fundamentalists who are deeply worried about

secularity and the preservation of their own traditions, and particular fractions (sic) of the professionally oriented new middle class who are committed to the ideology and techniques of accountability, measurement, and management (Apple, 2000, p. 226).

Moore (2008) believes that educators may misrecognise the impact of cultural and social capital as an educational exchange, thereby unwittingly supporting symbolic violence as described by Daniel Schubert (2008). In suggesting that educators fail to acknowledge the impact of linguistic and historical capital, Moore (2008) thereby reaffirms the Marxist-socialist interpretation of pedagogy as cultural practice, as offered by Freire (1993a). Maocir Gadotti (1994) supports Freire's (1993a) theory that education may thus become a tool of oppression as well as a means of liberation. He suggests that where students do not have access to the language and culture of formal education, they are deprived of the means whereby cultural and economic capital may be exchanged, a view with which Gowan is in agreement (2011, p. 52), in his description of rich forms of social capital shared by economically impoverished groups.

Further, in differentiating between static capital, which may determine the type of school a child attends, and relational capital which informs how that child is situated within the school, Tramonte and Willms (2010) note that children's "sense of belonging ...and occupational aspirations" are profoundly impacted by relational capital (p.210). Hence, in addition to social and economic factors, students are further subject to symbolic violence through processes of education, a depiction with which Allan Luke (2009) and Kalantzis and Cope (Kalantzis & Cope, 2008) are in accord.

Bourdieuian field theory (1991b, 1992a, 2006) therefore presents the concept of symbolic violence as analogous to the hidden curriculum, as discussed by hooks (1994), Mark Hudson (1999), Gatto (2005) and Wink (2005). Hudson (1999) believes that teachers' individual praxis may be a greater stumbling block for equality than the "management pedagogies," of national curricula (1999, para 33). He offers the view that symbolic violence is mediated less through curricula than through textbooks, through teachers' pedagogical practices which are informed by doxa and habitus (Bourdieu, 1991b), and "through the form and content of school subjects themselves" (Hudson, 1999, para 6). However, Mark Halstead, and Jiamei Xiao (2010) in referring to the "rules, routines, rituals and relationships" (p.304) of schooling, point out that beyond the obvious relationships of power and messages of control which may be embodied in institutional practices, negotiations of power between peers (p.305) present a further and potentially contradictory hidden curriculum. These values are therefore "caught rather than taught" (Halstead & Xiao, 2010, p. 307), and so schools are not held accountable for this aspect of their operation.

The negative impact of students' lack of ownership in educational capital is listed as a priority for action by Gillard (2010), in line with the Melbourne Declaration (MCEETYA, 2008), and as outlined in the Queensland State Government's strategy for the next decade (2007). In international terms (Organisation for Economic Co-operation and Development, 2003a) for developed countries, Australia has a low level of retention and progression to higher education. The human and economic implications of Queensland Department of Education reports (Lamb, Walstab, Teese, Vickers, & Rumberger, 2004) could therefore be described as the outcome of symbolic violence. The authors suggest that non-completers of secondary education are more likely to be unemployed than their peers who do complete; and early leavers who are able to find

work earn significantly less, and are more likely to seek government assistance than their contemporaries (2004, p. 2). Daniel Schubert, (2008) suggests that the concept of symbolic violence permeates Bourdieu's oeuvre, with Bourdieu equating knowledge, capital ownership and power (1992a).

Spivak (1996; 2000, 1990) offers the view that the crisis of voice, identity and power in education as described by Bhabha (1997) and Bourdieu (1991b) reflects Euro-centric, white, middle class and male preoccupations, values and experiences, further reinforcing those hegemonies that entrench marginalisation and disempowerment for the other and othered . Like hooks (1990, 1994), Spivak chooses to subvert and interrupt the balances of privileged and subaltern, in order to move beyond binaries of margin and centre, colonised and coloniser, engaging in a third space that allows an interruption of those concepts and a re-framing of their meanings as discussed in chapters 3 and 4.

Spivak (1988b) notes that a focus upon the subaltern or dispossessed by western academics in the field of cultural and critical theory is inherently problematic (p.170), giving rise to concerns at the potential for re-inscribing inequities (p.172) through objectifying the 'other' and failing to acknowledge differences in power relations by which women are cast "doubly in shadow" (p.288). Nalini Persram (2011) however, expresses the view that Gramsci's conceptualization of the subaltern has also been "silenced" (p10) within subsequent debates on subalternity, removing Gramsci's focus upon political and social agency. It is this focus that is most pertinent to the narratives in this study, which applies subaltern theories to the lived experience of a community contending with systemic power.

Denzin and Lincoln (2005) make direct connections between theoretical debates about voice and power, and qualitative research, and in particular they note the use of narrative inquiry as a means of reframing lived experience so as to “speak truth to power” (p.1117), allowing the representation of multiple ways of knowing and being (p.13). This shift in thinking away from binary and oppositional constructs of male/female, occidental/oriental to an abstract Lefebvrian (1974) space of multiple viewpoints brings the potential for new understandings.

Section 2: Hegemony, Agency and Pedagogies of Resistance - Cultural Transmission through Education.

Considerations of ways in which education may operate as a means of social control as couched in Gramscian theories of the subaltern as discussed by Persram (2011, p. 19) where the focus upon social and economic factors in power and voice is consistent with Bourdieu’s (1992a, 2006; 1994) discussion of habitus, capital and symbolic violence in education. Gramsci considers intellectuals and teachers as members of that elite who dominate through hegemonic control, either directly through “coercive power” or indirectly through “student compliance” (Gramsci, 1976, p. 350). He offers the view that in its coercive form, hegemonic control is exerted through state systems (1976), by means of rules and structures. A coercive role therefore situates “The State as policeman” or “veilleur de nuit” (Gramsci, 1976, p. 262), suggesting a dominating and vigilant state that continually watches, reports and controls. Gramsci presents compliance as a direct consequence of society’s admiration and elevation of intellectuals, and of those structures and systems that reward compliance through “processes by which the oppressed consent to, and recognise intellectual authority” (Gramsci, 1976, p. 12).

Bourdieu's focus, not only upon symbolic representations of hierarchy and domination in academic life, but upon its manifestation from within individuals, was informed by his direct experience of colonisation in Algeria (Schubert, 2008). That experience led Bourdieu (1992a), like Gramsci (1976) to observe that the state does not wield power as a monolithic entity, but that power is manifest through individuals' use of power.

Wacquant, recognising this, offers the view that

...the state does not exist only "out there," in the guise of bureaucracies, authorities, and ceremonies: it also lives "in here," ineffaceably engraved in all of us in the form of the state-sanctioned mental categories acquired via schooling through which we cognitively construct the social world, so that we already consent to its dictates prior to committing any "political" act (Wacquant, 2004, p. 8).

Thus, while an alternative school may challenge the social and historical functions of education for social control as described by Gramsci (1976), seeking to counteract symbolic violence (Wacquant, 1995), the beliefs and practices of parents and educators within that school may unwittingly re-inscribe the power of traditional and state-sanctioned practices of pedagogy, through their unintentional but conditioned response to internal and external controls. Smith (2010) offers the view that "the greatest battle of hegemony... (operates) on the terrain of consciousness" (p.48). The evidence suggests good reason to question how far Bourdieu's (1991b, 2006), Wacquant's (1995, 2004, 2008), Gramsci's (1976) and Giroux' (2000) recommendations that individual practitioners should use critical pedagogies to counteract the re-inscription of dominant

social and political ideologies of education may have any impact upon existing hegemonic practices.

Smith's (2010, p. 48) observation that hegemony is both subjective and relational may appear to challenge the recommendations of hooks (1994, 2006), Giroux and Kincheloe (2007) and Licona (2007, p. 22) for a critical pedagogy or "differential consciousness" (Licona, 2007, p.22) by which an individual's conscious agency within controlling structures may bring change socially and politically. However, while emphasising individual conscientisation and action, these theorists adopt a Bourdieuean and relational focus upon the concept of agency in the field of education, as described by Michael Grenfell (2008a), Karl Maton (2008) and Patricia Thompson (2008). An educators' agency in the field, therefore, is informed not only by bureaucratic controls, but also by habitus and interest in social or cultural capital (Wacquant, 1995, 2005, 2008).

Networked contexts of learning may carry other means of speaking back to power as discussed by Sidney Tarrow (2011, p. 137), circumventing traditional processes for publication which Lye describes as the "means of production of the colonizers" (1998, para 11). Networked communications have the potential to generate a Thirdspace; Tarrow (2011) considers the subaltern may "share ideology and propaganda, provide training and recruitment opportunities, and overcome environmental challenges from law enforcement and the military" (p.137). Contradicting this, Jay Stanley and Barry Steinhardt (2011) report that government interventions into hyperspace (pp. 228 - 229) increasingly present as manifestations of coercive power at both global and personal levels. The subaltern voice may be silenced by withdrawal of Internet services as evidenced by Egyptian ("Egypt internet shutdown q&a," 2011, p. 19), and Iranian

governments response to insurgency. Similarly bureaucratic controls of Internet content (Tarrow, 2011, p. 99) may seek to use symbolic power and control in everyday contexts such as use of the Internet in school and university communications.

Conformity, Control and the Hidden Curriculum

Offering the view that Platonic philosophies are deeply embedded in current systems and practices, Flanagan (2006) positions formal education as a tool for managing “social conformity and ideological orthodoxy” (Flanagan, 2006, p. 9). Messages that reinforce the dominant culture may also be transmitted through traditional media, textbooks and films as described by Giroux (2011 para. 9), and through the new media as described by Tarrow (2011, p. 99). Such messages may, on one hand, reinforce shared habitus or, on the other, act as a means towards counter-hegemonic discourse and action (Tarrow, 2011, p. 137) as shown in Figure 2.3.

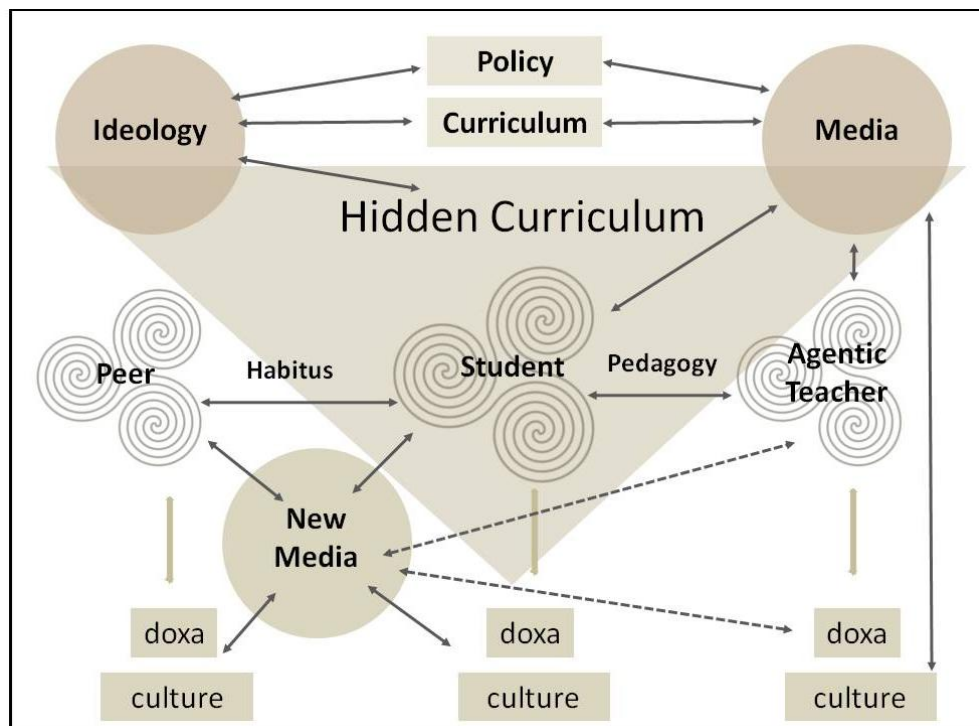


Figure 2.3 The hidden curriculum

As shown in Figure 2.3 a hidden curriculum may impact upon teacher education and professional development, with Conroy et al (2008) reporting the impact of discourses of education in which the teacher has become a “pedagogical technician” in a knowledge society. They note that media pressure has partly informed teacher enculturation to accept measurement of technical competence as part of “compliance with performance criteria” (p.2). Further to this, Giroux (1981) notes that while teacher education programs “provide the appearance of being neutral, they operate within a social structure that disproportionately serves specific ruling interests” (p.143), hence they are agentic in the reproduction of cultural hegemony (p.147).

In Figure 2.3 the dotted lines connecting the agentic teacher with new media indicate teachers’ increasing adoption of the social networks and hand-held technologies commonly used by their students, and the potential this has to break down concepts of a differentiated private and public self-identity as discussed by Darren Cambridge (2007). Zingsheim (2011) extends Cambridge’s conceptualisation of a symphonic self to include “intersectionality, crystallised selves, and identity as assemblage” (p.24). He contends that because of this, 21st century educators may be more flexible in their concepts of self-identity and relationships to power, with “Mutational Identity” (p.35) generating a new level of hybridity, and potentially, of agency.

Curriculum documents in Australia (Queensland Government Department of Education and the Arts, 2001) and worldwide express the intent of education to develop the whole person. This view, according to Flanagan (2006) is underpinned by “the Romantic conception of the autonomous individual” (2006, p. 9). While the stated values and purposes of 21st century education reflect the visionary and humanitarian influences of 18th century philosopher Jean-Jacques Rousseau (2007) there may be a divergence in

the translation of that vision into education as a moral and scientific process, as informed by the pragmatism of Dewey (2007; 1897, 1916) or as a practice by which values and culture are transmitted. Modern school environments, curriculum structures and pedagogies may transmit the hidden curriculum through a “dangerous undercurrent” (Wink, 2005, p.46), undermining student autonomy, critical awareness, and democracy by fostering intellectual dependency, a view reiterated by Gatto (2005), who ironically observes: “Successful children do the thinking I assign them with a minimum of resistance” (Gatto, 2005, pp. 7-8).

Mary Kalantzis and Bill Cope (2008) appear to be in accord with Bourdieu’s (1991b) and Gramsci’s (1976) theories of education as a means of cultural transmission, offering the view that beliefs and practices of education that evolved in 19th and 20th century Europe have been re-situated as colonising epistemologies and practices of education to the Australian context. However, while Phillip Hughes (1993) agrees that Queensland carries the markers of two centuries of imperial European influence, he points to differences in practice and structure between the United Kingdom and Australian contexts of education. In Bhabha’s (1990b) terms, nevertheless, global migration, and translation of culture results in a hybrid culture reflected in post-colonial systems of education. This raises the question of whether practice of education such as a national curriculum and testing have been translated to the postcolonial context of Australia from the United Kingdom, despite concerns raised by researchers Kathy Hall and Kamil Ozerk (2007) who report that in that country more than in other nations testing has been used to “a) control what is taught; b) to police how well it is taught; and c) to encourage parents to use assessment information to select schools for their children” (pp.18-19), with negative effects upon all three counts.

Curriculum as Capital Exchange

Hybridity in postcolonial education is reflected in a dynamic tension between philosophies and practices of education that on one hand, seek to promote individual learner autonomy and lifelong and life-wide learning for “social cohesion, harmony and sense of community” (Queensland Government Department of Education and the Arts, 2007, p. 8), and on the other, seek to create a skilled but malleable workforce for a competitive economy (2007, p. 7), through the use of education to foster compliance within hegemonic structures. State control of what is taught in classrooms, and how it is taught, is stated as a means of ensuring quality education and enhancing Australia’s competitive edge in a global market, as described in *Queensland state education 2010: A future strategy*. “Countries that achieve competitive levels of qualifications are more likely to develop competitive work skills and competitive industries than those that do not” (Queensland Government Department of Education and the Arts, 2007, p. 8). Curriculum documents are explicit in their positioning of the curriculum as nexus for transmission of social and cultural capital (Moore, 2008). The altruistic language of Rousseau (2007) is replaced by the language and functions of education as a commercial enterprise as discussed by Patricia Mccafferty (2010), and a pathologisation of childhood behaviours as described by Timimi (2010, p. 687). Here there is no misrecognition or transubstantiation (Moore, 2008): education is a tool for cultural transmission and a means of generating a competitive workforce for the global context.

Section 3: Border and Thirdspace Theory

The point between space and place is a border or a boundary marking a limitation or ending. Alternatively, it may signal the beginning of an entity as conceptualised by

Hiedegger (1971, p. 10), signalling the existence of an-other or third space, a concept later developed by Henri Lefebvre in his discussion of “differential space” (1974, p. 52). Border theory transcribes the language of space and place to articulate epistemes and practices in “perceived-conceived-lived” experience (Lefebvre, 1974, p. 40).

Firstspace and Secondspace Epistemologies

Epistemologies that privilege empiricism are described by critical theorist and geographer Edward Soja (1996, 1999, 2003, 2006) as ‘Firstspace epistemologies’ in their focus upon the material and measurable (Soja, 1996, p. 75). Lefebvre’s (1974) perceived or real space, therefore, concerns itself with that which can be measured and mapped or, in educational terms, tested and reported. Firstspace epistemologies as described by Lefebvre (1974) and Bourdieu (2006), privilege scientific modes of thinking, potentially reinforcing static binaries and dialectics. Soja offers the view that this places “the subjective versus the objective interpretation” (1996, p. 78), with oppositional epistemologies enmeshed in dialectic that render forms of knowledge and understanding “fundamentally incomplete and partial” (1996, p. 78).

Bourdieu offers the challenge that increasingly, “rational, scientific, technical justifications, always in the name of objectivity, are relied upon. In this way, the audit culture perpetuates itself” (Bourdieu, 1998, p. 90). Denzin and Giardina (2008) writing almost a decade later, consider that Firstspace thinking retains a dominant position in empirical research and practices of education. Firstspace epistemologies may be problematic for 21st century educators, Gert Biesta (2007) believes, potentially informing a shift from observation and reporting of student learning and success to the generation of proscriptive structures that disallow practitioners from rejecting

“evidence about ‘what works’ if they judge that such a line of action would be educationally undesirable” (p.11) for their students or learning context.

Secondspace approximates to Lefebvre’s imagined or ‘differential’ space (1974, p. 52). Its epistemology focuses upon conceived ideas about what it is to be human, generated through discourse and conceived through “res cogito, literally ‘thought things’ ...reflexive, subjective, introspective, philosophical, and individualized” (Soja, 1996, p. 79). Soja (1996) offers the view that Secondspace practices and epistemologies evolved as a response to “the excessive closure and enforced objectivity of mainstream Firstspace analysis” (p.78). Responding to this, Danaher, Warren Midgley, Mark Tyler and Alison Mander (2011) hold that, because of their oppositional nature, Firstspace and Secondspace epistemologies may inform binary ways of thinking, leading to what Soja (1996) describes as the binocular vision of subjective-versus-objective experience (p. 78).

Secondspace theories, as discussed by Soja (1996) are underpinned by the “assumption that knowledge is primarily produced through discursively devised representations” (1996, p. 79). This perspective is supported by Giroux (1991) and Bourdieu (2006), who note that the resulting dialectic serves, ironically, to further re-inscribe the power and objectivity of Firstspace, “pitting the artist versus the scientist or engineer, the idealist versus the materialist, the subjective versus the objective interpretation” (Soja, 1996, p. 78). Secondspace dialectic has been critically appraised as furnishing an episteme of “intelligibility in terms of opposites” (Lefebvre, 1974, p. 39) a view with which Ricky Lee Allen (1999) is in accord in his suggestion that a Secondspace dialectic creates an ontology in which a double illusion fetishes “the real and the ‘illusion of transparency’, which fetishises the imaginary, while both simultaneously

reference and critique each other, thus creating a logic, or a rationale, that masks alternative spatialities *vis-Á-vis* a delimiting binocular vision” (Allen, 1999, p. 254).

As the hegemonic power of 20th century Secondspace epistemology weakens, according to Soja (2003), there has been a concomitant shift on one hand, towards a return to the seeming certainties of Firstspace epistemology, and on the other, towards the critical praxis of Thirdspace. Lefebvre (1974) believes that neither Firstspace empiricism nor Secondspace dialectic can fully represent the complexities of human knowledge and praxis. Licona suggests that the intervention of an interstitial space is one that moves beyond binaries, generating a new “epistemological as well as an ontological space” (p.18).

Beyond Binaries: Thirdspace

Building upon Henri Lefebvre’s (1974) epistemological framework, Soja discusses the space-between in terms of possibility, where an interpolated Thirdspace grows “from the sympathetic deconstruction and heuristic reconstitution of the Firstspace-Secondspace duality...thirthing-as-Othering” (1996, p. 80). Soja refers to Heidegger (1971) and Lefebvre in his consideration that being, (Heidegger’s *Dasein*) is therefore

...simultaneously historical, social and spatial. We are first and always historical-social-spatial beings, actively participating individually and collectively in the construction/production - the "becoming" - of histories, geographies, societies. (Soja, 1996, p. 73)

Soja developed figures informed by Lefebvorean spatial theories (Lefebvre, 1974), the first representing a Trialectics of Being (Soja, 1996, p. 71) and the second a Trialectics

of Spatiality (1996, p. 74). However, in their separation of perceived-conceived-lived experience and the interplay between history-sociality-spatiality (Soja, 1996, pp. 71 - 74), the figures do not fully articulate the layered and connecting flow between those epistemologies.

Trialectics of being and spatiality

In visual terms, Soja uses a single spiral to suggest a continuous flow between each of his three dimensions of consciousness and praxis representation of a Trialectics of Spatiality (1996, p. 74) as an epistemology informed by lived, perceived and conceived awareness of our existence as beings in space, yet separate from spatiality, historicity and sociality. In Figure 2.4, these elements are combined, the single spiral being replaced by a Celtic three-form spiral, representing the unbroken flow of being-and-becoming in Thirdspace.

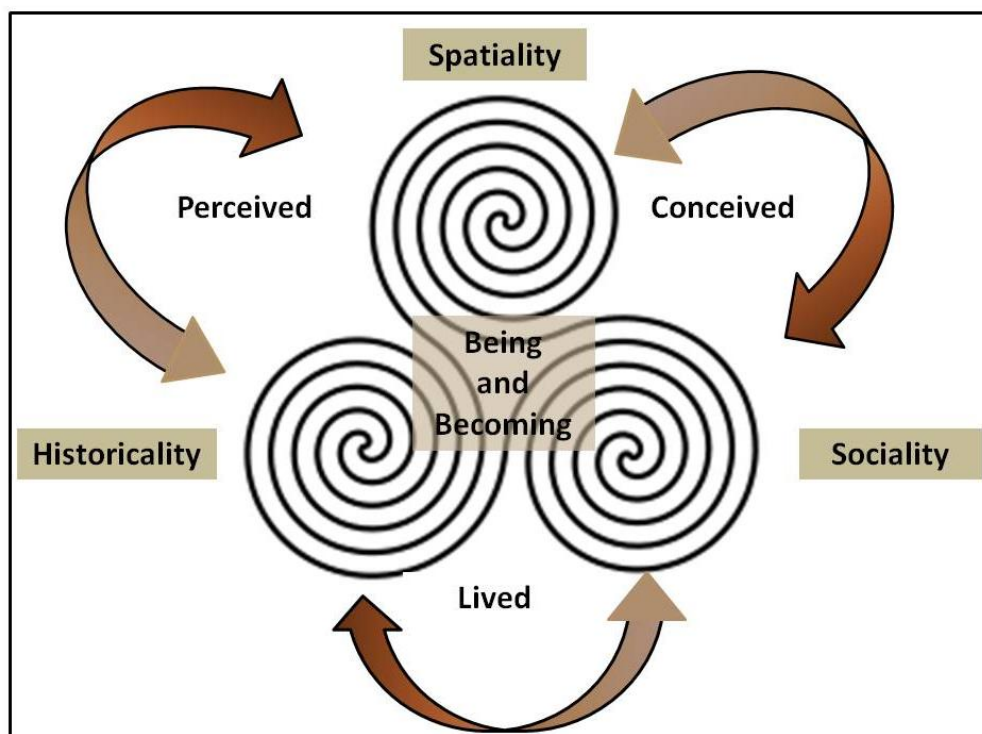


Figure 2.4 Thirdspace: A trialectics of being and spatiality. Modified from Soja (1996, pp. 71-74) and adapted from Lefebvre (Lefebvre, 1974)

Lefebvre voiced concern that where he sought to ‘detonate’ abstract, neo-Kantian and neo-Kartesian interpretations of space, time and society by unifying them (Lefebvre, 1974, p. 24), his intentions would be undermined by a reduction of lived experience to mere “epistemo-logical thought, which constructs an abstract space” (1974, p. 24). Consequently, while Figure 2.4 cannot fully address the depth and complexity of Lefebvre’s framing of Thirdspace, it endeavours to represent the flow of forces that inform and are informed by lived experience.

Bhaba (1994) describes the margin or space between as a dynamic “third Space” which becomes “the cutting edge of translation and negotiation” (1994, pp. 38-39). This intervening space is a means of re-framing the self as other, generating “something new and unrecognisable, a new area of negotiation of meaning and representation” (Bhabha, 1990a, p. 211). Bhaba’s third space therefore challenges genealogy, gender and historiography as markers of identity, (1990b), rejecting these as tools of essentialism and hegemony. Instead, he favours a pluralist interpretation that focuses upon cultural difference and the moment as determining forces for identity.

Becoming: Touching the Future on its Hither Side

Soja’s use of the single word, Thirdspace (1996, p. 10), suggests a unified conceptual framework. Soja’s modeling of a trialectics of being and spatiality (1996, p. 74) has been adapted in Figure 2.4 to incorporate a flow of identity, historiography, place and space. Accommodating Bhabha’s theoretical framework, this trialectic balance generates a dynamic space that moves beyond a state of being, to “touch the future on its hither side” (Bhabha, 1994, p. 10). A shift towards that state of becoming, is represented in this study by a triple spiral, an image underpinned by Lefebvre’s (1974)

critical spatial thinking, by Soja's dynamic and generative Thirdspace theories (1996, 1999, 2003, 2006) and by Bhabha's (1997, 2004a, 2008) theoretical framing of culture and identity. That image offers a visual representation by which the interaction of epistemologies at the heart of this study may be understood. Eschewing the dichotomies of real and imagined, non-traditional and traditional, past and present, it seeks to represent the generative and hybrid space between (Soja, 1996).

Bhabha's field theory and description of the Third Space as a dynamic locus for change and cultural power (1990a, 1997, 1990b) suggests that in the field, a marginal position facilitates creativity, while Spivak (2000) and hooks (hooks, 1990) consider that the marginal position is one of choice: in this study therefore, where the alternative school is a position of choice, narratives from that borderland, analysed in Chapter 4 and re-storied in Chapter 5 voice a liberatory and transgressive epistemology and praxis.

Grosz contends that a position on the margins affords the outsider a privileged perspective, with:

...access to (at least) two different kinds of discourse and history, one defined by exclusion from a social mainstream; and one provided autonomously, from its own history and self-chosen representations (Grosz, 1993, pp. 69-70).

Licona (2005, 2007) also holds that, in terms of transgressive and transformative pedagogies, the marginal position is one of empowerment offering "new discursive tactics and rhetorical performances...deployed to reveal activist pursuits of alternative perspectives and new knowledges" (p. 108). This study therefore endeavours to move beyond the abstract depiction of human experience to re-situate the subaltern voice (Spivak, 1996) as one of authority and integrity. In doing so it is in accord with bell

hooks' (1990) recommendation that educators embrace marginality as a space of resistance and potential change: "Enter that space. We greet you as liberators" (1990, p. 152). With Spivak (2000) and Licona (2007), hooks rejects the either/or duality of exoticism or assimilation (hooks, 1994), choosing marginality as a means of reframing the centre, and thereby, human agency in the research process.

In terms of the study's focus upon non-traditional education in a marginalized context, and in terms of researcher identity and axiology Thirdspace facilitates transgressive and emancipatory pedagogy.

Section 4: Culturally Contested Pedagogies

This section builds upon concepts of power and difference as discussed in Sections 1 - 3, in its discussion of the stated purposes of education and the culturally contested nature of pedagogy. This section concludes with a descriptive analysis of three epistemologies that underpin contemporary practices of education in the postcolonial context of this study.

Purposes of Systematic Education

Kalantzis and Cope (2008) suggest that systematic education emerged from human societies' needs for written records of policy and administrative decisions. Flanagan (2006) agrees, expressing the view that the foundation of formal education in Plato's time was intended to strengthen the state rather than the individual, whereas later Aristotelean philosophy (Aristotle, 1908) held that education should benefit the individual, inform leisure, health and work, taking into account human maturation and readiness for learning. It is the tension between these two philosophies and how those

epistemologies are revealed through curriculum and pedagogy and ideologically-informed praxis, which is central to this study.

Flanagan (2006) holds that an Aristotlean emphasis upon the happiness of the individual (Aristotle, 1908) marks the beginning of diverging beliefs about the purposes and practices of education. Offering suggestions for greater well-being and creativity in adolescents, Mihaly Csikszentmihalyi (2000) recommends that schools and communities provide young people with “opportunities for experiencing active, growth-producing happiness” (p.67). This Aristotlean position recognises the capacity of education to generate human happiness, and to enable meaningful learning through engagement in community (Aristotle, 1908). These values inform the vision of philosophers and educators Paulo Freire (1993a), John Gatto (1995b) and Henry Giroux (1997), each of whom offers views in accord with the Aristotlean concept that “without a fully active role in community life one could not hope to become a healthy human being” (Gatto,2005, p. 13).

Voicing concern that state control of education appears to have led to a disconnection between school and community, Deborah Meier (2000) notes that this may lead to a concomitant dehumanisation of adolescents as they are further dissociated, and even demonised by society (1997). Denise Gottfredson and Stephanie DiPietro (2011) note that connectedness is essential to wellbeing for young adults. They report that even in large schools, the establishment of close working relationships between small groups of students in family-type cohorts, and where adults model team approaches, this appears to lead to a reduction in aggressive behaviours towards persons and property (p.85).

Acknowledging a divergence between philosophy and practice, Flanagan (2006), expresses the view that deeply embedded in current systems and practices are Platonic

philosophies that position formal education as a tool for managing “social conformity and ideological orthodoxy” (2006, p. 9), a view with which Gatto (2005) and Giroux appear to be in agreement (1991, 1995, 2000, 1997). Giroux offers an indictment of the impact of 21st century education upon non-compliant students in his chapter *Education and Disposable Youth* (Giroux, 2000), bringing into close focus the gap between the intention of education as stated in curriculum documents such as those generated by the Queensland Government (Queensland Government Department of Education and the Arts, 2001), and their re-inscription of dominant values through “the enacted curriculum” as described by Allan Luke (2010, p. 7).

Consequently, while the rhetoric of curriculum documents seeks to affirm the “Romantic conception of the autonomous individual” (Flanagan, 2006, p. 9), Luke (2010) cites the failure of “scripted, standardized pedagogy” to address the needs of individual and society in the 21st century (2010, p. 25). Giroux (1995, 1997), Gatto (1995b, 1997, 2005) and Kalantzis (2005; Kalantzis & Cope, 2008) are in accord with this view, critically documenting the inadequacy of a one-size-fits-all approach to curriculum and pedagogy for increasingly heterogeneous and hybrid societies.

Established practices, however, appear to be resistant to change. Kalantzis and Cope (2008) observe that while authentic pedagogies become accepted practice during periods of liberal and progressive thinking, during the mid-20th century (2008), didactic teaching methods have continued. Moreover, an ideological shift “back to the basics’ ...and the re-emergence of pre-progressivist conceptions of what constitutes worthwhile knowledge and good schooling” (Kalantzis, 2005, p. 1) appears to have undermined the impact of late 20th century progressive and student-centred practices. Pedagogy is, therefore, both culturally and politically contested, and the site of

“considerable ideological division” (Kalantzis, 2005, p. 1), given that pedagogies may reproduce dominant ideologies through “different epistemic stances, dispositions and attitudes towards what will count as knowledge” (Luke, 2010, p. 25)

Culturally Contested Pedagogies

In 21st century postcolonial contexts, the values of transnational and colonizing cultures may run counter to the dominant ideologies and epistemologies of the host culture, so that the displaced individual inhabits an “*international culture*” manifest as hybridity rather than multiculturalism, as described by Bhabha (1994, p. 38). Lye observes that the transnational individual inhabits a dichotomous relationship with a past “which can be reclaimed but never reconstituted, and so must be revisited and realized in partial, fragmented ways”, hence the individual’s present is informed by those fragments which hold significant meaning (1998, p. para 2). Parental memories of education may attain totemic importance in a transnational and postcolonial context, as shown in Guofang Li’s (2006) study of a predominantly Chinese second generation student population taught by white middle-class teachers who form a “racial minority” (Li, 2006, p. xi) in the school and community. Similarly, Yoko Yamamoto and Mary Brinton (2010) report the challenges of changing international contexts and cultural capital, in their observation that Japanese parents in their study draw upon “shadow education” in the form of private tutoring and evening schools as they seek to ensure academic success for their child.

Exploring this issue as border crossing, Li discusses Chinese parental rejection of state mandated authentic pedagogies in favour of didactic methods, calling for a “pedagogy of cultural reciprocity” that abandons the “binary oppositions that prevail in the dominant educational canon” (Li, 2006, p. 231). Kalantzis too raises concerns at a

perceived “gap between what's happening in the public space and what's happening in the neighbourhoods” (Australian Broadcasting Corporation, 2003, p. 15), suggesting that following the September 11 2001 attacks on the USA, social and institutional practices of education have become more xenophobic than transnational in ideology.

21st Century Paradigms of Education

Kalantzis describes 21st century philosophies and practices of education as three distinct paradigms: didactic, authentic and transformative. She contends that each paradigm has properties across 7 dimensions (Kalantzis, 2005, p. 2) as shown in Figure 2.4 which has been adapted from Kalantzis’ work to allow visual comparisons across each paradigm and each dimension, using terminology that reflects the focus of this study.

	Didactic (Firstspace) Pedagogies	Authentic (Secondspace) Pedagogies	Transformative (Thirdspace) Pedagogies
Space and Place	Separate classroom, school Rows of desks facing ‘front’ Teacher uses board	Adapted classroom with shared spaces/tables/work stations	Flexible Space: “Schome” Flexible Time/ Lifelong/ Lifewide
Communication	Teacher dominated talk Students listen	Teacher facilitated talk Some student-student dialogue	Networked and horizontal learner- learner/ learner-teacher talk
Hegemonic Relationship	Authoritative: subjects, syllabi, textbooks, teacher commands/ learner obeys ‘Sage on the Stage’	Child-centred learning Learner-centred activities ‘Guide on the Side’	Extended community as co- learners/ ‘Meddler in the Middle’
Social-cultural	One-size-fits-all curriculum and pedagogy	Some self-paced learning Deficit view of difference Social integration	Inclusive learning Pluralism Transnationalism
Ownership	My classroom and students My work (students)	Partial student ownership of knowledge and space	Collaborative learning Any place, any time Our learning/knowledge
Teaching and Learning	Transmission/instruction: teacher mediated syllabus, emphasis on fact and value	Experiential learning/ Learning how to learn/ Cross disciplinary/student-led inquiry	Teacher as designer/ Learner as co-designer/ Learning as multiple knowledge processes, ways of knowing
Moral and Ethical	Discipline and conformity bring success Failure is the student’s fault	Inquiring minds/ active citizens Opportunity for special needs students to access the ‘mainstream’	Learner can: navigate, discern, change, negotiate deep diversity create, innovate, collaborate compromise in a pluralistic society Failure is a learning opportunity

Table 2.1 Education practice within a Socio-historical-spatial framework
(adapted from Kalantzis, and Kalantzis and Cope (2005; 2008))

Paradigms of practice in education may also be framed in terms of cultural-spatial practice. Hence Table 2.1 describes didactic epistemologies and ontologies of education which privilege empiricism and control from the privileged centre as 'Firstspace epistemologies' (Soja, 1996, p. 75). Authentic or progressivist epistemologies are represented as Secondspace epistemologies' (Soja, 1996, p. 75) in their repositioning of agency, and in their acknowledgement multiple perspectives. Radical, critical and transformative pedagogies that seek to emancipate and democratize, may seek do so from a hybrid and borderline position rather from a dominant and dominating culture and ideology, embodying 'Thirdspace epistemologies' (Soja, 1996, p. 75) in terms of educational practice.

As Firstspace and Secondspace epistemologies generate a dialectic requiring the interpolation of a Thirdspace (Lefebvre, 1974; Soja, 1996), traditional and progressivist ideologies and practices of education generate a similar and oppositional stasis.

Kalantzis (2005) and Giroux (1997) thus recommend the interpolation of transformative and critical pedagogies, in order to displace and replace existing power structures by means of a re-negotiation of "meaning and representation" as described by Bhabha (1990a, p. 211) or by the intervention of Soja's "Thirthing"(1996, p. 60).

The three paradigms shown in Figure 2.4 are discussed below.

Didactic (Firstspace) Pedagogies

Didactic education belongs to the Platonic rather than the Aristotelean philosophy, with its focus upon cognitive learning as described by Dewey (2007). Its emphasis upon the transmission of empirical knowledge and values, and upon measuring and reporting of achievement positions it as a pedagogy and epistemology of Firstspace as conceived by Lefebvre (Lefebvre, 1974). Instructional or didactic teaching methods, according to

Kalantzis and Cope (Kalantzis & Cope, 2008) dominated Western and Westernised societies' practices of education until the mid to late 20th century, and remain firmly established in 21st century praxis (Kalantzis & Cope, 2008).

Laurence Baines and Ruslan Slutsky (2009) describe traditional or didactic teaching methods as teacher-driven, and textbook or work-card based as shown in Table 2.1. Such pedagogies are therefore reliant upon students' readiness or ability to be sedentary and "to self-regulate" (2009, p. 97). Students are assessed on their ability to recall a body of knowledge, often memorized verbatim.

. If a child did not respond at once, or spoke when they should not...the teacher struck their hands with a strap or a ruler, or they were made to stand in the corner facing the wall. Our desks had a cast iron frame and wooden bench which made it impossible to stretch out without bruising our legs or back. (E2: Narrative).

Kalantzis' describes the didactic model as "thirty or so students facing one teacher" (2005, p. 2) in a context where the child's voice is silenced under threat, leading to "Teacher-dominated classroom talk" (Kalantzis, 2005, p. 2), as represented in Figure 2.5. Rugg and Shumaker express the demands of the paradigm "Eyes front! Arms folded! Sit still! Pay attention! Question-and-answer situations – this was the listening regime" (Rugg & Shumaker, 1928, p. i).

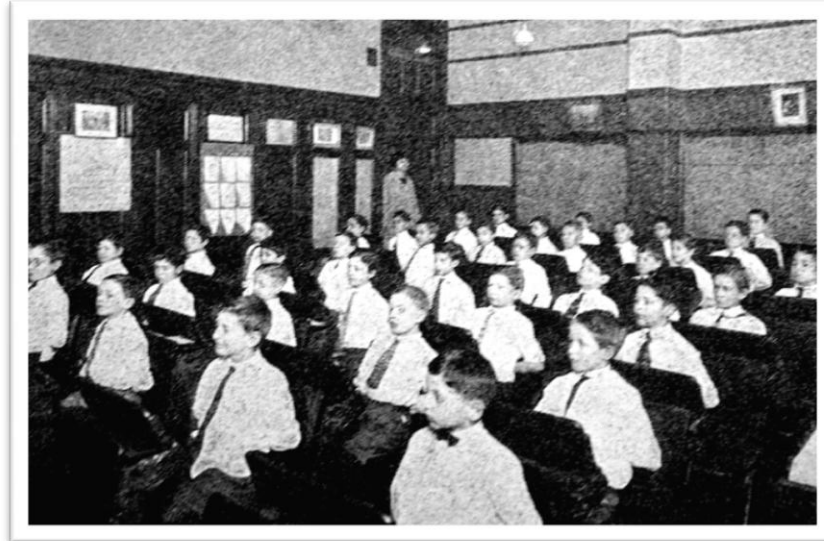


Figure 2.5 The didactic paradigm. Image from Rugg and Shumaker (1928)

Gutek (2004) is in accord with this representation of didacticism, documenting the lack of spontaneity and creativity that results from the physical and psychological controls of transmission teaching. His account of Maria Montessori's early education portrays the inflexibility of transmission teaching in terms similar to those of my first experience of formal education (Gutek, 2004, p. 3).

Giroux (1991) contends that the discourse of didactic teaching re-affirms existing hegemonies, privileges Western culture, and represses "voices deemed subordinate or oppressed because of their color, class, ethnicity, race, or cultural and social capital" (1991, p. 69). Kalantzis is in accord with this view, stating that in didactic pedagogy "The balance of agency thus weighs heavily towards the teacher's side" (2005, p. 2). She therefore contends that didactic pedagogies are appropriate only for "hierarchical work organisations based on chains of command, where citizenship demanded uniformity and unquestioning loyalty" (Kalantzis, 2005, p. 2). Further to this Paul Carlin (2010) recommends instead an aspirational approach to education that envisions a world beyond "preparation for an internationally competitive workforce" (p.2), envisioning instead improvement of quality of life for future generations.

While accepting that transmission teaching has value for skills-based training, Kalantzis (2005, p. 2) is in accord with Freire (Gadotti, 1994) and Wacquant (1995) that in didactic processes the learner's knowledge is reduced to a product. Responding to this concern, Debra Meier (2000) highlights the weaknesses of education as a systemic process, recommending instead the healing potential of an Aristotelean approach (1908) and a child and community-focussed curriculum.

Paolo Freire (1993a) describes the didactic paradigm as a context where the learner is disempowered, and the teacher, all-knowing and where "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry" (1993a para 6). Learners in didactic contexts may therefore become passive recipients in a process which Freire likens to a system of banking in which there is little real communication, and where the teacher has full agency and control. Thus, the didactic paradigm re-institutes the dominance of hegemonic practices as described by Gramsci (1976), reinforcing, in Bourdieuan terms, the compliance and powerlessness of the student through symbolic violence as described by Daniel Schubert (2008, pp. 185-187).

Baines and Slutsky (2009) document features of didactic pedagogy (Figures 2.5 and 2.6) that co-exist with authentic practices, where for example, teachers praise students' ability to remain 'on task', treating failure to do so as problematic and as a potential reason for disciplinary action. Invoking "fear of failure" (Baines & Slutsky, 2009, p. 97) "fear of failure" as a justification for compliance, is a practice which Gatto believes is both prevalent and damaging to learning (Gatto, 1995b).

Kalantzis acknowledges the persistence of didactic pedagogies in contemporary practice “the didactic is well and truly alive today” (2005, p. 1). Government adviser on education in Queensland, Dr Kevin Donnelly, includes amongst his recommended benchmarks for quality education (2005), a return to didactic pedagogies. The potential inappropriacy of Firstspace pedagogies in today’s transnational contexts is, however, highlighted by Wink who states that “in linguistically diverse classrooms, the teacher-directed lesson is often incomprehensible to students who are still learning English” (Wink, 2005, p. 73) a concern reiterated by Kalantzis (2005) and Luke (2010).

Denzin and Giardiana (2008) consider the re-emergence of didactic pedagogies and the shift towards state-controlled curriculum as symptomatic of a return to neo-conservative values, reflecting an audit culture of testing, reporting, benchmarking and accountability with the potential to inform practices both in school and university contexts, as noted by Bob Lingard, and as discussed in the concluding chapter of this dissertation (2011).

Authentic (Secondspace) Pedagogies

Authentic or progressivist practices of education emerged as a critical and philosophical reaction against the perceived inadequacies of didactic pedagogies, becoming the dominant practice of education in Western societies in the mid 20th century. Dewey’s *Pedagogic Creed* suggests that formal education is the “reconciliation of the individualistic and the institutional ideals” (Dewey, 1897, p. 80). Dewey’s recognition of the importance of home, family, community and the natural world for meaningful learning is described by Kalantzis as potentially informing practices of education that are situated in community, where “learning is not merely abstract and formal as are the ‘disciplines’ of didactic pedagogy It is of relevance to the lives of learners; it has

demonstrably practical uses” (Kalantzis, 2005, p. 4). Progressivist pedagogies are, therefore, according to Kalantzis, “authentic in the sense that learning is not merely abstract and formal as are the ‘disciplines’ of didactic pedagogy” (2005, p. 4).

Authentic pedagogies’ emphasis upon natural and child-centred learning is informed by the philosophy of Jean Jacques Rousseau (2007), by the practices of Johann Heinrich Pestalozzi (Silber, 1976), and by 19th century visionary Maria Montessori (Gutek, 2004) amongst others. Robert Owen’s practices at New Lanarkshire (Donnachie, 2003) situated learning in domestic and workplace contexts, influencing Harold Rugg and Ann Shumaker to establish the first progressivist primary schools in the USA and Europe in the early 20th century. Their advocacy (Rugg & Shumaker, 1928) was influential upon the acceptance of child-centred practices in Western and Westernized education during that time, as was the work of Heinrich Pestalozzi (Silber, 1976).

Mid-20th century scientific research into the workings of the human mind and linguistic development provided a rational basis for child-centred pedagogies. Lev Vygotsky’s early research brought new insights into the importance of developmental readiness and language for learning (1962), while his later work provided scientific support for educational experience grounded in social contexts (Vygotsky, 1978). The findings of behavioural scientists Jean Piaget (1970) and Jerome Bruner (1966) were also strongly influential upon changes in classroom organization. Blatchford et al (2008) report that “the traditional desk gave way to the large-scale adoption and incorporation of small tables (of various designs) around which between 4 and 6 children could sit” (2008, p. 13). The intent of this change was to reposition the child at the centre of the learning experience, to encourage co-operative problem solving for deeper learning and to

develop the child's understanding of self-and-community through negotiated and peer supported learning (Vygotsky, 1978).

Kalantzis describes two distinct phases of the authentic or progressivist paradigm. The modernist period, inspired by pragmatist and Theosophical beliefs, assumed a 'realist' view of knowledge (Kalantzis, 2005, p. 7). Later discourse driven approaches questioned the nature of reality and truth, focusing upon difference and diversity and upon multiple ways of knowing and being. Peter Elbow (1986) and Laura Webber (2004) consider that while a postmodernist focus upon difference appeared to offer opportunities for improved understandings and student agency in a multicultural society, classroom practice rarely did justice to this intent leaving students "bamboozled" by practices that had little connection with their lived experience (Webber, 2004, p. 27). The result was "tokenism...relativism... and its function as an alibi for neglecting the inequalities that underlie difference" (Kalantzis, 2005, p. 9).

Thus the gap between authentic epistemologies and classroom praxis is confirmed by the interim reports from The Primary Review, an English study drawing upon international research (2007), which observed that while authentic education instituted a change in the physical layout of classrooms, from rows of single desks facing the teacher (figure 2.6), to shared work-spaces (figure 2.7), pedagogical practices changed more slowly. Nevertheless, in the authentic context, children are presented as moving freely, rather than sitting stiffly and to attention, as shown in (figure 2.6) an image presenting a stark contrast to the didactic paradigm.

My journals reflect that authentic focus:

I arrange trips to the city, or camping trips where reading and working out costs and amounts are vital tools for survival.

Beyond all of that is the special moment - where the room and everyone in it seem to be lit from within: where the focus is so pure that I hardly dare breathe for fear it will break. I leave the room dancing on air, joyous and convinced of my gifts as a teacher. But now, that is not enough. I'm not satisfied with the moment of inspiration. (E.10: Narrative)

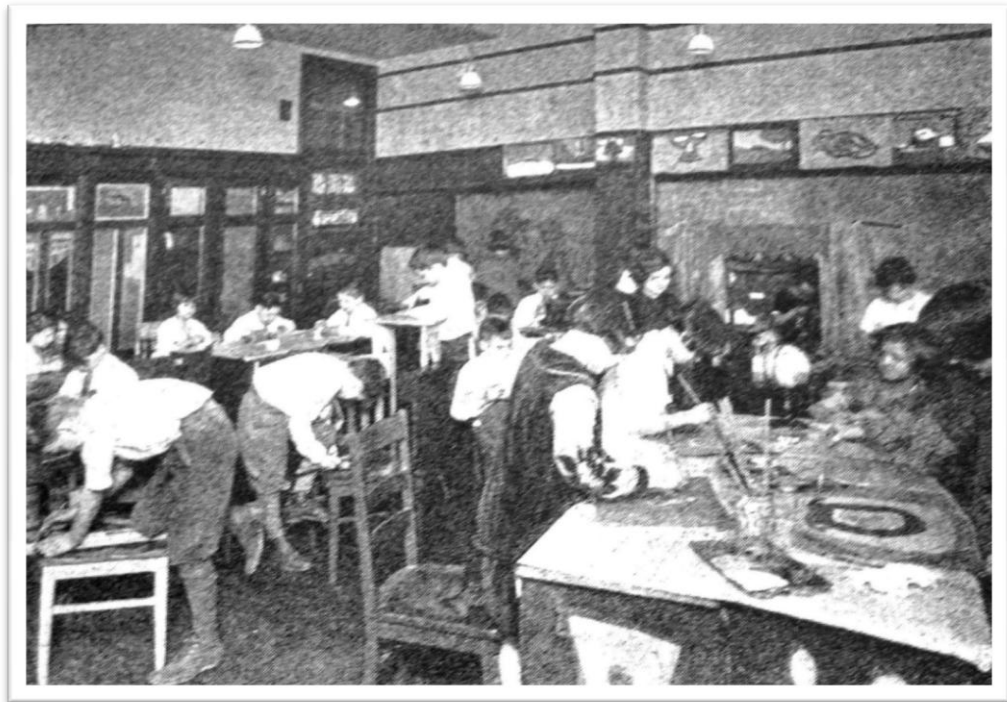


Figure 2.6 The Authentic Paradigm (Rugg & Shumaker, 1928, p. i)

“Freedom! Pupil initiative! Activity! A life of happy intimacy – this is the drawing-out environment of the new school”. (Rugg & Shumaker, 1928, p. i)

The changed layout of classrooms was intended to support greater social engagement, which, in diverse learning contexts raised challenges for teacher and student alike. Csikszentmihalyi (2000), observes that authentic settings may also need to take into account students’ cultural and social backgrounds, and the importance of learning

outside school, “the experiences, habits, values, and ideas they acquire from the environment in which they live” (2000, p. para.1)

Rebecca New (1993a, 1993b; 2000, 2001) also believes that authentic learning should take into account the child’s community and culture and also that school environments should allow children to test themselves to the limits of their confidence, at which point learning and reflection occur, to be discussed in Chapter 4 of this dissertation.

Alexander Neill (1996), who developed the Summerhill School, is one of the early supporters of this philosophy, and Matthew Appleton (2002), recalling Summerhill School’s student centred and community-governed environment expresses the view that where there is a “natural ecology of childhood” (1992, p. 1) children grow in confidence developing the motor and social skills, resilience and creative thinking that are vital for life.

Csikszentmihalyi (2000) also holds that learning beyond school is critically important, with children’s identities and habitus formed by association with “parents, teachers, peers, and even strangers on the street, and by the sport teams they play for, the shopping malls they frequent, the songs they hear, and the shows they watch”(2000, p. para.3). Learning therefore, is seen by Czikszentmihalyi (2004) and New 1993a), as a natural, situated and lifelong process, in which formal schooling plays a part. For example, learning communities are a central feature of the Reggio Emilia approach with Malaguzzi’s (1998) vision offering the view that communal involvement and continuity of relationships is essential for children’s learning.

Characteristics of the Reggio Emilia approach which are relevant to this study, and which challenge more traditional conceptions of developmentally appropriate practice include children's ability to negotiate in peer groups, and to learn from the environment

according to New (1993a). A further critical element is parental involvement, which may require parents to overcome personal habitus and concepts of traditional roles and boundaries, as discussed by José Bolívar, and Janet Chrispeels (2011). The researchers observed significant “growth in the community’s social and intellectual capital” (p.29) as a result of greater parental agency in their children’s school, generating for parents, children and teachers a shared sense of intellectual capital (p.34).

Reggio Emilia educators invest much time reflecting and engaging in ongoing pedagogical dialogue with parents. New (1993a; 2001; 2007; 2006) offers the caveat, however, that the communal nature of learning in Reggio schools presents challenges for implementation in cultures where a highly individualistic focus upon the child and his/her role in society dominates. She observes that this is the case in countries such as in the United Kingdom and the United States of America (1993a). It is possible, therefore, that similar constraints may impact upon Australia as a postcolonial context.

Reggio Emilia educators invest much time reflecting and engaging in ongoing pedagogical dialogue with parents. While Reggio practices, extend beyond authentic education practices, reflect a critical and community-generated pedagogy, they may not translate easily to international contexts. In more traditionally-run schools, the restructuring of space shown in Figure 2.6 was intended to position the teacher not as director, but as facilitator of a social learning process, and to promote students co-construction of learning as researched by Jean Piaget (1970). However this restructuring presents challenges for teachers who are required to create both social and individual scaffolding of learning as described by Lev Vygotsky (1978) within realistic and authentic settings.

In a study for the Primary Review of Education managed by Peter Blatchford, Susan Hallam, Judith Ireson, Peter Kutnick, and Andrea Creech (2008), the researchers noted that a change in seating arrangements does not necessarily result in students working “in a socially inclusive manner with all other members of their class” (2008, pp. 14,15), and that group student cooperation was rare (2008, p. 13). The researchers note also that smaller class sizes do not appear to enhance the effectiveness of pedagogical approaches in authentic contexts (p. 30), unless there has previously been targeted professional development for teachers. These findings may foreshadow potential challenges for educators who may seek to translate critical and transformative pedagogies to classroom settings, or to Web-based teaching across distributed networks.

A further concern of Kalantzis and Cope is that the underpinning “mantras of ‘constructivism’” (2005, p. 5) in authentic pedagogies may entrench existing hegemonies. Irina Verenikina (2003) observes that teachers’ misconceptions of Vygotskian psychology may lead to more subtle and hidden controls, with pre-scaffolded activities limiting genuine learning, particularly where students are perceived to be less able (p.3). Vernikina expresses a concern that texts for pre-service teachers “refer to direct instruction as at the highest level of scaffolding” (p.8), thereby re-entrenching the didactic model, and perhaps moreso where students are perceived by teachers as being disenfranchised.

Recognizing the limitations of didactic and authentic education therefore, Kalantzis seeks a reconfiguration of hegemonies in education, through a new and reflexive epistemology of teaching and learning with a more balanced agency and where relations “between experts (teachers) and novices (learners) are reconfigured...as a

dialogue between differences” (Kalantzis, 2005, p. 13). That dialogue is expressed as a critical pedagogy whose intent is to provide authentic and democratic learning that transforms the individual, connecting him or her to community and the world.

Critical/Transformative (Thirdspace) Pedagogies

The vignette below offers a transformative moment of learning for me as an educator, where the children of The Magic Gardens School celebrated works they planned and created entirely without adult help.

The children are cheering – hooting – celebrating – laughing singing along with the films they have created. I have never seen or experienced an end of year celebration like this. Digital film has allowed the children to present their voices and some of the depth and complexity they feel, to an adult audience. The results are devastating, challenging and uplifting...joyous, silly, irreverent, and cumulatively overwhelming. [Fieldnotes: 14.12.07:19]

An understanding that children’s best works have been generated without my assistance is simultaneously liberating and threatening to my sense of worth as a teacher: this implies that letting go of power may be difficult for teachers. Wink observes that for a democratic rebalancing of the hegemonic powers of “force and consent” (2005, p. 94) reflective and critical pedagogies are essential practices, particularly for postcolonial educational contexts such as Australia, which has an increasingly transnational and hybrid population. This stance is consistent with that of Paulo Freire (1993a) and with Giroux’ vision of a critical and transformative pedagogy which

... equates learning with the creation of critical rather than merely good citizens. It seeks to link schooling to the imperatives of democracy, to view teachers as engaged and transformative intellectuals, and to make the notion of democratic difference central to the organization of curriculum and the development of classroom practice (Giroux, 1995, p. 45).

However, Wink (2005, p. 46) is in accord with Giroux that a hidden curriculum may subvert pedagogical intent. Giroux (2000) and Wink (2005) concur that critical analysis and reflection may be a means by which educators can recognize and confront both the hidden and overt messages of the dominant culture. “Critical pedagogy asks: Whose standard? Whose culture? Whose knowledge? Whose history? Whose language? Whose perspective?” (Wink, 2005, p. 46). Kalantzis also expresses the view that didactic and authentic pedagogies are inadequate for a rapidly changing 21st century global context. Hence, she believes that through a “rebalancing of agency” (Kalantzis & Cope, 2008, p. 15) critical pedagogies may transform both institutions and their practices of learning.

However, for transformative pedagogies to succeed in transnational and postcolonial contexts, Kalantzis and Cope (2008) suggest they may need to reflect multimodal and student-chosen learning paths that can be tailored for individual learning styles and preferences, being informed by the latest research into human brain function and social engagement. The researchers consider that a quality education promotes multiple ways of knowing and learning, serving “as a mechanism for ensuring social equity” (Kalantzis & Cope, 2008, p. 7). Giroux’ (1997) recommendation is that teachers engage

in reflexive praxis so that their acknowledgement of “authority, knowledge, power, and democracy redefines and broadens the political nature of their pedagogical task, which is to teach, learn, listen, and mobilize in the interest of a more just and equitable social order” (Giroux, 1997, p. 112). Both researchers consider that a focus on social justice and reflection may allow a positioning of the classroom as a starting point for social and political change.

Wink believes that ownership of agency by both students and teachers may allow a “shift from being passive learners to active professionals and intellectuals in our own communities” (Wink, 2005, p. 78). Acknowledging this, Kalantzis and Cope describe transformative and critical pedagogy as “New Learning” (2008) which is potentially critical for social and environmental sustainability. In doing so they acknowledge that “talk of the 'knowledge economy' moves education to the heart of the system, as a crucial part of the fabric of economic and social progress” (Kalantzis & Cope, 2008, p. 7).

Such concepts position learning as a way of generating power for greater democracy, and as a process of active agency that moves beyond the confines of school or state. Wink’s emphasis on a transformative pedagogy that “starts in the classroom but goes out into the community to make life a little better” (Wink, 2005, p. 74) is consistent with Giroux’ belief that to bring change to education critical pedagogy may seek to engage in “...a language of possibility, one that provides the pedagogical basis for teaching democracy while simultaneously making schooling more democratic” (Giroux, 1997, p. 108).

For pedagogies to become emancipatory, however, Kalantzis and Cope (2008) believe they may first need to challenge existing concepts of success in a global context where

education is increasingly seen as “... a key determinant of one's earning capacity...presented by political and community leaders as a mechanism for ensuring social equity” (2008, p. 7).

Thus, as critical pedagogy seeks to rebalance and democratise education, it also requires teachers to challenge, to relearn and to unlearn, through their questioning of received ideologies (Wink, 2005, p. 67). Educators and schools may thereby be required to engage in a pedagogy that rethinks personal and shared histories, “rewriting our world” (Wink, 2005, p. 67). This radical repositioning of agency opens the way, not only for a pedagogy that addresses sustainability in global and environmental terms, but also for one that resituates schools as places of healing as discussed by Raji Swaininathan (2004, p. 42) where silence becomes, not a demand from the teacher, but an experience allowing children a sense of greater self-knowledge and connectedness”. Swaininathan observes that in contemporary education, speech as an expression of literacy means that teachers “evaluate a class based on student interactions” (2004, p. 42), without acknowledging the value of silent learning. In a technology rich world, also, students and teachers rarely experience the potential for silence or solitude to generate deep thought and wellbeing.

The value of talk and interaction as indicators of student learning, therefore, appear to be problematic in that such concepts are culturally and epistemologically defined, and perhaps more difficult to measure than, for example, the Australian National Curriculum for English suggests (2009). Hence, critical pedagogies may both embrace the ubiquity of communication through technology for communal knowledge generation as described by Darren Cambridge (2007, p. 8), or conversely, to re-imagine a life without technologies as considered by Swaininathan (2004).

In *New Learning: Elements of a Science of Education* (2008), Kalantzis and Cope articulate a vision for a 21st epistemology and practice of education that situate critical and transformative pedagogies in the context of a “crisis of relevance” (2008, p. 7). In a networked world as described by Newk-Fon Hey Tow (2010, p. 127), transformative pedagogy may be challenged to leverage and enhance students’ informal learning through multiple, networked, lifelong and life-wide contexts. As a minimum, according to Kalantzis, schools may seek to create “...alternative pathways and comparable destination points in learning” (2005, p. 15), for increasingly mobile and transnational education contexts.

Kalantzis’ focus upon critical pedagogies in the context of mobile learners adapting to new cultures is supported by the work of Gillian Potter, Shirley O’Neill and Patrick Danaher who share the view that “transnational education can be the site for moving individually and collectively from creative dissent through creative tensions to constructive solutions – from situated theory to engaged praxis” (Potter, O’Neill, & Danaher, 2006, p. 10).

In transnational and postcolonial settings, the challenge for schools and mobile communities in negotiating the delicate paths between “inclusion and elision of difference” is highlighted by Danaher et al (2009), who consider that three elements will become a critical focus for educators: “mobility–learning–continuity” (Danaher, Moriarty, et al., 2009, p. 183). As a result, demands for learning that is both individualized and ubiquitous may challenge the power of systemic education to address the needs of an increasingly mobile and transnational population.

If critical pedagogy and engaged praxis allow alternative pathways for teachers and learners, they may first be required to challenge “the pretence to science” (Kalantzis,

2005, p. 16) inherent in systemic measurement of student performance, and inflexible curricula. Gatto is in accord with this view, stating that “Public schooling fails by educating students to become dependent thinkers; by providing irrelevant curricula; and by weakening social institutions such as family, community, and religion” (1995a, p. 1). He agrees that to break the “physical, moral, and intellectual paralysis” (2005, p. 14) engendered by hegemonic curriculum and pedagogy, a more critical and democratic process of teacher education may be required:

Because teachers teach who they are, teacher formation should encourage them to become whole by developing into wise, mature, competent, and humane adults. Training programs that focus on "teaching" teachers and the isolation and constraints of the teaching experience itself inhibit teachers from becoming whole human beings (Gatto, 1993, p. 67).

Gatto’s observation that teacher education may need to adapt in order to meet the needs of society for more critical pedagogical praxis, raises important questions about the nature of teacher education in contemporary Queensland, which will be discussed in chapter 6 of this study.

In theory, critical pedagogy and transformative learning have become well established as concepts and practices for teachers’ professional development since Jack Mezirow introduced the concept of reflexive praxis in the late 20th century (1975, 2000).

However, critical theorist Michael Apple indicates a need for a greater connection “between our theoretical and critical discourses, on the one hand, and the real transformations that are currently shifting educational policies and practices in fundamentally rightist directions, on the other” (2000, p. 225). Apple offers the view

that reflexive praxis may be less impactful than Mezirow believed possible, observing that pedagogical practices are resistant to change in part because of cultural beliefs concerning the value of traditional schooling in an “imagined national past that is at least partly mythologized” (2000, p. 227). The latter may have led to a 21st century resurgence of didactic pedagogies. Acknowledging this, Apple refers to the demonisation of progressivist education as a failing paradigm that “has destroyed a valued past” by the media (2000, p. 228) as evidence of a return to ascendance of transmissive teaching methods. Thus, Apple (2000) contends that critical pedagogies should also strive against neo-conservative assumption that effective schools result from increased government control. Apple describes this tendency as the impact of a folk memory that seeks a return to “lost traditions, making education more disciplined and competitive” (Apple, 2000, p. 228).

Summary and Conclusion

This chapter has presented the overarching theoretical frameworks of the study, discussing the potential influence of postcolonial theories upon current philosophies and practices of education. Postcolonial theories, therefore, inform both the conduct of the inquiry and the lenses which are used in interpreting data emerging from the study. Issues of identity (Bhabha, 1993), power and voice (Bourdieu, 1991b) and epistemology as spatial praxis (Lefebvre, 1974) inform the conduct of this study. Further to this, aspects of culture and identity, power and control, and field theory as discussed in this chapter are central to this dissertation’s later thematic analysis and representation of neonarratives of human behaviour in social contexts and the culminating discussion of the implications of that recasting of the study’s themes as new stories in Chapter 6 (Stewart, 1997).

In summary, the overarching postcolonial theories informing this study engage with concepts of hegemonic power and control (Gramsci, 1976; Smith, 2010) and the subaltern (Green, 2002; Green & Ives, 2009; Persram, 2011; Smith, 2010; Spivak, 1988b); identity (Corn & van Oord, 2009; Hall, 2005; Porter Poole, 1994), culture and hybridity (Anjali, 2007; Bhabha, 2004a); economic, social and cultural capital, doxa and habitus (Bourdieu, 2006; Wacquant, 2005); and the spatial frameworks (Bhabha, 1990a; Lefebvre, 1974; Licona, 2005; Soja, 1996) within which and across which epistemologies of education operate.

In the following chapter, the methodology employed by this study, namely autoethnographic narratological methods (Denzin & Lincoln, 2000; Ellis, 2004) is used to present my experience and the experiences of participants in the study. In doing so, it situates the study within the physical and epistemological framework of Thirdspace (Lefebvre, 1974; Soja, 1996).

Chapter 3 Method and Design of the Study

Introduction

Building upon the theoretical framework described in chapter 2, this chapter describes and gives reason for the use of qualitative and naturalistic methods for this study. In doing so, it makes particular reference to Lefebvre's (1974, p. 931), Soja's (1996) and Bhabha's (1990a, 1993, 1994) theories of Thirdspace, Bourdieu's field theory (1986b), and Gramscian concepts of agency (1976). In keeping with the study's postcolonial, phenomenological and pluralistic epistemology, this dissertation does not endeavour to offer single answers to complex questions regarding what constitutes transformative and critical pedagogy in the 21st century context of Queensland. Instead, it seeks to express what is, from multiple perspectives. This epistemological stance places the study within the qualitative paradigm (Denzin & Lincoln, 2005). This chapter occupies a unique position in the dissertation as it does not include vignettes or other narrative elements. It therefore uses the third, rather than the first person in describing the planning and conduct of the study.

Theoretical Justification

This section offers a theoretical justification for the use of a naturalistic and qualitative interpretive framework, and for narratology as a method of inquiry. As the study involves the capture and analysis of everyday lived experience of human beings in real-life contexts, it therefore belongs within the "naturalistic paradigm" described by Lincoln and Guba (2000, p. 98). As the researcher lacked insider standing, her participatory engagement over years supported the growth of trust and shared understandings with the community. Richardson and Adams St Pierre's processes of

writing upon writing (2005, p. 975) were used by the researcher and community in this study as a tool for co-representing and interpreting personal and social practices, knowledges and structures, within the naturalistic and qualitative framework for research described by Kemmis and McTaggart (2005, pp. 567-568). The resulting bricolage of “writing stories” (Richardson, 2000, p. 931) was then subject to narratological processes developed by Stewart (1994, p. 139; 1997).

This method moves beyond theoretical inquiry to “action in the world” (Denzin & Lincoln, 2005, p. xi) where ethically situated theory seeks to become liberatory and democratizing practice in education. Although long-term researcher engagement and ongoing member checks support credibility and transferability, Denzin and Lincoln observe the impossibility of capturing a truly objective reality (2005, p. 5). Therefore, a culturally-situated and pluralist perspective with ongoing reflexive auditing by the researcher, participants and supervisors seeks to ensure accurate representation. This crystallized representation of views and voices is considered by Erlandson *et al.*, (1993, pp. 67-68) and Lincoln and Guba (1985, p. 300) to be a quality measure for naturalistic inquiry.

Representation, Legitimacy and Integrity Checking

Participatory third space research requires an acknowledgement of potential difference in the relational powerbase of researcher and participants through the selection of appropriate methods to ensure hegemonic balance and ethical integrity. Therefore, participants, supervisors and critical friends were engaged in an ongoing review of data and publications, and in the drafting and finalizing of this dissertation. Their agency in this process was pivotal to the interpretation of narrative reductions in Chapter 5 and to the holistic integrity of this study.

Thirdspace as an Organizing Concept

Lefebvrian (1974, p. 24) theories challenge the assumption that empirical knowledge of the human condition is value free, reinforcing the appropriateness of qualitative analysis as a method. Thirdspace as defined by Lefebvre (1974, p. 52) and Bhabha (1990b, p. 211) allows an exploration of the contingent and socially positioned researcher, by aligning three elements: the temporal-spatial flow of the research process, the school's historicity and the researcher's sociality across time, space and place. The bricolage of data includes professional conversations from a Thirdspace perspective, as indicated in Figure 3.1.

A Thirdspace analysis of the data seeks to interpolate between and disturb simplistic representations of the non-traditional school as an emergent, unplanned and ateleological context and the university as a highly structured and results-oriented teleological context (Danaher, 2008, p. 130). As shown in Figure 3.1 the flow of analysis engages parents, students, pre-service teachers and the researcher in co-generating a shared epistemology across the seeming difference of contexts.

The findings of Chapter 5 co-constructed by participants (Figure 3.1) indicate ateleological elements in pre-service teachers' learning experience and the impact of structuring forces upon the play-based and emergent school context. This disruption of binaries arises from the temporal-spatial flow of the research, the school's historicity and the researcher's sociality and agency (Soja, 2003).

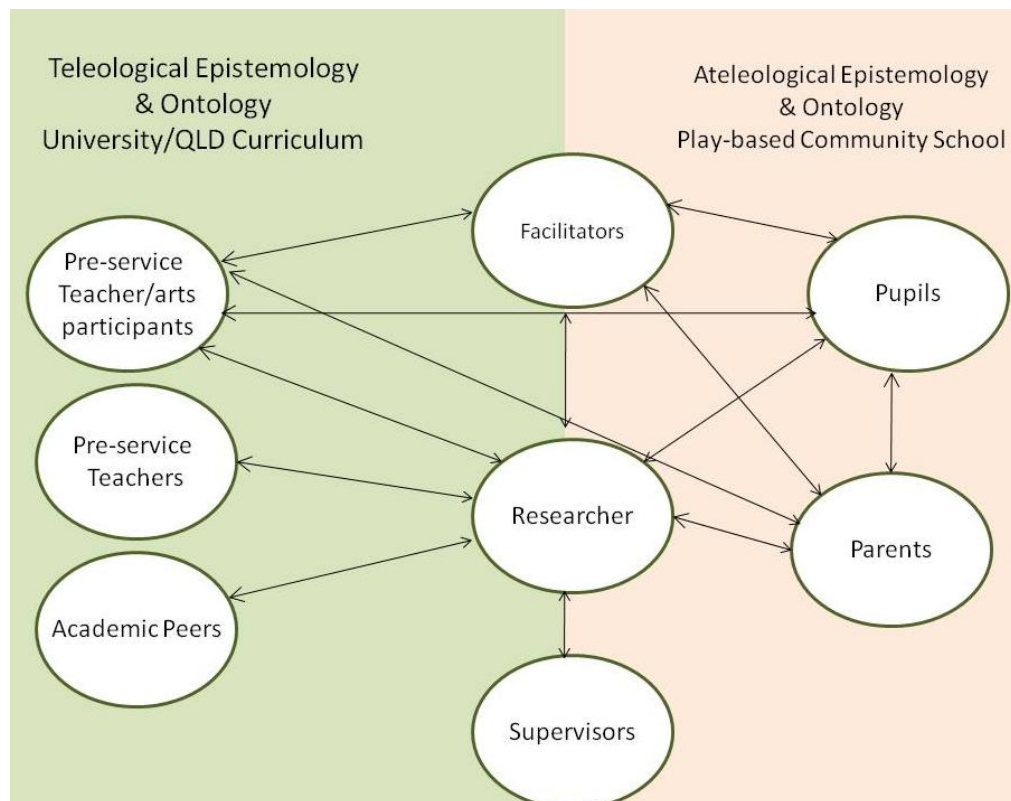


Figure 3.1 Professional Conversations Traversing the Binaries of Seemingly Teleological and Ateleological Contexts

In participatory research the impact of researcher culture, identity and agency on the conduct and interpretations of the study is an important consideration. A critical analysis of autoethnographic narratives, therefore, strives to make transparent the impact of researcher culture and identity, agency and positionality, power and vulnerability (Ellis & Bochner, 2000, p. 739). The selection of multiple narratives allows a crystallized representation of the realities experienced by researcher and participants (Richardson & Adams St. Pierre, 2005). Consistent with Donna Alvermann’s perspective that “writers and readers conspire to create the lives they write and read about” (2000, p. 26), narrative reductions as described by Stewart (1994, p. 152) become a means whereby the essentials of lived experience may be isolated and interpreted, and where the reader brings cultural filters to the act of making meaning.

Living Ethics: Establishing Trust

The practice of “living ethics” as discussed by Michelle McGinn, Carmen Shields, Michael Manley-Casimir, Annabelle Grundy and Nancy Fenton (2005) represents a new ethic of social-justice focused qualitative research which Lincoln and Denzin (2005) describe as “egalitarian, democratic, critical, caring, engaged, performative” (pp. 1117 - 1118). In line with this communitarian approach, the researcher engaged in collaborative praxis with school facilitators and parents over the school’s 28 month life-span as shown in Figure 3.2.

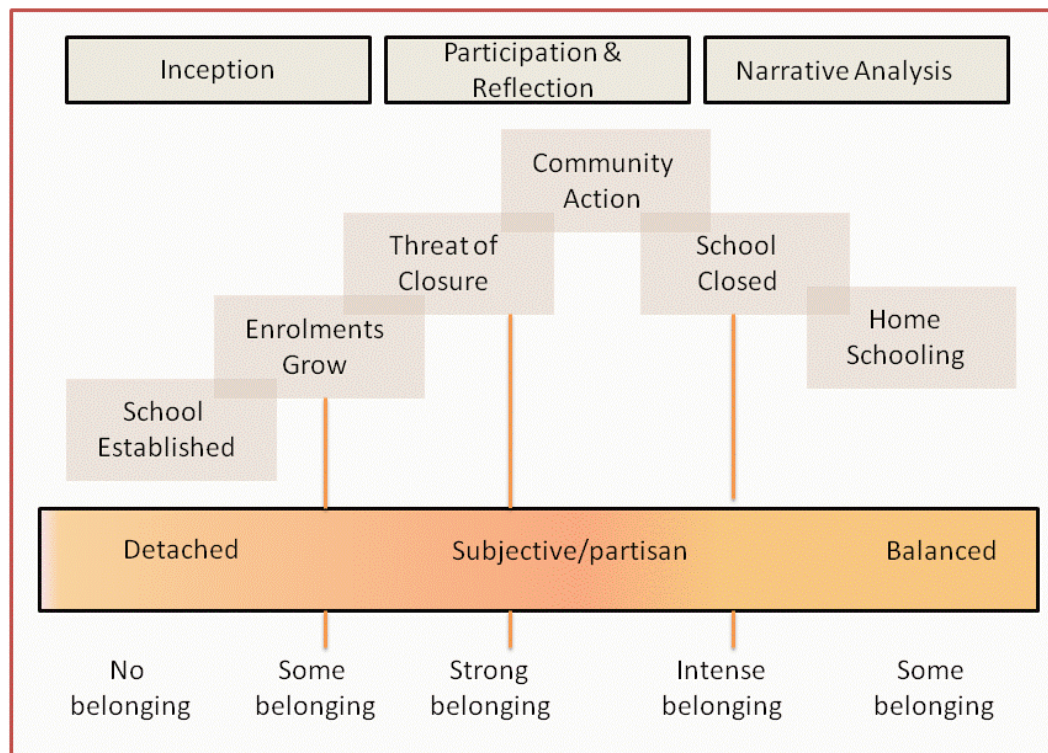


Figure 3.2 Researcher engagement during the study and across the life-span of the school

The researcher provided arts and environmental workshops for the school community, facilitated pre-service teacher presentations and workshops at the school. In doing so she became a valued participant within the community, and an agent against the school’s closure (Figure 3.2). The community were able to draw upon data gathered by the research to demonstrate the impact of play-based learning on students over an

extended period of time. The researcher's relationship with the community facilitators and parents continued post-closure of the school, allowing a period of shared reflection and the generation of new perspectives upon power, agency and education.

Anonymity of Participants and Risk Management

All names of students and participants, and the name of the school have been anonymised in all publications, and in this dissertation. Pseudonyms for the school "The Magic Gardens School" (Jones, 2006b, 2008b) and for participants were chosen by the community. Participants gave informed consent (Appendix 1) for the use of data in this dissertation and related publications. Participants acknowledge that the school's unique philosophy, its proximity to a Queensland university, and the circumstances of its closure may potentially allow recognition of the context. Responding to this, the research process and related publications has sought at all times to preserve anonymity of participants.

The Research Process

The following section discusses the conduct of research during three phases: inception, participatory engagement, and narrative analysis as presented in Figure 3.2 and Table 3.1. A history of the school and its phases is also provided in Appendix 2. Visits to the school and the data gathered on each occasion are mapped in Appendix 3.

Prior to commencement 2005	Review of contemporary literature: research methods	Submit documentation for ethics clearance. Seek REIF funding.	Consultation/identification of potential schools for study. REIF Funding approved.	Selection of 5 schools for consideration. Purchase of digital video camera
2005	Contact potential schools	Commence reflective journal	Confirm school for study	Inform schools not chosen for study
Inception 2005/6	Preliminary meeting: clarify process, ethics, obtain informed consent	First participatory visit to school: commence data gathering	Invite pre-service teachers/arts students to participate	Volunteer engagement begins
Participatory engagement 2006 - 7	Professional conversations with community	Consultation with supervisors: adjust study focus	Community engage in co-authorship of data	Publications and films reviewed by community
Narrative analysis 2008	Recursive writing informs professional praxis	Pre-service teacher feedback on professional praxis	Researcher advocacy of threatened school	Interview with facilitators post school closure
2008 -9	Facilitators review and adjust interview transcript	Selection of data for analysis	Identification of emerging themes in data	Extraction of narratives for analysis
2009 - 10	Re-coding of data Analysis and synthesis of narratives	Participant review of analysis and synthesis	Reflection on analysis and synthesis	Conclusions
2010 - 2011	Participants review dissertation	Adjust in line with participant feedback	Supervisors review dissertation	Adjust in line with supervisor feedback: submit dissertation

Table 3.1 Chronology of The Research Process

Prior to Commencement of the Study

Preliminary activities were engaged in, in support of the research as shown in Table 3.1. Ethics clearance for this study was granted by the University of Southern Queensland Office of Research and Higher Degrees: H06STU534 and H10REA195 (extending the period within which data may be gathered) to expire 30/07/2011. Further ethics clearance from the University was granted approving gathering of data from pre-service teachers: H07STU707 to expire 02/11/2008. Documentation submitted for ethics clearance is provided in Appendix 1. “The Magic Gardens Project” (Jones, 2006b, 2008a, 2008b) described in Appendix 1 and 2 was the starting point for participatory engagement. Regional Engagement Initiative Funding (REIF) from the University of Southern Queensland (\$1500) was put towards travel costs and the creation of a community garden and Arts workshops at the school during the first year of the study.

Five primary schools in rural Queensland were considered, and a school was selected on the following criteria:

- a) **Organizational:** The school had not yet commenced its first term, therefore it was considered that the school community may be more accommodating of participatory research as routines had not been established. It was within driving distance from the University, allowing pre-service teacher participation.
- b) **Philosophical:** The school was unique in its Reggio-inspired focus upon a community and family facilitated play-based curriculum and in its focus upon natural environments and natural learning.

- c) **Social/Democratic:** The school lacked resources and funding. Regular visits by myself and pre-service teachers to provide workshops and to create a garden for the arts would therefore be of direct benefit to the community.

The chronological flow of the study (table 3.1) is discussed below

Phase 1: Inception

A parent information evening at the school in November 2005 allowed the provision of information (Appendix 1) and informed consent forms to parents and facilitators. All participants signed consent forms. Participants were informed that participation was optional, that non-participation would not be prejudicial, and that all data and publications would be made available for review and comment by the community. Parents elected facilitators John and Meg (pseudonyms used) to review data on their behalf. Pre-service teachers at the University were invited to participate in the study and also provided informed consent. Theatre studies students also engaged but were not included in the data gathering or ethics application. Data were subject to protective storage during the study and will be destroyed in a manner and at a time consistent with the study's ethics approvals (Appendix 1).

Phase 2: Participatory Engagement

The researcher's visits allowed her to work with the community to create a garden for the arts, to engage in play-based learning and to gather data (Appendix 3). Visits lasted between 3 – 5 hours, allowing time for professional conversations with facilitators and parents. As the study progressed the focus on the garden became secondary to professional conversations, and to a holistic partnership in learning between the researcher and community. The researcher became increasingly engaged in the

community, working with parent committees at evenings and weekends and supporting the community's struggle against pending school closure in 2008 (Appendix 2).

The researcher also worked with pre-service teachers from the University's Faculty of Education and Faculty of Arts, facilitating regular performances and arts workshops at the school. These provided rewarding educational experiences for children and their families, and were valuable for pre-service teachers who had no previous experience of play-based learning. Professional conversations and advice from research supervisors during the first year of participatory research supported a shift in focus from the intended analysis of digital stories to a narratological analysis of the researcher's participatory experience and the impact of reflexive narrative inquiry upon her personal and professional practice. Phase 2 concluded with the closure of the school in February 2008. The researcher maintained contact with facilitators and families, the majority of whom now homeschool their children.

Phase 3: Narrative Analysis

This study adapts narratological methods developed by Robyn Stewart (1994) to represent the lived experience of participants through new stories resulting from analysis, synthesis, and reflection of selected themes and narratives.

Stewart's four stage process of narratology (1994, p. 152) is used:

1. Data Collection
2. Narrative Constructions
3. Narrative Reductions
4. Generation of Neonarratives

Process 1: Data Collection

Data were gathered between December 2005 and April 2008 forming a bricolage from which narratives for analysis have been selected as mapped in Appendix 3. Data were derived as follows:

Data Generated by the School Community:

Writings and digital and other media created and gathered by parents, facilitators and children of The Magic Gardens School over the lifespan of the school include:

- School documentation, daily diaries maintained by school facilitators and parents, with some diary items added by the researcher
- Records of student achievement and critical incidents maintained by the school facilitators and parents with some items added by the researcher
- Student work: writings, films, artworks and digital images
- Notes of parent and committee meetings, letters to the Minister for Education.
- A transcribed interview with the facilitators post-closure of the school

Data Generated by the Researcher

Written and digital records of visits to the school and meetings with parents were made or captured on site, or within a day of the visit. They include:

- Fieldnotes, journals, blogs, reflections, digital images and film
- Creative works including poems, short stories, paintings
- Letters of support for the school to the Minister for Education

Data Generated by Pre-Service Teachers

Anonymous pre-service-teacher feedback gathered by the University of Southern Queensland between 2007 and 2010, and undergraduate reflective journals provide insight into respondents' experience and perceptions of the researcher's philosophy and practice of teaching (Appendix 4: Raw Data Examples). Focus group feedback was also gathered during a single 40 minute informal discussion facilitated by an academic other than the researcher. Questions considered student perceptions of the researcher's philosophy and practice of pedagogy and its possible influence upon their future teaching (Appendix 4). Data include:

- Pre-service teacher reflective journals
- Anonymous course-related feedback on the researcher's teaching
- Transcription of focus group feedback on the researcher's teaching

Process 2: Coding of Data and Narrative Constructions

Examples of the original data from which narratives were constructed are provided in Appendix 4. The data were the starting point for writing upon writing, allowing the generation of coherent narratives, many of which were co-constructed by the researcher, participants and facilitators. Original (raw) data selected as a basis for narrative construction and analysis included three streams. They were

- 1) Reflexive autoethnographic writings, research journals, fieldnotes and visual texts created by the researcher;
- 2) Data gathered by the community including diaries, school records, examples of student writings, artwork and digital works. Data co-created by the researcher and community including running records, transcripts of meetings and

transcripts of film gathered during the study;

- 3) A transcript of a pre-service teacher focus group (Appendix 3). Pre-service teacher-maintained reflective journals and student feedback gathered by the university.

This breadth of data seeks to provide a balanced representation of voices of students, parents and the facilitators in the study.

Initially, the raw data were colour-coded by the researcher with highlighted text indicating broad themes that emerged during the processes of reading and discussion with participants and supervisors. Early themes included: reflection in and on action; questioning and analysis; the affective turn; childhood and parents; inner conflict; play and playfulness; power and misuse of power; being alien and belonging; schools and schooling; learning to teach; beliefs about teaching; duty and obligation; freedom; bad faith and self-deception. Each colour coded element was labelled by source, removed from its original context, and grouped by colour. The early thematic groupings were then reviewed and discussed by the researcher, the community and research supervisors, before being collated under six overarching themes:

1. School as a place of belonging and safety: 'schome'
2. Learning through play
3. Parents, peers and the environment as teachers
4. Seeming, being and becoming
5. Pedagogy, power and control
6. Loss and doubt as starting points for transformatio

The process of coding was developed by the researcher, who made the decision to repeat the coding process 18 months later. Her reasons for doing so were that the volume of data in the bricolage was extensive and a single page of fieldnotes may

include elements from several themes. Also, a repeat coding of the data under the six headings but without removal of elements from their original sites was considered to allow a more contextual reading, allowing the location of elements which may have gone unnoticed in the first coding process; the recognition of more subtle expressions of themes, elements which may have been overlooked as not relevant; and elements that contradicted one another, or where a silence on a theme was notable from a participant or group.

The elements of data gathered in the data coding processes were then cross checked to remove duplicate items. Finally, each element was identified by date, by theme and by originating voice. Themes which emerged most powerfully were then reviewed and elements of data extracted for use as narratives for researcher, community and pre-service teachers. Data forming the bricolage are listed in Appendix 3 by date and format.

Narratives were constructed to generate six (6) texts extracted and compiled from researcher data (R 1 – 6); six (6) from the community (C1 – 6); and six (6) from pre-service teacher data (P 1 – 6). Narratives were composed of multiple elements from the same source, allowing a rich layering of data relevant to each theme. Elements composing the constructed narrative were identified by source and date. Constructed narratives were then reviewed in comparison with the raw data, and minor adjustments made so as to retain coherence with the intent of the originating voice, time and context. Finally, identifying elements such as names were removed from the narrative constructions. This process of analysis is based upon Stewart's narratological model (1994, p. 152), as shown in Table 3.2.

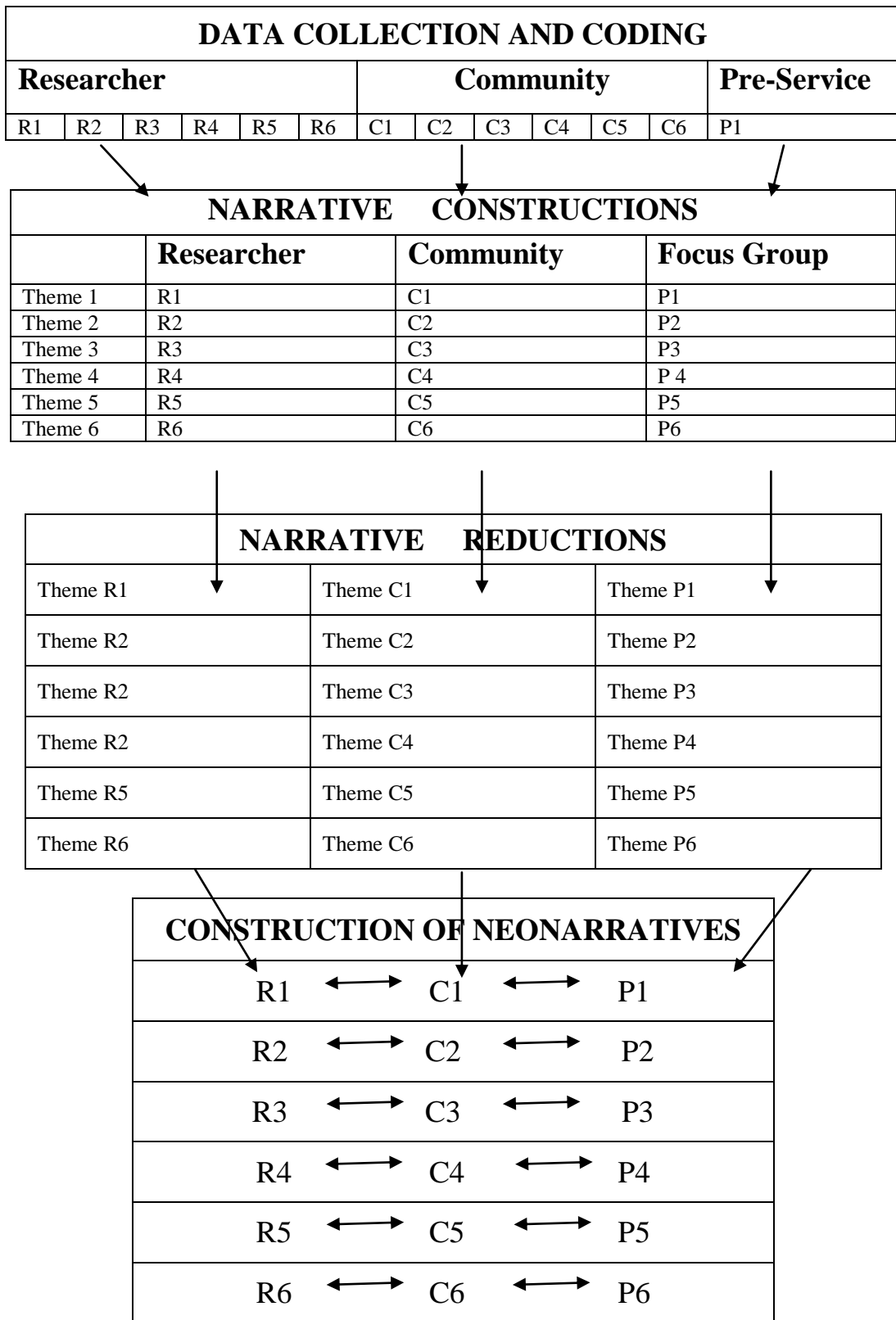


Table 3.2 The Analytical Process adapted from Stewart (1994 p. 152)

Key for Table 3.2: R = researcher, C = community, P = pre-service teachers

Process 3: Narrative Reductions

The narrative constructions were summarised as essential statements, generating the reductions as shown in Chapter 4. For the researcher's voice reductions were presented in the first person. Pre-service teacher and community-generated constructions were voiced in the third person. Constructions, reductions and neo-narratives were read and approved by participants in the study.

As shown in Table 3.2, the bricolage of data were coded by theme and by participant. However, items listed as generated by the community have, in some cases been co-generated, and all narratives have been approved for use in the study by the originator(s). Labels indicate the nature of the item and the originating voice or source

Examples of the original data for each participant have been constructed are provided in Appendix 4. Other data are too numerous to include in this dissertation. Participants in the study and supervisors are in accord that the narrative selections authentically represent the voices and meanings of this research.

Process 4: Generation of Neonarratives

Building upon the narrative reductions, the neonarratives presented in Chapter 5 seek to provide coherent re-storying of the data: they recast the multiple voices and experiences of the researcher, community and pre-service teachers from a postcolonial theoretical perspective. Hence they present a Thirdspace synthesis of the voices of participants (researcher, community, university pre-service teachers) so as to draw attention to meanings and representations, gaps and silences, borders and border-crossing, power and agency. The meanings and potential implications arising out of those neonarratives are then discussed in Chapter 6 with reference to the research questions below:

Research Questions

1. What happens to the personal and professional understandings of a teacher educator as a result of her reflexive engagement in the third space between traditional and non-traditional educational places?
2. How do those understandings impact upon her philosophy and practice of pedagogy?
3. What are the implications of promoting a critical and creative approach within an educational policy which utilises a system of measurable outcomes?

Summary

This chapter has briefly discussed the rationale underpinning the research process, and has connected this to the detailed theoretical framework offered in Chapter 2. It has then considered issues of trust, legitimacy and representation of multiple realities raised by participatory research. Subsequently, the chapter has indicated how qualitative and naturalistic methods may seek to address those issues, and related concerns of hegemony and agency through the use of a Thirdspace framework. Narratological methods have been described as has their use in synthesising meaningful neonarratives from the multiple perspectives of texts gathered from a bricolage of data.

Subsequent chapters of this dissertation resume the use of the first person, recognising the researcher's role in expressing the multiple voices of this study. In Chapter 4 the narrative constructions and their reductions against six themes are presented. The neonarratives generated from those reductions are analysed and discussed in Chapter 5. Conclusions based on that analysis in terms of the study's research questions are presented in Chapter 6. .

Chapter 4 The Narrative Constructions and Reductions

“We’re making a world” - Michael [School diary: 08.08.07]

Introduction

This chapter presents the data in the form of narrative constructions that are congruent with the theories discussed in Chapter 2, and the themes listed in Chapter 3. The chapter is organized into four sections.

Section 1 describes the methods used for identifying themes in the data. It then discusses the processes by which thematic elements are selected and woven into coherent narratives in order to retain the integrity of meaning and voice of the original data. Section 2 situates the organising themes against the context of the overarching theory, with each theme discussed with reference to the literature. Section 3 presents the narrative constructions and their reductions, which reduce each narrative to its key elements. Six themes are embodied in the constructions, with each theme addressed from three viewpoints, namely those of myself as researcher, the school community and pre-service teachers. Each narrative construction is then reduced to a distillation of its key elements. Narrative constructions are italicised for ease of recognition, and to distinguish them from the reductions. Section 4 concludes by providing a summary of the key elements emerging from the reductions, and their use in development of the neo-narratives in Chapter 5.

Section 1: Identifying Themes and Constructing Narratives

Six strands are identified as themes deriving from the literature. These themes have been presented in early publications (Jones, 2006a, 2006b, 2008a, 2008b), and discussed at conferences and seminars in the UK and Australia, as well as with research supervisors, the school community, and pre-service teachers. The themes are:

1. School as a place of belonging and safety: 'shome'.
2. Learning through play.
3. Parents, peers and the environment as teachers.
4. Seeming, being and becoming.
5. Pedagogy, power and control.
6. Loss and doubt as starting points for transformation.

Consistent with the narrative approaches of Richardson and Adams St Pierre (2005), the narratives are chosen and constructed to "make room for difference" (p. 971) by reflecting multiple perspectives and crystallized meanings. Hence, while the narratives articulate specific themes they frequently correspond to more than one of the theoretical positions of the study, as shown in Figures 4.1 and 4.2

Analysis of the bricolage of data allows emerging themes to be identified and colour coded. Coded elements are then extracted and identified by date and source of origin. Where similar clusters emerge these are combined under one theme. Elements selected for the constructions are considered first in terms of their relevance to the themes, then cross-checked against the raw data to ensure accurate representation of meaning in context.

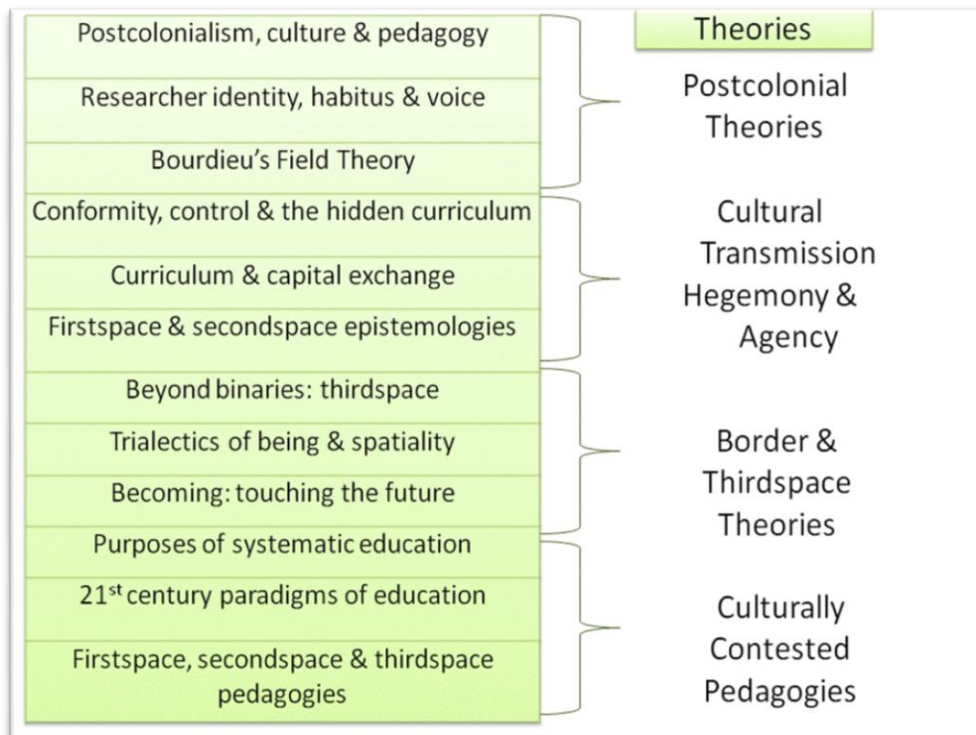


Figure 4.1 Synthesis of Critical Theories from the Literature

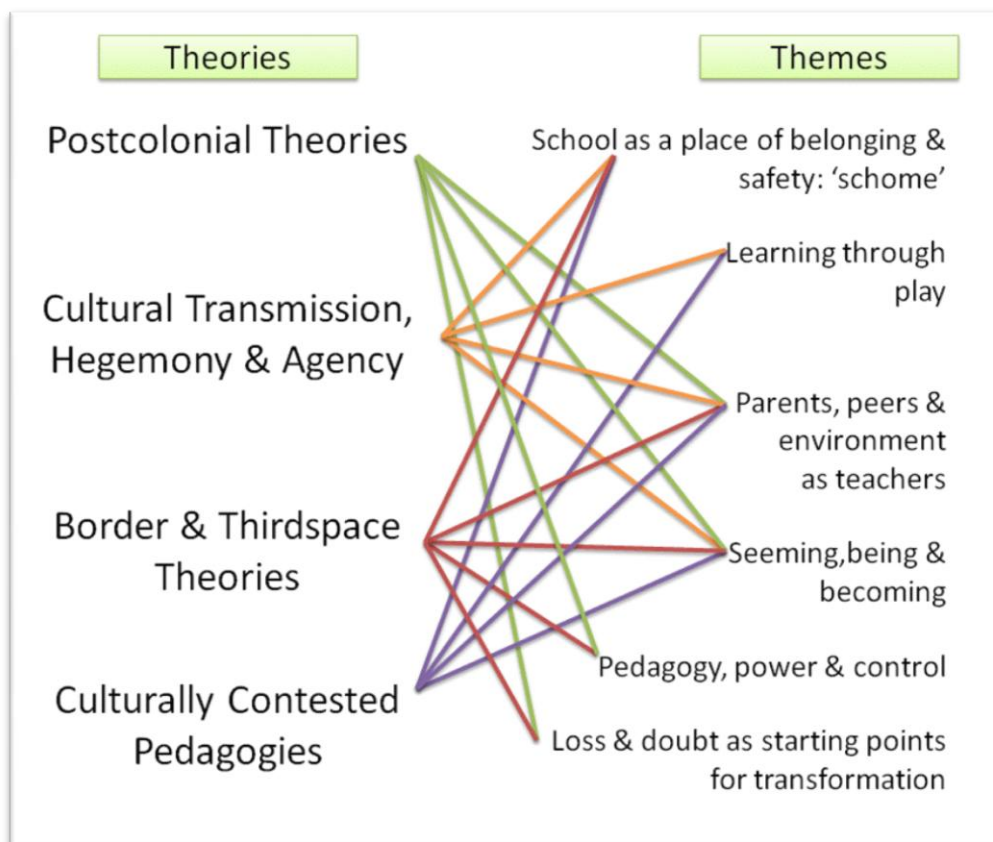


Figure 4.2 Theories informing Themes for Analysis

Constructing the Narratives: Integrity Checking

Constructions are developed by combining coded elements, and by retaining the wording of the original and its position in the chronology of the study. Elements are woven into coherent narratives, with adjustments made for meaning and coherence. As elements from more than one source or time are combined in the narratives, embedded descriptors allow identification and comparison of the original sources.

Adjustments include removal of typographic or grammatical errors, and pauses, repetitions, interruptions, cross-talk, inaudible sections or non-sequiturs in transcripts.

Participant names are anonymised both in the original data and in the narrative constructions. Appendix 3 lists the chronology and provenance of all data gathered in the study and Appendix 4 provides examples of original data used in the constructions, arranged by theme. As the data are so extensive, Appendix 4 provides examples of raw data used in narrative constructions for each of the participants.

Examples of embedded descriptors used to indicate the original data are demonstrated in table 4.1 and this list is not exhaustive.

Example of data	Embedded descriptor
Fieldnotes 13.11.05 p.2 para.4	[F.13.11.05:2.4]
Reflective Journal.: 13.11.05	[R.13.11.05]
School Diary.13.11.05 p.2 para.4	[D.13.11.05:2.4]
Focus Group Transcript 10.11.07, p2 Male 1, Male 2, Female 1, Female 2	[FG.2] M1, M2, F1, F2
Autoethnographic Narrative E6, p.8	[E6.8]
Transcript of section of film (57 mins) 26.02.07: pp.6 -7	[FT.26.02.07: 6 -7].
Student Reflective Journal 14.10.06: Student 7, p5	SR.14.10.06:7.5

Table 4.1 Descriptors indicating origin of elements in narrative constructions

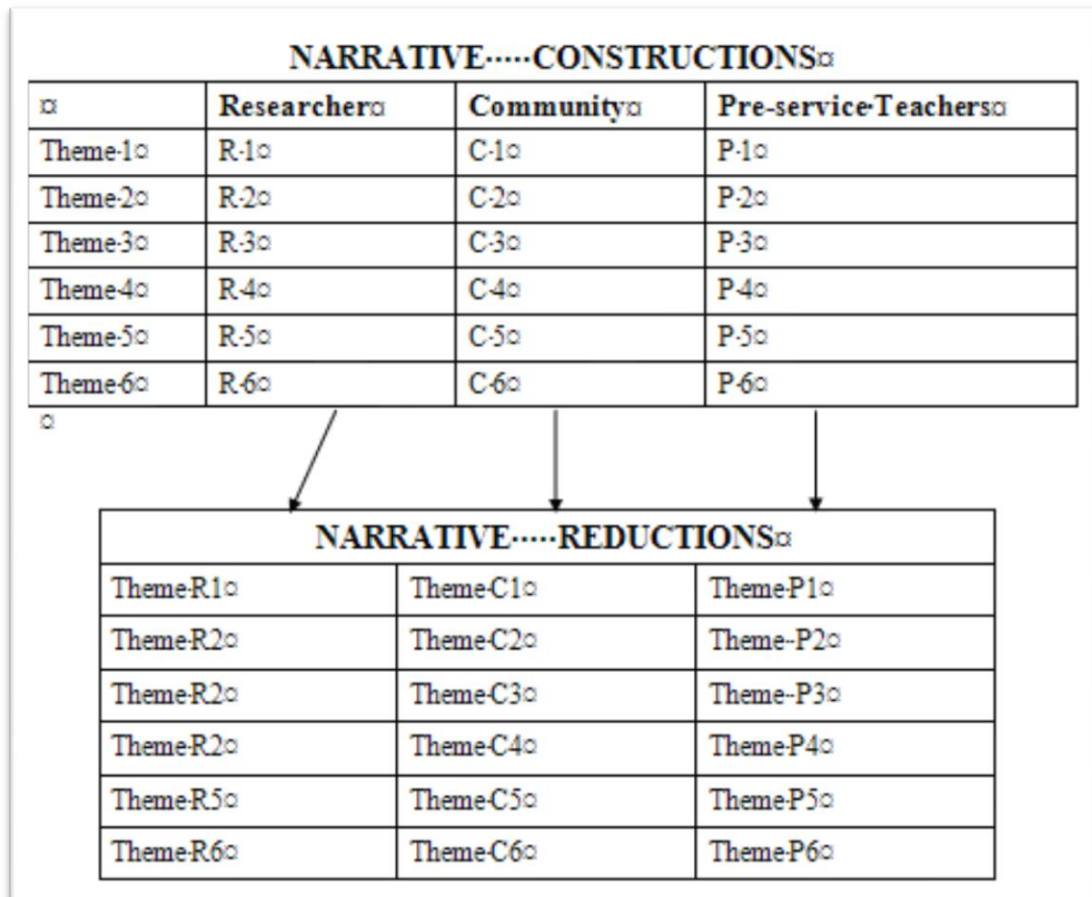


Table 4.2 Narrative Reductions by Theme

Section 2: The Themes as Organizing Structures for the Theory

Themes emerging from the data are informed by the contemporary postcolonial concepts of cultural transmission, field and border theory and quality education discussed in Chapter 2. Six themes have been extracted from the data for the participants: researcher, community and pre-service teachers, as shown in Table 4.2.

These are summarised to their key constituents as reductions which are foundational to the development of neo-narratives in Chapter 5.

Each theme is now considered in terms of its relevance to the theory.

Theme 1: School as a place of belonging and safety - ‘Schome’

Learning in the hybrid Thirdspace between school and home.

This theme focuses upon the educational space between: school-and-home: ‘schome’ as described by Catherine Howell (2005, para 4). In doing so it considers the impact of participants’ feelings of belonging and safety upon learning in this Thirdspace.

Thematic explorations of practices and concepts of learning as a continuum challenge the boundaries of formal and informal learning, and concepts of school and home as places of “oppression and exploitation” (hooks, 1989, p. 2). Instead, it conceptualises schome as a space of liberation, belonging and safety.

Theme 2: Learning through play

Play is a means for social and personal learning in education contexts.

Baines and Slutsky’s (2009, p. 99) contested stance that play is a powerful stimulus for learning beyond the early years, informs the narrative constructions for this theme. The theme is foundational to discussion of critical pedagogy and the persistence of hegemony as described by Smith (2010, p. 47). The theme of joyful learning through play is underpinned by Aristotle’s (1908), and Rousseau’s philosophies (2007, p. 42), and is enshrined in Article 31 of the Convention on the Rights of the Child (UNICEF, 1990, p. 9). The theme anticipates the dissertation’s concluding discussion of the impact of an audit culture upon practices of education.

Theme 3: Parents, Peers and the Environment as Teachers

Children learn from parents, peers and through the environment.

Acknowledging that the role of the non-expert in formal education is problematic, Suzanne Capek Tingley (2006) brings a humorous slant to the challenges meeting

parents and teachers working in parallel, but reports (p.8) that conflict with parents remains one of the main reasons for teachers leaving the profession. In contrast, Garry Hornby, and Chrystal Witte (2010) advocate greater parental involvement (PI) in schools and greater interaction between school psychologists and the home setting, as a practice “integral to the school’s educational mission” (p. 506). This theme therefore situates parents, community, peers and the environment as educators (Meier, 2000).

Evidentiary narratives situate learning in natural contexts and social settings, presenting learning through nature, parent-as-teacher, and peer-and-child or student directed learning as transgressive practices. Hence the narrative constructs offer insights into processes where parents and children have agency in learning and where constructs of teacher-as-expert and formal curriculum for lifelong learning are challenged. The theme supports the dissertation’s concluding discussion of limited parental and learner agency as described by Unn-Doris Karlsen Baeck (2010, p. 334).

Theme 4: Seeming, Being and Becoming

Examining the lived, perceived and conceived self.

A trialectic flow of lived, perceived and conceived experience informs personal identity and culture (Soja, 1996, 1999, 2003, 2006) for me, the community and pre-service teachers supports this exploration of axiology and practices of education. This involves “...walking backwards in time on a spiderweb: fragile but powerfully structured” (Jones, 2006a, slide 27), as participants examine their “lived, perceived, and conceived experiences” (Soja, 1996, pp.71 - 74) through reflection on historical, spatial and social experience as shown in Chapter 2, Figure 2.3. Narrative constructions, therefore,

express tensions between *being* manifest in culture and agency, and the shift to *becoming* through reflection for transformation.

Theme 5: Pedagogy, Power and Control

Our desks are in ranks, and students do not speak unless they are spoken to...our teacher's authority is absolute [E12.Vignette –informal liberatory education]

The narratives offer multiple perspectives on power and agency, set against the temporal context of the community school's growth and closure. They express pedagogy and curriculum as embodiments of ideology, hegemony and resistance (Gramsci, 1976). Education is presented as a nexus of symbolic and real violence, capital and power as offered in Bourdieu's theories (2006). The subtextual content of the narratives informs Chapter 5 where the neonarratives offer a counterpoint to dominant ideologies of education.

Theme 6: Loss and doubt as starting points for transformation

"Border pedagogy decenters as it remaps" (Giroux, 1991, p. 72)

Thirdspace pedagogy decentres and troubles beliefs in the known. Hence personal and professional growth are attended by a sense of loss. The theme is articulated through narratives where reflection-in-and-on-action leads to a critical re-framing of experiences and their meaning. That process offers the potential for personal and pedagogical transformation, but at a cost. For conscientisation to inform action, the practitioner approaches the perceived always from a position of doubt. Hence, the starting point for transformation is a Thirdspace which is both troubled and troubling.

Section 3: The Narrative Constructions and Reductions

Theme 1: School as a Place of Belonging and Safety - 'Schome'

R1 Narrative

On early visits I feel like an alien with my purposeful approach and time-driven schedules. My agenda to 'build trust' is from another world where trust has to be proven [F. 13.11.05:2 .4]. Parents, with children on knees or held in arms seem to have no concerns about my filming or writing about the school [F. 13.11.05:1-2], accept(ing) my participation with belief in what I am doing [F. 13.11.05:2.3]. My every visit starts with a constructivist conversation allowing me to 'slow down' from the University context and to cross-match John and Meg's expectations with my own [B. 07.03.06:.3.10]...The need to feel safe stems from my early education. Fearful in class, I would hide in the cloakroom. Sister Mary Angela found me there. She pinched my cheek, smiled (and) hugging me to my side brought me back to class. I often sought out this gentle nun for reassurance [E2: 4.1]. Catechism lessons (with her) were enjoyable because I felt as if I was with my mother [E2: 6.2]...It is Dannielle's birthday. The kitchen is buzzing with activity: Meg and the children are making pancakes. The atmosphere is happy, as if we are one big family [. 02.05.06:2 -3]. Bert postpones his birthday party until I can attend and I am touched by this [F. 19.10.07:1.1]. Meg and I relate to the children like mothers or aunties, as we potter in the garden .The children are relaxed and engaged, learning with us [F.02.05.06:.2 -3]. After our first plantings are destroyed by wallabies and possums, Meg fences the garden and children tend (their) newly-planted seedlings with love. Chantelle .strokes the tiny green fruit, "a baby tomato!" Circling the area with my arms "this is mine" she says happily. When a new girl arrives, the children invite me to plant my own plant. This simple image

resonates for me [B. 30.05.06.5]. John says that they could not have managed without me. My work with the children (has been) 'wonderful', but he speaks (more) of my support for their ideas, which is 'irreplaceable' [B. 30.05.06:6-7]...I read a story, enjoying the sweet feeling of the two children cuddled close to me. Storytelling is partly about physical safety. If only we were always able to tell stories like a loving grandmother [F. 08.11.06:1 - 2]. At the school's first Christmas celebration Meg hands me a small photo album with photographs of me and the children. Our expressions capture something quite magical [F 13.12.06:2. 2]. Children are climbing up, using the window to jump off onto mattresses, learning to take risks, pushing themselves. Chelsea throws herself backwards falling 3 foot] John (says) adults (make them) distrust themselves. We say " If you feel safe, do it" [FT.26.02.07: 6 -7]. Today, I feel that I really belong [F.28.05.07:1.1]. In my business suit, I don't feel at all out of place. Children come running. They all speak at once [F. 01.08.07:1. 1]. How things have changed since my first visit – then I was an outsider- now I am part of the community. I want the children to be happy, and for John and Meg to have hope. For me the plants are a symbol of our shared investment in the school (which) faces closure taking with it the dreams of a whole community [F. 12.10.07:1].

R1 Reduction

During early visits to the school I as the researcher feel that I am an outsider: I believe my need to clarify expectations and build trust implies the opposite. When I visit the community school, Meg and John defuse the energy I bring from university, reducing the influence of that persona and habitual praxis through our seemingly informal chats. These sessions become, for all parties, important constructivist conversations in which ideologies and practices of education are explored. When John indicates to me as

researcher that he and Meg value our conversations and my work with the children I feel honoured and accepted.

As a child, I was fearful in school but a kind nun reassured me in a motherly way. As an adult reading to two children in the community school, cuddled close on a settee, I recognize my behaviours as more like those of a loving grandmother than those of a teacher. I become aware of the intimacy and joy captured in photographs of my times with the children of the school. Cooking, gardening and celebrations create a sense for children in the community of being a family learning together, and where John and Meg encourage the children to take risks when they feel safe to do so. In time, I no longer feel the outsider. Then the garden I create with the community becomes, in my imagination, a metaphor for the community's battle to ensure the school's survival in an inhospitable and bureaucratic environment.

=C1 Narrative

(In an imagined town, with) a daycare centre one of the babies belongs to Michael (whose) wife has died. It needs to be played with [D. 08.08.07:1.1]. (The girls) are using the gazebo as their house with their babies. They have put large branches outside with video camera and microphones in so that visitors can identify themselves [D. 13.08.07:1. 5]. Yolanda asks 'Are you right baby? I don't really want you to get wet' [D. 21.08.07:.2. 6]. On the same chair (Lee practically in Michael's lap) Michael 'reads' (looking) closely at the writing then at the picture he tells Lee what's happening for one whole book [D.29.08.0: p1.13]...Cooking shows: Shakira is going to cook chocolate fudge brownies [D. 14.08.07:1.3], (giving) warnings about getting 'help from an adult because this might be a bit hot.' Cooking with Meg: Pippa and Yolanda make choc chip biscuits, and Robbie and Rosetta make jam drops [D. 23.08.07:1.1].

(Play) cleaning activities: Robbie wants to sweep concrete. Chelsea and Yolanda sweep around the sandpit [D. 15.08.07:1.7]. Robbie brings some plants from his grandmother's for our garden... drought tolerant succulents and geraniums, add compost and blood and bone to the beds giving a drink of water [D. 13.08.07:1.7].

C1 Reduction

The children create a day-care centre where Michael's baby stays, as his wife has died. Girls recognize that play and safety are important for infants. They create a home with wooden barriers and security cameras. Yolanda expresses concern for her baby who is wet with rain. In 'cooking shows' the girls warn young viewers to get help from an adult in using the hot stove. Meg and the children create biscuits and cakes in the school kitchen which are shared. Children sweep the play areas, 'tidying'. Michael shares a chair and acting as parent, 'reads' to his younger friend. Children bring plants from family, and plant them with great care.

P1 Narrative

M2: (Janice) includes everybody. I don't like drama but she finds a spot for me: something that's not confrontational [FG:3]. F1: I was terrified. I don't like (the arts) and participating's never been my thing (but) this is probably the course I have enjoyed the most. [FG:3]. I was nervous...walking into class for the first time was scary. We all bonded really quickly (as) Janice creates a safe space so we all feel comfortable [SR.Drama.30.06.07:3.1]. It is so much fun feeling safe to sing and perform and move! Janices feedback makes you feel accomplished. It is encouraging! [SR.Curric.28.06.06:2.1] F2: I probably talk to about 80% more people now [FG:11]. F1: Until this course we didn't know each other's names [FG: 11]. F1: People learn differently and have different ideas: you've got to take those into account even if you don't like them. [FG: 11]. M2: We have a relaxing talk and reflect on what

we did last lesson. There are no boundaries or limits and no rights or wrongs [FG: 13].

F2: (We can do) group work in class, whereas in other courses where we are simply told to go away and do the task. We ask Janice if we are on the right track: there is a lot of support [FG: 14].

P1 Reduction

Pre-service teachers comment that they feel a sense of inclusion, despite ‘hating’ drama, as the researcher as teacher creates a space for them that is not confrontational. Others comment that initial fears that they have no affinity for the arts fade as they come to enjoy this course more than others. They note that this is partly because the art workshops allow them to develop genuine relationships with peers. Initial nerves fade as pre-service teachers discover a safe space where they can express themselves, and where the researcher’s feedback brings a sense of encouragement and accomplishment. The experience of working closely with others brings for pre-service teachers a greater appreciation that others learn differently, and understanding of diversity.

Pre-service teachers observe that conversations in class are relaxing and reflective, expressing their belief that they are given freedom to explore, and that there is no right or wrong way to do things. Working on tasks in class also allows pre-service teachers to seek advice from the researcher as lecturer so that they feel confident and supported.

Theme 2: Learning through Play

R2 Narrative

I recall a game in junior school, where I was a teacher of sorts, or at least a choreographer. Children worked, perfecting moves. I was anxious that we had practised for weeks, yet there was no opportunity to perform. I did not realize that the children simply enjoyed the experience [E2.9]. ...In the afternoon I opened up the

colourful clay and started making a tiny frog. Children drifted over, wanting to take part. I started a story based upon my figure, and invited the children to change the story as it evolved. I began to write and Robbie helped. Reading the story aloud meant children were able to suggest corrections [F. 26.02.07:2]... In the sandpit, younger children were playing, burying items and digging them up again. The older boys created a documentary of the archeological dig, with 'breathless voice-over' from an expert narrator, and the camera acting as roving eye. Special effects and transitions were added during editing [F. 26.02.07:2-3].

R2 Reduction

As a child, I led my peers in extended play involving the creation of a complex choreography. I was ashamed that after weeks of practice, I could not arrange a culminating performance, unaware that my peers enjoyed the experience irrespective of any outcome.

As an adult, I bring colourful clay to the community school and create models: this inspires the children to create their own characters. I work with the children to develop a story, and with a child advising I try to recall and type the story. Later, as I recount my version of the children's story, the children suggest further modifications. I observe the ways in which learning grows, as young children bury items in the sandpit and dig them up, inspiring the older boys to film a media documentary of an 'archeological dig' with special effects and expert voice-overs.

C2 Narrative

Children have created a mini-town with a train and taxis. They exchange money (leaves). Bert sets up a shop and the girls a day-care centre for their babies. Bert makes a TV show of the town using the video camera: he films Michael, in his train, as he bumps over a crossing and waits for a broken signal. Beverly and Bert try to

download the film: ringing Bert's older brother for help. Ollie sets up a café. He adds coffee to the menu at the request of the late night taxi drivers, and ice-cream but will not serve soft drink because it is unhealthy. When Meg complains that \$19 is too expensive for a glass of water, he says \$1, but then asks if Meg is an adult or a child: she is an adult so the price is \$19. Shakira says "For my taxi I charge \$5 for a baby, \$10 for a kid, \$15 a teenager, \$20 an adult". Danielle says "my fare is \$20. A leaf is \$5", so she tells John he will need four leaves [D. 07.08.07]. Robbie is now the coalman and Michael the driver. Michael instructs Pippa (age 3) "Use a bucket to get more coal". He says "We live in a train world. We're making a world". He makes a map and he and Robbie discuss it, adding trees where they stop for lunch, a road that crosses the railway, and water in a river. They locate these things in the real environment [D.08.08.07]. Michael makes major progress with reading and writing. He stands next to his train poster and starts reading it to John. After this he asks for a 'writing pencil' and starts to write [D. 23.08.07].

C2 Reduction

The children create a mini-town with trains, taxis, shops and a day-care centre. Older children film the younger children's play story, but must then solve problems in using technology by using the phone to seek help from an older sibling who is off school that day. Ollie opens a cafe offering items at different prices for adults and children and taxi drivers. The children use leaves as money and girls calculate fares for their taxi service. Michael and his friend create maps for their train world, translating their imagined map to the real environment. This experience inspires in Michael a desire to read and write: he does so with pride and the intent to communicate his ideas clearly to others.

P2 Narrative

I was sad coming to the end of the course. I gained so much knowledge through fun and engaging activities [SR.Arts.14.10.06:8.5]. Voila, before you knew it, your whole mindset had altered: head, heart and hands were engaged, learning was occurring and self-confidence increasing through active participation [SR.Arts.14.10.06:6.3]. M2: My lesson planning improved because of the way Janice structured (the course). I struggled through university, but this semester it was easy to follow. M1: What you have to do is unstructured allowing you to bring your individual interpretation to it. That's a challenge. You got the support (but) you still have that freedom. M1: (We) will go to schools where there's very little arts so it is important (they) are interwoven (in the curriculum). Having seen how much the kids enjoyed (our) arts workshops it does have its role [FG:34]

P2 Reduction:

Pre-service teachers express sadness at the end of their course, recognising that they have learned much while still having fun and making friends. They remark that being fully engaged in learning happened almost without their being aware of it, and that they were pleased at a sense of growing confidence. One pre-service teacher notes that his lesson planning improved because of the scaffolding in the course, at the same time as the unstructured activities allowed his individuality to be expressed. Pre-service teachers concur that this approach models both freedom and support, as a result of which in a crowded curriculum they recognise it is more important for the arts to be woven into their daily practice in schools. They acknowledge how much school children in formal contexts enjoyed the arts workshops the pre-service teachers provided, commenting that this suggests an important role for the arts and for fun in learning.

Theme 3: Parents, Peers and the Environment as Teachers

R3 Narrative

Mum would take us for walks (in) the countryside. She taught us the names of trees, plants and animals, shells, seeds and stones. I absorbed language from being with my mother. Knowing the names of things is the key to concepts. I learned songs, stories and rhymes from both parents. Dad played several instruments and classical music (was often heard) in the house [E2.1] He helped (us children) to use mnemonics... I think it took him back to his childhood [E2.6]. A peer who arrived from Rhodesia in my third year (at secondary school) wove a story of another world: running barefoot through the veldt, and climbing Kopjes to see the sun rise. I fell in love with the names, the huge red landscapes, and the danger of Africa [E6.8]. However, (Arithmetic) remained a mystery to me. My father tried to explain, standing over me, his eyes and voice more exasperated on each occasion [E2.8] As an adult, (I realise) my perception of father as a giant figure has led me to push myself to please an unknown other who can never be satisfied, leading to a lifelong fear of failure[B.30.05.06:.6].

R3 Reduction

My mother taught me to name the natural world and its concepts, and both mother and father shared songs, stories and music that inspired my brothers and sister and me.

Later, a peer's stories allowed me to imagine a new and exciting world through her tales of life in Africa. Despite my father's efforts to teach me simple mathematics my continuing failure to learn frustrated him and made me very anxious. Now as an adult, I realise that my early perceptions of my father as a being of immense stature may underpin my nagging fears of failure which drive me always to achieve the unattainable.

C3 Narrative

The day starts with lots of parents working and playing with children [D. 27.03.07]. They are welcome in the school, interacting with staff or children at any time for as long as (they) choose. The role of the parent in the child's education is limitless and (they) contribute to the ongoing academic records of the children through information from home or from observations at school [Annual report, 2006]... Bert reads to Ari (2 years) with expression, opening pop-ups dramatically. Chelsea listens [D. 21.08.07]. The children evolve techniques for swinging (on metal poles) which maximise safety. They experiment, discover and refine or reject techniques. They advertise themselves ('watch this') and attempt to sort out problems through compromise. [D. 30.08.07]... Children observe a moth landing in the web and being wrapped up. They try to feed wasp larvae to the spider [D. 31.01.07]. We find (many) locust shells coming out of the ground. We measure all their holes [D. 13.06.07].

C3 Reduction

Parents work and play with their children, and are welcome in the school, playing with children and documenting student learning. Michael reads expressively to a younger child, and another child listens. Girls work out ways of swinging on metal poles safely, showing one another techniques and solving problems through compromise. The children observe a spider catching a moth, experiment for themselves with prey for the spider, and measure the holes created by hatching locusts in the bushland around the school.

P3 Narrative

The 'pooling' of ideas made (the course) beneficial. There is so much you can learn from others and so much you can give. Presenting and receiving constructive feedback, watching performances for new ideas, and participating in discussions about how things can be improved are part of learning and growth [SR. 14.10.06:7.5]. M2: I was concerned I might make a fool of myself in front of everyone. I was unbelievably uncoordinated (but) others were doing it too: they knew when you were starting to stumble and they were right there. That was really good [FG.4]. F1: This is the first time that peer assessment's been brought into play, and I found it confronting at first thinking 'I don't want to share my work with somebody else.' But I've become more comfortable because we all are doing it, and differently. It is good to get feedback and, ideas and suggestions from peers [FG.9]

P3 Reduction

Pre-service teachers comment that sharing ideas is helpful as this allows them to learn from one other through constructive feedback, watching others work and discussing improvements. Initial fears of appearing foolish prove unwarranted, as pre-service teachers are reassured to find that their peers recognise when another person is struggling, at which point they offer more support.

Although pre-service teachers find peer assessment confronting at first, commenting that they feel uncomfortable about sharing work, pre-service teachers come to recognize that others work differently so that peer feedback and help becomes an enriching experience.

Theme 4: Seeming, Being and Becoming

R4 Narrative

If Mary is good, why is she standing on the snake? Teacher told us today “Animals have no souls so they cannot go to heaven.” A blackbird call draws me where children are not allowed: behind the convent. I find a secret garden. Edging forward, breathless, I find a dead hedgehog. I put flowers on him and seeds by his nose in case he comes alive. He has gone to heaven. I know that adults lie. (Eventually) I hear cars arrive, and realise I have missed class. “How was school?” I make up a story, reassuring my mother the world is the same [E1.1-4]. The careers advisor suggests “Your husband will support you...until then, office work?” but I read International Times, and at 15 feel myself at the centre of change. I leave school to become a radical poet and artist. Creativity fails me. Lacking in experience and without (a teacher as) authority, I am directionless with nothing to say [E12:2-4].

(Cliched images) counterbalance my real memories of transformation and dismay in teaching [B.07.03.06: 4]. I step out of the air-conditioned car into turpentine-scented air. Small faces look out at me from brick huts. I try to slow down allowing myself and the children time to adjust [B.07.03.06: 1]. At first I (expect the children) to gravitate to me to plan the garden, (then) realizing I must allow the children to plant where they wish, we learn together. Frustrated, I hear my voice on film (addressing) ‘little people’ in a tone that (makes me) fear I am not a constructivist teacher [F.29.04.06:1] or even ‘a good teacher’ [R.29.05.06:3]. In conversation with John and Meg focusing on teaching, learning, politics, and meaning, I am (initially) frustrated, seeking and mistaking ‘action’ for change, but gradually our conversations form a ‘trialogue’ of shared understanding [F.30.05.06.4-5]. It takes a long time to change a lifetime of

teaching. I self-deceive (but now) I am aware of the difference between what seems to be, and what actually is in my practice [F.23.11.07:p3]

R4 Reduction

As a child, seeing a statue of Mary crushing the serpent causes me to doubt the ideologies of her perfect goodness. A teacher's belief that animals have no souls distresses me acutely, planting in my mind further seeds of doubt. This doubt makes it possible for me to think differently, challenging adult beliefs and rules. Believing a blackbird is calling me, I follow the birdsong into forbidden territory. There I find a dead hedgehog in a neglected but gloriously overgrown garden. I put flowers and seeds by the creature, believing it can return to life. Convinced that animal spirits have a place in heaven, I realise that adults must be lying. For me as a young child, this punctures my belief in the adult world: adults are fallible. They offer untruths about the world. Yet, in protecting my mother from knowledge of my changed awareness and my rule breaking, I too dissemble, taking an important step into adult consciousness.

Later, as a teenager my sense that I am part of a global shift towards new and half-imagined freedoms, causes me to defy limited prospects for my future, and to reject sixth-form schooling. However, my youthful dreams of becoming a radical artist and poet founder as I encounter the limits of my creativity, my dependence upon teacher direction, and my lack of worldly experience.

As an adult educator I am troubled to realise that my beliefs about teaching seem to be accompanied by clichéd images from films. As the research context reveals for me the difficulty of changing my teacher's voice and behaviours, this causes me to doubt whether I can be the constructivist or 'good' teacher I have believed myself to be, and strive to become. In time, despite my preference for action, I come to appreciate that

professional conversations I share with John and Meg, and my own writings, have become a catalyst for reflection and new understandings.

C4 Narrative

John: The safest way for your multicoloured costume not to be attacked was to put on an army coat. After a few visits (to us) you thought 'I can take the army coat off!'

Janice: I thought "I can't stop being the teacher!" But now pre-service teachers perceive me as keeping back...so I must have learned something. But the first time I tried to do anything at the school it was the opposite of child centred. John: It is fine to show kids things: the key is to know the right time [I.19.11.08:20 -21]. Meg: When pre-service teachers arrived (to run a workshop) the children soon became captured: children could travel between stations and activities. Initially Danielle rejected activities as 'just pretend': she was verbally aggressive to the wizard but soon became his 'evil helper' then transformed with him, becoming 'good like the wizard'. The pre-service teachers adapted to children's and parents' ideas and suggestions. The children took the experience further in play, writing and other work. Robbie said "it wasn't a show – it was something you play in." [MF: 03.04.07]

C4 Reduction

John and Meg, looking back on their three years of working closely with me, offer the view that I did not seem to change on a deep level during the study. John believes instead, that a play-based context liberated my hidden self, enabling the creative educator I had always been to emerge. He believes that camouflage may be essential for survival in more formal contexts. Responding to doubts about the persistence of teacher-led pedagogies during my engagement with the children, John reassures me by suggesting that those approaches have value despite their seeming inappropriate to me as a practitioner, for learning experiences in certain contexts.

Meg observes that the children are swiftly captured by make-believe theatre workshops facilitated by pre-service teacher-teachers, almost immediately engaging in the fantasy. Where Danielle initially rejects the make-believe, she later transforms, becoming first 'evil' then 'good' with equal energy and commitment. As pre-service teachers seek to respond, adjusting the activities in response to interventions from children, their parents and the environment, they feel challenged and liberated. As the workshops inspire play and learning in the children, they do so also and in the pre-service teachers. Robbie describes the experience not as watching a performance, but as playing and being in the story, or an experience of flow.

P4 Narrative

I had so many fears: inability to draw/paint, not musically talented, performing solo, assignments. I look at myself now and find it very hard to believe that I'm the same person [SR.Arts.14.10.06:4.3]. (At the school workshop) we were nervous...as we didn't know the school or how the children would respond. I thought they would be harder to win over, because (they can) make their own decisions and choices. In private and state schools teachers make them sit and watch, clap when told to and make noise (only) when they are allowed to [SF.03.04.07:S1.1] (Pre-service teacher) said she felt natural within the alternative school environment, but on prac she feels untruthful to herself. 'Who is Miss G...?' explains how she and I feel [SF.03.04.07:S2.2].

P4 Reduction

Pre-service teachers describe a feeling of transformation from the point where they commenced the arts course, when they feared they lacked talent or skills, to present where they feel dramatically changed. They note that when running the school workshop that same initial sense of nervousness was noticeable: pre-service teachers

were in an unfamiliar context, and the children had freedom of choice whether to engage or not. Pre-service teachers observe that in a play-based context, they felt more natural, whereas on prac presenting ourselves as ‘Miss’ this feels less truthful to their real selves as educators.

Theme 5: Pedagogy, Power and Control

R5 Narrative

Incidents where I lost control haunt me. As a newly qualified teacher (I was) trying to be strict. A teenager stood up and challenged me. His friends were sniggering and he looked arrogantly straight into my eyes. To my utter horror, I slapped him. Not hard, but on the cheek. His face reddened and his expression was confused and angry. I felt deeply ashamed at my misuse of power [E10:1.1]

I want (pre-service teachers) to take ownership (by deciding) the nature of their assessment. (They plan) microteaching sessions with notes, and a school performance, sharing all lesson plans. They create a schedule that allows for every pre-service teacher’s teaching practice [R. 31.05.06]. Feedback is positive, but as this is the first time they have experienced a course which “practices what is preaches” they found taking ownership stressful. A pre-service teacher says, “I would rather you had just told us what to do” [R.15.02.07] .

(In the school) not recognizing parents (as teachers) I dismiss Lara’s input, assuming myself as the ‘teacher’ and the parent as the ‘helper’. Lara suggests the children should sit down and plan (their film). I contradict her, (considering) myself the expert. (Later after an argument), Lara steps in and separates the children. I (suggest) this is an opportunity for the children to resolve their differences through discussion, but John indicates an added layer of family agendas. I am shocked to realize I have disregarded Lara’s contribution twice in the space of a few hours [F.12.03.07].

R5 Reduction

Looking back upon an early-career incident where I misused power over a teenager who seemed disrespectful, I feel ashamed both at that memory and at my response to the boy. Later, as a mature educator in a university, I endeavour to promote pre-service teacher agency and ownership of learning by engaging pre-service teachers in determining the nature of their assessment, and how it will be marked against the course objectives. This allows all pre-service teachers to participate and to co-construct learning, to share knowledge and resources, but it requires them to take on greater ownership of the process. Anonymous pre-service-teacher-feedback is mostly positive, yet some pre-service teachers report discomfort at being asked to take control of their learning. Although pre-service teachers acknowledge that this approach models the constructivist approaches they are encouraged to use as future teachers, they are uncomfortable at taking control. Their feedback is that they would prefer me to lead. I am troubled also by the recognition that in the community school, dominant and dominating teacher behaviours emerge in my practice: I am dismayed to realise that I have failed to recognize the importance of a parent as educator, on more than one instance in a single day, assuming the mantle of expert-teacher on each occasion.

C5 Narrative

(At the school) children guide the process and the pace, the parents are the impetus to “growthful” learning and the teachers are the guides and monitors [CR.18.02.07:2] Traditional schools are locked into making children jump higher than they believe they can jump. They reinforce fear, not trusting the child and when the child fails they say “I told you so!” [CR.J.23.11.06].

After (a letter of complaint from an ex-parent), members of the board visited (without explanation). Shortly after this....the school was issued with a show cause notice. It

included descriptions of rooms that were not used by the school, and other incorrect items. The school responded to all counts but our responses were rejected and the school management committee given no right to a further review. We now have 14 days to give additional information as to why the school should not close. As we have already responded, there is no more that we can say: they simply do not accept our response as true. We have never been allowed to see accusations made against the school, and we believe that we have been denied natural justice. The word of one parent has been taken so seriously, but at no time have (organisations) spoken to other parents. There has been no consultation and we are outraged at the inconsistency of the approach [CR 01.09.07:1] (Alternative school) was forced to close after running successfully for 10 years. They put up a strong fight and had lots of support, but (organisation) closed the school. Half (the parents) started homeschooling. Others (did not register) as two sets of parents had visits from the police after they registered. They were afraid of losing their children [CR.01.09.07:3].

C5 Reduction

In the community school children lead the impetus for learning, supported by parents and teachers. John and Meg believe that in contrast with this approach, traditional schools reinforce fear and doubt. However, a parent who withdraws from the community after seeking to change its pedagogical approaches presents a written complaint to a government education body. This initiates events which lead to the closure of the school.

At a closure meeting for the community school a parent on the committee observes that officials visited, but that the community was unaware of the intent and purpose of that visit. When it transpires that a complaint had been made, parents are not allowed to know its substance and they are blocked in their attempts to find additional information

to respond to the threat of closure. The community's honest responses to a show-cause notice are rejected as untrue, leaving the community of parents powerless to respond further.

As a community, parents and facilitators are outraged that the word of one parent has been given such weight, while the many efforts to represent a more balanced picture of the school from parents and the broader community is silenced. It emerges that there is another Queensland school which was forced to close in spite of a decade of successful operation. Parents there became afraid to register for homeschooling as families who did so received visits from the police. This creates further fear for the community: they are concerned that if they do not conform by sending their children to traditional schools they may be pursued further by an inflexible bureaucracy.

P5 Narrative

On prac you are a real authority figure, but at the community school you get to work alongside the kids. It is not just that you tell them to do something and they must do it. You can ask them questions with 'do you want' in them [SF.03.04.07:3.3]. (Pre-service teacher) felt that not being able to achieve an instant outcome within the alternative school setting would make him feel unsuccessful [SR.Drama.03.04.07:2.2] M2: (Janice) has a clever way of getting us to do things without knowing you are doing it: you've got to be really on the ball to notice what she is up to! [FG: 25]. You know that she is your teacher and you've got to have respect. She's mastered that boundary between being friendly and kind, and being the lecturer [FG.36]

P5 Reduction

Pre-service teachers observe that even as an inexperienced individual on teaching practice you are an authority figure, whereas in the community school it is more normal

to ask the children what they would like to do. However, pre-service teachers note that they recognise that a feeling of not being in control could be frustrating.

One pre-service teacher observes that the researcher has a clever way of getting learners to do things without them being aware of her strategies as a teacher: pre-service teachers are nevertheless sure that the researcher-as-teacher is in control. They describe this in terms of perceived expertise in teaching and her having mastered the boundary between being friendly and being the teacher.

Theme 6: Loss and Doubt as Starting Points for Transformation

R6 Narrative

I try to engage the children in planning a garden, but they run away and play. (Too late in the day, a child asks, “Can I plant something now?” She looked disheartened (when I say it is the wrong time). I have to (re-learn) to think like a child and accept children’s time-frames [B.11.04.06:4]. Hank shows me his film: I suggest enhancing the mid-section by adding footage. He agrees reluctantly. I read his tone as meaning he is not sure how. He solemnly says “But that game is finished now.” From a child’s perception I am inserting ‘fake’ scenes to create a deeper narrative [F.01.08.07:2-3](in the film). I (realize) I am no longer engaged in a ‘project’: I am the research (subject). The inside is turning out... and that horrifies me [R.30.05.06:2 – 4].

I want my pre-service teachers to trust me enough to open up, so they can see themselves. This takes immense courage on their part. Love is not enough. In the past, when I have not given clear messages that I am in control, pre-service teachers have been critical, perceiving me as ‘unclear’. I (now) articulate expectations and honour pre-service teachers. They know (that their experience) is not accidental ‘fun’ but purposeful. I am conscious of performing: I am not a big woman, but feel powerful when I am teaching. The feedback from pre-service teachers has transformed, as has

my teaching. I am fearless but vulnerable [F. 23.11.07:9]. When 98 pre-service teachers give wonderful feedback, I (focus on) the 2 that did not [R.19.12.07:9].

R6: Reduction

My plan to engage the children of the community school in creating a garden for the arts is frustrated. In a non-teacher led environment, the children prefer to play. When I experience a child's disappointment that planting cannot happen when the child wishes to do so, this causes me to focus upon my own agendas, and an adult sense of time. Consequently, I strive to consciously re-adapt to a child's way of thinking about the world and time. Yet, when one of the older boys in the community shows me his film, I bring adult concepts to his work, suggesting ways in which it could be enriched. Hank insists that the experience which was one inspired by play cannot be falsely extended in film to meet adult concepts of 'rich narrative' for learning: I am troubled by this collision of life-worlds and its meanings for teaching and learning.

My critical reflections are troubling in their revelations and I am not sure if they bring lasting change: yet I encourage pre-service teachers to engage in the same process. I recognise that self-knowledge through critical reflection demands courage, and that perhaps lasting change can only occur through long term reflection.

I am confronted by the realisation that my pre-service teachers perceive me as less satisfactory as a teacher when I do not embody their expectation of teacher-in-control. Recognising that a liberatory pedagogy may be insufficient to pre-service teachers' needs, and particularly where institutional processes do not support a pedagogy of love, I elect to take on a more traditional role that allows a clear statement of my expectations for pre-service teachers' engagement. I do so by striving not only to provide individual support but also through clearly articulating my recognition of the role of stewardship for their learning journey. By honouring pre-service teachers' desire

for institutional controls, I recognise a self-awareness that is transforming my teaching. While pre-service teacher feedback is increasingly positive I am acutely aware of areas for improvement in my praxis, perhaps seeking the impossible: 100% positive feedback, as subjective as that is.

C6 Narrative

John and Meg feel they are battling an invisible giant: the 'factory system' of education as 'giant exercise in mediocrity' (with its) lack of parental choice, and emphasis on testing and teacher-defined curricula. Authorities have described the community's efforts to keep the school open as "a subversive campaign". [F.26.09.07:5]. Meg: (Looking back,) we were still in teacher mode, thinking little Johnny (is ready) to read. John: Our approach then (was informed by) the board of studies documents, a shadow of what education's really about. Hank (child) and I have been working on a presentation of things we've done since (the school closed). John: We're not allowed to teach now, so we are doing what we wanted to do all along, which is to look for indications that children are ready for different things, just supporting and coordinating (homeschooling families). All the research is somebody standing outside a classroom looking in. The research we're doing is from the inside looking out: a world of difference, looking at how the brain functions, and what it needs. One child has been (exploring) the Murray River for 3 weeks. He's been in a helicopter, experienced life: look at the neurological growth – the synaptic connections, all the things done now to prepare him for the future. That's education: meaningful. Why would we you put your kids into an institution when there's so much online, on TV, so much you can do with them? Why would you want ALL kids having to learn the same thing? [I.19.11.08: 1-7]

C6 Reduction

John and Meg observe that before the school closed they felt they were battling an invisible giant that enforced a mediocre ‘factory system’ of education, offering no parental choice. Their efforts were described as ‘subversive’. Despite this they still strove to conform, acting as teachers and reporting to a controlling bureaucracy.

Now they feel (since setting up a homeschooler’s centre) that this is a shadow of what learning can be. John reports: a student and I have made an exciting presentation of what homeschoolers have done since the school closed. He and Meg comment: we are no longer allowed to teach, but we support learning as we originally intended.

As facilitators of a homeschooling centre they note: While research looks in at classrooms, we are looking out, considering how the brain functions and what it needs.

One of our children has explored the Murray River, been in a helicopter, and experienced life. If we were to look at his neurological growth, the connections in his learning, surely *that* is a preparation for the future. Why do we put children in schools, all learning the same thing, when there is so much more that they can do?

P6 Narrative

I’m shy in drama. Janice said “You seem a bit uneasy. Go and take notes”. I wasn’t made to do it and I wasn’t put aside. Then “Come and sit a bit closer...”, then, “Do you just want to do this bit here?” Is say, “No - I’ll just sit here and take notes!?”. It was a process: she took me back then slowly brought me forward and tried to get me to join again. Another session: “Could you just stand here and look irritated?” The thought made me laugh, so I couldn’t look irritated! I was able to achieve [FG. 11.10.07: M2.30].

The situation had worsened with this individual (against) the rest of the group. He was approached on the side. He told me he was thrown a life-line, an alternative he

grabbed. That's really important: he wasn't left behind. You can take that to your students: everybody can do anything. That, for me was the key: you can do it [FG. 11.10.07: M1.5] (I have learned) it is good to be an individual and to bring that flair into the classroom, and that children also will have fears and will feel anxious in my class. I believe (now) I will not only become a good teacher but a better person [SR.Creative.14.10.06:1.1] It is this reflective journal that will be a valuable guide and reference for me in the future, (to) practice constructivism. This course has had a very positive effect on me: I would like to offer my students the same. [SR.Creative.14.10.06:5.3]

P6 Reduction

A pre-service teacher reports that although he feels shy in drama, the lecturer created space that allowed him to step back, then brought him in more closely to the action. Again, on a later date, she engaged in the same drawing forward and release as soon as the pre-service teacher expressed awkwardness, so that, he reports, he overcame his fears. Pre-service teachers concur that a peer was in conflict with his group but that the researcher-teacher noted this and gave him a different way to succeed. They observe that it is important that the individual was not left behind, and that this encourages pre-service teachers to know that they can do the same with students in difficulty. A pre-service teacher notes that the key for him will be supporting learners to achieve, while bringing his true self to the classroom. He now also recognises that children will have fears in his class. Another pre-service teacher believes, as a result of reflection on her experience that she will not only become a good teacher, but a better person and that her reflective journal will be a valuable resource for me as constructivist teacher. She indicates that her learning in the course has had a positive effect on her personally, and she wishes to offer the same to her future students.

Section Four: Summarising the Narratives

This summary offers a further reduction of the thematic issues extracted from the narratives, synthesising the themes in order and by agent.

The Researcher

I believe that belonging and safety in learning contexts is important for children or pre-service teachers, parents and teachers. It informs institutional and community ideology and provision of environments for education. Similarly, that sense of belonging informs Thirdspace practices of education for transformation by allowing teachers and learners to acknowledge and confront their emotional and psychological borders.

As an educator and researcher, my perceptions of belonging and being ‘othered’ in the places of the study are embodied in my realisation that ‘Schome’ is expressed in the physical world through human intimacy, through communal nurturing of plants, and the preparation and sharing of food. It is also expressed in my assumption of the role pre-service teachers require of me: they seek security, and a safe haven for learning. This role appears to require me to embody and enact stewardship of their experience: my ownership of agency is pivotal to their greater freedom as learners in a safe space.

Thus, for pre-service teachers, I consciously construct ‘Schome’ through constructing and monitoring accord with rules of exchange that support difference and risk taking, generating a Thirdspace where community is expressed through conversations that articulate difference, shared vision and exchange of learning.

Facilitators in the community consciously scaffold my awareness towards deep reflection, transgressive thinking, and community engagement. This provides a safe space for me to engage in the potential risks of transformative pedagogy, and to recover

with support from occasions where I do not achieve that goal. Hence, I observe that playful and supportive environments are foundational to rich learning.

Peer-to-peer learning appears to be an important aspect of learning in mixed age and ability groups. I note that children who have been removed from traditional primary schools because of behavioural challenges appear to become less stressed when they are allowed to play and move freely. These children, in particular, find the company of younger friends unthreatening, allowing rewarding learning partnerships. Group play or engagement in playful arts-based activities also has a strong social purpose for both children and adults. For children it allows the creation of a lived story: this narrative flow co-generated by participants over days and sometimes weeks, shifts in response to a range of interventions by children, the environment or by adult facilitators. Play-narratives have an internal structure that is determined by participant interest and imagination, affording rich and diverse learning that is embedded in experience. Hence children as well as adults have agency in manipulating play to inform learning.

From my memories of childhood I acknowledge that parents as the first educators can be powerful initiators and directors of doxa and habitus. I observe that social and cultural capital are absorbed and structured through my parents' vocabulary, songs and stories and values, informing my beliefs and trajectories in life, yet also being aware that the beliefs and trajectories of my siblings have been very different from my own. Peers, therefore, are also educators, reinforcing or challenging beliefs and understandings through their questioning, and through shared experiences. I also consider that capital is transmitted by peers as well as parents, generating in the individual a mindset that may give rise to lifelong propensities or doubts. In my

university context I now strive to apply that understanding to counteract the potential impact of peer disapprobation upon pre-service teacher attitudes to risk taking.

In terms of being and becoming, my first questioning of received ideas of 'what is', was a critical step in the forming of awareness of self-as-other. This troubling of personal and family beliefs has been the precursor for continuing reflexive awareness of human fallibility. For me as an adolescent, rejection of what 'seems', in favour of a newly tested perception of what 'is', was tempered by my awareness of inexperience-in-the-world. As an adult educator, however, my reflexive questioning generates a state of 'becoming' through a deconstruction and re-conceptualising of my professional self and an exploration of media-influenced images of self-as-teacher.

Symbolic violence may translate into real violence, where teachers feel their control is threatened, where students do not or cannot conform, and where systemic support for power rests in favour of the teacher. My awareness of the dangers of power over the child brings me to consider that formal education can allow expressions of systemic oppression. Reflection-in-action confirms that the role of teacher-as-expert potentially supports unconscious but oppressive behaviours which may be manifest through symbolic or enacted violence. This has been demonstrated through my largely unconscious exclusion of a parent from ownership of the learning process, and by my assumption of power during decision-making concerning children's behaviours in the community school.

Acknowledging the difficulty of changing entrenched beliefs and behaviours, I therefore consider it unsurprising that when pre-service teachers are required to take

ownership of their learning, they appear uncomfortable, mistrustful and possibly even resentful of the teacher's refusal to engage in known and trusted hegemonic processes. Conscientisation and transformation through ongoing reflexive praxis are uncomfortable processes for me. It reveals deeply entrenched behaviours and beliefs whose eradication requires self-positioning always from a context of doubt, if lasting change is ever to accrue from my investment in reflective practice. For example, believing my understanding of children's play-worlds is well developed after working with the community for a year, I find that my focus as a teacher remains misaligned with children's holistic sense of time and their understandings of the world. This prompts me to re-consider the resistance of doxa to change, and also to consider the difference between children's play-worlds, and an adult's sense of narrative flow.

As a consequence of this reflection, I seek to apply my sense of new understandings gained in The Magic Gardens School, to my practice in the University context. Here, however, my endeavours to engage pre-service teachers in powerful and engaged self-determination appear to founder on their resistance to that adjustment.

Pre-service teacher experience and agency in a single course cannot be considered independently of their overall experience and sense of ownership of agency at institutional level. Therefore, it is unsurprising to me that pre-service teachers encountering reflexive and transformative experiences in a single course are likely to seek the reassurance of teacher behaviours that signal power and control. Nevertheless, this signals to me an important consideration: my participation in an institutional setting may require conscientisation that recognises the structuring structures of that setting, and the habitus of the profession, as understood by Bhabha(2004a) and Bourdieu (2000).

The Community

The community consider that children's play offers a simulacrum of aspects of adult life including commercial and parenting concerns, the importance of love and sustenance, and human connection with the natural world. Moreover, they believe that play is a fundamental human need for children, emotionally, socially and spiritually, and that a child's need for play extends well into the years of formal education.

Hence, facilitators and parents believe that traditional schools damage children's wellbeing and frustrate their natural learning through externally determined, 'chunked' and disconnected curricula, sedentary contexts, demands that children remain silent, and testing and reporting. The community consider that these aspects of schooling damage children's personal and social wellbeing and frustrate propensities for natural learning which can best be accommodated through play.

Children's play generates narratives that articulate their perceptions of the adult world. While play is socially constructed and experienced in-the-moment, it is also captured and re-presented by children as media or text. Thus children assume agency as teacher, learner and documenter by mapping their play world against their perceptions of an adult world.

When parents actively facilitate and document children's learning, this engenders seamlessness between home and school. 'Schome' connects formal and informal education, work and play, ensuring a connected learning experience. Children emulate the nurturing behaviours that they have observed in adults, becoming peer educators. For children in the community, cuddling together to read on a sofa creates feelings of calm, affection and the physical comfort which are absent in traditional classrooms.

The community consider that children's freedom to play in an ungroomed natural environment offers a constantly changing source of interest, seasonal change and discovery: through child-emergent questions nature becomes the third educator.

The facilitators observe that, chameleon-like, teachers disguise their individuality and flair to conform to traditional schools environments. They believe that self-reflexive awareness increases the potential for teachers to create a space in which learners' voices are honoured. In the community, the 'seeming' of activities that purport to be student-emergent are challenged, while students still demonstrate readiness to engage in traditional processes of learning out of a desire to please the respected adult or teacher. Hence, the community believe that for students, directing their own learning rather than being captured by a charismatic teacher-as-performer is, for the learner, a revelatory and self-empowering experience.

By re-positioning the child and parent as leaders of learning, the community challenge power-structures of educational bureaucracy. Systemic violence is demonstrated through bureaucratic processes by which the non-conforming school is forced to close. The school's parent-composed management consists of educated adults who are powerful in their working contexts. Yet, for them as parents, institutional powers' rejection of the community's response to counts whereby the school should be closed generates fear, with parents and facilitators aware that they are battling an invisible and implacable enemy.

When parents are forced to seek new schools for their children mid-term, or to consider homeschooling because of the schools closure, and when facilitators are required to pay back government funds for the previous year, community members have reason to

believe Gramsci's portrayal of "The State as policeman" or more menacingly, the "veilleur de nuit", (1976, p. 62)

By seeking to provide an alternative to traditional education, the community subverted external controls. Where a parent perhaps sought redress by re-instituting controlling and systemic ideologies, the community's refusal to adjust its philosophy led to the school's closure. Paradoxically, the closure of the school has required parents to re-consider and take up their own power as educators: most now homeschool, but others were afraid to do so for at least the first year following the school's closure.

The Pre-Service Teachers

Fear of failure counterbalances pre-service teacher readiness to experience learning in new ways. Trust in the lecturer is perceived as vital for playful learning and risk-taking in a university context where conformity is considered to be a more certain path to success than originality. A 'no rights or wrongs' approach promotes community and shared purpose, but relies heavily upon lecturer agency. Strong leadership from the teacher creates a learning environment that is perceived as a place of safety from negative self-and-peer judgement. Peer-to-peer learning and assessment allows shared knowledge and support, closing the gap between neophyte and expert. This supports greater understanding of diversity and ways of engaging with peer learning, engendering trust between peers and respect for difference. In this context, pre-service teachers seek well-structured and lecturer controlled experiences, in order to feel free to explore novel ways of working and thinking.

Reflective journals as assessment items honour the unique learning journey, with reflection on-and-in learning increasing pre-service teachers' confidence in their

personal creativity and skills for their chosen career. By owning their personal learning, however, pre-service teachers reveal fear and doubt at confronting their self-image as represented in reflections.

When pre-service teachers run workshops in a play-based learning context, this highlights the facilitator's reliance upon the controlled child as recipient of learning. As they engage in the moment, however, responding to children as individuals they and the children become absorbed in learning. This highlights the conflict inherent in the requirement for teachers to manage a group as an entity when the stated emphasis of curriculum is upon developing the individual child.

As holders of power, particularly in institutional settings where this is the norm, teachers may be reluctant to cease using overt or covert mechanisms of control. As expectations for teacher-control of groups are institutionally established, and culturally supported, where a lecturer endeavours to rebalance the distribution of power, pre-service teachers perceive that shift to 'student driven' learning unwelcome. However, it may be that an experienced teacher working within systemic constraints can use agentic power both to transform and to liberate through his or her use of controls that seek to ensure the timid, the suppressed and the different are not left behind.

This chapter has presented narratives directly taken from the raw data of the study. In the following chapter the data are consolidated and analysed by theme, to form tales from the field, as described by van Maanen (1988). Through their analysis and re-constitution as neonarratives in Chapter 5, and using methods established by Stewart (1994, p. 237), they articulate the findings of this study.

Chapter 5 The Neonarratives - Tales from the Field

Introduction

This chapter presents the findings of the study as neonarratives. Out of these Tales from the Field as described by Stewart (1994, p. 237), the meanings of the narratives are synthesized and re-presented as new stories which are informed by, and sequenced according to the themes listed in Chapters 2 and 3. Therefore, where Chapter 4 made no endeavour to question, interpret, or recast those narratives, in seeking to present the multiple viewpoints of participants as polyphonic constructions, Chapter 5 analyses and weaves the subtexts of the constructions into new stories that are both analytical and interpretative.

While Denzin and Lincoln (2005) consider that contemporary critical theory eschews singular representations of reality (2005, p. 5) in favour of those which are multiple, interpretive, and reciprocal (p.912), the neonarratives recast the polyphonic narratives of Chapter 4, voicing their subtexts through a singular voice. It is acknowledged, therefore, that through my agency in identifying and analysing sub-texts and re-constructing these as neonarratives my cultural-critical focus will inform that process. Hence, the singular 'I' as authorial voice of this chapter, is directly informed by my engagement with the data, the thematic organization of this dissertation, and identification of subtexts emerging from the narratives. Also, through engagement with the theory, the authorial voice of this chapter echoes the body of knowledge generated by other researchers and philosophers in the process of my re-interpretation of the subtexts.

Further to this, Mieke Bal (2009) offers the view that as readers engage with the neonarratives, they will bring their own cultural and personal knowledges and experiences to reframe the fabulae (p.33). Hence, as described by Adele Licona (2007), neonarratives as Thirdspace distillations of multiple realities provide a means for giving voice to the unspoken. A neonarrative does not “‘reflect’ social reality but rather produces meaning and creates social reality” (Richardson & Adams St. Pierre, 2005, p. 961). In doing so, the neonarratives seek to transgress borders that “inauthenticate and illegitimate the knowledge claims, indeed the very presence, of third-space sites and subjectivities” (Licona, 2005) by generating an-other story of this project (p.124).

This chapter begins with a discussion of the processes and constraints informing the neonarrative constructions. In sequential order of the six themes detailed in Chapters 3 and 4, subtexts of the narratives from self-as-researcher, community and pre-service teachers are extracted, defined and synthesized into new stories, in collaboration with the informing theoretical frameworks of Chapter 2. Employing Stewart’s (1994) narratological model, this chapter offers a concluding summary of the subtextual analyses of the neonarratives from a Thirdspace perspective. In doing so, it pre-figures the closing chapter of this dissertation, where implications for action along with considerations for possible or further research are posited.

Processes and Constraints Informing the Neonarrative

Constructions

As described by Stewart (1994, p. 238), neonarratives are created by a process of re-viewing and comparing the narratives by theme and agent in order to establish the relationships and dissonances between the perspectives of participants. In this way the possible meanings of the narrative and its sub-texts are drawn out. Subtexts are then

analysed for similarities, dissimilarities, inclusions and gaps or silences as shown in Figure 5.1. Subtexts from the narratives of a participant may be included within, or be identical, to subtextual elements from another participant or group as shown in Figure 5.1. The subtexts are then woven into new narratives which strive to capture the meanings, dissonances and silences of the study. Although neonarratives offer a rich confluence of ideas they carry the potential for error or misrepresentation. To counterbalance this risk, the subtexts are analysed from multiple perspectives.

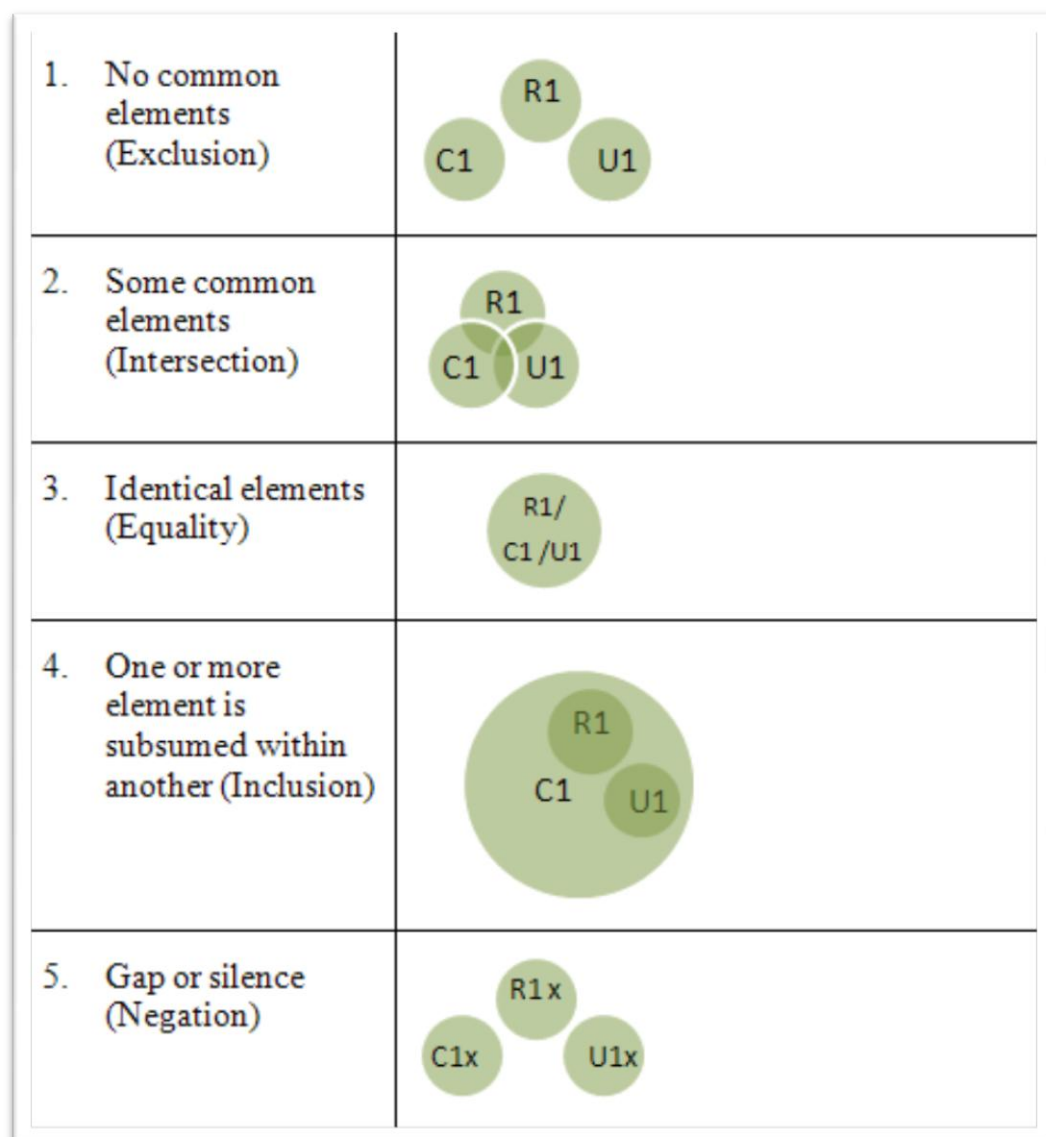


Figure 5.1 Adapted from Stewart (1994, p. 238)

This method affords “multidimensionalities and angles of approach” (Richardson & Adams St. Pierre, 2005, p. 963) by which subtexts from the narratives of one participant may be included within, or be identical to, subtextual elements from another participant or group. Conversely, subtexts may contradict or negate one another, or may include contradictory possibilities as shown in Figure 5.1. Finally, a subtext may be absent, with the resulting silence indicated in the neonarrative. These methods support the integrity of the neonarratives by layering and combining multiple representations in a single story. The neonarratives that follow are listed by theme.

Theme 1: Stories of School Belonging and Safety - ‘Schome’

Subtext	Researcher	Community	Pre-service teachers
Identity and culture	Home, capital /diaspora Nature /spiritual self The conceived world	School as liberatory context	Awareness of difference: creative individuals as other
Place and space	Context informs practice Thirdspace supports change Identity place/space	Fluid and mobile concepts of home/school Indoors/outdoors	Sites of communal learning Safe spaces for risk-taking
Role, agency and rules of the field	Power and control Educator as nurturer Child as educator Breaking rules of the field	Role-play/agency Teacher as nurturer Child as teacher Consciousness of (dis)empowerment	Cooperative learning Lecturer as leader for learning Lecturer is all-seeing and intuitive
Belonging/safety Being other/othered	Restorative natural environments Educator as guide Fear/systemic controls Self ‘outside’ group Self-worth	Protection of young Protective barriers Physical closeness Belonging in nature world	Inclusiveness /trust Dependency Reality testing Fear/judgement/failure Constructive feedback The isolated self Self worth Accepting the other

Table 5.1 Subtexts of Theme 1

Identity and Culture, Place and Space

My personal and professional agency are informed by cultural and social capital, which is absorbed through home, family and school (Tramonte & Willms, 2010). Thus, my assimilation of parental narratives of diaspora and difference informs self-concepts of being-other. Experiences, first as a child leading peers in arts and play-based learning, and subsequently as an educator, appear to influence me to seek to transgress boundaries and codes of behaviour that, I believe, limit learner agency in formal contexts.

As an educator, I seek also to translate home-like and spiritual experiences of belonging to my practices in the University context, by engaging pre-service teachers in a nurturing community that is engaged in the arts, music, story-telling and natural environments. At the same time, my participation in the non-traditional school troubles my personal and professional beliefs about teaching and learning, informing my belief that there may be disconnection between aspects of my lived and conceived experience (Soja, 1996). This causes me to question how and whether that experience may differ in the contexts of the study, and how my conscious or unconscious bringing of knowledge and understandings from one epistemology into the other may change the world around me, and my perceptions of personal agency in space and place a sense by which Jean Paul Sartre (1969) describes reality as being generated “in the midst of things” (p.490).

In my personal life and in the non-traditional school, my real-and-imagined worlds of being in the community, caring for others, learning and living in natural environments brings a sense of unity of purpose, which is expressed for me as a holistic connection . This is considered by Reggio practitioners, and more broadly, as a means of unifying

the cognitive, affective and physical worlds. Therefore, “head, heart and hands” as discussed by Thomas Rosebrough and Ralph Leverett, (2011, p. 159) suggest that this ontology, which appears to represent Aristotlean philosophies, is an essential for transformative education. My being in the epistemology and places of home and alternative school feels connected; yet in my professional practice in the University there does not appear to be an articulation between systemic practices and my teaching which aims to enhance pre-service teachers intellectual, affective or spiritual and skills for life. This leads me to re-examine the seeming and being of my agency and practices as an educator, and how these may be informed by my reflexive practice in the places and spaces of the study. My exploration of this Thirdspace “of negotiation of meaning and representation” (Bhabha, 1990a, p. 211), means for me that while that journey perhaps cannot repair a sense of spiritual and affective disconnection in my university teaching, it may nevertheless bring awareness of new and hybrid understandings and practices, encouraging me to initiate change for myself and others. It seems my agency and endeavours towards a transformative pedagogy are part of that continuing process of travel, which Richardson (2005) describes in terms of a continuing “trajectory” (p.967) rather than a destination: becoming, rather than being.

The school community consider that a child-and-family informed culture of education presents challenges to dominant ideologies and practices, believing with New (2007) that these practices and their informing philosophies seem to offer a new way of thinking “not just of children, but of schools and communities and a more just society” (p.12). Hence, they acknowledge that as play-based learning transgresses the perceived and physical boundaries of home, school, indoors and outdoors, creating new rules and roles for participants. Facilitators consider, therefore, that the rules of engagement in this new field demand transformation of both “social structures and mental structures”

(Wacquant, 2004, p. 44) with the natural world and the family playing a greater role in children's learning. Thus, the school context offers a non-traditional place in which Thirdspace practices may re-draw the perceived and physical boundaries between home, natural world, and school. That re-drawing has the potential also to inform the thinking and practices of the researcher as a participant, and also perhaps the practices of pre-service teachers who engage in the school.

Pre-service teachers appear to require a non-judgemental learning space in which to self-actualise, and where they feel safe to test the boundaries of their personal creativity. However, many also express concerns that their experience of undergraduate study exposes them to a profoundly normative culture both from peers and from the systemic affordances of the University

Pre-service teachers observe that in their program of study, acceptance of diversity is considered to be an essential professional virtue, yet systemic assessment and course offerings do not seem to provide support for different behaviours, or ways of knowing and learning. They ascribe this to the impact of benchmarking outputs upon assessment and reporting, seemingly accepting that this is an aspect of 21st century life that impacts not only upon the university, but by extension, upon their future employers.

However, pre-service teachers express an awareness of a disconnection between the visionary nature of institutional philosophy and how it appears to be manifest in physical and bureaucratic place and space. Seeming to internalise that dichotomy, pre-service teachers voice a personal awareness that pragmatism informs the "way things are done" in education, a means of resolving conflict. This response is similar to that reported by Cornbleth (2010) in her study of pre-service teachers experiencing institutional habitus during teaching practice (p.295). For most pre-service teachers this

reconciliation of the seemingly irreconcilable does not appear to generate discomfort: they accept the way things are.

Role, Agency and Rules of the Field

My self-construct as an educator appears to express aspects of the nurturing guide and leader as I seek to engage my pre-service teachers in questioning, interpreting and transgressing the rules of the field and how these are manifest in institutional practices of teaching and learning. Counteracting my hypothesis, early in this study, that mid-20th century media representations may have informed my personal constructs of teaching, the narratives seem to give voice to more archetypal representations. These appear to align more with James Frazer's (1994) "oldest professional class" (p. 105), as represented in folk tales and myths. It is possible that these arise from my lifelong love of story, myth and folk tale: hence, it is possible that they arise from early memories of my mother's telling of traditional stories, or from my early love of reading rather than from later exposure to television and film. These archetypal images appear to inform my unspoken belief in the role of the teacher as a poetic and transformative maker-magus, similar to the healer-trickster of folk tales and Indigenous cultures, as described by Carl Jung (1981, pp.255 - 256). While it is strange to me that folk tales may have inhabited the fabric of my praxis as a teacher, the response of pre-service teachers to dramatic play for learning suggests that magus and trickster roles may offer rich opportunities for translation of those play roles into structures for teacher agency.

My concern that first-and-second-space ideologies appear to disconnect learners, communities and the natural world is a consistent thread in the data: however, a desire to mend that disconnect appears to be central to my consideration that transformative pedagogies may potentially re-balance inequities of agency and ownership of capital,

and perhaps also impact upon systemic power. Contradictorily, I observe that systemic practices in education appear to be resistant to change because of their tendency to reinscribe existing power systems, and because of the rewards for those in positions of power in retaining the status quo.

My early experience appears to have informed both socio-cultural and historical constructs of self (Soja, 1996) and professional practice. However, I have also come to understand that while doxic beliefs may work in alignment with systemic power, further re-investing power in the structures of education (Bourdieu, 1992b), reflexive awareness may also lead to changes in doxa: Myles (2004) considers the reflective mode of doxa “results from an awareness of the manifold nature of objects in the perceptual field of ‘outer’ and ‘inner’ or idealized and embodied idealizations” (p.100). If this is so, then for me as an educator-researcher my capacity to change appears to be contingent upon continuing and rigorous reflection and an alignment of inner and outer fields of perception and practice.

The broader implications of this are that for individuals who strive to become transformative educators, endeavours towards change may be countermanded by an adaptive self that tends to re-instil and re-create the known as habitus (Wacquant, 2005). This challenges Cartesian philosophy where thought constructs the world (René Descartes, Michael Moriarty, & Moriarty, 2008, p. 108). Further, it implies that critical pedagogy, as manifest through professional conversations and reflexive praxis, may be insufficient to counteract and intervene between the re-establishing forces of personal doxa and personal and systemic habitus (Cornbleth, 2010, p. 296). Hence, it seems that for critical and transgressive pedagogies to inform educational praxis, newly qualified teachers may need to find critical drivers, or means of reflexive praxis that evolve with

the individual's consciousness "in dialogue with a world beyond itself" (hooks, 1994, p. 11).

In terms of the school community's philosophy, the intent is that rules are negotiated between adults and children, parents and the school board. Nevertheless, adult agency and concepts of safety appear to dominate in the selection of concerns for discussion between adult and child, potentially impacting also upon how the resolution of child-and-adult or child-and-child disputes is determined. Adults may present as arbitrators in difficult discussions between children, yet they appear to retain agency in final decision making irrespective of the flow of those discussions. Nevertheless, children are encouraged to test boundaries and to take risks after articulating their conscious consideration of personal safety and that of others.

However, without adult intervention, the data show children demonstrating their power to make informed and fair decisions around safe behaviours, showing respect for the natural world and understanding of risk-taking, both as individuals and as groups.

While children appear to believe the natural world is safe, their play presents an imagined world of ogres or "Yowies", possibly expressing fears of the adult-as-aggressor by symbolic representation. In their play-roles as media presenters, the children of the community present adults as dangerously powerful but protective beings, and children as dependent and at risk of harm from real-and-imagined dangers. Facilitators express some discomfort at recognising their power as teachers, acknowledging that this affords them greater agency in the school than the children, but also recognising many instances where the children have made major decisions around planning, layout, and the running of the school.

Facilitators express disappointment that even where parents share and are able to contribute to the school's ideology and daily life, parents do not readily express ownership of expert knowledge and power, and this re-invests in John and Meg the agency of teachers.

Paradoxically, parents who experience a change in thinking, critiquing the school's ideology, curriculum and pedagogy and seeking power to influence both, seek more fully to engage in school decision-making around practices of teaching than those parents who are empathetic with the school's play-based curriculum. For those parents who are frustrated in their desire to engender a shift in the philosophy or practices of The Magic Gardens School, the temptation to call upon external and bureaucratic support rather than engaging in debate or engaging as parent-educators in the daily life of the school may have offered greater agency for change. Calling upon Firstspace institutions to intervene within an alternative context, the two parents may have been seeking to re-instil traditional relationships of power, or at least to impact upon the school's practices. The result of their alliance with more traditional powers led to more permanent and swift change than that which might have eventuated through pedagogical conversations. In this instance, the parents called upon systemic power which was manifest as institutional violence.

Undergraduate pre-service teachers' willingness to take risks appears to be contingent upon their trust in the lecturer's role in overseeing assessments. Pre-service teachers' feedback appears to indicate a wish for their lecturer to act as an omniscient but beneficent parent, whose near invisible presence may ensure humane and fair engagement. Pre-service teachers appear to want their lecturer to enforce rules of play particularly where the processes of group work in assessment tasks may not be

transparent to the lecturer, so that the marks allocated reflect pre-service teachers' individual performance within the group. Their expression of this wish is subtle, through positive re-enforcement of lecturer behaviours they perceive as intuitive.

Belonging and Being Other(ed)

A sense of being other appears to have developed for me in early childhood, with that recognition of 'not belonging' informing my self identity and my practices as a teacher, first in the United Kingdom, and later in the postcolonial contexts of Canada and Australia. The processes of inquiry over this six-year period have given rise to my awareness of a counterpoint between the personal desire for acceptance, manifest through my adherence to the rules of a largely doxic world of duty and obligation, and transgression of imagined and real boundaries.

An identity generated through multiple displacements and positioned in an Australia where the Indigenous peoples are themselves displaced, brings greater potential for non-compliance with the rules of the field, than would a sense of belonging (Licona, 2007). However, transnationalism brings the burden of understanding that my 'being othered' is one where ownership of capital forms part of the spectrum of whiteness and privilege. I therefore believe, with hooks (2006) that a personal acceptance of being other may be a precursor to liberatory, transgressive and transformative awareness and praxis. However, such freedoms bring for me the ethical imperative to bring change for those for whom 'being other' denies transformatory or liberatory power, equating instead with a lack of agency and opportunity.

For the community of The Magic Gardens School, learning-as-family is supported by physical environments that encourage relaxed intimacy and awareness of nature. The school day, attendance and mealtimes are flexible; there are no chronological markers

differentiating play and work times; open walls suggest a lack of boundaries between the natural and human-created environment. Parents become part of the school day, eating, playing and reading with their own and other children, and engaging in professional conversations. For families therefore, the school becomes a place of learning. The community express a belief also that being part of and respecting the natural world is reinforced through planting, harvesting, preparing and eating of foods in season, and by children's play in un-groomed natural environments where risks are minimised.

Children recognise that their visits to the nearby ravine and waterfall will be in the company of adults because there is a potential risk of snakebite or fall, but there is no endeavour to remove scrub or create smooth paths to ensure safety. The community behave as guests in the natural world, rather than seeking to control the environment.

At first, when parents and facilitators become aware of rumours that their community is being spoken of as a cult they find this amusing, but less so when bureaucratic agents call in at local shops seeking opinions about the 'alternative school'. In a region where religious beliefs inform many families' lives, the community becomes aware that the school's lack of religious affiliation may define it as 'other', a view supported by Phil Cullen (2006) who notes the impact of fundamentalist Christian groups upon practices of education in Queensland (2006).

Subsequent to the school's forced closure, facilitators and parents come to believe that the school's non-traditional and non-Christian ideology may have been a factor in bureaucratic decision-making leading to the withdrawal of school registration.

Pre-service teachers express concerns that to be seen to be creative may lead to being othered by peers, both in face-to-face environments and also across the University's

virtual networks and in social networks where they seek to feel both safe and yet where they have little control of boundaries, or the spread of information, as observed by William Newk-Fon Hey Tow, Peter Dell and John Venable (2010, p. 129). Hence, where pre-service teachers are asked to engage in behaviours in the arts which they perceive as risk-taking, they express a wish to avoid presenting the self in ways that may run counter to perceived norms.

Citing classroom micro-cultures, where they fear individual personalities and cultures may impact, pre-service teachers raise concerns also about virtual networks as powerful normative influences. Expressing disquiet at the potential for self-and-peer disapprobation as a consequence of risk taking , pre-service teachers articulate a readiness for the institution to monitor and control their psycho-social environments as a condition of their being required to extend their creative practice.

In seeking institutional and lecturer protection in exchange for compliance, pre-service teachers appear in Gramscian (2010) terms, to voluntarily cede power to the lecturer in exchange for vigilance and protection. However, Margaret Pack (2011) considers this behaviour to be less an expression of hegemonic processes than as a demonstration of pre-service teachers' need to feel free to "express areas of ambiguity, ignorance, challenge, doubt and uncertainty...without fear of reprisals or ridicule" (p.123)

Theme 2: Stories about Learning through Play

Subtext	Researcher	Community	Pre-service Teachers
Play allows deep and self-paced, connected learning	Play, insight and transformation Reality testing/environmental awareness 'Flow' experiences Self-directed play/time Dormancy period of learning Self-paced learning/return to problems	'Flow' experiences Play, negotiation skills and social awareness The imagined/adult world Time-flexible play allows a return to problems Traditional practices do not support 'flow' (negation)	Play, insight and transformation has a lasting impact Peer to peer learning Flow requires flexible timeframes No dormancy period (negation) Traditional practices do not support 'flow' (negation)
Play is not real learning (negation)	Daydreaming/ play waste time Short attention span/ chunked curriculum	Lack of play is damaging Formal education limits play	Learning is not supposed to be fun
Play supports personal and social wellbeing	Capacity for play extends into adult years	Capacity for play extends into adult years Play is social learning	Play for understanding, respect for difference /bonding
Interventions in play for learning	Parents, peers and the environment are educators Adult presence changes play (negation) Adult initiated play	Parents, peers and the environment are educators Interventions extend/change learning	'Suggest and leave' strategies Peer evaluation Student-led/child-adaptive workshops allow flow

Table 5.2 Subtexts of Theme 2

Play supports deep, self-paced and connected learning

As a researcher, mother and teacher I believe that lone play can support deep learning, engendering feelings of personal and spiritual transformation and connectedness, and that group play affords many opportunities for reality testing and social construction of knowledge.

Flexibility of time, enjoyable learning experiences, a dormancy period and the opportunity to return to challenges appear to me to be essential aspects of deep learning, and not only learning through play. Also, it appears that freedom to move

during learning as evidenced in my pre-service teachers' responses to their study experience in the arts, and outdoor play that support kinaesthetic learning and body memory, may bring the potential to enhance awareness of self-in-nature, and self-with-others. As pre-service teachers point out, this may be particularly important for future teachers, who need to be more confident in accepting different ways of seeing and understanding the world.

The community believes that children are powerful self-educators, observing that children return to challenges, teaching one-another, and learning from the natural world. Facilitators express their view that play brings an intense focus, capturing children's interest for days or weeks as they tackle challenges and the resulting "flow" (Csikszentmihalyi, 1997, p. 2) experience provides the engagement, connectedness and dormancy periods in which learning may occur. Consequently, they believe that extended time for play is vital to the adaptive and fluid process of deep and connected learning, as it allows a return to rewarding or problematic experiences.

Parents consider that when children of mixed age and ability groups engage in play, this allows parallel learning as children jointly construct knowledge and develop negotiation skills. They note that this appears to be particularly rich and rewarding for those children who may be developmentally delayed in one or more aspects of their maturation, or who may have special learning needs. The study's data indicates that where a child's conceptual, social or linguistic development may be slower than that of his or her peers, facilitators and parents have noted that extended play with younger children and freedom to move in natural contexts and as the child's interests direct, appears to enhance both social awareness and physical wellbeing of the older and developmentally delayed or special needs child. As Michael's experience in *The Magic*

Gardens School suggests, 'running away' from school became less frequent, as he became happier and more relaxed and confident in his learning. When the school closed and Michael's family were unable to homeschool, he was required to return to traditional primary school contexts, where he was bullied by his peers, and where he began to run away from school again.

Pre-service teachers express their awareness that playful learning may be supportive of personal and professional creativity and transformation. For pre-service teachers, a sense of belonging also appears to be generated through extended and playful learning with peers. Although university timeframes do not appear to allow for self-paced learning in a 15 week semester where modules are traditionally structured, students have the opportunity to study entirely online, being largely self-directed and paced.

In face-to-face learning contexts however, there appears to be limited time for "flow" (Csikszentmihalyi, 1997), or for the return to learning experiences that are problematic. Nevertheless, in art classes, pre-service teachers report feelings of timelessness, deep relaxation and social engagement during playful arts activities. Hence, many pre-service teachers choose to return to the classroom to repeat those experiences outside systemic timeframes, thereby creating their own learning space and community.

Play is not real learning

My experience as learner teacher suggests that formal education recognises creativity, and learning through experimentation and play, more in theory than in practice. It seems that children's capacity for extended and intense focus during play indicates that play and daydreaming are manifestations of learning through problem-solving, and that a re-institution of play in the primary years may benefit many students' learning and sense of wellbeing. Extended play appears to support both dormancy and the possibility for the learner to return to challenges. My observation of a gap between theory and practice leads me, like Gatto (1995b, 2005), to question structures and pedagogies where the educative experience is chunked, considering that this allows the learner limited opportunities to explore or return to concepts that trouble or intrigue. However, primary school students' experience of learning is largely determined not by their own interests or by play in social and individual contexts, but through a teacher-directed and externally determined curriculum (Australian Curriculum Assessment and Reporting Authority, 2010c).

Parents and facilitators of the school believe that formal education may deny children important learning opportunities, as it limits play to set periods of time outside the classroom, separating play from processes of 'real' learning connected to an externally mandated curriculum. They express concerns that practices of formal education may potentially slow children's social, intellectual and spiritual growth, and that these aspects of personal development have been shown to be supported by play (Hunter & Sonter, 2003).

University pre-service teachers express doubt that learning experiences that are enjoyable and playful can also have academic merit. Pre-service teachers also express

fears that by engaging in playful learning and creative problem-solving they may attract peer criticism and ridicule. They appear to believe that social judgement may leak from their study experience into their virtual and private worlds. Thus, pre-service teachers' personal doxa, and professional habitus appears to be impacted not only by systemic habitus in face to face environments, but also in virtual communities. Hence, the constraints against individual educators feeling free to engage in reflexive, critical, transgressive and transformative pedagogies may be more widely experienced for 21st century pre-service teachers, than their lecturers and mentor teachers.

Play is a prerequisite for personal and social wellbeing

I share with the community a belief that a need for play extends well into the adult years, through its expression as informal learning and through resulting experience of 'flow' (Csikszentmihalyi, 1997), which appears to bring benefits for personal and social wellbeing. This leads me to question systemic practices of education in which flow may be less likely to occur.

The community believes that children's need for play is far greater than the extent to which it is supported in formal learning contexts, and that play teaches adaptive behaviours that are essential for life-long learning. Parents and facilitators document their observations and refer to research (Csikszentmihalyi, 2000; Meier, 2000) that learning through play removes stressors which may lead to disruptive behaviours from children in more formal learning contexts. Parents express their beliefs that for children who are labeled as disruptive, or who experience stress in traditional schools, a move to a play-based learning environment may be beneficial. Parents also believe, with Richard Louv (2010a, 2010b) that an environment which offers natural light, places where children may freely climb, crawl, run and hide (para.10) and where plants may

be grown and plants and animals cared for, promotes a positive holistic experience that caters for personal, social and spiritual wellbeing.

Pre-service teachers report that they find the experience of playful learning liberating and connecting. They express a greater sense of respect and understanding of peers, and enhanced sense of self-worth as a result of their experience of social learning and in creative activities which take place outside the time constraints and physical limits of the classroom. Finding that experience transformative, pre-service teachers express a wish to rediscover the excitement of playful learning through their own teaching. When the play, or 'flow' experience ends, this precipitates a sense of loss and sadness in pre-service teachers, which seems to be caused by doubts about their ability to enjoy similar experiences again. This is counterbalanced by pre-service teachers' expression of feelings of personal growth, enhanced creativity and sense of being part of a community where they appreciate one another's differences. Acknowledging that the world they will enter as newly qualified teachers is one of constraints, they express a longing to engage with children and peers in similar 'magical' experiences in their future teaching, instituting changes in the way things are done.

Interventions for learning

I struggle to effectively manage interventions so as to deepen, rather than disrupt children's play. It seems my presence initiates the child stepping out of role, in order to reframe his or her experience so that it suits an adult's world, thus breaking the experiential flow of play. The children's re-focusing of consciousness to include me as an adult, punctures or breaks the play-world. However, I come to learn that through engaging in parallel and adult-initiated play which mimics children's natural social play, and waiting for the children to initiate joint play, I become able to guide and

provide opportunities for learning without disrupting the child's 'flow' experience, and their play worlds.

Facilitators believe interventions can enhance children's learning through play. Hence, the community promotes parallel play between children and parents, facilitators, me, visiting experts and pre-service teachers, with adults often initiating play-like activities that support learning. The community reflects, however, that visiting specialists bring values and practices which do not translate well to a play-based context. They observe a tendency for adults to adopt the role of "alpha child" in play, or to return to direct teaching methods. Hence not all interventions lead to imaginative extension or 'flow' experiences, although they may be stimulating and enjoyable. Children too when playing at being teachers and learners appear to model an adult initiated and controlled didactic paradigm. The community believes that parallel interventions and a resource-rich environment support child-agency and a child-emergent curriculum.

Pre-service teachers reflect that they are inspired by their first experience of play-based adaptive learning, during which they co-create play-worlds with the children and their parents over several hours. They report a sense of personal transformation, awe at the level of shared understanding and problem-solving they encounter with young children, and excitement at the evidence of agency and engagement of adults and children in a play-based situation.

As future teachers, they report the experience of responding to children's thinking paradigmatically different from nominally child-centred experiences in more traditional settings: pre-service teachers report that this is both liberating and threatening to their self-concept as a teacher.

Theme 3: Stories about Parents, Peers and the Environment as Teachers

Subtext	Researcher	Community	Pre-service teachers
Informal education is a process of absorption	Values and beliefs about self, duty, power, nature, culture and capital	Discovering and knowing through play Parallel and social play invite questioning	Playful engagement for deep learning Questioning how things are done
Parents, peers and the environment are educators	Mother: language, respect for life, history Father: logic, science, music and religion Peers: beliefs and capital differ The environment: seeming and being, reality testing	Connected learning 'schome' Peers as teachers Parents as teachers Ideologies/capital and conflict The natural world as teacher	Peers co-constructing knowledge Safety and wellbeing Cooperation, not competition, for shared knowledge and skills Silence - environment

Table 5.3 Subtexts of Theme 3

Informal education allows absorption of culture, values, and knowledge

I share with the community a belief that the home and family are powerful sources of learning, recognising my parents' sharing of cultural and social capital and how this has informed my ways of knowing-and-being-in-the-world, setting up lifelong patterns for learning. Also, early peer judgement and acceptance has established a tension between my desire for acceptance and conformity and recognition that the rules of the field change depending upon culture and location. The impress of doxa appears to be stubbornly resistant to reflection: it seems to be encoded in my being.

Likewise, the community values the transmission of social and cultural capital and knowledges that constitute a continuum of learning between home and school, children and the natural environment. Facilitators are troubled to observe that the home may re-institute traditional and Firstspace concepts of teacher and child agency, so that parental engagement in the school may bring the challenge of a return to more traditional practices. This habitus is visible in children's play-enactment of the roles of teacher and

student. In their lived experience, learning takes place through play, but the play-world represents didactic schooling where obedient children listen as the teacher points to information on the board.

Pre-service teachers describe their perception of a gap between institutional messages that describe teaching as transformative praxis, and institutional practices that re-institute Firstspace ideologies and capital. They report that lecturers express the belief that in the structures in which they work, with 15 week semesters and requirements for pre-service teachers to achieve set targets for learning and assessment, it is not possible to model student-centred approaches. These constraints appear to be accepted as reasons why lecturers cannot model the critical and transformative pedagogies that are the focus of university teaching. Consequently, when pre-service teachers experience opportunities for greater agency in learning, they express anxiety. They articulate beliefs that assessment drives pedagogy, undermining the visionary messages of their program of study. However, students also express comfort in a continuum of learning which models similar approaches from primary, through secondary school to university. .

Parents, peers and the environment are educators

I experience a tension between the themes of duty, integrity and hard work for achievement that drive my conscious and unconscious personal and professional practices, and those more diffuse messages about the prime importance of love, being-one-with-nature and the spiritual journey which offer a counter-rhythm to my working life.

While contradictory messages of radicalism and difference appear to have been absorbed through my relationships with peers and through mediated experiences, I now

question whether a diasporic and postcolonial standpoint may have been more influential in generating transgressive thinking, and questioning of the way things are done. Although fear of systemic power and authority has been deeply ingrained in me by my upbringing, habits of compliance have also been reinforced by my choice of career. My growing awareness of the influence of context upon my own behaviours has led me to introduce pre-service teachers to the arts and social and creative learning in natural environments where our thinking seems to be less constrained by institutional messages of power and control. These messages are transmitted by the layout of rooms, and by who has freedom to move within space and place; by access to locked areas or password-controlled functions; and the power to grade assignments. All of these are overt and covert messages of power embodied in systems, and in space and place.

The community believes, with New (2006) that parents, peers and the environment are the first educators. Thus respect for parental agency is demonstrated through facilitators' endeavours to connect home and school, and through parents' engagement in teaching and documenting learning, and in becoming researchers. Facilitators acknowledge, however, that home and peers may reinscribe contradictory and traditional images of teaching and learning. Therefore, the community engages in ongoing critical conversations which seek to bring greater awareness and understanding of the impact of pedagogical praxis upon learners and learning.

The community shares the views of Mihaly Csikszentmihalyi (2000) and Richard Louv (2008; 2010a, 2010b) that engagement in natural environments enhances children's creativity, wellbeing and their understanding of their place in an interconnected world. Children, moving freely indoors and out into an ungrouted natural environment, develop physical and cognitive skills and awareness of personal and group safety.

Children with the researcher, parents and facilitators create a garden in the drought-impacted bushland, growing fruits and vegetables for consumption, painting stones and creating musical sculptures. The children design a sandpit which becomes a centre for imaginative and social play.

Pre-service teachers acknowledge in theory that peer-learning and negotiation is a preparation for professional practice, but they seem to struggle to find in their experience of assessed group work the resilience and respect for difference they recognise as graduate attributes. Pre-service teachers report a hidden world of group dynamics that includes judgemental, bullying or recalcitrant behaviours, and an acknowledgement of their desire for their teachers and the institution to protect them from these negative aspects of group work in assessments.

Pre-service teachers reflect that their study program provides limited scope for the development of lasting and nurturing relationships where there are shared values and trust. The data are silent on pre-service teachers' experiences of learning through nature. This is, potentially, of importance given the global prioritisation of environmental awareness for sustainability.

Theme 4: Seeming, Being and Becoming

Subtext	Researcher	Community	Pre-service teachers
Knowledge is fundamentally flawed and incomplete	Mistrust of dogma Self-knowledge through fragmented images	Bureaucratic systems withhold information undermining knowledge	Rhetoric of transformation and cooperation Individual merit leads to economic success
Mythopoeic images of the teacher (Dis)Illusion and the hidden curriculum	Images of the teacher are resistant to change Systems/traditional pedagogies (re)inscribe power Transformation, conscientisation and democracy	Parents do not acknowledge their power as teachers The intransigence of bureaucratic force Homeschooling as a response to closure	Lecturer omniscience – the panopticon I am not ‘Miss....’ Do as I say, not as I do (hidden curriculum)
Symbolic and real violence	Non-conformity in schools is unacceptable Children must adapt to controlled and controlling systems or fail Failure to conform merits punishment	Antisocial behaviours are discussed: the general good Respect and kindness others/self Fair play and sharing Rules may be questioned No blame	Pre-service teachers must learn at a predetermined pace – inability to do so leads to fail grades Institutional power and control ownership of place and space, systems and policies

Table 5.4 Subtexts of Theme 4

Knowledge is fundamentally flawed and incomplete

My belief that knowledge in the world is culturally determined, personally framed and always incomplete, leads me to believe that my personal habitus may compound the problematic nature of critical and reflexive praxis. Accepting that capital may be re-instituted by culture and systems, I question how far this may act as a break upon change in my own and my pre-service teachers’ practices.

During my engagement in the school, I have often experienced moments where I believed my practice would change as a result of my reflection on challenging experiences of learning to be a facilitator, rather than a teacher, in a play-based context. However, while reflection as Thirdspace praxis has the potential to construct and reconstruct personal and professional identity, every moment of practice seems to

include a blind spot wherein habitual practices may reassert themselves. Hence, continuing narrative inquiry has become part of my lived experience whereby doubt brings the potential to become generative experience through narratives that not only describe, but create what is. For me therefore, narrative inquiry offers a means of being and becoming.

The community experiences a loss of agency through bureaucratic withholding of information which leads to the closure of their school. Parents' experience of dominating power which denies knowledge (Smith, 2010) causes them to question the reasons what they perceive to be a misuse of power. Acknowledging that bureaucratic actions may not be an intentional act of suppression and violence in the sense described by Michel Foucault (1980, p. 59), they recognise that those actions may be intended to ensure consistency in the forms schools may take. Parents believe that bureaucratic powers have denied the community natural justice, and a means by which the school's philosophy and practices of education may be embodied and ratified.

Pre-service teachers consider that despite the rhetoric of transformative pedagogy, capital is accrued by those pre-service teachers who best know how to conform to the systemic epistemologies and practices of the University and their future employers. They express a consciousness that they too may become normalising agents who are unable to bring change in schools (Foucault, 1980, p. 62). Welcoming the social controls and emotional protection they believe is available when a lecturer has full oversight of their visible and invisible actions (Bentham, 2011), pre-service teachers appear to believe that this means both they and their peers will interact in a positive way. In simple terms, positive interactions result from external monitoring of human behaviour. Paradoxically, while expressing a desire to become agents of social justice

and to effect change in 'the way things are done in schools' pre-service teachers nevertheless fear that working against the grain will result in their having incomplete access to institutional knowledge and recognition, undermining their career prospects, their personal wellbeing and their ability to effect change.

Mythopoeic images of the teacher, (dis) illusion and the hidden curriculum

While I strongly believe that this extended period of reflection has had a conscientising influence upon my awareness of power and agency in their overt and covert forms, my pedagogical practices have largely remained resistant to change during this project. Initially frustrated at the persistence of my 'teacher's voice' as it emerged in the play based context, I have now come to the understanding that in my practice as an educator, subtle expressions of power and control are rewarded by positive student feedback. Hence, it seems there is a gap between a greater critical awareness of my being and practices as a teacher, and the translation of those new understandings into lasting change. On one level I am the reflective practitioner engaged in ongoing inquiry, yet on another I engage in systemic practices of education in a hierarchical structure. I am, therefore, conscious that despite my reflective awareness, the hidden curriculum may be expressed through my agency as an educator.

Parents express reluctance to don the mantle of expert, in spite of their evident understandings of pedagogical theory and practice. The community question why an alternative school has to take on the structures, practices and reporting functions of a traditional school, considering that this suggests that an alternative context cannot exist outside the social imaginary of what constitutes a school. The implications of this appears to indicate that parental choice in formal education may be limited by bureaucratic requirements upon schools to behave in similar ways.

The forced dissolution of their school informs a new imaginary in which parents become cognisant of their power and agency as home-educators. They express the view that education in the home is a Thirdspace where legal, educational and bureaucratic controls may less easily reconstitute traditional power relationships. However, they fear that to manage education differently, is to risk bureaucratic intrusion into their lives.

The majority of pre-service teachers describe a vision where self-and-university constitute a virtual network where transparency is both assumed and welcomed. Recognising this contradiction between the overt and hidden curricula in their university experience, pre-service teachers note that “Lecturers tell us – don’t teach how I teach, teach how I say”, undergraduate teachers imagine the same contradiction will inform their future practices as teachers: they will believe that they are reflexive practitioners engaging in a critical pedagogy for democratisation, but their practice will be governed by the agreed habits of their peers.

For a minority of pre-service teachers, this consciousness spurs in them a desire to engage in radical and critical pedagogies, but this is voiced in terms of anxiety about the contexts they may encounter, and the cost of “doing things differently” to their personal and professional wellbeing. Others acknowledge that teaching to transgress carries unacceptable personal and professional risks: to disrupt accepted practice may be to risk more systemic violence.

Theme 5: Pedagogy, Power and Control

Subtext	Researcher	Community	Pre-service teachers
Compliance, coercion and re-inscription of systemic power through teaching	Compliance, coercion and misuse of power Systems ensure stasis or return to power Education for transformation (negation)	Children are powerful Parents are educators Rules of the field: non-conformity and bureaucratic power	Play by the rules Student agency counter to rules A lecturer-free space allows student growth (negation)
The rights of the child	Peace, dignity, tolerance, equality, freedom, the natural world The disempowered and disconnected child	Formal schools, inequity and violence Sedentary and 'chunked' learning A holistic world of learning	New teachers cannot effect systemic change (negation) Transformation through learning Every child matters
Pedagogy and curriculum: oppression and liberation	Power implicit and explicit through pedagogy, curriculum and context Non-compliance is punished Learning a continuum of transformation	Compliance 'seeming' traditional is vital for survival Learning a continuum of transformation	Teachers cannot effect systemic change Testing determines pedagogy and curriculum
An audit culture: testing, reporting, benchmarking	Benchmarking for quality/competitiveness Teacher as <i>veilleur de nuit</i>	Refusal to comply with testing	Lecturer as arbiter and judge Lecturer as omniscient presence

Table 5.5 Subtexts of Theme 5

Compliance, coercion and the re-inscription of systemic power through teaching

I believe now that the violence of systemic power is woven into the language, environmental structures, pedagogical practices and curricula of systemic education, and that these are both resistant to change and embodied in my own practices.

Ostensibly simple questions such as: "Who is allowed to speak?" "Who is allowed to move?", and "Who sits in the largest desk, or upon the desk?" point to the inequities of agency in systemic education. Further to this, it seems that failure to comply with systemic practices of education leads to a manifestation of coercive power.

Observing the persistence of hegemonic controls in my own and others' practices in a non-traditional school, I question whether 21st century practices of curriculum and

pedagogy disenfranchise children and parents in the educative process. Contradictorily, my narrative inquiry has revealed that my childhood teachers who were didactic in their practice were visionary in their intent, and that their influence has been inspirational to me. While my experiences in this project suggest that transformative and rich learning experiences for children may be better supported by non-traditional or alternative practices of education, and that these may be more suited to the 21st century learner than those of formal education, it appears that the bureaucracy constructed around education at every level, works against fundamental change, and decentralised control.

Parents in the school are challenged to become teacher-researchers, acquiring and acknowledging their expert knowledge as educators. At first they find this difficult, and few parents wish to engage on this level: however, the closure of the school leads to a dramatic shift in parental agency, with parents seeking to be informed and active in decision making. Parents acknowledge that they have an important role as teachers, engaging in informal teaching in the home, and for many engagement in teaching and play with children in the school is an everyday occurrence as parents seek to create a seamless experience between home and school. A number of parents reject homeschooling fearing further investigation by bureaucratic agents into their home lives.

In the school, children's agency, freedom of movement, and a lack of set lessons or gathering times presents challenges for visiting pre-service teachers. Pre-service teachers become aware of their expectation and dependence upon children's compliance in the context of a requirement to negotiate with children: the success of the arts workshops they offer is dependent solely upon the appeal of those activities to the

children. Pre-service teachers report that this is an alarming, but exciting experience, and one that is different to anything they have previously encountered.

Pre-service teachers praise the lecturer's seemingly 'intuitive' interventions in inter-pre-service teacher conflict as an example of positive facilitation. In doing so they cast the lecturer as institutional parent. Perhaps wishing to believe, like prisoners in Bentham's imagined panopticon (2011) that their actions and motivations are visible at all times, pre-service teachers comply with, and seek peers' compliance with imagined institutional controls. Pre-service teachers' reflections on group activities where the purpose is to encourage shared ownership, suggest a readiness to institute power and moral responsibility in the lecturer rather than in self-and-peers. Paradoxically, positioning their lecturer in this way appears to provide pre-service teachers with a greater sense of trust and community with peers, liberating them to engage in creative experiences. In turn, they re-present this hegemonic pattern in their own practices and expectations.

The rights of the child

It seems that formal education places the child on the lowest position on the power-pyramid. How the child rises from that position, and how far, appears to be determined by his or her ability to gather capital through experience in the home, community and school. Hence, I am troubled by my perception that there is a gap between the rhetoric of holistic and transformative education for lifelong and life-wide learning, sustainability and the unique human experience (Australian Curriculum Assessment and Reporting Authority, 2010a); and how those values appear to be translated into systemic practice. My concerns are that the Rights of the Child (UNICEF, 1990) may be threatened by a 'chunked' curriculum, by the sedentary and indoor learning contexts

of schools, and by the disconnection between home, school and the natural world. Children's compliance in this hierarchical process appears to be managed in increasing numbers of cases through punishment, the threat or actuality of failure, or through medical interventions (Abraham, 2010; Timimi, 2010), rather than through children's willing engagement in schools.

The community expresses concerns that formal education appears to punish the child for failure to adapt to an externally mandated curriculum and indoor and teacher-led learning experience of formal schooling. Parents consider that children who run away from, or who fail to thrive in such contexts are subject to bureaucratic violence through threats of exclusion and requirement for pharmaceutical interventions as a condition for continuance in schools. They consider it questionable that some schools require statementing as a condition for a disruptive child's return to school, particularly in the context of research that indicates overdiagnosis of behavioural disorders (LeFever, Dawson & Morrow, 1999, p. 1363). The community believe that their children may be best served by a play-informed context without the constraints and time-patterns of formal schooling, and where the child may learn at his or her own pace with freedom to move.

Pre-service teachers express personal and professional concern for the child who is different, and the challenges that the child and his or her family may face in formal learning contexts. However, they appear to believe that translating personal understandings of the uniqueness of children's needs to systemic environments where groups of children are in classroom contexts presents greater challenges. Their expressed concerns for the first year of teaching are behaviour management of the troubled or gifted child in the classroom, and managing a complex and broad

curriculum. Many consider that to endeavour to change pedagogical practices in established schools in the early years of their careers would be difficult and potentially damaging to their career prospects.

Pedagogy and curriculum as tools of oppression or liberation

Contradictory to governments' declared intent that a national curriculum should provide equal opportunities for learners (MCEETYA, 2008, p. 13) and acknowledging educators' individual use of universal design in endeavours to meet diverse learning needs (Johnson & Fox, 2010; Wu, 2010), there is evidence (Hall & Ozerk, 2007) that testing has a strong influence upon both curriculum and pedagogy (p.15), and upon children's enjoyment of school. The system of testing and public reporting used in Australia is similar to that used in the UK where Hall and Ozerk (2007) note that its impact is: "a) to control what is taught; b) to police how well it is taught; and c) to encourage parents to use the resultant assessment information to select schools for their children" (p.15).

It also appears that an individual's lack of capital may be more likely to inform future success than pedagogical methods. Hence, I consider that formal education may re-entrench inequities of power, by transmitting a hidden curriculum. Yet, I observe in my own practices and those of peers the power of critical and social reflection to inform conscientisation (Freire, 1993a), and the power of compassion and cultural awareness to re-balance social inequity (hooks, 1994, 2006) .

The community share with me a belief that the negative impacts of a lack of social capital may be ameliorated through learner agency: hence children in the community work with facilitators and parents to document their own learning. Facilitators believe that this empowers the child to self-improve against personal performance rather than

the performance of peers. The community endeavour to reveal and disempower the hidden curriculum, hence parents reject testing and other representations of top-down control. Paradoxically, they strive to exceed state requirements for documentation and reporting of children's learning, in the belief that their non-traditional school will demonstrate the value of play-based education, becoming accepted by bureaucratic powers.

Pre-service teachers suggest that a culture of compliance is both challenged and supported by their university experience. They observe that whereas lecturers advise liberatory praxis, going so far as to voice criticism of systemic curriculum and pedagogy, they nevertheless incorporate and reproduce systemic power through their pedagogical practices. Pre-service teachers express acceptance that they too may value philosophical approaches to pedagogy and curriculum which they may fail to put into practice. Learned acceptance appears to inform pre-service teacher beliefs that individually, teachers cannot effect systemic change.

An audit culture: testing, reporting, benchmarking

The introduction of a National Curriculum and the National Assessment Program for Literacy and Numeracy (NAPLAN) in Australia (Australian Curriculum Assessment and Reporting Authority, 2010b) with mandatory participation in testing for state schools, and public reporting of outcomes underpins my understandings of testing, reporting and benchmarking of performance in education.

Having experienced the introduction of similar processes during my teaching career in the United Kingdom, my responses to these initiatives are troubling and contradictory: I appreciate that governments may seek to ensure consistency, and to measure performance, but I have observed that the outcome of audit processes in schools has a

negative impact upon teaching and learning, and most particularly upon students who lack cultural capital.

I acknowledge that cultural capital in its static and relational aspects as described by Tramonte and Willms (2010, p. 210) is likely to have influenced my personal success as learner and teacher, and the I have gained much from the processes that give rise to my concerns. However, I share Denzin and Giardina's concerns that a "global audit culture" (2008, p. 11) may be driving curriculum and pedagogy. My concern is that this may mean that schools and teachers become less likely to adopt strategies for accelerated learning for those children whose capital differs from that of the dominant culture, or bureaucratic systems, that testing may lead to a narrowing of the curriculum, and that those children who fail tests will be discouraged, and their sense of failure reinforced through further experiences of testing.

Yet, as a lecturer I acknowledge my professional complicity in this dilemma: my function as program coordinator not only requires my compliance with processes for assessing and reporting learning in pre-service teachers, benchmarking standards, and reporting non-compliance, but also my reinforcement of compliance in others. Further to this, I am concerned to observe that schools and universities worldwide, while seeking to differentiate themselves through unique vision statements and excellent performance, use increasingly uniform language to articulate their visions and purposes in education and for describing the processes by which they intend to achieve and maintain those visionary standards, and performance against global benchmarks for quality in education.

The community rejects academic testing and benchmarking believing that children's individual progress is more complex than standard tests allow. Facilitators refer also to

research that suggests testing may impact upon children's wellbeing and enjoyment of learning, (Gardner, 2000; Gatto, 2005). Facilitators argue that as Queensland's stated vision for 2020 emphasises the importance of a creative and adaptable workforce (Queensland Government Department of Education and the Arts, 2007), then schools that offer individual programs rather than standard tests may be more able to support learners who fulfil those needs. Finally, they note that testing and benchmarking lead to teaching to the test, suggesting that this must inevitably restrict teachers' ability to manage the complex needs of learners, a belief substantiated by research (Hall & Ozerk, 2007).

Pre-service teachers acknowledge that it may not be feasible to enact a student-centred and critical pedagogy in a 15 week semester where 2 or more summative assessments occur. Also, assessment tasks which seek to develop graduate attributes of adaptability, self-reliance and effective teamwork, appear to lead pre-service teachers to re-situate the lecturer in position of power, in the role of *veilleur de nuit*, (Gramsci, 1976) with responsibility for monitoring and intervening in pre-service teacher interactions on campus, in online environments, and even in networked environments which they are aware on one level, are beyond lecturer monitoring, but where, nevertheless they express a wish for institutional vigilance 'in loco parentis' in the form of institutional protection.

Making connections between their university experience of benchmarking, and its impact upon flexible and theory-informed praxis and their imagined future contexts as teachers, pre-service teachers acknowledge that an audit culture may limit their ability to become creative and transformative educators.

Theme 6: Loss and Doubt as Starting Points for Transformation

Subtext	Researcher	Community	Pre-service teachers
Loss and doubt are prerequisites for transformation Thirdspace perceived, conceived and lived concepts of being and becoming	Not-belonging predisposes the agent towards dissolution and renewal Self-questioning is vital to change long-entrenched schemas	Loss of their school increases parental agency School site adapted as centre for homeschoolers	Discomfort, anxiety and doubt Pre-service teachers - new ways of being in community for teaching Acquiescence in future employment (negation)
Self-reflection that does not continue to negotiate cannot detonate change	Continuing self-questioning and multiple perspectives essential for change	Loss engenders radical change and self-world awareness (negation)	Reflection is a lifelong process (acceptance) Reflection is an demic success (negation)

Table 5.6 Subtexts of Theme 6

Loss, doubt and transformation: being and becoming

I believe that doubt, loss and renewal support my development, personally and professionally, and that perhaps a postcolonial sensibility and history of diaspora and being other have predisposed me to uncertainty. This stance, however, is a starting point for questioning and, potentially, for transformation. Recasting a sense of doubt and a failure to belong as freedom to transgress boundaries and borders, I come to understand that my self-identity is generated by a bricolage of cultural messages and experiences.

However, as reflexive praxis is a process where certainties are troubled, a Thirdspace awareness may also undermine my recognition that change is taking place. While doubt may undermine the semblance of changed and conscientised being, it also brings the capacity to substitute in the place of certainty the *becoming* of critical and liberatory pedagogy.

The community feels loss, anger and fear at the closure of their school. This in turn informs deep mistrust of systemic power. However, the community expresses the view that the forced dissolution of their school in conceptual and physical terms has inspired a re-balancing of power and ownership, with those parents who choose to homeschool assuming the mantle of expert knowledge and agency as home-educators, a role they adopt as individuals and as a community.

Pre-service teachers acknowledge and signal acceptance that their own and others' success within formal education may be predicated upon a surrendering of agency, and adherence to its systemic controls and social norms. In contrast to this, those pre-service teachers who are troubled by their reflexive experience in the alternative and child-emergent context indicate their intent to question and even to challenge systemic power: they express a wish to support greater parent-and-child-agency in their future work as teachers. Most pre-service teachers, however, express doubt that they can effect change on entering the workforce or during their careers: Firstspace appears to inform pre-service teachers' perceived reality, supporting their learned experience that acquiescence is a prerequisite for success, and will be a factor in their future standing as teachers.

Self-reflection, renewal and lasting change

Despite ongoing critical reflection on and in professional practice, a sense that I am engaging in transformative pedagogy is transitory and elusive, because of the evidence of my continuing hegemonic practices. This leads me to question despite a systemic focus upon reflexive praxis, which appears to engage educators in transformative pedagogy, powerful doxic and systemic messages may re-institute dominant ideologies whilst maintaining an illusion of progress. Hence, I share pre-service teachers' concern

that without institutional acceptance and systemic support, my individual re-framing of pedagogical understandings may be subsumed into and negated by my own and others' existing practices. Specifically, my concern is that democratising and transformative pedagogies may be impossible to achieve or to sustain in First-or-Secondspace frameworks, because of the power of personal doxa and habitus, and because those frameworks support institutional habitii that work against change. Ultimately, there appears to be potential for entropy or reversal of change from two directions. First, top down controls in complex systems require the individual to adhere to policies and established practices of curriculum and pedagogy, a position that is reinforced through system's engagement in a global audit culture; and second, the educator whose endeavours to institute transformative pedagogy must also overcome the powerful influence of personal culture, expressed as doxa.

For families choosing homeschooling, this requires an acceptance of practices they previously considered radical. However, families report that their choice to homeschool has led to fewer bureaucratic controls than they had feared, and significantly fewer than those they had experienced in trying to provide a non-traditional school.

As a consequence, this allows children-and-parents to engage in learning experiences which diverge more widely from those of formal education, as they are no longer constrained by a school-like environment. Parents now reflect on the closure of their school not as an ending, but as the starting point for their communal transformation and greater agency of families and their children.

Pre-service teachers express a belief that a reflexive negotiation through change is vital for 21st century educators as lifelong learners. This understanding appears to inform an

acceptance that ongoing critical and reflexive praxis and personal renewal are requirements for teacher re-accreditation and career progression.

Summary

This chapter presented neonarratives as tales from the field, re-presenting the culturally positioned perspectives of participants in the study. A summary of those views by theme is now presented, organised by subtexts of the themes.

Theme 1 offered subtexts which discussed ways in which identity and culture, and place and space inform and express the roles of teachers, pupils, and parents in formal and informal contexts of learning. These included notions of parental agency and the role of the home in transmitting cultural and social capital. Further, the subtexts articulated differences in the purposes and practices of education from Firstspace and Secondspace perspectives. In doing so, subtexts considered interventions that reposition education as a Thirdspace or ‘Schome’ in which power and systemic violence may be counteracted and doxa re-cast for more democratic praxis and greater parental agency.

The subtexts of Theme 2 offered contradictory beliefs about the value of play, noting that ideologies which recognise play as a means of deep personal, social and lifelong learning appear to be undermined by the exclusion of play from traditional primary classrooms. Questions about how a transformative pedagogy may be able to balance the needs of the individual and the state in systemic education were discussed. Further subtexts identified the challenges for adults seeking to manage pedagogical interventions in a child-emergent curriculum so as not to limit child agency and

ownership of learning. How far pedagogies which incorporate teacher-or-parent modelled play as a stimulus may be able to address those concerns, was also discussed.

In Theme 3 subtexts positioned the home as a site of enculturation and development of self identity. They considered the transmission of capital both as a precursor for success and as a means by which existing systemic power may be re-instituted, working against change. A further subtext articulated the psycho-social merits of learning in peer-to-peer, child-and-adult and child-and-nature relationships. It questioned the impact of systemic practices that place children in year groups, positing that learning in community settings may support deeper learning, particularly for the child with learning challenges.

Offering the view that knowledge is partial and culturally determined, subtexts of Theme 4 considered teachers' self-beliefs and practices. Suggesting that teachers' self knowledge is culturally framed, it questioned reflection for transformative pedagogy, suggesting that mythopoeic images and epistemologies may re-instil habitus. A supporting subtext explored relationships between policy and practice considering the normative impact of curriculum and assessment on educators' praxis. Further subtexts considered change in education as the nexus of three forces: teachers' ongoing re-negotiation of their personal and professional praxis; systemic vision manifest through curriculum, assessment and reporting; and the impact of ideology upon policy.

Issues of compliance and coercion were revealed in the subtexts of Theme 5. Pedagogy, curriculum and reporting were organising structures for this discussion of institutional compliance within an audit culture, and how this may serve to subvert the intent for a more equitable society. Further subtexts considered the problematic nature of hidden curricula in systemic education, and how children's lack of ownership of capital is

expressed through institutional violence, running counter to children's rights (UNICEF, 1990) .

The final theme presented loss and doubt as precursors for a generative Thirdspace in which the transformative educator's ongoing reflexive negotiation brings growth.

Subtexts of Theme 6 positioned critical reflection as vital to renewal, suggesting that only a continuing reflexive troubling of professional beliefs and practices may initiate lasting change, with the potential to counteract a return to power. Further, they suggested that the imaginary or seeming of school and teacher may reinscribe habitus, and that the dissolution of that habitus may initiate greater parent and child agency as demonstrated through the assumption of agency by families as homeschoolers.

The final chapter of this dissertation will address the key issues arising from these subtexts, the study's initial contentions, and guiding questions. It will draw out of these subtexts, key issues for my personal and professional praxis as an educator of pre-service teachers. Further, it will discuss the significance of these narratives for systemic practices of education and for teacher education in Queensland.

Chapter 6 Conclusions and Implications of the Study for Further Consideration and Research

Our history will reflect a time of wasted opportunity and social divisiveness due largely to our failed approach to schooling and...our current haphazard, highly political approach to education (Cranston et al., 2010, p.17)

Introduction

This chapter concludes the study. It is divided into 3 sections: a resume of the purposes and contexts of the study and their epistemologies, with a summary of the key findings for the study's overarching contentions and guiding questions; a discussion of the implications of the findings; and a consideration of questions raised by the study for future research and action.

Section 1: Reprise - The Study's Purposes and Contexts

Contexts and Conduct of the Study

As was discussed in Chapter 3, this narratological exploration on and in my participatory research in an alternative primary school (Jones, 2008b) and my employment as an educator of pre-service teachers in a Queensland regional university has given rise to an epistemological Thirdspace for me as educator-researcher. As described by Bhabha (1994, pp. 38-39) and Soja (1996, p. 75), this Thirdspace has informed my personal and professional understandings presented in Chapters 4 and 5 and will be discussed further in this chapter.

My aspirations in undertaking this study were: to enhance my personal and professional understandings and practices as an educator of pre-service teachers (Jones, 2006b, p. 4); and to engage with a community creating a garden for the arts (Jones, 2008a, p. 216). In doing so, the intent was to serve social justice agendas for more democratic practices and outcomes in education.

The Study Contentions and Questions

The structuring argument of this dissertation, that systematic practices of formal education are ideologically informed, socially framed, and culturally contested, is expressed in three contentions, namely:

1. That systemic practices of pedagogy and curriculum in 21st century Queensland appear to be informed by contradictory and potentially irreconcilable ideologies;
2. That a hidden curriculum may work against change, re-inscribing capital through power relationships that maintain inequities; and
3. that culture and identity inform teachers' personal doxa and habitus, potentially re-instilling established practices and agency.

The study questions are:

Question 1: What happens to the personal and professional understandings of a teacher educator as a result of her reflexive engagement in the third space between traditional and non-traditional educational places?

Question 2: How do those understandings impact upon her philosophy and practices of pedagogy?

Question 3: What are the implications of promoting a critical and creative approach within an educational policy which utilises a system of measurable outcomes?

Summary of Findings: Contentions and Questions of the Study

The findings are summarized briefly for each of the contentions, and for each question.

Summary of Findings: Contention 1

Ideologies are complex structuring visions by which social, economic and political beliefs are shared. The findings indicate that ways in which ideologies inform practices in education are complex, being influenced by personal social, cultural and historical factors. They suggest that, in 21st century Australia, systemic practices of education appear to be informed by neo-conservative and positivist ideologies, manifest in a bureaucratically controlled national curriculum, high-stakes testing and public reporting and comparison of school achievement. The findings also indicate a schism between the visionary intent of the Australian Government's plans for education, and how it may be delivered and experienced in practice. This divergence appears to be an aspect of a growing international trend that re-situates education as a process subject to quality controls and benchmarking of outputs by which governments justify their increased control over curriculum and assessment in the interests of transparency and equity, and with the stated intent to generate an educated and flexible workforce for a competitive global economy.

Summary of Findings: Contention 2

The findings demonstrate a hidden curriculum informing education at macro and micro levels. At the national level it is expressed through a divergence between a rhetoric that recommends education as a means to democratisation, and systemic processes and

reporting requirements that embody top-down hegemonic controls, and where non-compliance or failure to engage in school valorized cultural capital encounters systemic violence. At the level of individual practice, it is reinforced by a divergence between educators' expressed beliefs in student-centred, transformative or critical epistemologies, for an integrated and holistic curriculum; and practices by which the teacher responds to external requirements and constraints that require content delivery, and teaching to the test. As curriculum is externally mandated, and literacy, numeracy and science are prioritized for testing, this narrow emphasis appears to privilege certain types of knowledges and practices, transmitting a hidden curriculum which undermines overt messages about the value of creative, artistic and social learning for the whole self.

The closure and merging of small schools, or schools which do not conform to standard practice as suggested by the findings, is described by bureaucracies as a means towards greater economic or academic efficiency. However, on the grounds of this study, I believe that government justifications of school closures in terms of economic and educational improvements may not eventuate; and that parental, child and community experience of school closure may be negative.

Summary of Findings: Contention 3

The narratives provide evidence that educators' endeavours towards a transformative and critical pedagogy by means of reflective practice may be inhibited by personal and professional beliefs and habitus. Where change occurs, it may be manifest in educators' perceptions, but not necessarily evident as consistent and lasting change in practice.

The narratives suggest that brakes enacting upon teachers' ability to enact a critical praxis are: personal, in the form of deeply held beliefs; professional in the expectations

of colleagues, learners, parents and institutions; and bureaucratic in the requirements for compliance with curriculum and reporting frameworks, and more broadly in the form of cultural beliefs and representations of teachers, schools and practices of education.

Summary of Findings: Question 1: Personal and Professional Learnings

The experience of participatory research has challenged my beliefs about the purposes and practices of education, giving rise to a deeper understanding of the systemic, professional and personal constraints impacting upon educators' beliefs and practices. The findings raise questions about the centrality of reflective practice in teacher education and for professional accreditation, and as envisioned by the Australian Government as an outcome of 21st century formal education.

Summary of Findings: Question 2: Impact upon my Philosophy and Practices

The findings have transformed my awareness of factors impacting upon the potential for an enacted critical pedagogy in teacher education, and in schools. This has brought about my more critically aware, yet consciously constrained practice as an educator of pre-service teachers. It has also led to my aspiration to further research the nexus of theory and praxis in education, as expressed at policy level, as perceived by pre-service teachers, and as demonstrated in my own and other educators' pedagogies.

Summary of Findings: Question 3: Implications of Promoting a Critical and Creative approach within a Policy for Measurable Outcomes

The data indicate a divergence between vision and practice at three levels of education. That disconnect is manifest at the point where policy is expressed through curriculum, testing and reporting; in teachers' professional practice, and in their personal beliefs

and walking the talk of a unified theory and practice. The cumulative impact of this split between theory and action upon schools, teachers and learners, and upon communities is significant in its potential to disrupt the intent of a government vision that education should generate a population of adaptable, reflective and lifelong learners.

That potential for disruption is manifest also in the University, where systemic vision has the intent towards creative and lifelong learning, yet where university frameworks for curriculum and reporting limit the scope for an enacted reflective and critical practice. For pre-service teachers, the concatenation of disjointed theory and practice at each level of their experience in school, university, and employment, therefore has the capacity to compromise their practice. Similarly policies that support a limited and traditional vision of formal education impact upon parental choice, as shown by this study's findings.

Section 2: Discussion of the Implications

This section augments and makes connections across the findings, discussing the implications of those articulations.

Critical Pedagogies – A Gap between Theory and Practice

The personal and professional doubts that gave rise to this study, and in particular questions around my self-concepts as a constructivist and student-centred teacher have given way to a more critically-informed understanding of my situated practice through extended reflection-in-research. As a consequence, I have become aware of ways in which my own and other educators' practices of pedagogy appear to be constrained by a range of personal and systemic factors, pointing to a divergence between theories and practices of education. That distortion emerges from the findings as a split between the

conscience and consciousness, described by Jean-Paul Sartre (1969) as “mauvaise foi” (pp. 67-68), a representation of Bad Faith evident at both individual and institutional levels.

That split is exhibited also in institutional habitus, with pre-service teachers describing lecturers’ seeming acceptance of a conscious divergence between theory and practice as a capitulation of theory to reality. For pre-service teachers who have experienced 16 years of formal education, this is likely to have informed their habitus (Wacquant, 2005, p. 316). Similarly, my personal habitus requires that I find a balance between personal beliefs in theories of transformative pedagogy, teaching practices which have been informed by my experience of schooling, and a teacher education where constructivist theories were taught by didactic methods. My practices as an educator are therefore constrained by these experiences and also by the systemic and temporal frameworks of a university context.

It is not surprising, therefore, that a hidden curriculum appears to influence future teachers’ beliefs that theory and practice may align in talk, but not in action. As forces impacting upon educators’ freedom to align theory and practice appear to be overt and covert, personal and institutional, these forces may negate educators’ endeavours to implement change in practices. The findings demonstrate that pre-service teacher awareness and acceptance of a disjunction between rhetoric and reality causes them to question whether 21st century visions for critical pedagogy in systemic education may be achievable. However, the findings of this study suggest that sustained reflective practice may bring the potential to narrow the gap between theory and practice, through greater awareness.

A distortion between theory and practice is not only evident at personal and institutional levels. It is also manifest as a divergence between vision and recommendations at policy level. Top-down processes of control over curriculum and assessment in Australia, as demonstrated through systemic auditing and performance-related funding, have created an ontology which appears inconsistent with governmental agendas and visions for education as a means towards greater social justice {MCEETYA, 2008 #853}. The study's findings suggest that it is the Australian Government's system-driven practices, rather than its democratizing vision that are influential in shaping practices of 21st century education which may be a causal factor in a growing equity gap.

This axiological split is framed by quality control of processes and measurement of outputs against national {Australian Curriculum Assessment and Reporting Authority, 2010 #1143} and OECD benchmarks (2009) with funding being determined by school performance. This appears to be a factor in a reduction in the number of state schools in Australia over the last decade (Australian Bureau of Statistics, 2011). During that time student numbers in private schools increased to more than 1 in 3 of the school-age population (para.3) suggesting that parental choices may reflect a context where Australia's state schools appear to be becoming a repository for pre-service teachers with social problems, a view supported by Jack Keating (2010, p. 22).

Further to this, PISA findings indicate that Australia's highest achieving schools are those in which the student population is of above average socioeconomic status, as noted by Sue Thomson, Lisa de Bortoli, Marina Nicholas, Kylie Hillman and Sarah Buckley (2011, p. 297). These schools, whose achievements are now made public

through government transparency measures, tend to attract and retain more skilled teachers, have more positive staff-student relationships and to experience fewer disciplinary problems than schools with students of low-socioeconomic standing. These indicators suggest a potential for a cyclic effect of poverty: poorer schools are less likely to be able to support student success, or to attract and retain experienced and skilled teachers, with a cumulative impact upon morale, achievement and school standing. This calls into question whether the Australian Government's performance-related funding practices and public comparisons of school achievement may lead to greater equity for economically deprived students.

Reflection and the Burden of Expectations for Change

Reflective practice is central to the Queensland College of Teachers (2009) vision for teacher professional identity, and it is pivotal to teacher education programs' focus upon developing a critically aware and adaptable teaching profession. It is explicitly recommended by the Australian Government as a tool for generating an adaptable and creative body of lifelong learners (Queensland Government Department of Education and the Arts, 2007, p. 12). Yet, this study's findings and my personal experiences call into question how far reflective practice may be able to meet the burden of these expectations.

My struggle to achieve a critical and transformative pedagogy is consistent with van Manen's (1995, p. 35) observations that reflection in the "dynamic situation of teaching" is problematic. The narratives show that in my own practice, seemingly revelatory moments of learning are later revealed to have informed a transient consciousness without necessarily leading to changes in my practice.

The community also experienced challenges in eradicating hegemonic patterns of formal schooling from their play-informed context. Hence the findings gave rise to my further consideration of van Manen's concerns about whether reflection-in-action as recommended in texts for teachers is plausible and attainable (1995, p. 39). The narratives demonstrate that a dormancy period and retrospective reflection may bring deeper awareness of ways in which new understandings may be instituted as practice. Those changed practices, however, co-exist with unchanged external contexts so that personal change may be required to adapt to constraining temporal, institutional and governmental frameworks as shown in Figure 6.1.

Teaching and learning are socially constructed processes enacted within the personal, social and temporal contexts indicated in Figure 6.1. These contexts and their epistemologies generate multiple constraints, and so for the teacher seeking to institute change in practice by superseding personal doxa and habitus, external conditions of institutional and peer habitus may serve to counteract change and to re-institute stasis. On a macro-level systems and policies may impact on individual practice through a collective habitus, as shown in Figure 6.1 which is reinforced through compliance with operational requirements such as curriculum, testing and reporting.

This finding challenges institutional beliefs in reflective practice for teacher adaptability and critical awareness, and raises questions about whether 21st century teaching practices may inspire a generation of reflective lifelong learners as envisioned by the Australian Government.

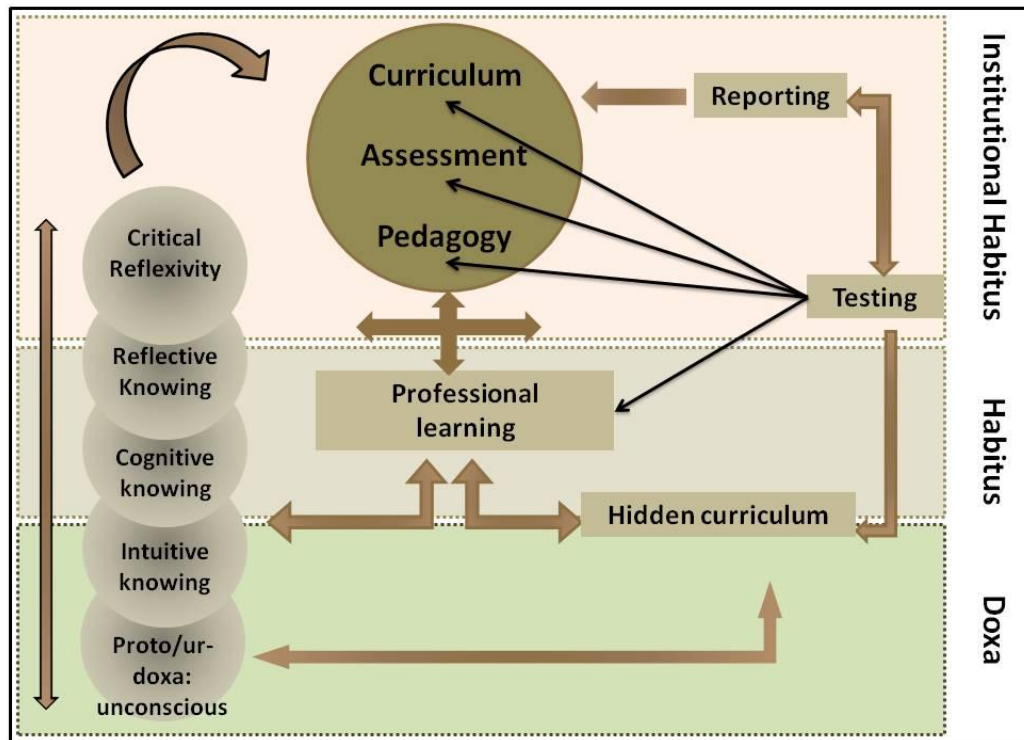


Figure 6.1 Reflection for Change and Forces Re-instituting Stasis

For me as researcher, reflection has led to greater awareness of theory-in-action, allowing me to re-cast constraining factors such as personal habitus as parameters within which practice is framed. My vision for transformation is now more critically aware, yet constrained. It exists within systemic requirements, and responds directly to pre-service teachers' expressed needs for a safe and creative space in which they can learn. If this presents as a capitulation, it also acknowledges the frameworks within which that critical awareness can be enacted. Like the poet Dylan Thomas, acknowledging the impact of adult seeing on his child's understanding of the world, I recognise the power implicit in writing and speaking from that space of compromise: "I sang in my chains like the sea" (Thomas, 1971, stanza 6)

Implications for my Philosophy and Personal Practices

The neonarratives of this study have challenged my beliefs, renewing my understanding that the personal is political (Hanisch, 1970). They have also informed a realisation that my endeavours to engage pre-service teachers in critical and constructivist pedagogies may have been aligned with theory, yet neglected important aspects of pre-service teacher enculturation, habitus and systemic constraints: and for those reasons, they suggest an unconscious manifestation of hegemonic control.

In seeking to translate my understandings from the alternative school to my practice with pre-service teachers (Jones, 2008a, p. 216), my intent was to redistribute agency to pre-service teachers, thereby facilitating learning that connected theory and practice, cognitive and affective domains for holistic learning. This vision was inspired by bell hooks' vision of creating a space in which a shared transformative and critical awareness may flourish (hooks, 2006, 3:39). While pre-service teachers' responses to those experiences were largely positive, they expressed concerns at perceived risks attendant to the use of constructivist approaches in schools, and a potential impact on their career prospects. Pre-service teachers' acknowledgement that they preferred to be told what to do rather than to take ownership of learning was an issue that I revisited and reflected upon over time, before coming to my present understanding.

Participant feedback in this study has led me to use approaches which now seem more attuned to "the tact" of teaching, as discussed by van Manen (1995, p. 47). Taking into account pre-service teachers' concerns, I have made adjustments in my conscious practice of teaching which, while they appear minor, seem to have created greater space for pre-service teacher agency. For example, a technique acquired in the play-informed context has been translated to the University context, so that I step back from learners,

offering input only at points where they seem to have lost focus or direction. While this seems a minor change, it necessitates a balancing of space and intervention which is dependent upon careful listening, and the ability to signal a supporting presence without taking over the conversation.

In the narratives, pre-service teachers expressed a desire for freedom within a framework where their emotional wellbeing was supported, articulating a requirement that their learning experience should have consistency with that of their overall program. This led to my greater sensitivity to pre-service teachers' need to feel safe, and my acknowledgement that consistency and stability appear to be pivotal to pre-service teachers' sense of freedom to engage in creative activities. This brought home to me that for constructivist and critical pedagogies to occur in isolation within a single 15 week course may be counterproductive, irrespective of pre-service teachers' trust and belief in the educator. Hence, I now understand that the constraints impacting upon future teachers impact also upon how far universities and academics may walk the talk of critical pedagogy.

As a consequence of these understandings, I now more consciously articulate a metacognitive approach that maps each session, exploring with pre-service teachers the flow of a tutorial, and the strategies and purposes of techniques used, so as to make explicit the underpinning theoretical and practical purpose of each session. In my doing so, I believe this models the beginnings of a critical pedagogy, offering the potential for alignment between theory and practice. My belief is that this modeling may assist future teachers in their own practice, encouraging them also to use a spiral of reflection as shown in Figure 6.2, to connect previous experience, present action and future

process, and to voice the constraints enacting on the application of theory. Now, my teaching sessions conclude with discussions of pre-service teachers' shared observations on questions such as:

- How could this experience have worked better for you?
- What might that mean for you in your work with children?
- What strategies might you adapt from this experience for your future teaching?
- What did you enjoy today, and what part of this learning experience will you remember most clearly?

This final question, focusing upon the affective domain of learning, is potentially important for pre-service teachers' careers, and for schools to become places where social justice is manifest in students' enjoyment of and willingness to attend school. In writing this dissertation, I was at first surprised that extended critical reflection had not led to more marked changes in my practice. Yet my understandings and practices appear to be more consciously critical, more finely tuned to the needs of pre-service teachers, and perhaps therefore potentially transformative. Reflection-in-action has most fully informed my personal understandings when it was socially constructed, as in my critical conversations with Jon and Meg. Writing as reflection has subjected the moment to multiple perspectives: in action, in hindsight, and in anticipation of future practice, allowing a recasting of the meanings of critical moments. In this way, my reflection has become an ongoing negotiation between personal culture and habitus, and systemic ideologies and practices, as shown in Figure 6.2. This finding points to the impact of retrospective and anticipatory reflection as determiners of lasting change in practice, supporting the findings of van Manen (1995, p. 34). While the resulting changes in practice may be subtle, they are potentially powerful.

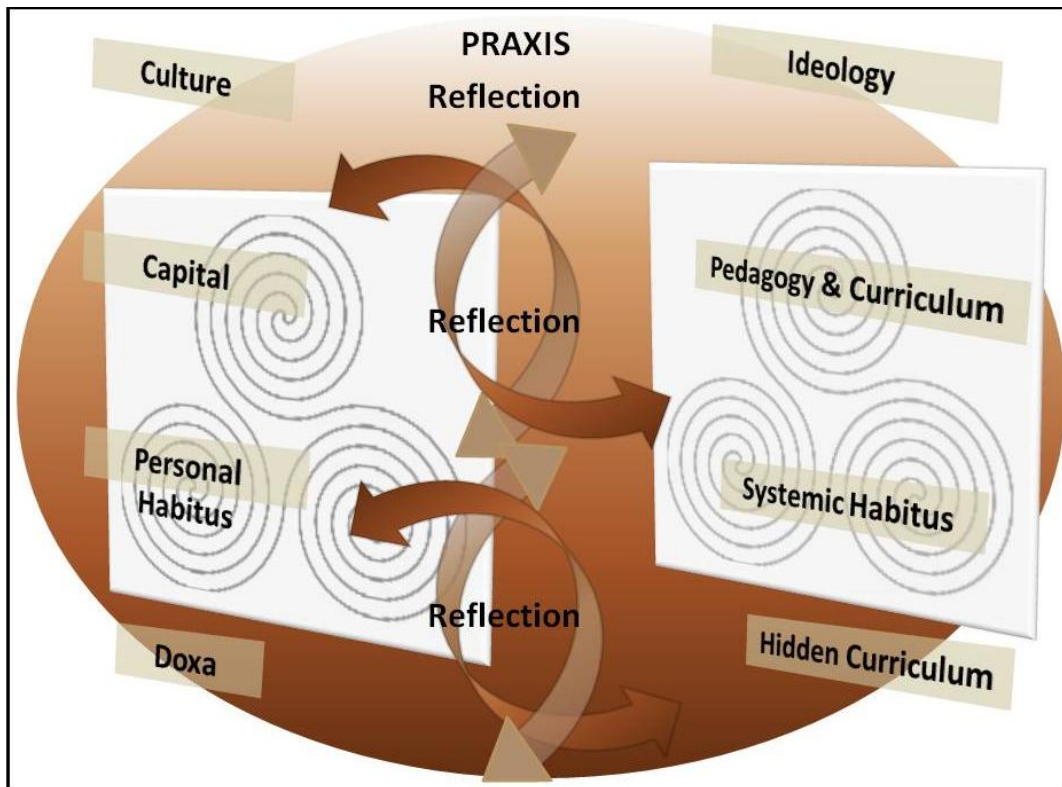


Figure 6.2 Reflection counteracting the re-inscription of stasis

A contextual and temporal reflexive moment may give rise to an awareness of self, which in hindsight takes on a different meaning, revealing hegemonic thinking and practices. Thus, as shown in Figure 6.2 my experience is that critical and conscientised pedagogy is not a state of being, but a state of becoming, and a Thirdspace of ongoing negotiation between constraining and supporting factors. That troubled space has been critical to my personal and professional growth, leading me to ensure that pre-service teachers have the opportunity to experience critical pedagogy, but within a safe and creative space that supports their expectations. For me transformative pedagogy is hard won and inconstant: it exists in the moment, in retrospect and in foresight, with writing as reflection opening up opportunities for rethinking personal culture, beliefs and practices as a Thirdspace (Soja, 1996, p. 73).

Education and the Equity Gap in Australia

The Australian Government's vision for 21st century education seeks to address the gap in health and life prospects between Australians who are from economically disadvantaged, remote or Indigenous backgrounds, and those who have greater access to capital, as noted by the Melbourne Declaration (MCEETYA, 2008, p. 15). That intent has been reinforced by the results of successive OECD PISA surveys (2003a, 2009) on which Australian students' performance on tests of Literacy and Numeracy has declined over time, with the differential between low and high achieving students widening (Thomson, de Bortoli, et al., 2011). This national lowering of performance against the country's prior levels of achievement is likely to be presented as evidence of worsening standards of teaching in Australia, and also as a sign of failures in university preparation of teachers by those proponents of a return to didactic and traditional curriculum such as Donnelly et al (2005). Moreover, Australia's declining performance against neighbouring nations Shanghai, China, Korea and Singapore (Thomson, de Bortoli, et al., 2011, p. iii), may be presented for ideological reasons as an indication of similar flaws, with the added concern that this may signal a threat to Australia's ability to compete in a competitive world economy. However, this study contends that a cultural emphasis upon the importance of success in examinations, the use of corporal punishment, extended school days and high parental expectations may lead to high achievement on tests, without necessarily producing flexible and lifelong learners.

As indicated by the findings of this study, a lack of time to play, aligned with parental and school pressures may lead to negative impacts upon the child's wellbeing and an increase in stress-related behaviours, a finding supported by Orna Naftali (2010, p. 607). Japan and Finland, which do not use national testing and reporting are the most

high achieving nations on PISA tests (Bernstein, 2011), which suggests that testing and reporting are not predisposing factors for strong achievement in literacy, numeracy and science. Australia has adopted a National Curriculum, and appears to be modeling its processes on those developed in England, despite reports that testing has proved expensive, unreliable and disruptive to teaching and learning, to the extent that testing was abandoned at Key Stage 9 (Berry, 2009, p. 19), and where strike action by head teachers and schools has disrupted tests, in the hope of drawing public attention to their damaging impact upon student learning, on school morale and on educators' careers.

The Impact of Testing and Reporting upon Schools and Students

National Assessment of Performance on Literacy and Numeracy (NAPLAN) testing has been established in Australia since 2008, with testing of students in years 3, 5, 7, and 9 (Australian Curriculum Assessment and Reporting Authority, 2010b). The tests focus upon reading, writing, spelling and numeracy, and results allowing comparisons of all state schools and participating private schools are publically available for comparison on the MySchool website.

As a consequence, school and teacher success is increasingly measured in terms of student test scores, which is problematic in its impact upon the academic life of schools, where teaching to the test may lead to a narrowing of the curriculum (Cranston, Reid, Keating, & Mulford, 2011, p. 2). The use of test results by government is contentious in terms of their use as justification for re-allocating funding away from weaker schools in favour of those which are successful, or as grounds for the closure of schools, with the potential to exacerbate gaps in performance of those students in low-achieving schools.

Queensland studies suggest the development of more flexible learning centres for adolescents in order to redress the damage caused by student absenteeism which is already well established in the early years of learning, with chronic absenteeism “higher than one in seven students” by year 10 (McLaughlin & Pearce, 2008, p. 2). However, current research stops short of suggesting flexible learning centres for primary absentees, or changes in school practice which may make schools more appealing to absentee students. The findings of this study suggest that high-stakes testing may increase student anxiety and absenteeism, with students perceiving that failure to succeed on tests is commensurate with punishment perhaps reflecting, in Bourdieuan terms (2006), students’ recognition of the true cost of their failure to achieve capital, a doxa against which teachers’ reassurances may have little impact.

Zero Tolerance and the Rights of The Child

The Australian Government’s emphasis upon testing and reporting appears to be accompanied by a trend towards zero tolerance of misbehaviour in schools, which leads to a climate where all misbehaviours are punished irrespective of the degree of the infringement.

This study suggests that increasingly, schools are places where children’s playful and adventurous behaviours are considered as out of control or even criminal, and where children’s experience is increasingly sedentary and indoor. Children’s attendance in schools is mandatory, but their use of school fields and outdoor play equipment outside school hours is unlawful (Korner, 2011, pp. para.3 - 7), underlining students lack of belonging and ownership of their schools. Children’s play areas are also groomed to ensure safety, and children’s play in disused urban areas and parks is perceived as disruptive or even criminal.

Perceptions of children's boisterous play and exploration as misbehaviour may also underpin then Federal Health Minister Tony Abbott's (2007, para 3-4) suggestion that corporal punishment should be re-instituted in schools. While corporal punishment may have been banned in schools, state governments have considered the merits of school-based policing, with this being tested in Adelaide and in the Northern Territory (Owen, 2009, p. para.8). In Queensland, the use of the cane was legally disallowed from 1995, but more subtle forms of control have evolved in the forms of detention and exclusion for non-compliance for relatively minor breaches of school discipline, such as failure to prepare homework, or disobedience (Office of the Queensland Parliamentary Counsel, 2006, p. 167). It presents as ironic for exclusion to be used as a punishment when the government seeks to ensure full attendance, particularly as the promise of exclusion may encourage more disruptive behaviour from those students who seek a legitimate reason for non-attendance.

In cases where secondary school pupils truant from school, the Queensland Government Youth Engagement Strategy has recommended that chronic absentees be listed on Queensland Police offender databases (McLaughlin & Pearce, 2008, p. 26), and that all children should be given a unique identifier to avoid going undetected as families move interstate. While this may impact upon retention, allowing tracking of students at risk, this top-down approach makes explicit that failure to comply will be met by coercion, and potentially punitive actions in cases of non-attendance.

This study contends that such approaches are likely to be counterproductive, as they fail to respond to the reasons for student disengagement and truanting.

Moreover, students who disengage from school commence this pattern in their primary years of education, often as a result of a lack of connection, fear of bullying, or anxiety at being already left behind peers in a regime where there is no space to ‘catch up’.

Where the law requires students to attend school yet their behaviour is perceived as unacceptable by headteachers, as was the case for two of the families in this study, schools may make it a requirement that parents seek medical intervention for a child as a condition of acceptance. Two sets of parents in this study rejected similar offers from two different primary schools, selecting instead the alternative school. In each case, and within three weeks, the child exhibited fewer behaviour problems, perhaps as a consequence of being able to play and move freely in a more relaxed school environment (Jones, 2006b).

For me as researcher this raises concerns about 21st century attitudes to children’s behaviours, and what may be a growing tendency for primary schools to encourage the use of behaviour modifying drugs for student compliance, an issue noted also by Timimi (2010). Children’s more extreme misbehaviours may be indicators of stress or distress, yet that rather than alleviating that condition through re-shaping the experience of education, governments require traditional schools to contain children, suppressing the child’s anger through punitive controls. Like the cane, pharmaceutical interventions used in place of corporal punishment are more commonly applied in schools’ control of boys, whose energetic behaviour may be interpreted as abnormal.

Thus, 21st century schooling in Queensland offers a dark undercurrent to Rousseau’s vision that the child should be unfettered (2007, p. 42), potentially contravening Article 19 of the international Convention on the Rights of the Child which seeks to “protect

the child from all forms of physical or mental violence” (UNICEF, 1990, p. 5). It seems that if a child is male, and comes from an economically deprived, regional and Indigenous background, these attributes may present 21st century Australian schools with a challenge they struggle to meet.

My experience in this study suggests that successful alternative education programs provide smaller learning environments that eschew the punitive approaches used in traditional schools and juvenile rehabilitation programs, reducing the likelihood that parents may seek pharmaceutical treatment for their child, and increasing the chances for children to feel valued and successful in learning. Also, alternative contexts offer students and teachers a sense of belonging and community, as demonstrated by this study’s narratives.

The Affective Turn – A Response to Student Disengagement?

In terms of the philosophical framework of Chapter 2, it seems that Platonic rather than Aristotlean (1908) values may underpin the Australian Government’s vision for bridging the equity gap, with economic and competitive drivers taking precedence over the emotional, intellectual and spiritual dimensions that a rounded education seeks to provide (Aristotle, 1908, p. 5). For economically disadvantaged and Indigenous students, the findings of this study point to the potential value of an education that is embedded in community, and which addresses affective and holistic dimensions of learning so as to offer possibilities for restorative and transformative experience.

Australia’s focus upon national tests carries the attendant risk that schools under pressure to achieve may neglect the affective and social domains of students’ learning, privileging of more narrow range of learning. This study suggests that the affective domain may be important for student engagement in school, and particularly for those

students whose family backgrounds are impoverished. When school offers belonging, safety and self actualisation, that affective turn may enhance students sense of self-worth in learning, potentially bringing social and cognitive benefits, and an enhanced sense of wellbeing. This finding is supported by the work of Bob Lingard (2011, p. 231) who suggests that enjoyment in school has an impact upon learners' engagement with, and continuation in academic study, an observation supported by Conroy et al., (2008, p. 7) and Cranston et al., (2010, p. 5).

The findings of this study suggest that children's enjoyment in learning brings a sense of accomplishment which is motivating. If formal education is not enjoyable, challenging and exciting, then the appeal of school and the impact of what educators try to achieve may be diminished, a finding consistent with observations by Kalantzis and Cope (2008, p. 7). For a fairer society, therefore, it may be necessary for schools to place a greater emphasis upon students' emotional and social wellbeing, and their sense of connectedness with community and the natural world, without this learning becoming another curricular area against which students' performance is measured.

In the context of the closure of the alternative school in this study, and several parents' decisions to homeschool their children, the findings indicate that children's learning in community and homeschooling contexts appears to be of a richer and more connected quality than that of students in traditional schools. This finding is consistent with those of Conroy et al., (2008, p.10), who observe that homeschooled students perform more highly on tests than their peers in traditional schools.

One of the justifications for small-school closure has been students' lack of access to 21st century technologies and sports facilities, yet the findings of this study indicate that

limited access to technology for homeschoolers does not appear to hinder students creativity, problem-solving or achievement in learning. This, and the findings of Conroy et al., (2008) suggest that other factors such as meaningful and connected learning weigh more highly in student achievement. Hence, government investment in technology nation-wide may not necessarily offer solutions for student disengagement, or lead to improved learning (Elks, 2010 para, 5).

This study demonstrates that student engagement is more likely to result from rewarding and integrated learning. Where creative inquiry is facilitated through extended periods of concentration and “flow” experiences (Csikszentmihalyi, 1997), and where a community of interested and supportive adults and peers provide interventions to encourage further learning, this appears to create an environment where the student may achieve enhanced creativity, and academic and personal growth. Opportunities to play, to dream, to be one with nature and to return to prior experiences in an unpressured environment, appears to generate a more balanced and supportive experience of school for the child, enhancing self-esteem and reducing aggressive and anti-social behaviours. Perhaps it is the affective domain of schooling as indicated by the narratives, rather than environmental factors such as new sports halls and laptops which may encourage students to attend school, enjoy learning, and to achieve.

“Is this a School?” Parental Choice and Alternative Schools

Alternatives to mainstream practices of education do not appear to be supported by the Queensland government, as suggested by Education Minister Anna Bligh, now Premier of Queensland, in response to the forced closure of a Queensland Sudbury-model school. The Minister indicates that whether a school is doing good work, or whether students are happy is not relevant in government decision-making processes regarding

whether a school may be allowed to operate. Instead Bligh suggests that a deciding question for the schools accreditation board and government is, "Is this a school?"(McCutcheon, 2003, pp. para.50-51).

In similar circumstances, the closure of The Magic Gardens School (Jones, 2008a, p. 217) illuminates that question, giving rise to a consideration of what forms of education may be allowed to co-exist with mainstream practices of schooling in 21st century Australia. As a corollary, this suggests a need for governments to consider what alternatives may be available to parents of the increasing numbers of children who disengage from primary education. While the Queensland Government seeks answers to student disengagement from mainstream schools, this study recommends that a broader range of school provision may provide a solution for some parents and their children.

School Closures and Performance-Related Funding

Closures and mergers of small or underachieving state schools into larger entities, and the forced closure of non-mainstream schools such as the school in this study, and others in Queensland have been rationalised by state and national governments on financial or academic grounds (Weston, 2008). Economic values used in determining closures as reported by Bianca Sullivan (2010, para.1), do not seem to take into account the hidden costs, in financial or human terms, of government actions. The study findings suggest that economies of scale and improved academic quality do not necessarily eventuate from forced closures, although these may have a significant impact upon student and rural community wellbeing.

The processes by which schools such as the school in this study have been closed may

also lack transparency (Weston, 2008), failing to offer communities and parents access to natural justice (Jones, 2008b). The findings of this study re-iterate earlier observations by Robert Bechtel (1997, p. 479) that small school closures by state governments appear to be ideologically or financially motivated, rather than being justifiable on academic grounds.

The vision for greater equity offered in the MEECTYA declaration (2008), appears to be undermined by small school closures and mergers. Greg Skelton reports that the requirement for students to travel to more distant schools, and their experience in larger schools may have a greater impact upon at-risk students or students from low socio-economic backgrounds (2006, p. para 1). In smaller schools such as The Magic Gardens School at-risk students appear to benefit from more individual teaching, a tailored curriculum and a school that is embedded in community, a finding supported by American studies (Klonsky, 2002), which observe a correlation between the anonymity of large schools (Meier, 2000) and student disengagement and violence. Similar negative impacts have been noted in terms of attendance in larger schools upon retention of economically disadvantaged or behaviourally challenged students and those from racial and ethnic minority backgrounds (Caldwell, 2005, pp. 1-2).

At university level a crisis of confidence appears to be evolving around the autonomy and trustworthiness of academic life, with government funding and benchmarking impacting research, as well as upon the University curriculum. Australia's Prime Minister (Gillard, 2010), in recommending a new regulatory body to ensure quality in higher education, the Tertiary Education Quality and Standards Agency (TEQSA) (para. 47), suggests that this will allow greater freedom for universities to determine

their own curriculum, however, the new national body will set benchmarks against which universities will compete for funding. This suggests, therefore, that universities may be positioned similarly to schools.

If so, then there is the potential for funding driven by student enrolments and research outputs to drive a process whereby the best funded universities may attract the most qualified and research active academics, and the largest number of students, thereby gaining greater access to government funds. Conversely, where less competitive and less well-funded universities prove unable to attract research active academics, they may face a reduction in student numbers and the potential for mergers and closures. As government support for universities has been connected with research publications in A* journals, the majority of which have a United States and science focus, this brings the potential for unanticipated impacts. First, it may inform ways in which regional and Australian voices in research are perceived, and how researchers working in the arts and social sciences are valued by institutions. Second, that narrow benchmark has the potential to inform university decisions as to where internal funding is directed for course development. As a consequence, Phil Hodgkinson (2008, p.302) notes a trend for universities to employ research-active academics in those disciplines which attract the greatest funding, narrowing the range of subjects taught in universities, and potentially reinforcing a culture of neo-positivism. A further implication may be that researchers working in subjects perceived as of lesser economic value such as education, the arts and humanities, are placed in competition for fewer positions and limited research funding.

A critical issue that is already evolving, in an increasingly global audit culture as evidenced in government requirements for output reporting in schools and universities, is the question of what constitutes knowledge, and what may be accepted as evidence. In a neo-positivist epistemology, therefore participatory and qualitative inquiries such as this study are less likely to be accepted as research (Denzin & Giardina, 2008), and teacher education is less likely to be viewed as an academic practice worthy of research.

Section 3: Proposals for Consideration and Further Research

If Queensland is to meet the Australian Government's social justice agendas for greater participation and retention of economically disadvantaged and Indigenous in formal education and lifelong learning (MCEETYA, 2008), and the Bradley Review's (2008, p. 210) goals for 40% of young people to successfully complete higher education by 2020 a shift in thinking and practice may be necessary in the following areas, as suggested by the findings in Chapter 5 and the discussions offered in this chapter

An Integrated Curriculum

This study has indicated negative aspects of an audit culture upon schools and upon student engagement. These are: an emphasis upon testing and teaching to the test leading to a narrowing of the curriculum and a neglect of the affective, social and creative domains in learning; the impact of public comparisons on teacher and student morale and school standing; a trend for parents with sufficient financial means to seek private education and for state schools to become the locus of disadvantaged and disengaged students; the merger and closure of small, rural and underperforming schools and establishment of large schools; Australian student achievement on OECD tests being compared unfavourably with those of Asian nations where educational

practices are informed by different expectations and practices and school competition for funding (Bernstein, 2011). As discussed in the last section, universities are impacted in similar ways by a global shift towards benchmarking and international comparisons of output measurement.

It is unlikely that government initiatives for a National Curriculum and NAPLAN tests will be reversed, as these decisions are part of larger economic agendas, informing and informed by practices beyond those of education. However, in the UK where a national curriculum and testing have been established for over a decade schools appear to have found creative means by which they may work within government frameworks, offsetting the potentially negative impacts of government-mandated curriculum and assessment (Berry, 2009, p. 35) by adopting an integrated curriculum.

An integrated curriculum, as represented by the student-emergent curriculum of the alternative school in this study, means that inquiry drives learning which is not subject based, but project-based with teachers and students working in cooperation. This appears to offer a more meaningful experience for both students and teachers, with increased levels of student engagement, improved attendance and a reduction in behaviour problems. Practitioners such as Csikszentmihalyi (2006), Gardner (2005) and Eisner (2005) have made impassioned pleas for integrated and meaningful learning since the mid 20th century, on the grounds that it enhances creativity, problem solving and critical thinking yet these ideas have not been adopted within systemic and formal education.

An integrated curriculum is also more likely to engage the 21st century student who is familiar with networked learning (Cambridge, 2007), and those for whom creative inquiry in the physical and natural world offers opportunities for discovery. As shown

in this study, where teachers work together as lead-learners in a team, the learning outcomes are of value to both teacher and student and the distribution of power between facilitator and student tends to be more egalitarian. By way of response to Bligh's question "Is this a school?" an integrated curriculum challenges concepts of a traditional school with buildings, classes and set timeframes: it therefore becomes a starting point for reconceptualising formal education, offering a vision that sits more comfortably with 21st century Thirdspace thinking. An integrated curriculum does not have to take place in a school: it can reach out into the community, or it can exist across a network (Cambridge, 2007).

Reflection in pre-service teacher education may need to incorporate an awareness of ideologies, doxa and habitus if it is to support critical practice.

This study suggests that continuing reflexive practice may give rise to a theoretically informed and critically aware pedagogy. However, it suggests also that teacher and student doxa and habitus, and institutional habitus may act as brakes upon change. Thus for a critical pedagogy to be enacted, educators may need to become more aware of factors that limit change.

A government-mandated curriculum and testing is likely to act as a constraining framework in the imagination of future teachers, potentially determining their perception of the parameters within which they may effect change through reflexive practice. Future teachers, having experienced testing "as a treadmill" (Berry, 2009, p. 38), driving their early education may perceive education in terms of competencies, and separate subjects. Further research may therefore be required to gauge how their experience of testing may impact upon pre-service teachers' capacity to envision other ways of structuring education than those which they have experienced as learners.

If an audit culture now constrains and drives schooling, performance-related funding will shortly inform the ways in which universities deliver teacher education. While it is unlikely that this will lead to substantial shifts in thinking about the centrality of reflection in teacher education and professional practice, pre-service teachers' practices are likely to be increasingly constrained by their perceptions that testing and externally controlled curricula are essentials in education. Therefore, the capacity of pre-service teacher reflection to effect change in practice may be further constrained by the parameters of an audit culture.

This study suggests, therefore, that pre-service teachers' critical reflection may be more likely to bring enacted change where it meets difference, perhaps through engagement with the reflections of parents, students and other teachers engaged in the same journey.

Unforeseeable external factors may also impact upon practices of education. In an era where technologies and human mobility mean that education increasingly takes place outside the physical context of school this implies that a significant change is already taking place (Kalantzis & Cope, 2008, p. 7) and so the affordances within which change may occur as a result of pre-service teacher reflection may take place in a very different space from what is currently accepted as 'school'.

Holistic Education: Head, Heart and Hands

The findings of this study lead me to suggest that schools where students want to be, and where parents, community and the natural world form a rich network of learning may be a means of bringing about the Australian Government's vision for greater equity (MCEETYA, 2008) and as a means towards greater engagement in lifelong learning. As an educator, I acknowledge that large schools can offer a strong sense of community as well as other benefits in the form of student access to sports,

technologies, library facilities and potentially a broad range of teaching skills. I also acknowledge that many students enjoy a school and a curriculum where subjects are distinct and taught by specialist teachers, and where their achievement is measured in competitive terms. For some students, tests are minor hurdles in a life of challenges and successes.

However, there are many students who find the daily routines of mainstream primary schooling confusing, overwhelming and frustrating, who fail to learn to read or write at the same time as their peers and who are on a track to disengagement early in their lives as learners. For students who come to school with little support or encouragement from family, and scant access to the cultural capital that appears to predispose a child to success in learning, school can become a fearful place where failure is reinforced on a daily basis. For those students and their families, alternative primary schooling may offer a solution, embodying holistic and social qualities, providing more personal environments and child-paced-learning embedded in a community setting.

If governments were to take a perspective beyond objective measures of quality, this would allow considerations of ways in which schools may be changed to better appeal not only to the 'disadvantaged', but, by putting aside deficit thinking in favour of a universal design for learning that challenges and engages all students there is the potential that we may enhance quality of life and learning for all students

(Csikszentmihalyi, 2006 p.139). Perhaps, as demonstrated by student learning in the Magic Gardens School, a shift away from a subject-oriented curriculum and the teacher as curriculum manager in favour of the teacher as lead- learner supporting students towards greater self-efficacy may bring rewards to both. This finding may be as pertinent for undergraduate pre-service teachers as it is for primary school students: my

vision is of a university teacher education that no longer presents as a series of discrete experiences but rather a holistic journey supported by a team of lead-learners who are also subject experts and researchers.

In this way, by shifting academic content and experience from a grid pattern to a flow, pre-service teachers may experience connected learning through an enacted critical pedagogy. The first step in a larger change may be as simple and as challenging as adopting a team-based and research-informed approach re-constituting a sequential program of study into an integrated teacher-education curriculum. Hence, pre-service teachers may no longer experience a divergence between theory and practice, obviating the requirement for teacher reflection to subvert systemic habitus. In that proposed context they will reflect in, on and for action with their co-constructing supervisors.

This study captures a moment in time, where government controls and an audit culture appear to be narrowing the frameworks within which an imaginary of schooling can operate. The findings of this study suggest that reflective practice offers areas within those parameters where a critical engagement may bring benefits for practices of education. However, these are offered with the caveat that further research into a range of issues will be important in determining outcomes of the questions addressed by this study. Some suggestions for further discussion and research are offered in the concluding chapter of this study.

Questions for Further Research

Several themes arise from the study's findings and this discussion, which point to areas for future research. The first theme relates to the impact of an audit culture, testing and reporting upon students' experience of formal education, upon teachers' practices of pedagogy, and on schools and universities as institutions. This theme connects with questions about how schools working within these systemic constraints and reporting requirements may better attract, engage and support students who are at risk of becoming disengaged. It also incorporates the impact of an audit culture upon the provision of schooling in Australia, and the range of choices available to parents in selecting schools. The second theme is governed by questions about the value of reflective practice and the changing experience of pre-service teachers and how their schooling may inform their future practice. The final theme is how universities may be impacted by an audit culture, and how research and practice may align to revivify and re-connect theory and practice of teaching. Related to this is the unknown and unforeseeable impact of changes in human behaviour as a result of technology development.

Questions relating to the impact of an audit culture upon 21st century school provision in Australia:

Here, questions relating to the impact of corporatization and an audit culture are discussed. An audit culture is expressed through measures of performance against specific requirements. It is mandatory, employing techniques of benchmarking and reporting which direct processes towards specific outputs.

Schools and teaching: In what ways has testing and reporting through NAPLAN changed teachers' practices since 2008? Has there been a change in the allocation to

subjects which are tested and those which are not? Are creative and inquiry-based projects included in the planned teaching for this year? How many hours per term are allocated to the arts strands? In what ways are students and rooms prepared for the test experience and how does this impact upon students' perception of the purpose of tests? Do children experience anxiety related to testing and in what ways does this impact upon their self-perception and perception of school?

Universities and pre-service teacher education: In what ways will the requirements of TEQSA impact upon university practices in teaching and research? How will performance related funding be allocated to universities, and how will it be spent?

Engagement/Disengagement:

What patterns of student experience or personal circumstances appear to predispose students to disengagement in the primary years? What support systems are provided for parents and students? If a student is a mobile student who arrives without evidence of prior learning, what is done to establish the student's learning experience and learning needs? How are students at risk of disengagement re-engaged? What subjects and learning experiences appear to create anxiety in students, or lead to classroom management problems? What spaces are available if any, in the school which allow an anxious or angry child to take time out and manage frustrations? Is music used in the school? When and for what purposes? Are children encouraged to spend time outdoors during lessons? Which lessons and for what purposes? Does the school have a garden where children can plant and grow food and flowers? How much time in a week do children spend playing? What kinds of play do children engage in?

Parental choice: What are the numbers of state and private schools in (specified urban/rural/remote) regions. What is the extent of each school catchment? How do

students travel to school, how far and how often? How does this impact upon the child and family? Have any new schools been built in the last decade? Have any closed? For what reasons? How many students attended the school(s) which closed? What alternative provision was available to those students?

Retention:

In what ways have schools sought to attract, retain and support students in order to meet the government's social justice agenda? How successful have those measures been, and in what ways have state and national governments supported those initiatives?

Alternative Education:

What types of alternative primary schools, and how many, are operating in Australia in 2011? In what states are the schools? How long has each school been running and how many students does it serve? What philosophy/teaching models are offered by the school? How many teachers or facilitators does the school have? Are parents and community involved in the school? How many alternative schools have been closed in the last decade, and in which states? Do some states appear to be more accepting of alternative schools than others? Are there state funding considerations or state legislation which impacts particularly upon alternative schools? When an alternative schools closes, what options are available to families for their children's education?

Reflective Practice and Pre-service Teacher Experience:

What new understandings have you gained as a result of your reflective practice over the period of your degree program? Has this led to changes in your practice? What kinds of changes? Are there aspects of your practice you would wish to change but

which present challenges or which seem resistant to change? What are they and how do you experience that conflict? Do you see a resolution to that conflict in future?

Describe the theories of teaching that have been proposed to you as a practitioner. Have you applied these theories in your practice to date? Have you experienced any challenges in doing so? Will you apply those theories in your future practices? Are there constraining factors which may limit your ability to do so? What are they?

In your university experience, has your study experience modelled the practices you are encouraged to use as a future teacher? Were there any inconsistencies and if so, how were they demonstrated? Could this be changed and if so how? Are there areas of your own practice where you believe there may be an inconsistency between your vision and practice? How do you experience this? Can you see this being resolved in your future practice as a more experienced teacher?

Think back to your own education. What kinds of teaching strategies were employed by your teachers, for the most part? Are there any memories that stand out and for what reasons? How did you respond to testing, during your years in school? What are your memories of the experience? How did the school/your teacher support you in the experience? Did the testing impact in any way on your normal experience of study? Did the teacher prepare you to take the tests, and if so, how? Are there areas of your education which you believe were thinner than others? Why do you consider this may be? As a future teacher, do you think your personal experiences of schooling and in particular testing will impact upon your thinking, and in what ways?

Universities and Research: Are any research areas diminished as a consequence of government ratings for publication? In what ways, and to what effect have government-

mandated benchmarking of research through TEQSA impacted upon teacher education in Australia?

Concluding Comments

This extended study has transformed my understanding of my personal and professional practices as a teacher and educator of pre-service teachers. It has been a life-changing learning experience, both in terms of my expanded understanding of theories and practices of education, and in terms of my enhanced understanding of others' ways of seeing the world. Importantly for me this has not been a purely academic exercise, but an adventure which has led me to confront inequities in education, the misuse of power by bureaucracy, and my own and others' hegemonic practices. It has allowed me to experience learning from a new perspective, and to recognise that learning can be fresh, playful, connected and healing. Now recognising "mauvaise foi" in bureaucratic, professional and personal theory and practice, I have become gentler in my strategies for revealing that divergence, but more persistent. My teaching is more critically aware, but also more sensitive to the needs of pre-service teachers and the constraints within which we work. Also, walking in the footsteps of my supervisors, I have learned to model patience and wisdom, providing feedback, then stepping back to let the student grow. Finally, this dissertation has reminded me of the power and beauty of the written word, and the generosity of the reader in creating the other half of the story.

Thank you.

This study concludes with a framing narrative that re-situates this study within my lived, conceived and perceived experiences past, present and future (Soja, 1996, 2003).

EPILOGUE

Moments in a Life

Red-faced, his tiny hands reaching for life, the infant plunges onto his mother's chest. Exhausted, my grandmother folds him into the crook of her arm, to feed on her warm breast.

“Another wee man. We'll call him Johnnie, after his daddie.”

And here is the child Johnnie, lying in the gutter bawling, his face stinging from the bully's punch, and the half-crown for the butcher's shop lost down the drain. With a kindly policeman by his side, Johnnie faces his mother at the half-open door, not noticing her eyes widening with dismay. Behind her the whiskey still is bubbling, heady vapours of illegal potcheen leaking out over her shoulders and into the corridor, threatening worse trouble than Johnnie can know.

“Ah think the bairn wis fearful he'd gae a beltin' for losing the money,” the copper says, “but I canna be sure whit he's sayin'.”

“Johnnie, inside now, and stop yer crying”. Polite but cold, she tugs the child behind her, pushing the door to a crack.

“Sorry sir. The lad's an eejit. He cannae speak right, but that's nae his faut, dinna fash yersel' - he's safe wi' us. Thank ye sir.”

The policeman picks his way down the dark stairwell, and upstairs, wee Johnnie runs as fast as his skinny legs can carry him, his ma's hand swiping at the retreating shorts. There'll be no meat for the family that week, and his teenage brother is sick with the tuberculosis. His eyes are a haunting. Looking into his brother's ghostly face, Johnnie stops running and takes the belting.

Breaking the Silence

“You're nae such an idiot at a', are ye?”

Johnnie looks up, hazel eyes soft and full of hope. The Latin exercise book shows every sentence correct. His teacher knows why Johnnie cannot speak: the child cannot hear.

In a crowded house nobody speaks to a half-deaf child. Johnnie's teacher persuades the stubborn and proud parents that he will pay for a doctor to syringe the child's ears. Then, week by week, he trains Johnnie to speak, opening the child's world.

The bully's fist is stopped when people hear Johnnie is training to become a doctor. Unemployed young men on street corners are polite now, asking him to come to their homes, where tuberculosis burns like a slow fire.

And here is the teenage Johnnie, escaping from the city tenement to county Donegal and the family farm each summer: cycling and laughing with his friends down the narrow lanes, calling in to make music at every house on their way home to Falask farm. And there, drinking buttermilk, playing by the river, catching brown trout or learning to smoke with the grown men Johnnie is full of happiness. He is at home.

But he forgets the farm. Grown-up John, the newly qualified doctor, finds a sophisticated life in England. With his raven-haired bride by his side, and a glass of whiskey in his hand, John's heart closes on the past. He does not travel back for his parents' funerals. He never returns to Falask, although he speaks of the farm often, and he never says goodbye.

A Journey

I travel across the world from Australia, and my daughter Rose drives us the long miles to dad's nursing home. We stay for just a few minutes. On other visits Dad has feigned sleep. But this time, his hazel eyes hold mine. My heart leaps. He remembers me. Struggling to make speech, dad looks deep into my eyes. Grief threatens to spill over, but I crush it tight in my throat. I reach out to hold his hand and his eyes brim with tears. I tell dad that Mum sends her love but she is not well enough to travel with us.

"I love you Dad", I swallow hard, and kiss his forehead. Then, desperate to escape, I rise. Rose looks up at me. Is our visit to be so short? But she knows, too. I feel dad's gaze on my back as we walk to the door, and turn for one last look.

"Goodbye". The nursing home follows us into the car for the long drive back.

Breath

In the grey hours, I breathe,

“What remains to be done?” and listen to the long silence. The answer comes almost a year later. I am leaning on the chook-pen gate at dusk. The chickens have settled, crooning in the shadows. Mice are grey shapes under the tree branches. At first I am startled at air and feathers whooshing by my ear. An owl perches on the fence, so close I could touch its pale breast. My breath stops. Unearthly slow, its head turns. Hazel-gold eyes fix my own. Huge and luminous, they float in silken layers of brown and cream. My heart thunders so the owl must surely hear. Then, unhurried, the owl turns away, and like dust on a moth’s wings, is swallowed by the darkness.

“Thank you,” I breathe, looking at the empty space. And that night, the dream comes.

The House

I walk through a half-house, damaged but glorious. Floors give way but every room is cluttered to its high ceiling with marble figurines, ornate furniture piled with fabrics, toys, old papers and ornate jars. Climbing shaky stairs, I reach the attic. The far wall is missing, its gape fringed with broken lashes of plaster and wood. A dizzying oblong of blue sky draws me to the edge where, breathless, my desk teeters, pens neatly lined and empty paper waiting.

As I turn to leave, I see him. In a corner of the room, the little boy sits in his poor bed, rocking, mouthing silent words. His hands are blue with cold.

“What is it you need?”

Then I realize he cannot speak. His mouth opens to silence. As I leave, his hazel eyes follow me to the door. I look back. In my heart, I know his answer. The child wants to go home.

The downward spiral takes me through corridors to a door. It opens onto a bedroom full of light and music. There, busily rifling through tablets in the box on his lap is my father, sitting on the side of his bed, wearing his favourite oatmeal cardigan. Sensing the change of light, he looks up.

“Janice!” His face is full of joy. Dad tells me he does not know which medicine to take.

“Shall we go and find mum?” I suggest, “She’ll know.”

I put my arm round dad as we rise and walk towards the door, breathing his familiar smell, knowing again his warmth and weight by me. I take hold of my father's hand as we walk, sensing that beyond that door we will be together always. For a few moments my father is by me, his deep voice rumbling against my side as an infant, as an adult. I see his loving eyes before he forgot the world. Then, as I reach for the handle, all is gone: the warmth of his hand, his voice, the house.

Dawn filters through my closed eyelids. Like a fragrance on the night air the dream fades, but my father shadows me all day and I know what remains to be done.

I am the broken house of an imperfect life. This house has many rooms: I may enjoy their riches, but I cannot mend their flaws. I do not have enough time.

This house shelters a child, damaged and mute. I will try to help him find a voice.

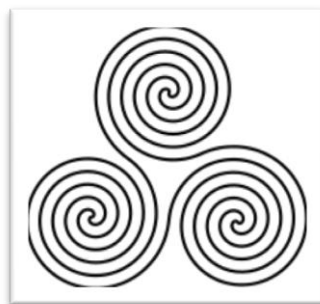
And in the room whose broken walls open to blue sky, a blank sheet of paper waits.

In the land of my ancestors, where the farm at Falask stood, Johnnie's ashes drift and tumble downstream to the sea, circling back to the lands where my father once played. There, once more, the child with hazel eyes is running and laughing. In my daughter's womb, their tiny hands curled like ferns, twin boys turn earthwards, ready to be born.

A coral disk rests on my desk, imperfect and beautiful.

I hold it, connecting the spirals of our lives.

...and I begin to write.



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APPENDIX 1: ETHICS CLEARANCE

1. Ethics Clearance for Research Project, the Magic Gardens Project (Communities Creating Environments for the Arts)

Number: HO6STU534. Start date 21 March 2006.

Extension for study H10REA195: approval expires on 30/07/2011

2. Ethics Clearance for Research Project, Evaluation of Teaching for Professional Development

Number: HO7STU707. Start date 02 November March 2007

Documents Submitted in the Application for Ethics Approval

THE UNIVERSITY OF SOUTHERN QUEENSLAND

ETHICS COMMITTEE APPLICATION FOR

ETHICS CLEARANCE FOR INVESTIGATIONS INVOLVING

HUMAN RESEARCH

Psychological and Sociological Research

1. Attach a plain English outline of your research project (approximately 1 page) to the Application for Ethics Clearance.
2. A copy of any questionnaires and/or consent forms to be used, should be included with your application.
3. Define and explain all technical details, terminology and acronyms in terms which can be readily understood by an informed lay person.
4. If a section is not applicable, write N/A in the section.
5. Typed applications are preferred but if this is not possible, please print legibly. Please ensure that each page is numbered and the document is secured *with a clip* (not stapled).
6. Please note that on the electronic version of this application proforma, the questions are presented in a **bold** font. DO NOT USE A BOLD FONT FOR YOUR ANSWERS. Length of answers and spacing between questions is at your discretion.

7. Please forward your completed application and an electronic copy in Microsoft Word (with attachments) to the ***Postgraduate & Ethics Officer - Office of Research and Higher Degrees.***

Name of Chief Researcher: Janice Jones M.Ed., B.Ed

Address for Future Correspondence: Janice Jones, Faculty of Education, University of Southern Queensland, Toowoomba, QLD 4350

Title of Project: The Magic Gardens Project (Communities Creating Environments for the Arts)

Funding Body: Regional Engagement Incentives Fund 2005

Other Principal Investigators: None

Is this a postgraduate research project? Yes

If 'yes' name Supervisor: Dr Jerry Maroulis, USQ /Associate Supervisor: Dr Robyn Stewart USQ

Indicate the principal methodology to be employed in this research project:

Anonymous Survey

Identified Survey

In-depth Interviews

Human Experiment

Other (please specify): Qualitative Analysis of digital video recording of planning and implementation of the Magic Gardens Project. Film will be recorded by the researcher and/or the pre-service mentor(s) and approved for use by the community involved in the Pilot Project. Any project participant may request edits/removal of parts of the 'raw' data if an aspect of the raw film data causes concern.

Raw film data will be provided to 4 groups: a) Schoolchildren taking part in the project, b) teachers and school community, c) pre-service teachers assisting in the project and d) I. Each will select elements of the raw film to create their own film version of the story of the project. The resulting 4 versions will only be shown in public with the full agreement in writing of all members of the community involved.

I will analyse and compare the 4 films using visual research methods and analysis of narrative to explore the different understandings and beliefs of each group about the arts and the project's importance.

1. In plain language give a brief explanation of the study and the importance of the study (approximately 100 words).

The Magic Gardens Project will involve one rural Pilot Study School only. the researcher will work closely with the school community, assisted by up to 6 pre-service teachers (to be described as 'mentors') studying the USQ expressive arts major. All mentors will have been interviewed and selected by the researcher. The school community/mentors /I will design and create a garden in the school grounds to enhance children's engagement with the arts and creative play. Project planning and development will be filmed during visits by the researcher and mentor, and the process of development will allow the school to develop a real-life curriculum meeting Queensland Schools Authority requirements for the arts, literacies, sciences and environmental studies. Future Magic Gardens Projects in other schools will require further ethical clearance.

2. Describe the study's stages, processes and instruments.

The project will be launched in early 2006, subject to ethical approval:

Selection Criteria: The school must be small enough to maintain momentum, but large enough for the project to continue beyond its inception. Its pupils should have limited opportunities for arts involvement. The school may be economically disadvantaged. Its community should show enthusiasm for and a readiness to own the project. Regional Engagement funding has been gained.

The pilot study school community, with the USQ project team will plan, design and create an environment for creative play and the arts. All stages of planning and

development will be filmed, and four groups (as described above) will produce their own films from the raw film data. These films will be subject to qualitative analysis by the researcher.

December 2005 – Ethical approval to be sought.

January – September 2006: Pilot Study School to be selected followed by community planning, fundraising, design and development of a Magic Garden for the Arts. Interim Report for Regional Engagement Incentives Fund: (30 June 2006). The garden will be used for arts workshops. Editing of raw film to be completed by end October.

October 2006- Magic Gardens Pilot Project Launch with Garden Party and presentation of films if approved by participants. Final report for Regional Engagement Incentives Fund: (30 October 2006)

2(a). How will the participants in your study be recruited?

One school will be selected by the researcher using the above selection criteria.

USQ pre-service teachers taking the expressive arts/environmental studies major will be invited to apply to take part in the project. Applicants will be interviewed before selection and must have a current blue card for the above timeline.

2(b). Do you have written permission to recruit participants from the relevant organisation(s)?

Yes – pre-service teacher recruitment agreed in writing (email) by Bachelor of Primary/Middle Years Co-ordinator Marian Lewis and Prof. Mark Dawson.

3. Specify any psychological and other risks to the participants.

Participants in the project will have the right to ‘opt out’ of the project at any time and will have full control of all information and digital data gathered during the project.

Prior written permission from the parent/guardian of any child will be gained before filming/audio recording, and also from any adult before they are filmed/audio recorded.

Each day’s ‘film’ will be made available for viewing within a week of recording, and individuals may ask for removal of any element from the final ‘film rushes’ used for

film creation. No film or written publication/conference presentation will be made public without the prior agreement of all involved in the project.

4. Justify the study in terms of the risk to, and imposition on, the participants.

The project activities will enhance the school environment and the school curriculum both during the project and in future as the school takes ownership of its 'purpose built garden for the arts'. All visits will be negotiated with the school community to ensure minimum disruption and maximum benefits to the school.

5. What steps will be taken to ensure protection of the participants' physical, social and psychological welfare?

The researcher will consult with the community to ensure they are comfortable with the pace and direction of the project, and that they agree with the use of all film elements. The researcher will work with the community to create an informative web site which reflects the school/community's ownership of the project.

6. Does the study involve deception? If so, explain why it is necessary and justify.

No – all aspects of the project are entirely transparent.

7. How will the study benefit the participants?

Providing valuable teaching and learning support for the school, creating a lasting environment for the community to use for the arts, and creating publicity for the school. Children will design and create their own garden for the arts.

Pre-service teachers will have an exceptional opportunity to work in a new school developing a child-centred curriculum.

8. Will the aims of the study be communicated effectively to the participants? How will this be done?

By meetings and letters to all parents, simple verbal and visual explanations to children, notices on the school notice board, emails to parents advising them of new information and through a project website developed by the school with assistance of the researcher and USQ project team.

9. What steps will be taken to ensure informed consent of the participants/guardians?

I /school will invite all parents and children to an initial project information meeting. Parents who do not attend will be sent a letter and/or email explaining the project fully. Written parental/guardian consent will be gained before filming of any child. Parents or children will have the right to opt out of the project at any point.

10. Will the participants be assured that they may withdraw from the study at any time without any fear of the consequences?

Yes

If the answer is NO, please explain.

11. What steps will be taken to:

(a) provide feedback to subjects?

Participants will 'own' the project – decision making about content of film and how it is edited, shown or presented. Likewise for my work – the community will be provided with a clear explanation of any presentation/conference paper, and may suggest changes before approving publication.

(b) debrief participants?

The pilot project will conclude by January 2007 – with a meeting at the school, and a simple summary/visual presentation/talk about my research, allowing the school community to express their views on what the project has achieved.

The researcher will then return to the school to present the research findings one year later after analysis and comparison of all 4 films produced by the community.

It is intended that my relationship (and that of pre-service teacher mentors) with the school will continue – that the school may be willing to act as host and or advisor to other schools who wish to develop their own 'Magic Gardens' for the arts. It is hoped that this one year pilot project will allow a long term relationship to form.

12. Describe the measures which will be taken to ensure the confidentiality of the participants. If confidentiality is not ensured, justify.

Neither the school nor its participants, nor the University and its pre-service teachers will be named in any paper, presentation or film. Signs and other indicators of location will be hidden or deleted from the film. Should the community wish to present the film or to be named in a presentation, ALL members of the community must agree in writing.

13. Explain how you intend to store and protect the confidentiality of the data.

All raw and final film copies will be stored by the researcher in a locked cupboard in a locked office. All data on PC will be password protected.

14. Do you certify that the persons undertaking the administration of the study are suitably qualified?

Yes.

If NO, explain.

15. Do you certify that you will administer the project with due regard to recognised principles for the ethical conduct of research?

Yes.

16. Date by which it is anticipated that the research project will be completed: 30th January 2008

After this date you will be requested to report to the Committee certifying that the research was conducted in accordance with the approval granted by the Ethics Committee for Research Involving Human Subjects.

Signed: _____

Dated: _____

Please add information (if necessary)

See attached appendices: a) parent/guardian consent form and b) individual participant (adult) consent form for filming, c) project information letter, and d) participant request to edit raw film

To be negotiated with the Pilot Study community

1. A Pilot Study Project Committee will be established to include 1 or more representatives of each of the following groups: school management, school pupils, parent/community members, the researcher, pre-service teachers involved in the project.
2. The Pilot Study Project Committee will agree processes and privacy controls for management of the project.
3. The Pilot Study Project Committee will agree processes and privacy controls for filming, reviewing of raw film, editing of data and reporting of the project to take place.
4. Written permission/consent must be agreed by a parent or guardian for digital filming of their child. Without written permission that child will not be included

in any digital recording ('digital recording' includes both visual and audio recording).

5. Written permission/consent must be agreed by any party who may be included in digital audio-visual recording of the project: this includes school management and teaching staff, parents and other community members, pre-service teachers and the researcher and research supervisor.
6. Digital recording of the project may only be gathered by the researcher and/or pre-service teacher team.
7. All raw digital recording will be labelled by date and content, and a copy made available to the school community within a week of filming.
8. Where any individual has a concern about words or images in the preliminary digital 'rushes' of film, a request to delete that element must be given in writing, using a pre-agreed form.
9. Elements requested for removal from 'rushes' of film will be deleted/removed from the film made available to the four groups for editing.
10. The researcher and pre-service teachers will not refer to the school or its community in any publication or presentations in a way as to make the school recognizable to outsiders, without first gaining written permission from the Pilot Study Project Committee.
11. Any document prepared by the researcher for publication, and any script or visual content for presentation in a public forum will be made available for prior reading/viewing by the Pilot Study Project Committee two weeks prior to submission for publication, to allow for any adjustments to content to be agreed.
12. All raw and final film and any documents or information relevant to parties involved in the Pilot Study Project will be stored by the researcher in a locked filing cabinet in a locked office.
13. All raw film rushes will be destroyed after the period agreed between the researcher and the Pilot Study Project Committee (minimum 3 years), unless a longer period is negotiated and approved in writing.

Janice Jones

APPENDIX A: PARENT/GUARDIAN CONSENT FORM

[LETTERHEAD]/ [Date]

MGP: PaConsent Form/Date

Dear Parent/Guardian

About the Magic Gardens Project

May I introduce myself and the Postgraduate Research Project for which I am a candidate? I am a lecturer in expressive arts education at USQ with 25 years international teaching experience: as project leader for the Magic Gardens Project I will work with the school community during 2006 to plan and create a purpose-built garden for the arts in the grounds of the school. All stages of the project planning and development will be filmed digitally. A copy of 'raw' film data will be made available to the school after each recording session, allowing individuals to view and request changes to the raw film which will be made available to the school for final editing. As the garden comes to completion, four groups (the pupils, teachers and community participants at the school, the team of pre-service mentors and myself as researcher) will be provided with raw film data approved by the community for use, to create 4 versions of the film 'story' of the project. A comparison of those 4 film accounts of the project will be analysed as a basis for my PhD research, supervised by Dr Jerry Maroulis of USQ. A small group of pre-service teachers carefully chosen for their personal and academic qualities will assist in the project. All USQ research project team members will have a current blue card. A separate more detailed information sheet is attached.

Consent for my child to be included in film of project

Please tick the appropriate box and sign the form below. Thank you.

Yes - I agree	No - I do not agree	
		I have read the 'Magic Gardens Project' information sheet
		I give permission for (child's name) _____ to participate in filming of the Magic Gardens Project
		I understand that I will be given the opportunity to review any research publications based upon this project and may request changes prior to publication.
		I understand that publications related to this project will not refer to my child or the school by name or allow identification by any means
		I understand that my child's involvement in filming of the Magic Gardens Project is voluntary and I may notify the school at any point that I withdraw permission for my child to take part in filming.
		I understand that I will given the opportunity through the school to view all raw film within a week of filming during the project.
		I understand that I (or the school) may request editing or cutting of any element of the film using the form provided for that purpose.
		I agree for the school to appoint a person to make such editorial decisions on my behalf and in the interests of the child named above.

Signature:Parent/Guardian: _____Please print

name:_____

Dated: _____

If you have a concern regarding the implementation of the project, you should contact The Secretary, Human Research Ethics Committee USQ or telephone (07)4631 2956

Janice Jones, Lecturer – Expressive Arts, University of Southern Queensland

Tel: (07 46 31 2349) Mob: 0404 900 914

APPENDIX B: PERSONAL CONSENT FORM

[LETTERHEAD]

[Date]

MGP: PaConsent Form/Date

Dear [Pre-service Teacher/School Teacher/Community Participant]

Consent to Filming of the Magic Gardens Project

May I introduce myself and the Postgraduate Research Project for which I am a candidate? I am a lecturer in expressive arts education at USQ with 25 years international teaching experience: as project leader for the Magic Gardens Project I will work with the school community during 2006 to plan and create a purpose-built garden for the arts in the grounds of the school. All stages of the project planning and development will be filmed digitally. A copy of 'raw' film data will be made available to the school after each recording session, allowing individuals to view and request changes to the raw film which will be made available to the school for final editing. As the garden comes to completion, four groups (the pupils, teachers and community participants at the school, the team of pre-service mentors and myself as researcher) will be provided with raw film data approved by the community for use, to create 4 versions of the film 'story' of the project. A comparison of those 4 film accounts of the project will be analysed as a basis for my PhD research, supervised by Dr Jerry Maroulis of USQ. A small group of pre-service teachers carefully chosen for their personal and academic qualities will assist in the project. All USQ research project team members will have a current blue card. A separate more detailed information sheet is attached.

My consent to be included in filming of the Magic Gardens Project

Please tick the appropriate box and sign the form below. Thank you.

Yes - I agree	No - I do not agree	
		I have read the 'Magic Gardens Project' information sheet
		I agree to participate in filming of the Magic Gardens Project
		I understand that I will be given the opportunity to review any research publications based upon this project and may request changes prior to publication.
		I understand that publications related to this project will not refer to myself or the school by name or allow identification by any means
		I understand that my involvement in filming of the Magic Gardens Project is voluntary. I may withdraw permission to take part in filming at any point by notifying I by email, in person or by telephone.
		I understand that I will given the opportunity through the school to view all raw film within a week of filming during the project.
		I understand that I (or the school) may request editing or cutting of any element of the film using the form provided for that purpose.
		I agree for the school to appoint a person to make such editorial decisions on my behalf and in the interests of the child named above.

Signature: _____ Please print

name: _____

Dated: _____

If you have a concern regarding the implementation of the project, you should contact
The Secretary, Human Research Ethics Committee USQ or telephone (07)4631 2956

Janice Jones,
Lecturer – Expressive Arts,
University of Southern Queensland
Tel: (07 46 31 2349) Mob: 0404 900 914

APPENDIX C: INFORMATION SHEET: SCHOOL/PARENTS

MGP: Intro_010106

Introducing: The Magic Gardens Project

[Name of School] has been selected as the Pilot Study school for The Magic Gardens Project. The school will receive curriculum development and planning support from the project team for the Faculty of Education at The University of Southern Queensland (USQ) during the 2006 Pilot Study for this project. A little about myself as project leader and research candidate: I am a lecturer in expressive arts education at USQ with 25 years international teaching experience. As part of my PhD research candidature with the University I will work closely with the school community during the project. Environmental design advice will also be available through my PhD supervisor Dr Jerry Maroulis of USQ. Also, a small group of pre-service teachers carefully chosen for their personal and academic qualities will be selected to assist in the project. All members of the USQ research project team will have a current blue card.

What is the aim of The Magic Gardens Project?

The aim of the project is for pupils and the broader school community to plan and create a purpose-built garden for the arts in the grounds of the school, with support from a USQ project team during 2006. This will allow the school community to meet many Queensland Schools Authority requirements through a 'real-world' project. Planning and development of the Magic Garden will be filmed digitally. Copies of 'raw' film data will be provided to the Pilot Project School for review after each recording session, allowing the school community to make judgements about content for final editing. As the garden comes to completion, four groups will each edit the raw film data to create their 'story' of the project. These groups will be the pupils, teachers and community participants at the school, the team of pre-service mentors and myself as researcher. The final films will tell the story of the project, showing the school's role in developing a unique environment and integrated curriculum for the arts. My PhD research will be based upon the 4 film narratives.

Project timelines:

1. Planning: January 2006

2. Design and Construction: February – September 2006
3. Launch: Agreed date October 2006
4. Film editing and completion: October 31st 2006

The Magic Garden

The garden will be designed and created by the school's children to include environment-friendly planting schemes, areas for creative play, story-telling, music, dramatic performance and art display. The 'Magic Garden' will be a place of wonder and enjoyment for learners, allowing the development of new arts/environmental projects and placing the school as a potential leader in arts and environmental education.

The Film 'Stories' – and PhD Research

The 4 edited stories produced by: a) children, b) teachers/school community, c) pre-service mentors, and d) I will be analysed to explore perceptions and ownership of imaging and story for the 4 groups. Please see the attached sheet which outlines in draft form a proposal for ethical safeguards which will govern all stages of the project, and the use of data on which the final research will be based.

To be agreed with the school community

1. A Pilot Study Project Committee will be established to include 1 or more representatives of each of the following groups: school management, school pupils, parent/community members, I, pre-service teachers involved in the project.
2. The Pilot Study Project Committee will agree processes and privacy controls for management of the project.
3. The Pilot Study Project Committee will agree processes and privacy controls for filming, reviewing of raw film, editing of data and reporting of the project to take place.
4. Written permission/consent must be agreed by a parent or guardian for digital filming of their child. Without written permission that child will not be included in any digital recording ('digital recording' includes both visual and audio recording).
5. Written permission/consent must be agreed by any party who may be included in digital audio-visual recording of the project: this includes school management and teaching staff, parents and other community members, pre-service teachers and I and research supervisor.
6. Digital recording of the project may only be gathered by I and/or pre-service teacher team.

7. All raw digital recording will be labelled by date and content, and a copy made available to the school community within a week of filming.
8. Where an individual has a concern about words or images in the preliminary digital ‘rushes’ of film, a request to delete that element must be given in writing, using a pre-agreed form.
9. Elements requested for removal from ‘rushes’ of film will be deleted/removed from the film made available to the four groups for editing.
10. I and pre-service teachers will not refer to the school or its community in any publication or presentations in a way as to make the school recognizable to outsiders, without first gaining written permission from the Pilot Study Project Committee.
11. Any document prepared by I for publication, and any script or visual content for presentation in a public forum will be made available for prior reading/viewing by the Pilot Study Project Committee two weeks prior to submission for publication, to allow for any adjustments to content to be agreed.
12. Security of Data: Raw and final film and any documents or information relevant to the Pilot Study Project will be stored by I in a locked filing cabinet, held in a locked office on the USQ campus.
13. All raw film rushes will be destroyed after the period agreed between I and the Pilot Study Project Committee (minimum 3 years), unless a longer period is negotiated and approved in writing.

If you have a concern regarding the implementation of the project, you should contact
The Secretary, Human Research Ethics Committee USQ or telephone (07) 4631 2956
Janice Jones, M.Ed. B.Ed, Churchill Fellow
Lecturer – Expressive Arts Education PhD Research Candidate
University of Southern Queensland
Tel: (07 46 31 2349) Mob: 0404 900 914

APPENDIX D: FILM EDIT REQUEST FORM

Film Edit Request Form: Magic Gardens Project

Please complete the appropriate box.

DVD Code:	What the Scene Shows?/ What can be heard?	Requested Change	DONE (Researcher to complete)
	Start Scene: End Scene: Sound:	Cut entire scene between these points Remove all sound between these points Other: (Please comment)	
	Start Scene: End Scene: Sound:	Delete entire scene between these points Remove the sound between these points Other: (Please comment)	

Please briefly describe reason for the above change(s):

Signature: _____

Date: _____

Edit Completed:

Signature of Researcher: _____

Date: _____

OUTLINE OF MAGIC GARDENS PROJECT

The Pilot Project will involve the school community: children, teachers, parents and helpers and a USQ team of pre-service teachers and the research candidate. Their objective will be to plan, design and create an outdoor and water-wise environment for creative play and the arts. The garden may integrate musical sculptures, 'stories in stone, metal wood and clay' representing the children, their community and history and their world view, and the school curriculum will be enhanced through real-life activities such as environmental planning and construction, problem solving, budget management and launch planning in addition to the manipulation of technologies through digital film editing. The garden should be designed to appeal to all 5 senses, have an environmental focus, and both include works of art and allow space for arts performance.

The design and implementation process will be owned by the school community, the researcher and pre-service teachers (mentors) undertaking the course Art and Media (EDU2451), and Drama Praxis (EDU3454) in semester one 2006. the researcher will film all aspects of the project and with mentors will support the school in learning to use digital editing software.

The timing of the public launch of the pilot Magic Garden is anticipated for October 2006. This will be managed as a garden party planned by the school and USQ project team with storytelling and children's arts activities supported by the USQ staff and student team and with the potential for the school to showcase its digital video stories of the project, should this be agreed by all. All research funding will be used for digital equipment, travel to the school by the researcher and mentors, launch of the garden and materials/plants for the garden.

The raw film data will be edited by four groups, each of which will present a final 'film story' of the project. The four groups will be: teachers/adult school community, pupils, mentors, and the researcher. These 4 visual stories will be the subject of qualitative analysis by the PhD candidate who is a full-time lecturer in Expressive Arts in the Faculty of Education at USQ, studying part-time at the University.

If you have a concern regarding the implementation of the project, you should contact The Secretary, Human Research Ethics Committee USQ or telephone (07)4631 2956



USQ Human Research Ethics Committee

Request for Amendment

To complete this form

- Fill in check boxes for yes/no answers by double-clicking on the check box and selecting the “checked” option under the Default Value
- Fill in text frames by typing your answers in the space provided. The frame will expand to accommodate the text

Please email an *electronic copy* of this amendment to ethics@usq.edu.au

Project Details	
Principal Researcher	Janice Jones
Name of Project	The Magic Gardens Project (Communities Creating Environments for the Arts)
Ethics Approval No.	H06STU534

Project Summary
Please provide a brief summary of the approved project, including a brief statement of the main objective of the project and the methodologies
Participatory engagement in community project, with films and data gathered by the researcher and the community.

Project Amendments

1. Does the amendment involve a change to project protocols and/or methodology?

Yes No

If Yes, provide details in the box below

--

2. Does the amendment involve a change to subject groups?

Yes No

If Yes, provide details in the box below

--

3. Does the amendment involve changes to Participant Information, Consent Forms, or letters of invitation?

Yes No

If Yes, provide modified versions of the relevant documents and, if feasible, an original version with “tracked changes” showing.

4. Does the amendment involve changes to other documents, such as surveys/questionnaires, interview questions?

Yes No

If Yes, provide modified versions of the relevant documents and, if feasible, an original version with “tracked changes” showing.

5. Does the amendment involve a change of personnel on the research team?

Yes No

If Yes, provide details in the box below

Researcher leaving the project:

Researchers joining the project:

Qualifications and a brief summary of relevant experience for this project must be provided for new members joining the research team.

6. Summarise any other amendment(s) to the approved project

- a) **Extension of Ethics Clearance to include data gathered/created by the community and researcher between 21 March 2007 – 20 November 2008 (the partnership and development of the garden and arts projects continued after the end of REIF funding, with further films created by school children, facilitators of the school and researcher in close cooperation. All data have been reviewed and approved for use by parents and facilitators of the school in line with the original documents attached.**

- b) **Change of supervisor(s): (see track changes in the original ethics clearance document.)**

Dr Robyn Stewart (now primary supervisor) (previously associate supervisor)

Professor Nita Temmerman (associate supervisor)

Reason for change of supervisor: shift of focus in the theoretical framework of the doctoral study to include thirdspace and pedagogy required specialist knowledge.

7. Declaration

I confirm that the information included in this report is accurate.

Janice K Jones
14/-July/-2010

ver 1203

Please submit this application to the *Postgraduate & Ethics Officer*, Office of Research and Higher Degrees.

**THE UNIVERSITY OF SOUTHERN QUEENSLAND
ETHICS COMMITTEE APPLICATION FOR
ETHICS CLEARANCE FOR INVESTIGATIONS INVOLVING
HUMAN RESEARCH**

Psychological and Sociological Research

1. Attach a plain English outline of your research project (approximately 1 page) to the Application for Ethics Clearance.
2. A copy of any questionnaires and/or consent forms to be used, should be included with your application.
3. Define and explain all technical details, terminology and acronyms in terms which can be readily understood by an informed lay person.
4. If a section is not applicable, write N/A in the section.
5. Typed applications are preferred but if this is not possible, please print legibly. **Please ensure that each page is numbered and the document is secured with a clip (not stapled).**
6. Please note that on the electronic version of this application proforma, the questions are presented in a **bold** font. **DO NOT USE A BOLD FONT FOR YOUR ANSWERS.** Length of answers and spacing between questions is at your discretion.
7. Please forward your completed application and an electronic copy in Microsoft Word (with attachments) to the *Postgraduate & Ethics Officer - Office of Research and Higher Degrees*. Email: bartletc@usq.edu.au

Name of Chief Researcher: Janice Jones M.Ed., B.Ed

**Address for Future Correspondence: Janice Jones, Faculty of Education,
University of Southern Queensland, Toowoomba, QLD 4350**

Title of Project: Evaluation of Teaching for Professional Development

Funding Body: None

Other Principal Investigators: None

Is this a postgraduate research project? Yes

**If 'yes' name Supervisor: Dr Jerry Maroulis, USQ /Associate Supervisor: Dr
Robyn Stewart USQ**

Indicate the principal methodology to be employed in this research project:

- Anonymous Survey X**
- Identified Survey**
- In-depth Interviews D**
- Human Experiment**
- Other (please specify):**

1. In plain language give a brief explanation of the study and the importance of the study (approximately 100 words).

The researcher is undertaking study towards a PhD by research, for which ethical clearance has been granted. That study focuses on her experience in The Magic Gardens School, and explores her professional identity as a teacher, through autoethnographic writings. (Autoethnography is the study of one's personal and professional identity and in this study it is used as a reflexive tool for professional development in teaching and learning. This involves the researcher exploring her personal values, her educational philosophy and her practice of teaching through detailed analysis of field notes and reflecting on her learning in the research context.)

To allow a further layer of reflection and analysis, pre-service teacher feedback on the researcher's changing pedagogical practice during the study would indicate whether the researcher's reflexive methods in this study are enhancing her awareness and practice as a teacher, and adding value to teacher education.

At the time of her initial request for ethical clearance concerning her work with the Magic Gardens School community the researcher was not aware that her research would impact upon her teaching. It has since emerged that data regarding any changes or improvements in her pedagogical practice would enrich the study and provide balance to the data for analysis.

A recent pre-service teacher evaluation returned an exceptionally high (level 5) standing to the researcher's teaching in 2 courses. The researcher wishes to gather more detailed information regarding pre-service teacher perceptions of her teaching now and until her PhD is near completion, in order to establish what elements of her pedagogical practice may be changing, and how they are impacting beneficially upon pre-service teacher learning.

2. Describe the study's stages, processes and instruments.

STAGES:

4 voluntary focus groups will run:

Large cohort in a compulsory course in a program of study:

1) at the end of S2 2007 to which pre-service teachers of the large cohort course PRT2202 (Toowoomba Campus) will be invited.

2) at the end of S2 2008 to which pre-service teachers of the large cohort course PRT2202 (Toowoomba Campus) will be invited.

Small cohort in a major study course (selected by pre-service teachers) in their program of study:

3) at the end of S1 2008 to which pre-service teachers of the major study small cohort course EDU2453 (Toowoomba Campus) will be invited.

4) at the end of S1 2008 to which pre-service teachers of the major study small cohort course EDU3454 (Toowoomba Campus) will be invited.

The focus group will be run by an academic colleague in order to avoid researcher bias or pressure upon pre-service teachers to 'please the teacher'. It will take place after all

assessments have been completed. The session will be run informally and pre-service teachers may leave at any time, and may offer feedback if they wish to do so. The session will be recorded, and the recording transcribed. No speakers will be identified either in the recording or in the subsequent data analysis.

Timelines:

September 2007 – Ethical approval to be sought.

October 2007: Focus Group 1 (large cohort course) to run, subject to ethical clearance.

July 2008: Focus Groups 3 and 4 (small cohort courses) will run.

October 2008: Focus Group 2 (large cohort course) to run.

2(a). How will the participants in your study be recruited?

Pre-service teachers will be advised by email and in lectures of the focus group meeting and its intention to gather their feedback on their experience of learning and the pedagogical approaches used by the researcher.

2(b). Do you have written permission to recruit participants from the relevant organisation(s)?

Yes – pre-service teacher recruitment has been agreed in writing (email) by Associate Dean Teaching and Learning, Marian Lewis.

3. Specify any psychological and other risks to the participants.

Participation is voluntary.

Participants in the project will have the right to ‘opt out’ of the project at any time.

There is no psychological or other risk to the participants.

No pre-service teacher will be identified other than by gender during the focus group interview or in the recorded data.

The focus group will be facilitated by an academic other than the researcher and course examiner.

4. Justify the study in terms of the risk to, and imposition on, the participants.

The project activities will enhance the researcher’s knowledge and pedagogical practice and allow her to further improve her teaching and learning, and to share those skills with pre-service teachers and colleagues.

There is no risk to the participants. The focus group will take approximately 45 minutes.

5. What steps will be taken to ensure protection of the participants’ physical, social and psychological welfare?

The researcher will seek ethical clearance before proceeding with data gathering.

Respondents are not required to take part and do not have to answer the questions offered. The focus group will take place as a discussion with peers.

6. Does the study involve deception? If so, explain why it is necessary and justify.

No – all aspects of the project are entirely transparent.

7. How will the study benefit the participants?

It will allow the pre-service teachers to engage in offering deep feedback and to share their personal responses to the researcher's pedagogical practice, validating their own experience in the course, and confirming their understandings of what constitutes quality teaching.

8. Will the aims of the study be communicated effectively to the participants? How will this be done?

Yes, through group email to all potential participants, and a public reminder from the researcher at the close of a teaching session.

9. What steps will be taken to ensure informed consent of the participants/guardians?

The researcher will invite participants to take part through an email detailing the purpose of the focus group, how data are to be gathered, used, protected and destroyed, and that participation in the focus group will be entirely voluntary.

10. Will the participants be assured that they may withdraw from the study at any time without any fear of the consequences?

Yes

If the answer is NO, please explain.

11. What steps will be taken to:

(a) provide feedback to subjects?

The researcher will email pre-service teachers in the courses from which the focus groups were selected, thanking participants who voluntarily took part and providing a brief summary of the key findings and how they will be used to enhance teaching and learning.

(b) debrief participants?

The researcher will email pre-service teachers in the courses from which the focus groups were selected, providing details of published papers and/or her published thesis and inviting any pre-service teacher who wishes to discuss the findings to contact the researcher.

12. Describe the measures which will be taken to ensure the confidentiality of the participants. If confidentiality is not ensured, justify.

The participants will not be identified by name or student number. Any indicators of location or pre-service teacher identity will be blanked in the transcription of recordings.

13. Explain how you intend to store and protect the confidentiality of the data.

All recordings will be stored by the researcher in a locked cupboard in a locked office.
All transcribed data on PC will be password protected.

14. Do you certify that the persons undertaking the administration of the study are suitably qualified?

Yes.

If NO, explain.

15. Do you certify that you will administer the project with due regard to recognised principles for the ethical conduct of research?

Yes.

**16. Date by which it is anticipated that the research project will be completed:
30th October 2008**

After this date you will be requested to report to the Committee certifying that the research was conducted in accordance with the approval granted by the Ethics Committee for Research Involving Human Subjects.

Signed: _____

Dated:

Please add information (if necessary)

1. Digital recording of the project will be gathered by an academic peer of the researcher.
2. All raw digital recording will be labelled by date and content.
3. The researcher will not refer to the data in a way as to make individuals recognizable.
4. All raw and final film and any documents or information relevant to parties involved in the focus groups will be stored by the researcher in a locked filing cabinet in a locked office.
5. All raw digital recordings will be destroyed by January 2009 or earlier.

See attached appendices:

- A) **email inviting pre-service teacher participation**
- B) **information to be placed on the course studydesk**

Janice Jones

Appendix A: Email to pre-service teachers

[Subject: Focus Group: Invitation to provide feedback on teaching]

[Date]

Dear Pre-service teacher,

You are invited to participate in a focus group for the purposes of gathering in depth feedback in order to enhance and reinforce good practice in teaching. Attendance is voluntary, but I hope you will be willing to spend between 30 – 45 minutes in sharing your thoughts on teaching and learning in this course.

Purpose: To gather in-depth feedback on pre-service teachers' experience of learning in a course taught by Janice Jones, for the purpose of enhancing her practice of pedagogy.

What will happen: At the end of next week's lecture you will be invited to join an academic staff member (Name staff) in room (Name room) for a discussion meeting that may last from 30 – 45 minutes. The member of staff will ask stimulus questions, allowing you and your peers to explore topics relating to the pedagogical approaches used by Janice Jones, your teacher in this course. An audio-recording of the session will be taken. You will not be identified by name or student number. The recording will then be transcribed and used for the purposes of research in pedagogies and learning, and for evaluation of teaching. An information sheet explaining the purpose of the focus group has been placed on the study desk. At no point in any reporting of findings will any reference be made that could allow you to be identified.

I hope you will feel free to share your perceptions on quality of teaching in this course.

**Kind regards,
Janice Jones**

If you have a concern regarding the implementation of the project, you should contact The Secretary, Human Research Ethics Committee USQ or telephone (07)4631 1438

Janice Jones, Lecturer – Expressive Arts, University of Southern Queensland
Tel: (07 46 31 2349) Mob: 0404 900 914

Appendix B: Information Sheet for Pre-service teacher Respondents to be placed on the study desk.

The focus group

1. Attendance at the focus group is voluntary.
2. Your lecturer, Janice Jones, will not attend. This is to encourage you to speak freely and without any sense of pressure.
3. The focus group will be facilitated by an academic who will pose stimulus questions about your learning experience in the course, encouraging a group discussion.
4. The focus group is likely to take between 30 and 45 minutes of your time at most, but you may leave at any point.
5. No written feedback is required as the discussion will be recorded using digital audio.
6. As no personal information will be gathered there will be no identification of you as a pre-service teacher in reporting of findings.
7. The digital recording will be transcribed and the feedback comments will be identified as 'male/female' only.
8. Security of Data: Recordings, transcriptions and documents or information relevant to this study will be stored by the researcher in a locked filing cabinet, held in a locked office on the USQ campus.
9. All digital recordings will be destroyed by January 2009 or earlier unless a longer period is negotiated and approved in writing.

If you have a concern regarding the implementation of the project, you should contact The Secretary, Human Research Ethics Committee USQ or telephone (07) 4631 2956

Janice Jones, M.Ed. B.Ed, Churchill Fellow

Lecturer – Expressive Arts Education PhD Research Candidate

University of Southern Queensland

Tel: (07 46 31 2349) Mob: 0404 900 914

Date: _____

Signature of Researcher: _____

Date: _____

APPENDIX 2: THE MAGIC GARDENS SCHOOL - HISTORY

The following summary was provided by John, the school facilitator:

- Plans for the school had been in development since 2001. In late 2005 parents formed an incorporated body. The school was provisionally accredited in the last quarter of 2005.
- In January 2006 the school opened with 10 enrolments.
- December 2006 following a review by the Office of Non State Schooling (ONSS) the school was fully accredited.
- Parent complained to Minister for Education about an incident between 2 children
- January 2007: 16 children were enrolled.
- April 3rd 2007 the ONSS visited the school
- Jun 2007 the committee received a show cause notice with 90 points for action.
- The school responded within the required timeframe
- ONSS rejected the committee's statements
- School was given notice to close.
- The school committee appealed to the QLD minister for education
- Funding arrived for 2008 semester
- February 2008 25 children were enrolled.
- Response from the Minister: Friday 22nd February noted rejection of appeal and advised the school must close.
- The letter, dated 14th February advised that the school's licence to operate was revoked as of that date.
- Projected enrolment for 2009 was 30 children (siblings of current students).
- Parents who chose to homeschool their children formed a support group using the existing facilities of the school. The facilitators continue working with the parent community, unwaged.

Phase 1: School Establishment/The Magic Gardens Project

In late 2005 I met with 6 parents and their 10 children, and John and Meg as they prepared to incorporate and establish their school. The school was housed in a scout building with none of the trappings of a traditional school environment at that time. In a bushland setting, without paths, notices, numbers, displays or other signifiers the premises initially challenged my expectations of what constituted a school.

On that first visit to the school I proposed The Magic Gardens Project. The most important goal was for the community to take ownership of the project making it self-sustaining.

During this and the next phase of the study through professional conversations with the community and my pre-service teacher students, I came to understand that it was my learning in this non-traditional context and its impact upon my pedagogical practice that was the real focus of this study and my intended doctorate. Nonetheless the lesser project to create a garden continued and the school garden was created and launched.

Phase 2: The School at Risk/Partnering and Belonging

During the mid-phase of this study, in early 2007 the school had 16 enrolments and a growing base of families with younger children waiting to attend. The proposed partnership between the University and the community changed in nature and in the degree of engagement. While academics who had initially expressed an interest in engagement with the school failed to become involved, a group of students from the theatre department became regular contributors. Also, pre-service teachers from the primary years program became frequent visitors, and my work with the community began to form part of my landscape, inspiring my teaching. At this stage of the study, project funding had long been exhausted, and I was subsidising my own travel and using time allocated to research for the visits. Pre-service teachers presented performances, walkabout theatre and other arts activities as part of their assessment, but the experience of being in such a different environment challenged their beliefs about teaching and learning. My doctoral thesis changed in focus: it was no longer about a 'project' but about an ongoing and life-changing experience.

When the school received an unexpected visit from the Office of Non-State Schooling and received a show cause notice to close,

At this time, my sense of identification with the school was strong and it remains so. In allying myself to what was a lost cause, I became concerned that my allegiance to a failing alternative school might impact upon colleagues perceptions of my judgment. When the school closed and I was interviewed for the local media, no mention of the event appeared in the University's media watch page.

Phase 3: Homeschooling and Supporting

By February 2008 the school served 25 children and 13 families, with more families wishing to attend. Moneys had been invested in school buses, legal fees, insurance, rental and refurbishments including soft flooring and new paint, art materials, books and IT hardware and software. New parents had been warned that the community school was awaiting a decision regarding their appeal. When the Minister rejected the appeal there was no period of grace in which the school could legally wind down operations or parents find another school for their children. On Friday 7th March, a shocked and fearful group of parents attend an emergency meeting at the school at the end of the working day. 'Perhaps we could continue as a homeschooler's resource centre?'

Some parents were afraid to register as homeschoolers, fearing DOCS and police intervention as happened after another rural community school tried to continue in operation after its licence was revoked.

DEST advised that the school would be considered non-accredited since December 31st 2007 and that the entirety of the advance for the 2008 school year must be returned or the school would be required to repay funds from the year 2007 also.

Eight families registered for homeschooling. John and Meg continue operating as a resource centre for homeschooling, under a newly incorporated body. One child who had to attend traditional school was beaten up on his first week, and became acutely anxious about school. His mother now homeschools the child. Other children adapted well in traditional schools. Parents have taken ownership of their children's education, and the community centre allows the families and their children to continue professional and personal friendships and learning as a community group.

APPENDIX 3: DATA MAPPING –THE BRICOLAGE

YEAR 0: Planning

Date	Activity	Data/Recording	Notes
05.10.05	Intent to conduct research into online learning communities feels meaningless Blog 05.10.05: decision to embark on a more rewarding research study situated in a school.		
28.10.05	The Prufrock of Research: discovering lack of theoretical knowledge - fear Blog 28.10.05 : decision to create a garden for the arts –		
07.11.05	Education students present designs: 'Magic Garden'	Photographs. Models. Blog: 07.11.05 Autoethnographic Narratives	Plans: find a school and use film as research tool. Phone several schools. Arrange preparatory visit to a planned 'alternative' school.
13.11.05	Planning visit	Meet John/Meg community School not commenced. Fieldnotes: 13.11.05	Present information sheets to all parents. John and Meg decide to proceed with study. Advise schools of decision.

YEAR 1: Participatory Research

23.01.06	Letter from Anna Bligh: provisional accreditation. School starts student intake		
24.01.06	Met supervisors		Discuss plans
03.03.06	Planning visit	No film	Getting to know school and students.
05.03.06	Planning visit	Blog: 05.03.06	Delay in ethics clearance. Prepare ethics clearance info sheets for parents
07.03.06	Visit	Blog: 'conversation' 07.03.06	Gather forms. John and Meg get parents to sign forms.
14.03.06	Visit	Film 1 Blog: 14.03.06 Trying to stop being teacher....	Children's ideas of a garden: edible items, flowers, a pond, a castle. Adult concept of planning a garden
14.03.06	Meet associate supervisor	Decision to continue to film (4 'perspectives' of experience)	Decision to adopt a bricolage approach and reflection on journey – Films may not be used
21.03.06	Visit	Autoethnographic Narratives: E1 Autoethnographic Narratives: E2	
28.03.06	Visit	Film 2	
03.04.06	Meet Dr	Autoethnographic	Researcher at the centre.

	Connors	Narratives: E3 Narrative 3: Dream 1 Autoethnographic Narrative: E4 Narrative 4: Dream 2	
04.04.06	Committee Meeting	Funding, marketing, blogsite	Parents and facilitators
10.04.06	Meeting: supervisors	Ethnographic Data Management 17.04.06	Change of direction in the study focus Discuss film and education
11.04.06	Visit	Blog: 11.04.06	
20.04.06	Visit	Blog 17.04.06	Testing Transana
30.04.06	Visit	Autoethnographic narratives: E5 Poem 1: Snakemother Autoethnographic narratives: E6	
25.04.06	Visit	Film 3/ Transcript. Fieldnotes: 29.04.06 Autoethnographic narratives: E7 Autoethnographic narratives: E8 Poem 2: The Changeling	Decide to build sandpit/ let children create paths. Poetry, art, autumn. Reflection: childrens ways of thinking and doing. We plant many seedlings
02.05.06	Visit	Film 4 Fieldnotes: 02.05.06 Autoethnographic Narratives: E9	Wallabies destroy plants. Meg and children build a fence. Birthday – making pancakes
04.05.06	Visit	Blog 30.05.06: Reflection 30.05.06	Discussion: parents as educators. I am included in documenting learning.
16.05.06	Visit	Films 5a/ b Storytelling/puppets	Veggies planted. New children plant in child-sized rockery
23.05.06	Visit	Reflective Journal 20.05.06: Film 6	Child sized raised veg beds. Drums create soundwaves on water in bowl. Feeding the horse. Giant knitting. Parents help in garden.
26.05.06	Meet Jerry and Robyn	Reflective Journal 29.05.06: Autoethnographic Narratives: E10	Engagement with school causes researcher to question her practices and philosophy of teaching.
30.05.06	Visit	Film 7	Shifting hegemonic power in

		Blog 30.05.06 (final blog) Reflective Journal 30.05.06: Reflective Journal 31.05.06.	practice: student- determined curriculum and assessment in the University.
01.06.06	FOE Research Seminar	Autoethnographic Narratives: E11	Preparing a Journal Article – Dr Bryan Connors Constructivism - student perceptions
07.06.06	Meet B.Connors	Meet (arts students) re their experience at school Diary 07.06.06	Boys create a bank with security guards. Visit to waterfall: tadpoles. Story about adventure.
13.06.06	Visit	Child cuts head – I do first aid – no notes kept	Gardening, storytelling Boys play fight - First aid
19.06.06	Booked Sandpit wood	Film 8:20.06.06 Fieldnotes: 20.06.06	Leaf prints, playing school paintings, snowpeas.
20.06.06	Visit	Film accidentally over-recorded by student. Autoethnographic Narratives: E12	Meet (art teacher) Friend drops off stones for rockery. Children take turns at using the digital camera.
29.06.06	Visit	Autoethnographic Narratives: E13	
06.07.06	Visit	Autoethnographic Narratives: E14:	Why did I become a teacher?
13.07.06		Research Workshop	FOE Research Seminar
20.07.06	Visit	Film 9	M commentates and films. Children writing with John
28.07.06	Visit	Film 10:	Rain play and foot puppets, vegetable prints water sounds.
Presentation of PPT at Edinburgh International Conference for the Arts in Society			
08.09.06	Visit	No film – conversations with John and Meg	Digging and planting - remake relationships after long gap.
15.09.06	Visit	Film 11: Children playing house and family Fieldnotes 15.09.06:	Bark fabric. Sandpit built. Michael proudly shows garden/Sunflowers Michael & Aurora film. Children eat own peas. Make drums, paint rockery, forrest house. Yowies.
20.09.06	Visit	Film 12: USQ students perform for children Fieldnotes: 23.11.06.	Pirate show, Billygoats Gruff Doubt – Researcher identifies closely with the community – but a shift in mood. The ‘Project’ is officially over.
27.10.06	Visit	Film 13: USQ students	Possum Magic, Bear Hunt,

		perform for children	LRRH. Older boys drumming.
08.11.06	Visit	Film 14: Mask Ritual Fieldnotes: 08.11.06	Making a marimba. Tiny model soldiers.
02 – 03.11.06	Early Researcher Symposium: presentation MGP.		
23.11.06	Visit	Film: 15 John's notes Fieldnotes: 23.11.06	Making a plaque. Construct models with wire using pliers.
13.12.06	Visit	Film 16: Xmas Party and End of First Year Launch. End of year speeches (transcript) Fieldnotes: 13.12.06 Reflective Journal 18.12.06	Dance: girls perform their own choreography. End of year play written and performed by children. Children cater for guests. Realization of how important the school has become in my life. Sense of loss.

YEAR 2

30.01.07		Diary 30.01.07 Diary 31.01.07 Reflective Journal 03.01.07	Pottery wheel. Writing own phonic book. Spider and web. Dolls and plasticine model characters. Very hot. Children spray with water planting vegetables.
18.02.07		Reflective Journal 15.02.07; Agreed to do consultancy work with school during 2007. Diary 07.02.07 Diary 14.02.07 Diary 15.02.07 Diary 19.02.07 Diary 20.02.07 Information Booklet for Parents (Term 1 2007) Researcher notes for school bulletin to parents 18.02.07	Student feedback: 'just want to be told what to do' Maths and poetry competitions. Using IMac for songwriting/comics / radio and TV programs. The human body. Project planning Hug sandcastle – book to visit it, measure its dimensions. Monopoly. Falling onto mattresses. Mother :maths and language. Creative writing using quills and squeeze bottles. Hangman/chess Michael makes story about Thomas (train) Pancake making, DVD on diabetes. Alphabet. Jumping from high to low.
26.02.07	Visit	Film 17: Making plasticine models and storytelling. 26.02.07: (57 mins) Transcript: of first part of film	Michael watching video of Janice and Robbie. Mum making Anzac biscuits w. children. All watch girls' TV show. Boys create new monopoly game with nature

		<p>Diary 21.02.07</p> <p>Diary 22.02.07</p> <p>Diary 26.02.07</p> <p>Diary 27.02.07</p> <p>Diary 28.02.07</p> <p>Fieldnotes: 26.02.07:</p>	<p>currency. Playing Ice Cream shop. Electricity meter for shop. Safety rules for tumbling (mat falling). Making fruit pies. Projects continuing. Children watch DVD of Xmas play. Probability and %.</p> <p>Modelling, sorymaking, predicting. Creating music on Imac, dancing and singing, reading stories to other children. Making slime...</p>
12.03.07	Visit	<p>Film 18: (too large to copy over) NOTE: film overwriting part of film 17 (in bunkhouse).</p> <p>Diary 01.03.07</p> <p>Diary 06.03.07</p> <p>Diary 08.03.07</p> <p>Diary 12.03.07</p> <p>Diary 13.03.07</p> <p>Diary 14.03.07</p> <p>Diary 15.03.07</p> <p>Diary 19.03.07</p> <p>Diary 20.03.07</p> <p>Fieldnotes: 12.03.07</p>	<p>Guided tour – a students’ eye view of the school. Strong sense of ownership. Parent engaged in children’s acting out. Children’s areas of freedom. Birthday: making pikelets. Sandpit, beach volleyball. Measuring – bearded dragon. Project work. Michael makes a train, ballwork.. Playing with computers. Pproblem solving – teamwork strategy for computer game. Mattress jumping, girls using video and making comics on the Imac. Michael makes another train and learns to spell stop. cataloguing, chess, games, Boys create fortress using milk crates.. Michael’s mum reading. Storymaking, spider found, play shop.</p>
26.03.07	Visit	<p>Film 18overrecorded by student.</p> <p>Film 19</p> <p>Diary 21.03.07</p> <p>Diary 26.03.07</p> <p>Diary 27.03.07</p> <p>Diary 28.03.07</p> <p>Diary 29.03.07</p>	<p>Parents play and work with children. Children create computer games and rules for chess. Make films. Michael now reading; writes story. Excursion: Pioneer village. Volume, inclination of a plane (moving objects). Chess. Michael creates second photostory. Visiting puppeteer – theme illhealth/cancer. algorithms, measurement, division. money equivalents to \$1000.</p>
03.04.07	Visit	<p>Film 20 and b: Diary 02.04.07</p> <p>Diary 03.04.07</p> <p>Diary 04.04.07</p> <p>Diary 05.04.07</p> <p>Meg’s Feedback 03.04.07</p> <p>Janice’s Feedback 03.04.07</p> <p>Student Feedback 03.04.07</p>	<p>Hangman, reading, spelling. David finished project. Maths plus and minus 20 and 100 using pictures and numerals. To the power of 2 -10 . Degrees, kilometers,. Michael photo story as superhero. Making easter eggs, draughts, construction. Listening to stories, pruning bushes. Mime, dancing, presenting a play. Teaching one another.</p>
30.04.07	Visit	<p>Film 21:</p>	<p>Running and stopwatch timing. Guinness records. Mapping out</p>

		Diary 24.04.07 Diary 26.04.07 Diary 27.04.07 Diary 30.04.07	courses. Douglas 's play changes to movie script. Michael teaches how to use computer. Robbie helps Michael with spelling. John reads to children – now up to ch 4. Michael sets up railway complex Football big & little boys. Angles and shapes. Girls painting. The body. Bones, muscles, push ups. Locusts hatching. Biology. Play shop. Film company 'visited' and interviewed shop keeper. Star Wars and Harry Potter.
14.05.07	Visit	Film 22: Diary May 1 Diary May 2 Diary May 3 Diary May 8 Diary May 9 Diary May 10 Diary May 11 Diary May 14 Diary May 15 Diary May 16 Diary May 17	Sandpit games, polework, Birthday phonics and maths, mothers day cards, cards and king/queen /princess games, strategy games, singing, poetry and maths competitions, jewellery, children teach one another, climbing., lightbox, oil pastels, gardening, playing school, ghost drama , Battleships, playing school, multiples, knitting, testing boundaries, fairness, sand fountain, mattress jumping. storytelling, knitting
28.05.07	Visit	Film 23: Diary May 21 Diary May 22 Diary May 23 Diary May 24 Diary May 25 Diary May 28 Diary May 29 Diary May 30 Diary May 31 Student record of achievement, May. Fieldnotes 28.05.07	Reading, knitting, singing, maths, diorama, writing, knitting, gridded squares, circles, mat jumping, volume. Cards, children teaching one another about spiders. Jondaryan visit: history/working farm, sandpit play, family relationships, talk shows, game of limb., locusts, whirlwinds, children filming, free shop, Knex, imagining being African tribe, Bert gains 3 rd prize in poetry comp. birthday, making movies, agility work, poles, dancing, carding wool, shades of colours/spinning wheel
		Diary 04.06.07 Diary 05.06.07 Diary 06.06.07 Diary 07.06.07	Anger management. Douglas, Michael filming – new vidcam. Girls playing – babies and food. Yowies attack: injured to hospital (sandpit). Mattress work. Giant sandcastle.

		Diary 08.06.07	Genes. Michael drawing Australia from globe, others copying. Knex, puppet theatre. Algebra. measuring paces, dimensions of school: sq metres and acres, volume lichens, Learning to and carding wool
		Diary 12.06.07 Diary 13.06.07 Diary 14.06.07 Diary 15.06.07 Diary 19.06.07	Volume of holes. Doll accessories. Reading and writing stories. Playing cards. Timed obstacle course. Locusts, percussion. Girls filming. Boys construct fort. Perform for parents. Being dogs, making ears, digestion. Climbing safety, mums with children – chess, games. Knitting.
		Diary 16.07.07 Diary 17.07.07 Diary 18.07.07 Diary 19.07.07 Diary 20.07.07	Bus to school for first time – unsafe behaviours, parents take control. Felled tree/pirate game – play performance. Making cartoon characters I Mac. Storytelling. Maps Creating dye, dyeing wool. Tree trunk: aliens. Drawing. Michael talks about running away from home & being on railway line. Draws Thomas the tank engine. Maths, battleships. Girls discuss birthing.
		Diary 23.07.07 Diary 24.07.07 Diary 25.07.07 Diary 26.07.07 Diary 27.07.07	Painting shells, tree trunks, globe, tides, gravity. Older boys create touch football area, adapting scale, play. Younger children adapt. Penalty shoot outs. Planting a fairy garden. Discussion: sport, politics/terrorism. Re-read Harry Potter, M: train track in sandpit. Colouring fairy pictures, creating houses out of balsa. Bert creates dance. Children being chickens for a long time. Battleships. Imaginary pets. Beading. Finding pi to 3 places.. Pythagoras' theorem on measurements/football field. Graphing data. Train game becomes competitive. Time tunnel – archaeologist game. Family excursions – music and science.

<p>01.08.07 Wed pm</p>	<p>Visit</p>	<p>School now has own digicam. School under threat Diary 30.07.07 Diary 31.07.07 Diary 01.08.07 Diary 02.08.07 Diary 03.08.07 Diary 07.08.07 Fieldnotes: 01.08.07</p>	<p>Archeology game continues. Parachute making. Maths. Claywork to create artefacts and filming of 'the time team'. Editing and overlaying of voiceover and music. SOSE discussion – bullying, power in the classroom, elections, leaders. Janice films a play with children. Pythagoras, Newton and Eistein – older boys. Tag games. M got parents/chn to be in his train/sold tickets. Everyone played! Girls playing house. Washing. Papier mache work on a tunnel for railway. Maths patterns 46-10, 36-10 and with other single digit diminuends. Birthday. Complex 'home and family', fairy games. Monopoly. Bert reads poems to peers. Description of dissection read out and discussed.</p>
<p>10.08.07</p>	<p>Visit</p>	<p>Diary 07.08.07 Diary 08.08.07 Diary 09.08.07 Diary 10.08.07 No film. Cold and dull week. My last visit before going overseas on leave. Fieldnotes: 10.08.07</p>	<p>Children have created mini-town from M's train. Taxis, crates, roller coaster, shops and childcare centre. Leaves used as money. Gravity, black holes, stars/planets; speed of light; light years; calculating times light could travel equator in a year (about 8 million) Daedalus and Icarus Science – animals with backbones/ plants. Girls choreographing, naming & filming moves. Children discuss balance of time school/ parents.</p>
<p>31.08.07</p>	<p>Visit</p>	<p>Diary 13.08.07 Diary 14.08.07 Diary 15.08.07 Diary 16.08.07 Diary 17.08.07 Diary 20.08.07 Diary 21.08.07 Diary 22.08.07 Diary 23.08.07 Diary 27.08.07 Diary 28.08.07 Diary 29.08.07 Diary 30.08.07</p>	<p>Train game. Home play now complex. Chess and chequers. Music and recording – parent helps songwriting and spelling. Cookery show in sandpit. Recipes. Show now aimed at 'kids' with warnings about getting 'help from an adult'. Chn order items for school – calculate prices. Shop game continues – children create & discuss money and transactions. Rain: discussion on ethics, Jesus and fairies. Money, rent and Monopoly. M+L build train/continue role-play. C ollage wool. Leaves – alive or dead? Experiment. M draws/discusses size of train carriages. Lego construction. whirlwind in carpark – leads to movement work. Girls play on gym</p>

		Diary 31.08.07 No film, but Douglas filming his own 'soap opera' with peers. Diary 31.08.07 for full detail.	poles. D is wind goddess: save villages from wind. M makes train carriages for play. Counting w abacus. Making biscuits and jam drops. M now reading and writing.. Fathers Day: children make cards and gifts. Racetrack in sandpit timing cars to 100 th sec. rescuing injured owl. Creating boardgame about Vikings. Lunar eclipse discussion. Globe work, continents, sizes, science universe. M&L read together. Pole work – negotiating safetyspeed.. Douglas professional in directing and filming soap opera.
01.09.07	Meeting	Notes: meeting of parents 01.09.07	Show cause response rejected.
02.09.07 15.09.07	Emails and phonecalls	Researcher letter to minister 14.09.07	Researcher writes to Minister for Education and MP.
26.09.07	Visit	Fieldnotes: 26.09.07	Helped the boys with their own filming.
12.10.07	Visit	Film 24. Fieldnotes 12 .10.07 Transcript: John talking about spelling and reading	In the garden, parents and children working together. Girls' Japanese choreography beautiful/carefully constructed. Spring – after the storm.
19.10.07	Visit	Fieldnotes 19.10.07 School_Key-features	Birthday
10.11.07		Focus Group Transcription	University students talk about their perceptions of researcher pedagogy
23.11.07	Visit	Fieldnotes: 23.11.07	Preparing for Christmas. Rainstorm
		Christmas Party Fieldnotes 4.12.07 Reflective Journal 19.12.07	BBQ. Chn show films of their work. Older boys, moving on to secondary level schooling

YEAR 3

12.03.08	Meeting with parents	Reflective Journal 7.03.08 Community Meeting notes: 12.03.08	Closure of school
23.03.08		Fieldnotes: 28.03.08:	Loss: winding down the school
19.11.08		Closing interview John and Meg (transcribed)	
10.12.08		Reflective Journal: 10.12.08 Prologue and Epilogue Of his bones are coral made	Prologue and Epilogue Of his bones are coral made....

APPENDIX 4: RAW DATA

Researcher Data

Fieldnotes: 13.11.2005 Preliminary planning visit to the school

I drive up to the school in my own car. I am nervous, but very excited, dressed smartly and carrying a folder of information letters, ethical clearance forms for parents and details about the Magic Gardens project and its safety parameters. The town recedes as I drive under large gum trees and along by scrubby dry fields, finally turning into a dusty open field dotted with trees. Across the woodland is a low hut – little more than a shed with a breeze block building stretching behind it. Can this be the school?! I am surprised that it seems so very basic and rather isolated. There do not seem to be any children around. As I walk across the dusty open ground I am sure that every eye is on me so I try to look confident and smiling. To my left is a simple shade-cloth covered gazebo, and a long line of rainforest trees that look very mysterious. The entrance to the school is a simple concrete slab into an open doorway, with two large sinks on the right. There is a kitchen to the right of me. Inside, a circle of chairs is arranged in the hut which seems very dark: there are no paintings, no signs of the building being a school or place where children play. A woman comes over to greet me: she is warm and smiling. She introduces herself as Meg (name changed to hide identity). I chat with her and hand her the forms, explaining that every parent will have to agree to the project if it is to be carried out, for the simple reason that it will be very difficult to avoid filming one or two children, should the parent or parents refuse to allow their child to be included in the data gathering. Meg invites me to sit down in the circle. A man, whom I take to be John is talking to a few parents. The parents seem very relaxed, and they are mostly dressed very casually in jeans and sweatshirts or T shirts, or colourful clothes that remind me of my younger ‘hippy’ days. There are around 6 adults and 10 children, with the little ones crawling and playing or cuddled on a parent’s knee. John is talking and he seems very forceful. Even though he is making a real effort to explain that this school is different from other schools he seems to me to be very much in charge, and a man with very strong political and philosophical views. A parent asks what time the school day starts and ends. John responds, ‘When you want it to.’ This causes much confusion and some parents show signs of anxiety. Gradually

John defines expectations more clearly indicating that he and Meg will be at the building from 8am but that they do not expect children to arrive or leave at a particular time: however, they will wish to go home at around 4.30 or 5.00 so it would be expected that parents would arrive to collect their children before then. There is some talk of fees and an explanation from John that the school has gained provisional accreditation from the government. He explains that the children will learn through play, that the evidence is that children need more play not less, and that he and Meg will work with the children as the children's learning needs and interests emerge. John invites parents to come to the school and to spend as much time there as they wish at any time. He invites parents to bring their own skills to the school to share with the students as a community. Then Meg points out to John that I have arrived and John introduces me as a researcher from the University, and invites me to speak. I find it difficult to know how to pitch what I say: the parents seem educated and intelligent, but I keep my explanation very simple.

I talk through my proposed project and emphasise that all is 'provisional' to the school deciding to work with me. John cuts across my presentation to say that it is not provisional – they have decided that they will work with me and very much want my engagement with the school. I am a little surprised – normally there are meetings and lots of questions – doubts and suspicions to be allayed. I look at the parents with their school-age children and tiny infants cuddled on knees or held in arms or sitting alongside the parents, playing in the room, or running outdoors. They seem to have no concerns.

All the parents say they are happy to agree for their children to be filmed and for me to work with the school to create a garden for the arts as part of my research. My only concern is that they seem so comfortable – no parent raises a single issue or concern about my filming or writing about the school. I plod on, explaining my intentions, and my meticulously planned ethical approaches and checks. They nod quietly and later, all parents take the forms to read – but others simply sign and leave them at the school. They do not want to review the films every week and ask John and Meg to do this on their behalf. There is an atmosphere of trust and communal endeavour: these are not 'passive' parents, but they seem to accept my participation with confidence and a belief in what I am doing. I tell them that if I present at conferences the paper will be shared with the school prior to the conference to ensure that all parties are comfortable with the contents. The parents seem indifferent to my scrupulous concerns about shared

ownership of the process and outputs of my research – but I wonder if this is because they are already involved in a shared process...it is I who am the outsider, and perhaps the fact that I have been invited to work with the school is sufficient to create a sense of shared purpose.

What I notice most is that I seem very ‘uptight’ compared with everyone else in the room. My dress, my speech, my agenda to ‘build trust’ are all from another world where that has to be proven. Here, the body postures – relaxed, leaning back in chairs, the dress of adults and children – sandals and jeans, loose soft cottons, colourful bags and bracelets, and their calm manner are in direct contrast to my black suit, white blouse, computer printed handouts with logo. I feel like an alien from another world with my purposeful approach and time-driven schedules, my quiet business-style dress and low dress court shoes, my carefully brushed hair held back in its pins and those purposefully selected ‘discreet’ earrings. My energy level is high, I feel that it jangles against the slow calm relaxed manner of those around me. It is almost exactly the experience I had when I spent time with native Canadian groups of people at the Wanaskewin (Time for talking/time for listening) conference all those years ago. The huge stillness of others, their calmness and lack of need to talk, contrasted powerfully with my gabbling voice and urgent need to ‘communicate’. I feel uncomfortably aware of this again. As I talk I feel locked in my head. A pair of eyes and a mouth. My body getting lighter and lighter, drifting away like a bubble. I try to ground myself, to slow down, to smile. I feel uncomfortable in my suit – too hot, tight and held in, sitting too upright.

Emphatically, I do not fit in. The faces around me are kind, friendly but calm, calm, calm, and relaxed. I make a self-effacing joke that next time everyone sees me I will probably be wearing jeans and my walking boots, then immediately feel foolish at their calm lack of reaction – clearly nobody is concerned in the slightest about what I wear and my awkwardness about seeming ‘at odds’ with those around me. John starts talking again – at some length, explaining his vision for the school and the light begins to fade in the room. Meg is looking at me with knowing eyes, she seems aware of how I am probably feeling – she makes an effort to nod and her face is kind and understanding. John talks with passion and commitment, and he talks at length. The parents seem quietly to agree with John’s views but nobody says anything.

As if to mock me, mosquitoes start biting my exposed feet, and I know I am going to suffer terribly as a result – each bite will swell up to the size of a red saucer and itch

mercilessly for weeks making sleep near impossible. I break into a sweat of anxiety and desperation to escape, but the need to stay still and be polite while John talks overrides my need to flee! As often happens - nobody else is being bitten, just me. The most allergic person seems to be a target for the insects. I pray that the meeting will end soon, so that I can escape from the tormenting mosquitoes which clearly prefer my 'foreign' blood to that of others in the room! Half an hour later, my feet are swelling and I have several bites on my hips and back. Parents begin to drift off and I speak with John and Meg before I go, excited and happy. They do not want to negotiate – they simply want me to work with them and they say that in the new year they would like me to come to the school whenever and as often as I am able to do so. They will let me know when they are ready to open.

I drive away excited, covered in swelling bites and looking forward to starting work at the school in the new year.

Fieldnotes 23.11.07

This morning I feel liberated - as if on the drive to the school the considerable weight of worries about students and community service simply fall away. It is clear to me now that this environment, the relationships with adults and children have become deeply embedded in my life. This is more than research: it is a way of achieving balance and a means of challenging the expectations that surround me, and that I bring to teaching. The journey to the school mirrors my transitional thinking and feeling: by the time I reach the community I feel free to play, I am excited and ready to explore ideas, and because of this I am rediscovering the passion that brought me to teaching in the first place. That passion unites the political and personal: when I first began teaching, I was fired with the purpose to change lives for the better. Now, through this experience of extended reflection and transitions, my perception of teaching as a political act and one that embodies the intent to transform. It is about changing the ways we see the world, and how we interact within it. That is why teaching and learning matters to me...

On the way to the school, I not only let go of the worries or pressures that my working life brings, but I feel that I am entering a different space. There is no neat borderline...more a sense of flowing across from one experience to another. Even though I inevitably bring with me the slipstream of the University as a Firstspace environment, I am now aware that my thinking changes during the journey. Opening the windows to let in fresh air, I do the same in my mind and heart: focusing upon the

people, the place that have become my other life. When I return to the University, I bring with me the slipstream of that Secondspace environment and its ideas and practices, subconsciously and deliberately pushing the concepts and structures around me to test their strength, trying to permeate those barriers through conversations with students.

Students are getting used to my questioning everything – and encouraging them to question what they are being told to do, and the frameworks within which they will be required to work. What is becoming clear to me, is that even after so many months of working with the community, it takes a long time to change a lifetime of deeply ingrained practices of teaching. The change in me, however, is that I now challenge and question myself and my practices: seeking to confirm whether what seems to be happening is actually so. I know, from watching many hours of film gathered during the last two years, and from my writings, that it is quite easy for me to self-deceive: I am becoming more aware of the difference between what seems to be, and what actually is my practice.

Fieldnotes 28.03.08: Community Meeting

We have had a parents' meeting in a local coffee shop, to discuss winding down of the school. I find it difficult to stop talking about and thinking about the school and I feel very much adrift and that our battle to save the school is doomed. It seems hopeless to me, but I haven't said this to John and Meg or the parents. How can I? We are working together to try to save our school and I must keep up a brave face, but I feel powerless. My letter to the minister for education (name removed) received a brief acknowledgement only. It raised no hope.

I am so distressed about the loss of all that beauty and richness. The children were learning in such a happy and enjoyable way – and the evidence suggests that they were learning really deeply. Their entire experience of play, family, school and learning was connected. Parents were part of the school – learning was seamless, continuing at home. This was so important for two children in particular: they had struggled to settle in mainstream environments, but were much calmer and happier in our play-based environment. They formed real relationships and learned with other children and adults. If relationships became difficult, there was space for them to run away and to sit in the garden, or to climb a tree, or to play with other children. Games lasted for weeks,

weaving children's ideas and visions into a complex mesh, becoming a rich tapestry of connected learning. Now it is all lost. I am grieving and in shock.

It is amazing to me that at the outset of this study I believed I could remain detached – to study the school and the community, but not to risk myself. I would remain safe and untouched. I now realize that that belief was not only absurd – it shows my initial belief that I was in control and held power. Now, the heavy ache in my chest tells me different. I became part of the school, and it became a huge part of my life. It informed my dreams and vision for practice. Now it is gone. I can't believe it. I cannot imagine the familiar building and woodlands empty of colourful groups of children: nobody running or climbing trees, dancing, dressing up, laughing or arguing, the garden dying and returning to scrub, the sandpit empty, the walls stripped of paintings. The thought is unbearable. Now I pay the price of becoming part of this community. I share the burden of loss with John and Meg, with the parents and the children.

In the politics, it seems the children are forgotten. What will become of Michael?

'I'm eight, but I'm really five. Something happened when I was born so I am not really an eight year old.'

His words keep coming back to me: Michael's acknowledgement that for him, learning is at an earlier stage than the world expects. Now, Michael will be separated from his much younger friend, and put in a class with children who are supposedly the same age...but to him they will be terrifying. I feel ill at the thought of Michael's distress. He will certainly run away again, as he used to, and get in trouble for his behavior, as he always did. He will be forced to sit at a table and to finish tasks to a routine determined by the teacher. I know he cannot do these things. Will the teacher be able to nurture Michael's interest in stories of trains, and allow him to spend hours learning at his own pace? I think of the beautiful comic book Michael has made, and his growing literacy and confidence. At first, in the films I have captured, Michael's speech is unclear – like that of a child with hearing difficulties or hearing problems. Now it is much clearer. His eyes are bright and happy – the fear and doubt has gone. Michael is happy and learning. He has flourished in this school, and I do not believe he can continue to flourish in a more traditional school: he will be crushed. His mother cannot afford to homeschool. She must work to maintain her single parent household and provide for her children.

Community Data

Diary August 7, 2007

Children have created a mini-town. The game started with Michael making a train. Everyone went on it. Girls decided to create and drive taxis. They set them up with crates and chairs. Beverly operated a roller coaster and every now and then they all went on it and screamed because it was going so fast. The taxis drivers were all calling for customers but S suggested imaginary customers. This set them off having conversations with their customers and exchanging money. Bert decided he could make a lot of money by setting up a shop. So he did and everyone bought a lot of things. He had a pocket full of money. The girls decided they needed a daycare centre for their babies. Layla was left in charge. Beverly presented a very good resume so Layla hired her as an assistant.

End of day – Michael said his wife had died so he had to go to the school to pick up his kids. They used green leaves as money.

Bert asked if he could make the show into a TV show using the video camera. Bert filmed while Beverly was operating her roller coaster and Beverly filmed while Bert operated his shop. Michael, in his train, stopped for a coal train to go past, bumped over a crossing and then had to wait for a broken signal.

Michael could not find the funnel for his train He asked John and Meg where it was. John called out “Who has seen Michael’s funnel?” Bert brought it back. He had been playing a trick. Michael handled this very well and laughed.

Ollie set up a café. He had soup, water and cake. (\$19 for a handful of soup)

Dannielle counted her money and decided she had made \$140. She said she was rich.

Shakira decided she had made \$235. They were counting their leaves.

11am – one on one reading Layla with Michael, girls involved with dance and gym around the poles, Beverly and Bert working on IT (downloading film from video to computer), and John playing chess one on one with Ollie .

Beverly and Bert used the manual to try to download the film. They rang Douglas to find out how to do it. (Douglas was sick today).

Ollie’s Café- set up to serve people in the town and the taxi drivers. Original menu was soup, water and cake. He brought in coffee at the request of the late night taxi drivers and ice-cream at Yolanda’s request. Yolanda also wanted him to serve soft drink but he wouldn’t because it is unhealthy. When asked by Shakira how much money he has

he said he had 0 money, so he was going to go to the bank. He tried to take Dannielle's taxi to the bank but she was too busy counting her money to realize she had a customer so Ollie ran to the bank. When Meg asked the price of water she was told '\$19 bucks' when she complained that \$19 was too expensive Ollie said \$1 but he then asked if Meg was an adult or a child. When she said she was an adult he changed his mind back to \$19. He then also sold a coffee and salad to Shakira for \$19. When John came for food Ollie asked 'would you like some stuff' John said yes so Ollie asked 'what would you like?'. He tried to sell John his lunch for \$14 but John haggled him down to \$5. Ollie then brought in a new rule asking people to return coffee cups. He then charged Dannielle fifty-fifty bucks for lunch.

Beverly and Bert have video'd the children's town game and want to download it to computer. They can't, so Beverly checks manual in index for "download". It isn't there, - they checked chapters, no luck -so Bert and Beverly ring Douglas and return to computer. Still no luck so ring Douglas again and this time Beverly talks to Douglas and describes what computer is showing. She and Harry now manage the download and are prepared for editing. They decide that it will need to be done over a number of days and will probably include Douglas and Jesse.

Shakira – "I got \$320 for my taxi work. I charge \$5 for a baby, \$10 for a kid, \$15 a teenager, \$20 an adult and \$25 an old person. I just dropped a teenager and an adult – that's (much mental working out) \$435."

Taxi with Dannielle. Dannielle says the fare is \$20. A leaf = \$5, so Dannielle tells John he will need four leaves. She then counts her leaves and informs John she has \$290. Dannielle counts by 5 from 300 to 325.

Diary August 8, 2007

The children are straight into their scenario from yesterday. Michael is back writing numbers and the others have picked up their roles immediately and are back at "work". (This is at 8.45)

There are a daycare centre, trains, buses, taxis, coffee shop. Note similarity to Simms computer game.

Isaac decided to create a bus but there were no seats left. Michael thought of using the long seats. Isaac wanted one placed behind him, parallel with his main chair. Michael was adamant that it needed to be at right angles to Isaac and a second one placed opposite so that there were two long seats facing each other like in an old bus.

Meg asked Rachel and Shakira if they were getting money from money tree. Kids replied that no – it was an atm.

Dannielle said that one of the babies in the day care center belonged to Michael because his wife had died of Diabetes. Robbie's eyes bulged when he heard this (Robbie having type 1 diabetes).

Shakira said that one of the babies in the daycare centre needed to be played with so she was throwing the ball up and down. (This is Michael's fat baby)

Robbie and Michael are playing on Michael's train. Robbie is the coalman and Michael is the driver. They have long stalks of grass as their paper money and the leaves are the 'ordinary' money. Robbie is shovelling coal into the engine. Michael is instructing Pippa – use a bucket to get more coal when we run out – so Pippa goes away to get more coal. Michaelsays "We live in a train world. We're making a world" Michael made a map of their train world. He and Robbie discuss it intently. They add more things to it eg. trees where they stop for lunch, a road that crosses the railway, water in a river. Michaeland Robbie then went and found where these things are in the real environment. They ran around the perimeter of their map.

Diary August 13, 2007

Yolanda and Chelsea are using the gazebo as their house with their babies. They have put large branches outside their "house". These have video camera and microphones in so that visitors can identify themselves. They talk about their babies. Chelsea got hers at Xmas so that is her baby. Yolanda says my baby's birthday is some time before she got it because "it was in the shop". Yolanda thinks about this and changes her baby's birthday to May 30. This shows an interesting u/standing of the calendar. John talks with them using correct forms of comparatives (happier rather than more happier).

Garden – Robbir brought some plants from his grandmother's for our garden. They are very drought tolerant – succulents, geraniums etc. Robbie, Bert, Ollie and Meg added compost and blood and bone to the beds and then they planted the plants. Of course, they gave them a drink of water as well. Later, Ian added one more plant to the garden.(p.1)

Diary August 14, 2007

Dannielle, Yolanda , Chelsea and Shakira start cooking shows in the sandpit. Shakira's Cooking show (life long learning)

Shakira decided that she was going to cook chocolate fudge brownies. Shakira decided that she needed an *introduction Body and conclusion* to her show. She started the show with a tune then an introduction ‘*Hello and welcome to my cooking show. Today we’re going to make chocolate brownies.*’ Shakira then went through the brownie recipe step by step using measurements like 1 and a ½ cups of flour and 1 teaspoon of salt. After making the brownie mixture she put them in the oven and invited her viewers to join her after the ad. break. After the break she tries her brownies and pronounces them ‘*very tasty*’. She then proceeds to her *conclusion* ‘*That’s the end of today’s show, thank you for watching. If you would like today’s recipe or any other recipes go to www.tigervillerecipes.com.au (p.1)*

Diary August 15, 2007

Chelsea and Yolanda in sandpit doing a “kid’s cooking show”. They talk to the camera and explain what they are doing, giving warnings about getting ‘help from an adult because this might be a bit hot.’ Lots of cleaning activities. Robbie wanted to sweep concrete, Dannielle joined in and Chelsea and Yolanda swept around sandpit. (p.1)

Diary August 23 2007

Rosetta, Yolanda, Robbie, Shakira, Dannielle and Pippa do cooking with Susie. Pippa and Yolanda make choc chip biscuits (both work well together and make an effort to include the others). Robbie and Annie Rose make jam drops. Chelsea watches from the sidelines. (p.1)

Diary August 29 2007

Michael and Lee decide that they want to read Thomas books. They sit together on the same chair (Lee practically in Michael’s lap) and Michael ‘reads’ the books to Lee. Michael looks closely at the page with writing for a couple of seconds (possibly looking for words he knows?) then looks at the picture and tells Lee what’s happening in the picture. They do this for one whole book and then decide to draw Thomas pictures (p.1)

Diary 23 August 2007

Michael makes major progress with reading and writing. John asks him to stand next to his train poster so he can take a photo. Michael then starts reading the poster to John. He then read it to Robbie’s dad and then read a more difficult poster with John’s help. After this he came inside and grabbed a writing book. He asked for a ‘writing pencil’ after being given a lead pencil he started to write. He drew a picture of a train under the

writing and matched the sides with the words (eg the word passengers over the passenger compartments). Michael found the word “passengers” on the poster at the door and he went back and forward remembering a few letters at a time until he had written the word accurately. He then gets John to write ‘look at that train pulling coaches’ around this he draws a train going over a hill, through a tunnel and across a road (he includes the boom gates on the road).

Pre-Service Teacher Data

Transcript of Focus Group: Recorded interview 11th Oct 2007.

Key:

- FQ001=facilitator/interviewer
- F1- female
- F2- female
- M1- male
- M2 – male

00:02	FQ001	Preparatory talk...
00:27	FQ001	When you I guess..when you’re looking at Janice, and she’s teaching...she’s lecturing...or she’s in tutes, workshops...what kind of things do you infer about her there...about what’s important to her as a teacher...about her philosophy? What do you reckon she kind of stands for as a teacher?
00:42	F1	She is really passionate about what she does...every...it comes across in everything she says, everything she does.
	F2	I found, like, in the lectures when she was talking about...about... not so much the.... technical side but like...for example when she was talking about that QCAR stuff she was quite boring to listen to but when as soon as we got into the drama stuff, the whole, she like, picked up and ...she is definitely very passionate, lots of energy into the into ... parts of it...
01:10	M1	Yeah, I find her...em...her...a warmth in her presence, I guess...and ehm... but what we were saying today in the lecture as well too is nothing ehm...fazes her, which is a reflection of her professionalism. Like her mobile phone rang today in the lecture which you know, is probably the...you think ‘ah Gaad’ you know ...and she sort of like...she <i>used</i> it to her advantage and just seamlessly flowed on and even made a bit of humour out of it and it was great, it was just really...and on she went. Wasn’t it? And there something else that happened as well today... yeah...
01:46	F2	You asking about the recording... yeah
	M2	She did it straight away
	F1	Yeah
	F2	..and she.... ‘cos she’d said previously she was going to record it and she ...must have forgotten so she just went back over what she had already said and started recording the lecture for anyone who couldn’t ...[cross talk..M2 Yeah...].be there.
01:59	M2	She’s em..she’s got a good... teaching strategies. First of all she will capture you

		with something...[cross talk...F1 oh yeah] ...an idea. [laughs at moving the microphone] an idea or something...and then... then... she'll focus...that'll keep you focussed and then she'll run with it and...and she includes everybody I don't like drama but every time I do it ...she <i>finds</i> a spot for me. Like she'll actually bring me into that spot...something that's not confrontational for me ... and then when you do the...your workshops and that... she'll come in and give a piece of advice, on what...well she'll see where are you up to...she'll give a piece of advice ...she'll do it to the groups that are working...then she'll split...and then she'll come back in later ...so you can grow with what she gives you. And then she'll come back in <i>later</i> ...and add more advice. ...and then you take up with that...and she doesn't actually enforce all that ... she sort of lets you build but she encourages you in certain ways. Doesn't say look gotta do it like this, and this is how to do it...maybe you should be doing it like this...ah...its more like encouragement. [cross talk...sounds of assent] That's cos...would you <i>describe</i> it as constructivist? ...sort of starting with what you know and ...building on that?
03:15	F2	Yeah, yeah
	F1	I think so, I...I....for me anyway I ...found that....I was terrified to do this, I...I don't like art or music or drama although I like listening to it and I like watching it but participating's <i>never</i> been my thing. [cross laughter and recognition] I have found that...I've really en... out of two years this is probably the course I have enjoyed the most. [FQ001: OK] Its just em... I was always made to feel comfortable... it didn't matter that you couldn't draw...and some of its pretty ugly if you look in my... journal. [acknowledgement: M2] Its not <i>good</i> ... but it was never criticised, it was never ehm... it was just always encouraging ...and that's how I found it.
03:57	M1	Yeah...And the funny thing is that that's what was said at the start...and like, you know...like...basically join us on the journey, you know... jump on the bus and let's go for a ride, or for however you want to put it...but...ehm...cos I had apprehensions as well..[inaudible] a lot more...you know...and...and... I was concerned I could make a fool of myself in front of <i>everyone</i> . But ...and I like <i>music</i> ... but ehm...I found myself so <i>unbelievably</i> uncoordinated in that sort of stuff...in some of those lessons I'm like 'oh God'?...but... you felt like it was OK sort of thing, like ehm...even the other...people that were involved doing it too and they just sort of like...[deep intake of breath] they <i>knew</i> when you were starting to stumble and they were right there sort of thing and that was <i>really</i> good.
04:35	FQ001	This is other students you're talking about?
Deleted section – student feedback about fractional appointee in music.		
10: 36	FQ001	Just to come back to something you said a minute ago, about reflecting on practice... do you reckon that Janice is a reflective...does she model that reflective practitioner kind of approach...to her teaching?
	M2	Ah yeah – every lesson...
	FQ001	Can you just say something about...[crosstalk: group] how you know?
	M2	Ah like at the beginning of every lesson we discussed what we've just previously done... like yesterday. And then at the end of the lesson when we've finished our drama or whatever we do she... reflects on that and gives us input and lets us have input on each other's work. So that's what I mean, that...she's give us our course...and.. cleverly she's built it and at the same time she's got us to reflect on it without even knowing it.
	F1	I think I wrote that in my journal somewhere, that out of all the...other than doing micro-teaching and ehm...getting peer assessed...this is the first time that peer assessment's <i>really</i> been brought into play, in this course, and I sort of ...found it a

		little bit confronting at first thinking gee I don't know that I want to share my work with somebody else. But ...I've become more comfortable with it because we are all doing it and we all are doing it <i>differently</i> . And I...I found it really good to get feedback from peers and... other ideas and suggestions.
	F2	I think too ... like done informally too [Crosstalk: F1: yeah not formal]... you don't have to write down what this person did or that person did. Its just communicating which is probably what you do when...between teachers you are working with. You wouldn't write everything down everything that you do with each other... but you'd verbally.... reflect on the day, and whatever...
	F1	What is working for you and what isn't and... I found that really good...
12. 15	FQ001	Its ...its really interesting, cos just listening to the four of your talking...there seems ... there seems to be quite aa social learning component to this course...[crosstalk F1: yes] not just learning as individuals, but there's a lot of [crosstalk: M2 mmm] learning from each other and with each other. [crosstalk: sounds of assent] Can you ...can you just comment on that...I mean you're all nodding but...
	F2	I found that ehm...like it got me to appreciate and work with more people. Like I...I've been here for, like nearly two years now... and this is the first course where I've actually <i>met</i> people. Like... all the other courses you just come in sit down, do your tute...out you walk again...maybe talk to the person sitting beside you, whereas this actually made you meet...[Crosstalk: M1 and M2: Yeah] ...meet people and work with them and.... Rather than...just sitting down in a room together...
	F1	I mean, we've all seen each other's faces over the last two years but until this course we probably didn't know ...each other's names.... ...[Crosstalk: M1:...mmm,yeah]
	F2	I probably talk to about [laughs] 80% more people now than I did up until we started this course.
13: 13	FQ001	So how has that helped your learning?
	F1	Ehm....I think its given me appreciation that people do learn differently and people... have ehm... different ideas and suggestions and... you've got to...work...when you're working in a group like this course...we did do...you've got to...take into account everybody else's...ideas...and suggestions...and... even if you don't like them.[pause] You've got ...but if you <i>don't</i> like them you've got to have a constructive way of ...you know....changing the idea or....you've got to ...constructively say why you don't like it...not just ehm...I don't like it...there its...ehm...I don't like it...this is why...ehm...and you know...you've got to get more depth into it...
Deleted section – student feedback about fractional appointee in music.		
	F1	and I...I...and I know I normally dread group work... [crosstalk: M2 Yeah....].its...augh..[laughs].[crosstalk: assent] but I have found that this has really worked....
15:09	FQ001	So...what's the <i>difference</i> about this...I mean...why is this different from ...other courses when you've done group work?
	M2	She leads by example. Janice....[Crosstalk: and...I mean] Well...it's the atmosphere she sets...in the classroom...it... if you go...like, if I walk in...I can walk into a room the same as kids can... I walk into that environment and – if what they feel is tense, unease...boredom... and all these things...and a lack of passion .. you're just going to sit down there and go 'shit..' you know...this lecture's taking six hours...so you just run...20 minutes.... Janice ...starts with the

		lessons and creates something... first we have our relaxing talk – we all sorta talk about what we did and what we’re gonna do... and how we’re doin it...and it flows on from there.
	FQ001	so you’re all brought into it somehow...
15:53	M2	Yeah...[Crosstalk: M2: ...feel part of it...] She caters for everybody’s different needs [Crosstalk...assent] ..and I’d say its sorta more... relaxing. It’s a... positive atmosphere, and if she’s got <i>passion</i> ... it eh...it jumps onto you as well...even if you’re a quiet person like me it ...it...grabs you and takes you certain places .. willing to try something [inaudible]..like my journal So...there was no boundaries or limits, there was no rights or wrongs. [Crosstalk: FQ001: for your own journal...] ..for the journal
	F2 F1	I think that was important – there was no right or wrong answer...it was... I think we’ve all written that in our journal. That was something that was instilled in us right from the word go wasn’t it? [Crosstalk: assent] ..there is no right or wrong: its...
	FQ001	Its your reflection...that’s valid for the...
	F1	Yeah...we’re all creative in different ways and...
	F2	I honestly found with the group work as well...we were given opportunities in the class to do it whereas with other courses, its like ‘You’ve got to do this - off you go and do it.’ Rather than..being in a situation where you could ask the tutor...you know...are we on the right track?
16:58	FQ001	What sort of things? Does an example spring to mind?
	F2	ehm...oh...Like with our workshop we had to... do up a ehm...teacher ...evaluation sheet. So we got the opportunity to take that...into the class and say look... Janice are we on the right track with that... whereas a lot of other courses its just ‘off you go, do it, hand it in when you are finished’. Like...there was a lot of support through the whole process.
	FQ001	So...you’re developing your own personal pedagogies if you like, what you believe is good teaching and learning. What will you take from what you’ve seen - and how you’ve seen Janice teach that you might incorporate in your own teaching? What have you learnt from her...
	F1	You’ve got to enjoy what you are doing! Because that really shines through that you enjoy what you do. If...if say, as a teacher you’re... disinterested and disengaged in it the kids will be too. [pause]
	M1 M2	Yeah I think that her passion and her...vibrancy which is not an over the top like in your face you know ‘here I am screaming at you’... ..but its...I... I can’t really explain it. There’s...she brings herself to... ehm... every lecture...ehm...to the point where one of the very early lectures it seared into my brain that she told a story about how she used to drive this old truck [laughs] that’s right..yeah... [assent and laughter –all]
	M1	...And the window kept falling down and how she used to plug all these things up into the window to keep it up and all that sort of stuff ... now that has no..I couldn’t <i>tell</i> you what was around that story at all, but that story seared into my brain to the point where I need to ask Janice one day what was the old truck that she had. Was it a Bentley? [laughter - all]... Was it a.... .. I need to know that information ... my life is not complete without it. [laughter]

18:44		Its <i>bizarre</i> I can't explain why that is but...you know, just that seared into my head. So I think bringing yourself to..to the floor is ehm...is really important. I mean, she presents as human ... very much human. She's...and you know, its <i>humour</i> , its ehm...she's..you know, in her lectures like she is not on top of all the technology but she is <i>open</i> about it...she's not on top of all the technology....its (puts on ladylike English voice) "oh dear well lets try <i>this</i> button... oh dear!... (All laugh) Well what about <i>this</i> one?" (All laugh) "Oh can you hear me ... oh not if you've got the microphone off"(All laugh) I <i>love</i> it you know...its so.. [All laugh]
	F2	The lecture before the holidays when she took the microphone with her and we could hear her running up the stairs – (laugh) whoops!
	M1	Yeah and she came back and when we told her she said (posh female voice) "Ooh I'm so glad I didn't go to the <i>toilet</i> or anything!" you know (All laugh) that was just <i>beautiful</i> .
	M2	I think with Janice the...thing is that's refreshing is that ... what we get taught here.... often we don't get taught that well. [sounds of assent] ..and what I read, and what I've been taught, and the teacher I'm taught how to be – it...that's Janice. She's that, and that's why I think that she's so likeable is that everything I get taught, I very rarely <i>see</i> . I very rarely get taught that way, its more...(sighs)
	F2	Instructional?
20:21	M2	...yeah... transmission, here - you do this, I want this. <i>Her</i>is everything that's kind, constructive... able to achieve in a nice way. It'd be nice...I mean...it would be different if Janice was just a <i>nice</i> teacher... well that's just wouldn't cut it for me because I want to learn. But she gets you to <i>learn</i> as well as being a nice teacher. And that's a really good example of a good teacher.
	FQ001	that was <i>exactly</i> my next question cause you said it was fun and I as going to come back and say well OK it might be fun , you might be engaging with your colleagues but are you really learning?
	M2	Oh yeah...[crosstalk ...assent] my lesson ...my lesson planning improved this time because the way Janice structured it. I really struggled <i>all</i> the way through uni...with lesson plans, unit plans, could never get it. The way she structured it this year, ah...this semester is...it was <i>so</i> easy to follow... (Mmmm) and in the examples she gave she told us where to look, what to do, how to do it – and then you go and do it - and then she was kind enough to look at it and go 'hey maybe this you should change this, maybe you should do that'...whereas I'm doing an essay at the moment and I can't even get the guy to even go...I don'twant for him to tell me what to do or how to do it, I don't want him to say anything...all I want to know is if 'Am I on the right track?', if he says then that's all you need to say.
21:18	M1	Yeah
	M2	and if he says 'No – you're not on the right track, maybe you should go here a little bit ', well then, well that feedback would be wonderful: I don't want you to tell me what I need to do or how I need to do or all the rest of it...but with Janice if you said 'Can you just...' if you ask that same question, she'll give you that advice.
	FQ001	So you seem to be suggesting a level of caring that is possibly a bit beyond the ordinary?
	M1	Cos I think too its...its...its...uhm..[pause] just picking up on what <i>you're</i> saying (referring to M2) the...the style is very supportive... you are supported all the way

22:49		through, however I think...the...I don't know...if what's presented to you that you have to do is very <i>unstructured</i> allowing you to bring your individual interpretation to it rather than being so structured that there is only the one way to ... answer something. And I think for me that's fantastic because unstructured...like its a challenge. Its very challenging in an unstructured way but I think for a lot of people who... cause I'm thinking we are sort of mature age students [jokey emphasis] [cross laughter]... it would have been interesting to have some of the younger students here to see how they dealt with that unstructured nature or what I believe was more unstructured. Whether they found that very difficult because they didn't see it as being very structured and very clear cut as to what you had to do. But if you took the opportunity to...like you were saying... to talk to her then that's when you got the support which enabled you still to have that <i>freedom</i> to produce your own individual thing... but with uhm... ...yeah, with that support if that makes sense.
	FQ001 M1	Yes it does. Right...good [laughs]...you knew what I was trying to say...
Deleted section –comments about school where workshop took place.		
26:04	M2	I think that... I think overall that...that.... we're here today because we like Janice [pause]. And...and ... she had an effect on us. [crosstalk: assent] so...I think that I wouldn't have been here today [crosstalk: right] if she didn't have a positive effect [crosstalk: yeah] and I analyse <i>everything!</i> I mean...I... not in a negative way – I just love looking at every angle that I can...
26:28	FQ001	OK but I mean...just picking up on what you said too... (F1) and you've come across as being very positive about the whole experience...but if she's asked you ehm... just to give some advice about what might be done differently next year to actually make it that little bit better for the next students?
	F1	F1: [crosstalk] No..no..[crosstalk] leave the workshop, but let the students know what age-group they are going to be working with... probably in the first two to three weeks [crosstalk M2: mmm] that would make planning a lot easier. Ehm...and also...with the specialist arts... get the teacher...the tutor to give us ideas on how to incorporate it into the classroom..not just do it, but incorporate it in....that would be...my two...probably...
27:06	FQ001	You were about to say something earlier and then the conversation went off again...did you have a chance to say...
	M1	no that was that ehm...I said that...
27:17	FQ001	ok... the other thing that Janice has said is ...that she is doing some research in an alternative school ...and I don't know much about the school but I think its a school that's run by parents...and, and she's interested to know, if you think that has any effect onmyown pedagogy, the way that she approaches things 'cos she's interested in ...things being done <i>differently</i> I guess...
27:31	M1	[pause] Well if anything I would think that would have ...ehm...a positive effect ... its bringing a different perspective in...ehm .. that we...I personally can only see benefit in that's eh...yeah...you know...she is experiencing a different <i>environment</i> there, and that...that does feed back through. I always enjoy the stories, to find out what they were doing out there. Like... [crosstalk: assent] I <i>love</i> stories. [crosstalk: laughter from all]
	FQ001	So she actually...she actually feeds stuff into the course from that experience?

	M1	When its relevant. Its not just...yeah...just little ehm...tidbits of information sort of thing... Cos <i>they're</i> the things I remember...the little side stories of...I don't know if that's what I attach to things. Half the time I don't attach it to anything I just remember the story and that's my downfall. But ...ehm...but yeah...just little things of what they've done ..how its open...like...an outside inside flow through and just ...little tidbits in... ehm ...you know, tutes and that sort of stuff of..of how they interpreted, what... you know, masks that they made and ran around with [crosstalk: assent] and that sort of thing..just little bits like that.
28:37	F1	I think this course more... taught <i>us</i> ...ehm...[pause] it <i>showed</i> us... the way to teach... in the way that we've... been <i>told</i> to teach [crosstalk: assent/laughter] if that makes sense! [crosstalk: yeah...] Like...all the other - all the other courses were... telling us to teach <i>this</i> way but <i>showing</i> us totally the <i>opposite</i> way whereas this one actually showed us... how to teach <i>that</i> way!
29:02	M2	...and the teachers ...they would tell you at the beginning...say, like 'Look - we don't want you to teach this way - this is the way we're not supposed to teach you'...and I was like...well they were open and honest and most of the teachers just went 'Look - we're going to teach you transmission, but this is not the way we want you to teach when you go out there its just the way we've got to do it here'. There's no ...no thanks. But Janice, I think... the fortunate thing with the arts is that you can be that creative... ...whereas with other courses I don't know if you you can..ehm...do all the behaviour management and...[crosstalk: laughter] I can't see how you can be that creative [laughter] and flexible [crosstalk: FQ001: laughs - a challenge there/F1: that's why they just want the textbook of what's gonna work and what isn't gonna work] all knowledge...you've gotta give, there's that creativity. Like it would be wonderful if you could just sit down and have an opinion each time...and, I mean, that's the wonderful thing about Janice's you can be flexible and you can have that flexibility and an opinion....but it also is structured... ...at certain point she'll make sure that we've got to do this and if you're not... 29:27 29:53
	FQ001	OK so there's fairly high expectations as well as this kind of support...?
Deleted section - comments about another course and lecturer		
31: 41 31: 53	M2 FQ001	Well my group work was...[pause]... all different ages in the group but it was the best group work I've ever had. [crosstalk F1 and F2: assent]. I don't know why....ehm...maybe its the way Janice set it up. ...maybe its the way, cos I think she has got a clever way of getting us to do things without knowing you are doing it and setting it up...and you've got to be really...on the ball [crosstalk: laughter] to notice what she is <i>up to!</i> [crosstalk: laughter] ..yes, I notice that she does it with us all the time - she teaches us and then she goes away and lets you grow. Then she comes back and feeds you information. so you get sucked into that... You grow a bit more [crosstalk: laughter] and you take your own ideas somewhere...and all of a sudden she will split - then she will come back again and go ...feed you good information and then its.... [crosstalk: assent]
32: 22	F2 M2	Monday was a prime example ...like <i>none</i> of wanted to be there! I know...yeah!
	F2	Monday morning back after a two week break...it was like 'uuuh'...but she gave us this task to do we went away and we were talking about something that was totally irrelevant and she'd come in and go... well, you know...you could incorporate that

	M2	into what you are <i>supposed</i> to be doing [laughing]....and she'd go like...and...in the end we got it done and, like...it worked! ...we got the task done ...but instead of saying 'do that...this is what I want you to do now' ...and walking around you...you were able to ehm...achieve the tasks the <i>same!</i> You'd be able to achieve the tasks with a different teaching style...but this one got you to do it in a way that was <i>your</i> building and <i>your</i> understanding in a positive way without pressure. [crosstalk: yeah, mmmh.] ..and I think that's pretty hard to achieve.
	F1	
33:05	M2	yeah..it was no pressure.... [crosstalk: yeah.] ...pressure...its really wonderful to be able to achieve ...a goal without..with no pressure. ...and it seems to make a lot of sense to me...and that's what all the books <i>tell</i> us to do if we can. [crosstalk: general assent.]
	F1	Its probably one of the first courses I've had where I actually haven't felt stressed...with...
	FQ001 F1	...and you've got performance and everything built into that? Yes... [crosstalk inaudible]
	F2	The workshop stressed me no end...! It frustrated me. I think I was asleep by about 7 O'clock I was so tired when I got up [crosstalk: laughter and assent.] and although I some ways I hated the experience I did learn from it as well...so.... ...which is in the end is what we were supposed to do.
34:56	F1	Well I've been lucky enough with this...because I work I couldn't attend my group, as in get to specialist and integrated arts on the same day... and when I went to Janice about it..you know... she was a little bit concerned that I wouldn't be able to get up to speed with the workshops and planning and everything. But... I've really managed and I have been really lucky and...because I've learnt a lot with being involved in <i>two</i> groups. Yeah...cos I did my specialist arts with this group, and then I was in the other group for....and...the whole dynamics just seemed to work...right across [the course]... it didn't matter what class I was in. [crosstalk: assent]. I mean...even though I heard there was little tiny differences between tutes I didn't miss out on anything and it was really good being in with the other group to see how <i>they</i> worked listen to <i>their</i> planning and to take that back in on Thursday cos I went with one on a Monday and then went to my own group on Thursday and it was already going around in my head: ideas, and watching how the other group were working. What would work...what wouldn't work...so it was good [crosstalk: M1 assent.] its...the whole thing just worked for me this semester [crosstalk: general assent.]
	FQ001	What about the kind of the whole...I mean the.support that comes through discussion group or online or through email...is that a feature of this as well or is it...more kind of personal...face to face?
	F1	I don't think there's been as much[crosstalk: F2: no...study desk...no.] study desk this time. [crosstalk inaudible M1] While we were workshop planning it was ...which was probably was a little bit frustrating for me because part of our assessment was to use study desk to plan the work shop..and... I put ...so many messages up and questions and ideas out and there was only two or three people that responded and that was...like...out of a class of 18. That's not very good [crosstalk: F2: no] a

		...nd being part of the assessment is like...well...you know...it was important ...for me...so.
35:46	M2	Yes that's true...cos it was left to a few of us to design things...and do things. So...maybe there could have been a little bit more...ehm...something done to get the others to help. Because it was just...'Hey...they'll do it'...lets leave it...these guys look like they are doing it OK...[inaudible] whatever else. So yes there was an issue with... trying to get people's feedback off ...cos we had to design a few things and it seems like =name F2= and I were doing most of it for our group.
	F2	Well Janice actually asked me at one point to step back –[crosstalk: assent] she said let some of the younger ones take on some of the responsibility...and I think too, for me there was that acknowledgement from Janice but acknowledgement from some people in the class ...[crosstalk]
	F1	... those were my exact words to me one day in class..
36:31	M1	Yeah... and I know that that was said at one time as well too, early in the piece. And ehm...I [pause] ...I know where that's coming from and that's all good but I don't think that should be at the expense of – we've all got something to contribute...do you know what I mean. And it wasn't ...ehm... I'm of the opinion too that as mature age students its not our responsibility to hold onto the hand... of ... which is good because that's where she's coming from too... [inaudible] We as mature age students can't steer everything and so we stepped back a little bit as well...but we still ..you know...we still contributed all the way through but...cos I had in my group... I came in late but it had already got to the stage where it had been fractured into two groups where we had all built our brick walls up and weren't talking to one another. ... It was just... a nightmare sort of thing but they...ehm...a fair bit was already organized.but I ended up coming along, doing the role of 'get information from this group, pass it on to this group' because there was no other way of channelling information through and... just ..and its...I just think that sometimes it almost falls.... Group work is great...we've all got to do it...but the downfall with group work... [Crosstalk F2: Its not great. laughter]
37:26		No its not because it ends up...ehm...you've...[pause] and I think it falls onto the shoulders of a lot of the mature age students to...drag the others up out of their petty little ... you know...come on! [Crosstalk F1: Highschool.....]
38:09		Get over it...you know you are old enough to get over the bitchface syndrome let's just move on and sort of...you know. But I mean that's part of it, I guess..so its.... Different people have different techniques and its probably good that the group had ...I dunno... its all a learning process...
	M2	ah...its difficult [crosstalk: all laugh]
	F2	And that was the good thing that we did learn like through the workshop I was frustrated but I dealt with that ...myself...like [Crosstalk: M1 yeah, its true] I didn't go to the class and say well – bugger you all! [Crosstalk: all laugh] you know give up and [inaudible] I just did what I had to do and just dealt...even though I felt frustrated I still dealt with... working with those different personalities which...is a positive thing cos you do learn to work with different people and [Crosstalk: assent]
	F1	and that's the whole idea isn't it?

38:55	M1	<p>..and then...you're right... [Crosstalk: F1 cos kids are all different and...] you're right and that's what I got out of it as well, too... because even though there were the two groups at least I could still communica...I mean I had... communication channels open with both groups...so...I mean that's what I got out of it. [crosstalk]</p>
	F2	<p>See that wasn't evident that there was a split amongst that group. [Crosstalk: M1 Yeah, full, yeah] It really wasn't evident...I suppose us little pirates went off and did our own little thing...[crosstalk] Crosstalk: M1 ...little... our group -yeah] yeah that's what I mean... it... that wasn't evident, or not to us anyway.</p>
	M1	Yeah
	M2	<p>I think... [Crosstalk M1:cos I did a few mirrors and masks, so...] ...I think... [PAUSE]</p>
39:31		<p>I think Janice's main thing is that she's...a suggestive teacher to put it in a nutshell. So she teaches...she suggests...she encourages...she suggests... like if you're doing something, she'll suggest something. So...you know...and if you... take that suggestion on...and run with it...and put your own twist on it...you end up being somewhere. Like I'm shy when it comes to drama so the first session drama I actually did she said 'Ah look...you seem a bit uneasy...go and sit down over there ...and take notes. So I wasn't... <i>made</i> to do it ...and I wasn't put aside. But then she, cleverly [puts on female voice] 'oh you are doing that – just come and sit a bit closer over here'. So...OK, I came and sat next to the group and that's when the drama starts...and then it was – [puts on female voice] 'oh you might ...do you just want to do this bit here?' [voice rising in humour]...and I'm going...No, no... [crosstalk: laughter all]. .. look I might just sit here and take notes alright?!.. and I guess it was a sorta like a process of... she took me back then slowly, slowly brought me forward ...and tried to get me to join again and she did that the other day in drama with our group. All she said to me was she said 'Gee you look uncomfortable... Alright...you just stand there [F2: irritated! Crosstalk: all laugh] ...and look irritated' [crosstalk F2: well that was your role then...!] and..and the thought of being irritated made me laugh...so then I couldn't look irritated! [laughter] So she did it... I was still there and still a part and...I was still able to achieve in a group what I needed to achieve....throughmysuggestions</p>
40:52		<p>And our group...for our show puppets...we hit a wall and she just suggested...that might make a good show!' work up a box... and somysuggestion...like constructivism... you just suggest things... but you still know at the same time there has got to be structure and there's a strength. [Crosstalk: F2: ...and she had expectations..]</p>

		Yeah...and there was a strength... [crosstalk: assent]
	F1:	Its always positive criticism isn't it...its...constructive and positive and it doesn't degrade you or make you feel like you've done anything wrong , its good feedback. [Crosstalk: M2: Yeah]
41:30	M1	Cos she also...you know...she's very intuitive, like there's another person that we know ...who ehm... the situation had got down so far that it was this individual... and [meaning against/versus] the rest of the group. Ehm...and...you know... that person was just approached on the side and...by Janice ... I know because that person had spoken to me and...you know... basically that person was thrown a life-line of like .. 'would you prefer to do this as an alternative?' and like 'thank you yeah, I'm grabbing that with <i>both</i> hands...[crosstalk: assent] ..like... I mean that's <i>really</i> important that sort of stuff as well. So he wasn't left behind, basically. [puts on ladylike English voice] No child will be left behind in Janice's class. [Laughter]
42:08	FQ001	I've just scanned through the list and I reckon that there's one question...oh...you wanted to say something?...sorry...
42:14	M2	Ah...she always had words of wisdom [Crosstalk: assent] in every class. I've written them all in my journal. There's like ehm: "kick one person and the whole town feels it" you know...just little bits of what you were saying...those little...like the truck thing! I've got that in my journal cos I like trucks as well. [Crosstalk M1: assent] [all: laughter] Ehmm...and...ehm... [Crosstalk laughter M1: I guess it would have been an old dodge!] ...like a plant won't grow without plenty of manure...and just all these sorts of butterfly effect things...and just ehm...little words of wisdom...and they'd come from no-where every week and make you think about different things so...sort of...the only time I noticed was one of her lectures wasn't really full-on was when her microphone broke and she had to stand down the front...and that was the first time...because she's crazy...you know! ..all over the place...up and down and around and <i>nobody</i> gets left out! Like even me...she knows how shy I am... but she'll walk straight up to me and go...and I just won't answer...and I just go [mimics hiding head] and I just want to...[laughter] if she asks...something and I'll just [laughter louder] [Crosstalk F1: go over there Janice!] ...go over there...why do you think I sit away up here because lecturers only go up <i>the middle</i> ! [Crosstalk: all laugh] You know...they don't come up my side! But yeah...she's all <i>over</i> the place...
43:58	FQ001	there seems to be a very high degree of acceptance of...agreement as a group...[Crosstalk F1: She did seem to cater for everybody's little individual things... What have you personally gained from this course as a lifelong learner? I don't know how you can answer that...
	M2	An example of a good teacher. [Crosstalk: assent] The strategies she uses to...to help us achieve what we need to achieve in learning. She's just given us a wonderful example and its about time that I've got a

		wonderful example of what I've been <i>taught</i> here. What we've been taught...and I know it can't always be that way in class...and I know theres individual teachers and individual things...and I know I might never do that myself and I'm quite sure you know [laughs]...there be times when I am like what I get taught here a lot of the times but its refreshing to have....what I'm getting taught..I'm getting taught that way myself ...so its really refreshing to have that. Books in front of you ...teaching you... you know... Constructivism...oh... all the theories...and all of the right ways to do things...and even when we go to school ...for prac... what we've been taught...a lot of ways I haven't <i>seen</i> yet ... ah no... <i>one</i> teacher I did see and that was really refreshing...opening with questions in a non-confrontational manner...in situations rah de rah de rah...yeah...it was good to see. So..it was refreshing to have someone do that ... lead by example I suppose.
	FQ001	Do you see her as... one of things that we say about teaching is as a profession we've just got to be prepared to keep learning and learning and learning... [inaudible] things change so much...does she model that ...kind of that she is an ongoing learner herself?
45:36	F1	Oh yes.[crosstalk: all say yes]
	FQ001	In what ways? [pause] How do you know that? [Crosstalk M1: today...F2: even in today's... in today's lecture, talking about technologies. That's huge...just learning and growing with all of that...] [Crosstalk: all assent]
	M2	Yeah...she shares too...
	F2	Even like [Crosstalk F1: yes!] her acknowledging Rob...
	M2	That was really good, wasn't it? Ah...yeah...
	F2	...like he had taught her...and brought into the course as well, like...Rob's just a fanatical study desk putter on-er-er! [laughter: M2: assent] if that's a word...but ehm.....she acknowledge the fact that she had learnt from stuff that he had put up there as well, and...I think that was very important.
	M2	She shared too that she is doing a dissertation and she said I have to go and said 'oh I have to go and do this today I'm really nervous and I have to do this...and this is where I'm going with it... 'And that's sort of just showing you're still learning you're still achieving goals. We were talking about it after class and just a bit after the lecture, just a minute ago how this is rolling out like that...different people keep learning and learning. Cos she discussed that in today's lecture as well. [inaudible] lifelong learners. So...its good that ehm...somebody acknowledges what you're doing at the same time.
	FQ001	Is there anything else? I' mean you've just been great and sort of..
46:59	M1	I just think that she's ehm...I seemyas a true believer but that combined with a realist in that...she made it perfectly clear that ...you will go out to schools and see that there's very little arts that do take place: and that was acknowledged all the way through, that...you know... it's a crammed curriculum we're talking about...but it is important to try and get this stuff interwoven though...wherever you can...sort of thing...and having done what we've done...and seen how much the kids enjoyed the workshops particularly, you can see where it does have its role....you know... where it is sort of...and I just think that for her to be able to present that...ehm...how she did...I'm very appreciative of that basically. And again...her humanism...[doubt about word - laughter] ...her human face...the things that I remember is – like she stuffed up early inmycareer...you know? [Crosstalk: M2 assent] ...she painted all of the building all of the wild colours to find out that it was a rented premises and it all had to be taken down and ...and you know...she'd made

		these comments about these two terrible teachers in her book ...and only to find it had been read by someone to ...you know...almost be struck off the list or whatever it was in those days...and that's...I love that stuff...I love...not because I think 'Yeah you screwed up big time', but because 'Yeah..ok... we all make mistakes, we're all human' and I think that's really important. You know...too many of us eh...I think...these days...present ourselves as being the expert on...on everything and...ehm...we know everything there is to know about everything...What a load of rubbish...nobody knows everything about anything, you know? Really...I mean...
	F1	I saw her more as a mentor than a teacher...like...the old [Crosstalk: M1 assent] ...teacher....she was more a mentor.
49:00	M2	...but she still had that thing...when you go to..prac, they... the first thing they tell you don't be fooled: there is a fine line between friends and student and teacher and student [Crosstalk: yes] ...and I think too...the boundary that's there...she's mastered that boundary. Ah..you still know that Janice is your teacher [crosstalk: assent] and you've still got to have respect for her...and she's mastered that boundary between being friendly and kind , and teaching... [crosstalk: assent] ...but you still at the end of the day still know Janice is your lecturer. [Crosstalk: F1/FQ001: yes] ...and she's got that boundary really worked out...really really well. Whereas I often see that there's a real big gap there....and its either:.'Im a teacher – you're a student' or its..I'm really friendly to the students and I'm that way...but she's got that boundary worked out really, really well where you ...you know you can go tomyfor help...she knows she's a good teacher...but if at the end of the day, Janice is still the lecturer –and that's a really good thing, yeah if that makes sense.

Student Feedback to Researcher (email): Drama Workshop Day (03.04.07)

Student 1: On the day...we were nervous and you could feel the anticipation in the air, as we really didn't know what the grounds would look like or how the children would respond. One of the things that worried me was that i thought the students would be a lot harder to win over. This was because the students are encouraged to think for themselves and to make their own decisions and choices. Not that students in private and state schools don't have their own minds, but they have teachers who would make them sit and not move and watch the performance, to only clap when told to clap and make noise when they are allowed to. At the Magic Gardens School, however they are encouraged...

Student 4 ...It was just so wonderful to see us all working together and seeing the kids relaxed and enjoying themselves. Before everyone else joined in with the parachute

activity we all gathered into the gazebo for our final 'song': We Will Mock You! It was fantastic. Everyone clapped and fully got into it. Laughing and cheering the Wizard threw off his hat and all of our imagination mowers made him into a good wizard. He then peeled off his green skin and (student name) yelled out "Its my brother!" and we all started cheering. That brought our performance to a really nice end. We then went back over to the rainbow parachute for a while and some of the group members packed up the props etc. Myself and (name) kept the parachute going for a bit and then we rolled it up. As we were leaving Robbie got very upset and hugged us all goodbye. He loved the fairies and our calm, relaxing activity. He was visually upset with some tears welling in his eyes and it reminded me of when I was a child and performers would come and go and I would get attached and cry and feel upset because they had left me. It was so weird feeling it from the other side of the story.

Getting back to uni and discussing the morning was a fantastic idea. De-briefing and talking about it all really helped! Good call from Janice on that one. I probably wouldn't have been able to sleep if we had not done that. Everyone in the room was so happy and the room was buzzing. We all had some beautiful story to tell or an interesting comment to add. Thinking back I'm beginning to realise what Janice was doing, was probably reinstalling the reflection process.

After our group performance I feel so much more confident of my performance skills. It was so refreshing to do an assessment that took us 'out of the square' so to speak. I have a new outlook on uni and want to continue and do well and work hard. So often uni becomes such a chore, but this semester I feel so motivated to work hard and try harder than I ever have. I'm not sure what has lead to any those changes...I really want to do well and succeed this year and after our group performance I feel I am!

It was awesome to receive Janice's comments on our performance. Reading through I felt this great sense of pride and it made me feel really good about it all, all over again. She really captured the day and described the proceedings wonderfully. Her interpretation was so engaging and I read it over and over. My favourite part was when she described the fairies activity as 'quiet and dreamy'. Fantastic description!

Student 5: The assessment piece of the performance was the best piece of assessment that I have done throughout my time at university. I was extremely hesitant in the beginning and I was questioning why we had to put in so much work, however this paid off as I believe that I have never learn so much before in an assessment. I not only learnt about the arts syllabus but I learnt more about other people and how to work more effectively in a group. In my teaching next year I will be producing a play with my class as I think that there is heaps to be learnt through performing equally as a group.