Emancipatory Pedagogies in a Grade 11 Social Studies Classroom

Devonna Munroe, B.Sc.

Department of Graduate and Undergraduate Studies in Education

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Faculty of Education, Brock University
St. Catharines, Ontario

Abstract

This study aimed to uncover the incorporation of transformative pedagogies into the social studies curriculum. This educational approach aims to educate students about a variety of forms of oppression based on race, gender, sexuality, class, ethnicity, and culture, through the use of dialogue to uncover the students' understanding and personal experience with these concepts. This study examined the impact of discussing these topics in a grade 11 class of 22 White students (of various cultural, ethnic, and religious backgrounds). The teacher, Kelvin, and two of his students were interviewed and his class was observed on four occasions over a 2-week period.

Based on the data I collected, I argue that a range of emancipatory teaching approaches should be used in critical classroom discourse. These different approaches emphasize the importance of critical thinking, the ability to recognize and combat oppression, the understanding and respect of different cultures, and the ability to recognize the impact of gender and sexuality on the past and present. These are life skills that extend beyond the curriculum (Freire, 1970; Giroux, 1988; hooks, 1994).

This study fills a theory to practice gap in the research literature on transformative practice within Canadian contexts. The findings are important for several reasons. Firstly, they illustrated how the teacher's ideology and personal history affect his/her teaching and learning philosophies and approach to teaching. This has implications for the overall classroom environment, what students learn, and how teachers are trained. Secondly, this study provided a glimpse of what transformative pedagogy could look like from a pragmatic standpoint and demonstrated the complexity of using these multiple approaches in the classroom.

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CHAPTER ONE: INTRODUCTION

Ontario is the most populated province in Canada and has the second highest population of visible minorities (Statistics Canada, 2008). The Canadian census defines visible minorities as "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-White in colour" (Statistics Canada, 2008, p. 35). Although Ontario is very diverse, outside of the Greater Toronto Area, a majority of its residents are Whites of European descent and there are many communities which are still homogenously populated by Whites. This thesis explored a community and its neighbouring school where Whites of European descent are the vast majority and a teacher who employs emancipatory pedagogy in his teaching practice within this community. In this section of the thesis, the background to the problem is discussed along with the purpose and importance of the study. Finally, operational definitions of key terms which are central to theories discussed in this thesis are provided.

Based on the data I collected in this study, I argue that a range of emancipatory teaching approaches (on which I elaborate in the upcoming chapters) should be used in critical classroom discourse. These different approaches emphasize the importance of critical thinking, the ability to recognize and combat oppression, the understanding and respect of different cultures, and the ability to recognize the impact of gender and sexuality on the past and present. I also argued that these are life skills that extend beyond the curriculum (e.g., Freire, 1970; Giroux, 1988; hooks, 1994).

The terms transformative pedagogy and emancipatory pedagogy are used interchangeably in this thesis because they are used to achieve similar goals. In her discussion of the use of transformative pedagogy in TESOL, Pennycook (1999) suggests

that this teaching approach aims to answer questions of reproduction, transformation, structure, and agency. This is consistent with the goals of emancipatory pedagogy. In his discussion of critical pedagogy, Peter McLaren (1989) writes that regardless of variation in their approaches to teaching "critical theorists are united in their objectives: to empower the powerless and transform existing social inequalities and injustices" (p. 160). It can be inferred here that critical theorists are critical pedagogues as well as individuals who challenge oppression in their teaching and learning practice.

Therefore, since both terms are used broadly to describe a range of teaching approaches which aim to achieve empowerment and transformation through critical analysis of power relations, oppression, and social structures, it is evident that these terms bear some similarity to each other. Cummins (1996) suggests that transformative pedagogy operates with instructional and social assumptions. Under the instructional assumption, instruction is interactive and encourages critical inquiry. The social assumption is based on a critical examination of student experience and social realities with particular attention to power relations and social justice. The expected outcome of this teaching philosophy is empowerment and critical thinking.

This thesis examined the presence of emancipatory/transformative pedagogies in a grade 11 social studies classroom. Typically, emancipatory pedagogies include discussions of topics such as race, gender, class, sexuality, and oppression (just to name a few) and I sought evidence of this during classroom lectures and the teacher's use of classroom discussions. Since these issues are often regarded as controversial (topics of debate or disagreement which may provide discomfort), many teachers refuse to discuss them in their classrooms (Davies, 2006). Particularly among White teachers, there is a

failure to discuss these issues and this causes students to feel that these topics are taboo, and they may subsequently ignore the importance of these issues in their daily lives (Evans, Avery, & Pederson, 1999). In a community where the vast majority of students are White, this may be quite likely since Whiteness is often normalized or ignored (McIntyre, 1997). Without a proper examination of Whiteness and what it means with regard to privilege, White students will not be able to fully understand the individual, institutional, and cultural forms of racism (McIntyre, 1997).

Offering a viewpoint from a different angle, critical pedagogues, such as Freire (1970) and McLaren (1989), argue that deciding which topics are appropriate for classroom discussion is an exercise of politics and is governed not only by the teacher, but the administration and the government. Therefore, teachers must be critical thinkers and learners not only so that they may teach their students to do the same, but having this ability can give them the tools to challenge educational practices which are oppressive (Giroux, 1988). This thesis provides an analysis of teaching practices of an educator who can be characterized as a critical thinker because of (a) his ability to question his environment (including school practices and the economy), (b) his ability to reflect on his behaviour and thoughts, and (c) his encouragement of critical thinking in his students.

Background to the Problem

According to McLaren (1989), in a school curriculum that most commonly speaks from a male-dominated Eurocentric perspective, minority students (racial, sexual, etc.) continue to feel isolated and alienated. All too often, when the stories of people of colour, women, or sexual minorities are included, their stories are presented in a stereotypical way and they are not properly placed in context (Razack, 1993). For these reasons, it is

no wonder that students continue to struggle with critical thinking and cultural competence; especially when they are subjected to traditional teaching methods, such as the banking method, and are not exposed to ideologies that differ from their own. The end result is ethnocentricity and an inability to question and recognize the status quo. Giroux (1988) urges teachers to be transformative intellectuals who are committed to teaching as an emancipatory practice, creating a sense of community in the classroom and emphasizing equality and social justice in their teaching practices to expose their students to a variety of issues.

In a classroom where Whites are the majority, a different set of complexities arise, although boredom and apathy may likely be present. The discussion of "controversial issues," especially concerning race, immediately develops into an exploration of privilege, and White students are forced to admit their racial privilege in Canadian society and many parts of the world (McInerney, 2009). Therefore, discussions of race require them to accept some degree of responsibility to recognize their privilege in relation to racial minorities. The results of these discussions can manifest themselves as resistance, denial, guilt, or shame (Dunlap, Scoggin, Green, & Davi, 2007). For this reason, it is understandable that topics concerning race are usually uncomfortable to discuss. But Dunlap et al. argue that this discomfort must be explored rather than ignored. Topics of sexuality and gender are also met with resistance, and male and female students report that oppression against women is a struggle of the past and fail to acknowledge its existence in the present (Schacht, 2000). In addition, gender norms and roles (which are cultural constructs) are rarely questioned and are often reinforced by teachers through the hidden curriculum (Kleinman, Copp, & Sandstrom, 2006; McLaren, 1989). Therefore, a

more critical examination of the meaning of these concepts is required to achieve transformation of social structures.

Statement of the Problem

Controversial topics such as race, gender, and class, are often not discussed critically in the classroom, and for many reasons, teachers may feel uneasy discussing these topics because of emotional discomfort, lack of expertise or experience in a particular area, or pressure from parents who have concerns about what their children are learning (Davies, 2006; Evans et al., 1999; Srivastava & Francis, 2006). Others would argue that a lack of preparation of pre-service teachers with these topics and perhaps a lack of understanding of the teacher's identity, can affect his/her willingness or ability to discuss issues of social justice (Kishimoto & Mwangi, 2009). Giroux (1988) argues that teachers cannot begin to teach their students how to critically think about these topics if they are not first critical thinkers themselves. Other authors point to the pressure from administration to perform on standardized tests and time constraints as the reason why they cannot incorporate transformative pedagogy into classroom discourse (Alanis, 2006; Kumashiro, 2000).

Linked to this problem is the fact that students living in communities that are racially homogenous do not get much exposure to racial minorities and become insulated by a bubble of unfamiliarity. What is missing in their education then, is hearing stories of people from communities that differ from their own, that would otherwise foster critical thinking skills, and cultural competence which will allow them to question and challenge oppression, dominant ideologies (e.g., ethnocentrism), and integrate their identities and emotions into learning (Vera & Speight, 2003).

Purpose of the Study

This study aimed to uncover the incorporation of transformative pedagogies into the social studies curriculum, and to educate students about a variety of forms of oppression based on race, gender, sexuality, class, ethnicity, and culture, through the use of dialogue to uncover the students' understanding and personal experience with these concepts. This study examined the impact of discussing these topics on a grade 11 class of 22 White students of various cultural, ethnic, and religious backgrounds. There are different lenses through which transformative pedagogy manifests, and this thesis examined the attempts of a teacher to support students in developing the ability to critically analyze messages in the media. The media is often useful in reducing the discomfort felt when discussing controversial issues, although hooks (1994) would argue that such discomfort is necessary. This study also uncovered how the personal ideologies, history, and identity formation of a teacher affected how he taught and showed that it is possible to incorporate controversial issues into classroom discourse while simultaneously promoting social justice.

Importance of the Study

This study fills a theory to practice gap in the research literature on transformative practice within Canadian contexts. The findings of this study are important for several reasons. Firstly, they illustrated how the teacher's ideology and personal history affect his/her teaching and learning philosophies and approach to teaching. This has implications for the overall classroom environment, what students learn, and how teachers are trained. Secondly, this thesis provided a glimpse of what transformative pedagogy could look like from a pragmatic standpoint and demonstrated the complexity

of using these multiple approaches in the classroom. For example, classroom observations illustrated the importance of using multiple teaching approaches (see Appendix A) to discuss a range of social justice issues. This included lectures accompanied by the media to introduce new concepts, classroom discussion, group work, and interactive learning. The usefulness of internet mediums in emancipatory pedagogy (e.g., Youtube, movies, and television shows) was also highlighted. In addition, print media, such as photographs, stories, children's literature, and children's toys, illustrate the impact of interactive learning to tap into students' different learning styles, the development of critical thinking skills, and allowing students to maintain a personal connection with their learning. These components are consistent with emancipatory pedagogy's aims.

Also, given the uniqueness of the population (it was homogenously White, in a smaller city) and the population's relative lack of exposure to people of different cultures and races, introducing theories of anti-oppression and confronting feelings of guilt and embarrassment about certain issues in a non-judgmental environment among peers, could prepare students who are racially privileged to challenge social hierarchies that undergird and support the isms in society. This also allowed students to examine the multi-faceted manifestation of oppression outside of race. The incorporation of social justice as part of the students' education is also important to allow them to recognize and combat oppression. Finally, if effective, these teaching/learning methods may prepare students to effectively interact and empathize with people whose culture differs from their own, and to critically analyze the media they encounter. The next section provides definitions of terms that are used throughout the thesis.

Definition of terms

Anti-oppressive education

This educational approach aims to dissect the meaning of oppression, the many ways it may manifest itself, and aims to be transformative by giving students the tools to understand, and reduce oppression in the world around them. Social justice forms the cornerstone of this paradigm, and some approaches involve having the student empathize with "the other" in order to understand the effects of oppression (Kumashiro, 2000, pp. 32-33; North, 2007, pp.74-75).

Banking method

A term coined by Paulo Freire (1970, pp.58, 60), but also discussed by many historical feminist writers, such as Mary Wollstonecraft (1796), this concept describes traditional teaching methods which involve instructing students as though they were empty receptacles waiting to receive knowledge that the teacher is responsible for providing. The roles of teacher and learner are very stringent and clearly delegated, and are not usually fluid and knowledge is transmitted from teacher to learner.

Colourblindness

This term describes the belief that race does not matter and that "we are all the same." People who claim colourblindness say that they do not see race and believe that they treat all people equally since race is not their focus. This is problematic because a failure to see race often leads to a failure to recognize racism (Johnson, 2002, p. 154).

Coercive power relations

This is a term used to discuss relations of power in which a dominant group exercises power to the detriment of a subordinate group. This exercise of power creates

divisions of resources and control in society, institutions, or interactions. Coercive power relations operate by the use of language and/or discourse to identify and justify the status of the subordinate group (Cummins, 1996, p. 15).

Collaborative power relations

This term describes power relations which are not predetermined or fixed, and acknowledges that power is not something to be possessed, but exists within interactions among people. Collaborative power relations operate under the assumption that each participant is empowered because his/her identity is validated through the collaborative process and power is shared (Cummins, 1996, p. 15).

Consciousness-raising

This term was originally applied in radical feminism to describe the process of bringing issues of oppression, especially concerning gender and sexuality, to the surface. The aim is to identify evidence of oppression in institutions and cultures and understanding it, in order to take steps towards reducing its influence in society, which is by no means an easy process. In the classroom, consciousness-raising manifests itself as self-awareness and expression through storytelling (Fisher, 1981, p.22).

Critical Consciousness

Freire (1973) suggested that critical consciousness was composed of the following elements: having an understanding of true causality, submitting to the analysis of causality, and recognizing that causality is not static and can change at any given time (p. 44). Freire (1973) also suggested that an individual with critical consciousness understands facts empirically and that this understanding leads to critical action with a

recognition of the possible responses from the environment (p. 44).

Critical Pedagogy

Building on the foundation of Freire's liberatory pedagogy, this approach argues that politics, history, economics, and culture have dramatic influences on education and society as a whole. Recognizing their influence can allow students and teachers to make steps towards positive change. Emphasizing the importance of critical thinking, critical pedagogues encourage their students to critically reflect on their world through dialogue and power-sharing. Dialogue allows many viewpoints to be heard and gives the students an opportunity to work through their thought processes (McLaren, 1989; McLaren & Kincheloe, 2007).

Cultural Capital

This term refers to a person's knowledge-base (including language and world-view). Those individuals whose cultural capital is compatible with the dominant culture are usually treated more favourably. This concept suggests that one has a high cultural capital if it is consistent with European language and world-view (Apple, 1982, p. 3; Bourdieu, 1977, p. 89).

Cultural Competence

This term is used to describe the knowledge of cultures that differ from one's own, being able to interact with people of other cultures, and showing cultural sensitivity and understanding. This could exist on a continuum ranging from lack of exposure and understanding of other cultures to an ability to successfully interact with people of different cultures (McAllister & Irvine, 2000, p. 5).

Emancipation

This word is used throughout the different transformative education approaches and generally refers to intellectual freedom which results when people learn to be aware of the world, themselves, and their impact on those around them. It involves giving voices to those who are disadvantaged so they feel powerful enough to fight against injustice. Transformative approaches to pedagogy argue that with increased knowledge comes an increased ability to change the world, and argues that students are validated when they gain knowledge in the classroom that is directly applicable to their lives (Fisher, 1981; Freire, 1970; McLaren, 1989).

Feminist pedagogy

This is an approach to pedagogy which emphasizes the impact of gender and sexuality on one's identity and argues that subjects can and should be taught from a gendered perspective. In addition, stories and histories should also incorporate more viewpoints from women and sexual minorities. In the classroom, feminist pedagogy encourages community building, power-sharing, self-reflection, and storytelling (Fisher, 1981, p. 22).

Genealogy

This term was originally used as an analytical tool by Foucault (1977) to show links among concepts and trace their relationships within history. This concept is especially useful for examining power relations within society and the influence of discourse (Rowan & Shore, 2009, p.62).

Intercultural citizen

This term refers to one who accepts the policies and practices of the multicultural nation state, and has developed intercultural skills so that he/she can interact with people from a variety of cultures (Kymlicka, 2003, p. 154).

Intersectionality

This concept was popularized within feminist research and refers to the interconnectedness of one's identity, including race, gender, ethnicity, etc. and their dynamic interaction with each other simultaneously (Davis, 2008, p.71-72).

Media literacy

A relatively new type of critical literacy, which refers to a person's ability to critically "read" media, having an understanding of the source, meaning, and implications of different media forms, while being able to identify trends, the existence of oppression, and meaning of different media messages (Anderson, 2007, p. 108-109; Aufderheide & Firestone, 1993, p. 7).

Multicultural education

This is a highly debated concept as there are many different approaches to multicultural education. Banks' (1993) definition of multicultural education places the construction of knowledge at the forefront. Therefore, from this viewpoint, multicultural education involves introducing a variety of voices into the classroom from various cultures and examines the construction of knowledge. Those who support this viewpoint argue that the current curriculum speaks from a Eurocentric perspective and neglects the voices of people of colour. Therefore, multicultural education encourages the inclusion of

these stories in the classroom and recognizes the impact of culture on education and society as a whole (Banks, 1993, p. 11).

Multicultural nation state

This term refers to a nation that is multiculturally populated and is governed by policies that exhibit power-sharing among different cultural groups, recognize the historical injustices committed against minorities in the past, and seek to remedy them in the present (Kymlicka, 2003).

Oppression

This term refers to the existence of injustice on a micro and macro level in politics, education, economics, etc., and recognizes its existence both past and present. Oppression can be physical or psychological, is often multi-generational, and affects many groups of people including racial and sexual minorities, women, and people with disabilities. Anti-oppressive education aims to teach students how to recognize oppression so that they can reduce its effect on society (Kumashiro, 2000, p.26).

Privilege

Kumashiro (2000) argues that in the North American context, each person experiences privilege at some point or the other, but there are some groups of people who experience it more often than others. For the purpose of this thesis, privilege will refer to one's ability to receive or benefit from preferential treatment.

Social Justice

This term is used to describe equal access to resources regardless of gender, race, class, culture, etc. Emancipatory pedagogy aims to achieve social justice by encouraging

students to understand and recognize the many forms of oppression in order to achieve equity (Zerbe Enns & Sinacore, 2005, p. vii).

Social stratification

This term refers to a hierarchical organization of society based on its citizens' access to and possession of, whatever is most valued within the society. Individuals and groups of people experience power and privilege depending on the amount of favourable characteristics they possess. These characteristics include but are not limited to, income, education, occupation, race, and ethnicity (Barakett & Cleghorn, 2008, p. 5).

Stereotypes

James (1999) suggests that stereotypes are initially used to characterize, organize, or simplify complex information. When describing groups of people, stereotypes are used to "fill in" missing information when little information is known about the group. Stereotypes are also used to place oneself in a positive light in relation to the "other" (p. 139).

Transformative pedagogy

This is an umbrella term which refers to pedagogies which seek to transform the student by teaching him/her to question the world around him/her and asks the students to bridge the gap between school and home. This emancipates the individual from the status quo and causes him/her to become transformed as thinker and a whole individual who feels accountable for his/her actions (Nagda, Gurin, & Lopez, 2003).

White guilt

This term discussed extensively by Swim and Miller (1999) suggests that upon learning of racism, White students express guilt which may manifest itself as shame,

resistance, ambivalence, or denial. White guilt typically results when a White student reports "feeling White" and recognizes White privilege. This can diminish his/her positive self-image and as he/she begins to connect with a community and history tied to imperialism, a disoriented identity formation may result. If the White student does not see him/herself as racist, learning about White imperialism can be troubling and emotionally uncomfortable because he/she does not know whether or not to attach this to his/her identity because that could mean accepting some responsibility for White privilege (Swim & Miller, 1999, p. 502).

Outline of the Remainder of the Document

The remainder of this thesis was organized in the following manner:

Chapter Two provides the literature review and examines some emancipatory educational approaches including critical pedagogy, feminist pedagogy, multicultural education, and anti-oppressive education. It will show the commonalities and differences among the different approaches, their relative applicability to the classroom, and some critiques lodged against them. Chapter Three outlines the research methodology including the population being studied, the research approach being used, and the lens being used to analyze the data. The rationale to include certain approaches and literature as opposed to others will also be discussed, and this will help to contextualize the research.

In Chapter Four, the results of the study will be presented, including a presentation of the participants' background, and outlining major themes that the author derived as a result of data analysis. This includes but is not limited to: classroom teaching approaches, beliefs and ideologies, communication, and social activism. Chapter Five

includes (a) a conclusion of the study, (b) an examination of whether or not emancipatory pedagogy was exhibited in the case-study classroom, (c) the complexities of employing emancipatory pedagogy in the classroom, and (d) future areas for research. As I interpret the data obtained from the classroom, I explain my rationalization process.

CHAPTER TWO: LITERATURE REVIEW

This literature review is divided into seven sections: (a) the foundation structure and evolution of emancipatory pedagogy; (b) the meaning of privilege (and liberation) in each emancipatory approach to education; (c) the limitations of emancipatory pedagogies; (d) the use of media in the classroom; (e) liberatory practices in teaching; (f) White students' reaction to emancipatory teaching practices; and (g) how the personal ideologies of a teacher influences his/her teaching practice.

The literature review was designed in this way to introduce theories of emancipatory pedagogies to the reader and then uncover the recurring themes that the author found during the literature review. Also, the reader will be able to observe the complexities and contradictions of employing these teaching approaches in the classroom.

The Brock University library was my primary source of information and allowed me to borrow books and use an online database. Within the online database, journals were obtained from education, sociology, and women's studies archives. "Refworks" was used to store articles obtained during my research and to group them according to theme. In addition, the University of Toronto Library education database was used to further explore anti-oppressive education in order to get a firmer grasp on the foundational principles of this approach.

The Foundation, Structure, and Evolution of Emancipatory Pedagogy

A genealogy was used to explain the evolution of emancipatory pedagogies over time and the trends that were noted during the review of the literature (see Appendix A). Genealogies were traditionally used in archeology to illustrate connections among species

of animals, plants, and invertebrates. A pioneer of genealogies within social science was Michel Foucault (1977) who was highly influenced by Nietzsche and used genealogies primarily to illustrate power relations within history at a societal level. By using genealogies, it was not his aim to provide a root of problem, but to uncover the complexities of the development of power relations over time (Goodlad, 2007).

In this literature review, the genealogy served a dual purpose. First, it was used as a tool to examine connections and comparisons among different strands of emancipatory pedagogy and formed a basis for my research of emancipatory pedagogy. Secondly, it is also employed here to illustrate the foundational concepts of emancipatory pedagogies and give the reader a visual depiction of how these pedagogies relate to each other. This review was not exhaustive of each of the many forms of emancipatory pedagogy, but the approaches chosen were those exhibited in the case study of Kelvin and his class (details of this study will be provided in the following chapter). The formation of genealogy has informed this thesis and will be discussed at length in this section.

At the base of the genealogy are the concepts which are central to each of the subsequent sections above and are outlined in Appendix A (e.g., Apple, 1982; Freire, 1970; McLaren, 1989). These concepts are by no means easy to define but deserve some analysis before continuing. To start, one can look at history, culture, and politics. History, culture, and politics are placed at the base of the genealogy since they have influenced the ideologies underpinning these fields (e.g., Freire, 1970; McLaren, 1989).

History, Politics, and Culture

Peter McLaren (1989) writes that understanding the historical context of an environment is essential to the start of noticing and critically analyzing ideologies which

have been taken for granted. Given the historical nature of oppression, reducing and understanding its harmful effects is a lengthy process for both the oppressor and oppressed. Freire (1970) argues the importance of educating the impoverished so that they may understand the temporal nature of their existence. In order to understand how and why things are the way they are, and in order to move towards change, understanding one's relative position in history is important (although this in itself is dialectical and challenging). Giroux (1988) examines how knowledge of the history of traditional teaching methods can help to uncover the patriarchal predominance of certain teaching practices, such as the banking method, and transforms teachers from "specialized technicians" to empowered intellectuals.

Since history and politics are related, they are grouped together in the same genealogical section. Schact (2000) describes teaching as being highly political and suggests that "all instructors are political agents. The decision not to consider certain ideas in a given class is just as political as the 'objective facts' that are covered" (p. 1). Understanding politics is central to understanding our society. McLaren (1989) discusses the hidden curriculum in relation to politics plus how it affects which topics are acceptable for discussion in the classroom, which behaviors are rewarded or punished, and how students are rewarded.

Politics also affects what teachers choose to discuss in the classroom and which subjects are considered taboo or off limits (Davies, 2006; McLaren, 1989; Seiben & Wallowitz, 2009, etc). This may be linked to a desire to keep students comfortable (Seiben & Wallowitz, 2009), pressure from parents to ensure that what students learn in the classroom is not offensive (Rodesiler, 2009), pressure from administration, the

teacher's comfort level, and his/her personal ideologies. It is often a combination of these factors that influence the power of politics in the classroom. On a macro level, policies affecting education influence a teacher's education requirements, testing procedures (standardized or otherwise), funding, and facilities offered. All of these factors affect the micro-interaction within the classroom and have larger implications for students' and teachers' feelings of empowerment.

Like the other parts of the foundation, culture is central to each teaching philosophy. In his initial writings of liberatory pedagogy, Freire (1970) suggested that an understanding of culture is integral to understanding oppression. Oppression is defined as a failure to affirm the culture of a group of people. This results in feelings of inferiority and creates more oppressive ideologies that are long-lasting and potentially damaging. In the long run, minorities may (un)knowingly forfeit their culture in order to adopt the culture of the oppressor. This is often accomplished through hegemonic practices.

Critical pedagogy maintains a similar ideology wherein it demonstrates that schools show preference to some cultural behaviours over others. Cultural capital, discussed extensively by McLaren (1989) and Apple (1982), is a term used to describe the worth of a person's culture in a given society. Western society emphasizes the value of a European culture through the course materials used in the classroom, the hidden curriculum, and the behaviours deemed acceptable in the classroom.

Liberatory Pedagogy

Often receiving many names, including popular pedagogy, and radical pedagogy, this teaching philosophy was developed in the late 1960s in Latin America and received

increased popularity in North America in the 1970s, as a result of collaboration between Latin American and North American scholars (McLaren, 1989). Liberatory pedagogy emphasized the importance of educating those who were marginalized in order to empower them. Highly influenced by the ideas and life experiences of Paulo Freire (1970), liberatory pedagogy encouraged the poor and disadvantaged to embrace literacy in an effort to better understand and subsequently change their world. For Freire, literacy was a political act, and one which would release the oppressed. A better understanding of the influence of culture, history, and politics was not only an essential part of establishing a well-rounded identity, it was also integral to the transformation of one's immediate environment.

Freire (1970) was highly critical of the traditional banking method in which students were passive recipients of knowledge. This method was problematic because it assumed that "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those who they consider to know nothing" (p. 58). This process involves "ready-made" knowledge being transmitted from teacher to student and the effects can be dehumanizing as it denies the student of agency and/or implies that the student does not have valuable knowledge to be shared. As a solution, Freire (1973) proposed education through praxis, where students' knowledge is included and construction of knowledge is shared between the teacher and student. The assumption here is that the student's application of his/her material and social knowledge will be liberating and allow the student to feel validated. Also, through problem posing and dialogue, the teacher's and students' critical thinking emerges and knowledge is generated. Therefore, the greater goal of liberatory education is to provide the learner

with knowledge and problem-solving skills that he/she internalizes, becoming a part of his/her identity and his/her critical consciousness.

Critical Pedagogy

Liberatory pedagogy has evolved into critical pedagogy which was popularized in the 1970s. The central tenet in this teaching ideology is that developing the ability to critically analyze one's world is essential to becoming aware of hegemony and injustice. Critical pedagogy also emphasizes the importance of dialogue (Freire, 1970; Hinchey 2004; McLaren, 1989), suggesting that this is essential to giving a voice to marginalized peoples. Dialogue is also used to understand and negotiate new concepts and ideas by critical pedagogues. In this way, dialogue is used to facilitate learning among students.

Stables (2003) explores how dialogue in the classroom can either positively or negatively influence identity development. In this article, Stables suggests that dialogue has a large role to play mainly because of the conflict that arises between transmission and empowerment within classroom discourse. He argues that because of humans' unpredictable nature, it is necessary to maintain a balance between a set of learning objectives, the regulations for classroom learning, and conduct while allowing the student to develop his/ her autonomy.

This particular area of critical pedagogy (the usefulness of dialogue in classroom instruction) has received extreme criticism due to dynamic of dialogue. For example, not everyone identifies dialogue as a strong point, and some scholars wonder how a teacher can maintain authority if he/she insists on being referred to as a facilitator of knowledge. Some argue that this approach connotes passiveness and lack of direction (Cho & Lewis, 2005). To this, Freire responds that this assertion does not accurately represent his

original idea. (Friere & Machedo, 1995). Instead, he suggests that being a teacher involves facilitating and asserting himself/herself as an authority figure in the classroom simultaneously (Friere & Machedo, 1995).

Ellsworth (1989) suggests that critical pedagogy uses language that is too abstract and the use of the word critical hides the political and historical aspects of schooling. Peter McLaren (1989) would tend to disagree with this by suggesting the total opposite that critical pedagogy emphasizes a consideration of the political and historical aspects of society. In addition, Ellsworth suggests that the discourse of critical pedagogy presents a paradox – on one hand, critical pedagogy emphasizes the use of power and speech for all, but at the same time, certain views are clearly privileged. In addition, critical pedagogy is also described by Choules (2007) as something that has arisen from the Western academy.

In the last decade, critical pedagogues have taken more of an interest in the role of economics. By examining the current state of teaching and the curriculum in North America, it cannot be ignored that students' instruction is influenced by the need to be a competitor in the free market. In their discussion of Flemish education Coster, Simon, and Depaepe (2009) write:

> It is the turn of institutions like education to endure the workings of the free market and its all-controlling logic of competition. This thinking has the educational discourse hitherto in its power by means of concepts like privatization, accountability, automation and productivity (management, marketing and public relations, human capital and manpower). (p. 652)

With this statement, Coster et al. argue that education has become a tool to produce working citizens rather than people with the ability to critically think and suggest that education with these goals is not enriching but instead perpetuates systems of oppression. This assertion has not been made without its criticisms. Miskovic and Hoop (2006) suggest that such an analysis within critical pedagogy has resulted to a shift in anti- capitalism and has led to the "paralysis" of the field.

Feminist Pedagogy

Feminist pedagogy was also included in the genealogy. This teaching philosophy like those mentioned previously, aims to give a voice to marginalized peoples. Feminist pedagogy derives from the feminist movement, which developed in the 19th century in North America and Europe among middle-class White women. Feminists initially sought to achieve equal treatment between men and women in the workplace, home, and political life and give a voice to women's thoughts and concerns (Kroløkke, Scott, & Sørensen, 2006). Feminist theory has since evolved quite a bit, (although the previously mentioned goals still remain) as it now recognizes the intersectionality of all aspects of a person's life, including home, school, and the workplace, as well as different aspects of the female identity (race, gender, sexuality, etc). Scholars like Cornell (1998) have challenged the notion of equality itself and call for women to strive for freedom (not just equality with men) and, ultimately, question the status quo in order to achieve this.

In the classroom, feminist pedagogy is a combination of pedagogy and activism and emphasizes the role of reflexivity (reflecting on oneself and the world), action orientation (positive social change and empowerment), attention to affect (blurring the lines between rational thought and emotions), and use of the situation at hand; making connections between the local and global (Fonow & Cook, as cited in Crawley, Lewis, & Mayberry,

2008). Different branches of feminist pedagogy include: critical feminist pedagogy, black feminist pedagogy, male feminist pedagogy, revolutionary feminist pedagogy, and postmodern feminist pedagogy (Breeze, 2007; hooks, 1994).

Feminist pedagogy (generally speaking) is unique in that it emphasizes the importance of gender, story-telling, and the intersectionality of one's identity. This is achieved through consciousness-raising, a concept discussed by Berenice Fisher (1981). This concept emphasizes the importance of self-education, self-definition, and applying emotion and cognition in order to achieve liberation of oneself. Feminist pedagogy emphasizes the importance of sharing stories of personal growth in the classroom to establish an environment of trust and empowerment.

In addition, feminist pedagogy emphasizes the importance of women's voices which are often overlooked in literature (e.g., hooks, 1994; Kleinman, et. al., 2006; Razack, 1993). This teaching philosophy also highlights the value of taking different approaches to teaching, such as community building to create a classroom of trust (hooks, 1994) and power sharing which maintains a balance between the decision-making skills of the teacher and students. In addition, feminist pedagogues strive to create a classroom that is egalitarian, where all students feel that their contributions are valued. Such learning environments are characterized by participatory and interactive learning (Adam, Forrest & Rosenberg, and Kimmel as cited in Zerbe Enns & Forrest, 2005). This allows students to be involved in the politics of the classroom and validates them by giving them a voice.

In addition, feminist pedagogy calls for a holistic approach to learning that removes sharp dichotomies between concepts and subjects, and seeks to integrate

emotions and cognition into classroom discourse (Bauer, 1990 as cited in Zerbe Enns & Forrest, 2005). There is an effort to integrate the personal and emotional (often referred to as subjective experiences) with so-called objective knowledge. The use of journals, autobiographical papers, and creative writing encourages the internalization of new concepts and their integration into the student's personal experiences making the learning experience much more personal.

Feminist pedagogy also calls for a revision of gender roles, challenging the limitation of male and female genders and sexuality and reminding learners that the voices of LGBTQ are also valid. An offshoot of this approach has evolved into queer pedagogy in which sexuality and gender are regarded as fluid and like several of the branches of emancipatory pedagogy, voices are given to marginalized individuals, and the aim is to better educate others about "queer" sexualities (Hill, 2004; Sieben & Wallowitz, 2009).

Current research is focusing on male teachers who employ feminist ideologies. This relatively new approach to feminist pedagogy examines the conflicts male teachers experience as they teach about the experiences (particularly oppressive ones) of women which they have never truly experienced themselves. To some students, these male teachers' masculinity and commitment to sharing a diversity of experience to end oppression against women is puzzling (Breeze, 2007). Coupled with the negativity associated with feminism including a loosening of moral values, "man-bashing" and promiscuity, male feminists evoke confusion and even outrage from others including their students. On the other hand, there are many who understand their valid contribution and commitment to feminist teaching (Breeze, 2007). Having students appreciate feminist

approaches to teaching is not only beneficial for allowing them to incorporate their identities into classroom teaching, but also has broad implications for challenging their learning environments.

Multicultural Education

Civil rights movements (Banks, 1995) and human rights movements associated with class-related struggles (Freire, 1970) provided the foundation for a closer examination of multicultural education (Zerbe Enns & Forrest, 2005). This link further illustrates the influence of liberatory pedagogy on multicultural education. For these reasons, Zerbe Enns and Forrest suggest that the central aims of multicultural education include social justice, a closer examination of hegemony and the hidden curriculum, education about diversity and prejudice, and stereotype reduction.

For Razack (1993), multicultural education emphasizes the importance of story-telling from diverse cultural perspectives. Some suggest that this is integral to increasing the cultural competence of students (Vera & Speight, 2003), while others question who this benefits the oppressed who feel that their culture is validated, or the oppressor who gains a broader understanding of the others' culture (Kumashiro, 2004). Otten (2003) argues that teaching White students about other cultures leads to stereotyping and generalizing of cultures and suggests that perhaps cultural competence operates on a continuum ranging from tolerance of different cultures, to an ability to effectively interact with people from different cultures. Regardless of the stance, there seems to be some consensus that history, culture, and politics are integral to this type of education.

North (2007) suggests that multicultural education should involve three important steps: awareness, purpose, and action; awareness of oneself and one's effect on others,

analyzing one's potential to positively change the lives of others and how to do so, and a transformation of the worldview of the individual in which he/she effectively interacts with others in a larger effort to change his/her society.

Anti-oppressive Education

Anti-oppressive education which has received much theoretical support from Kumashiro (2000) is arguably an umbrella term for education that involves understanding of the stories and experiences of oppressed people. This includes the discussion of race, class, gender, sexuality, etc. and questions the very notion of privilege. The Centre for Anti-oppressive education (2005) provides the following definition for anti-oppressive education:

> The field of anti-oppressive education draws on these traditions [theories of oppression and the practice to challenge it], crafting links between feminism, critical, multicultural, queer, postcolonial, and other movements toward social justice. As it moves forward, the field of anti-oppressive education constantly problematizes its own perspectives and practices by seeking new insights, recognizing that any approach to education—even its own—can make certain changes possible but others impossible. (p. 1)

The broader aim of anti-oppressive education is to recognize the existence of oppression, examine one's role in perpetuating oppression, and make steps towards reducing oppression. (North, 2007). Kumashiro (2000) suggests that oppression can exist on a continuum, from understanding and appreciating the stories of the oppressed to seeking for social justice in one's community. He does acknowledge that there has been great difficulty in translating anti-oppressive ideologies into practice. This relates in part to the

post-structuralist ideology, which indicates that everyday language must be problematized. This situation poses an obstacle in creating a concrete and agreed upon definition of oppression. In addition, exact strategies of how to implement anti-oppressive education are not provided since each classroom context is unique.

Anti-oppressive education combines many aspects of the aforementioned branches in the genealogy, but was placed as a second branch because it was developed fairly recently and really does have a following of its own. It criticized critical pedagogy for not providing specific approaches to changing the discourse in the classroom (Hodgkins, 2008), but Kumashiro (2004) shows that this is no easy task, because each classroom environment is unique. Therefore, anti-oppressive education aims to teach social justice and promotes the understanding of oppression but there is much debate about how to go about teaching this, and how to sustain the lessons outside of school, so that they may apply to the "real world".

Limitations of Emancipatory Pedagogies

Critical pedagogy has been criticized for its reliance on Western discourse (namely dialogue) (Choules, 2007). This notion is echoed by Wiltse (2005), who describes her observation of a discussion in a high school classroom largely composed of Vietnamese immigrants. When asked to engage in critical discussions during class, the students showed a great deal of resistance largely because they did not feel comfortable challenging the teacher's authority. Language also posed a barrier to communication at times. Atkinson (1997) presents a similar observation and notes that in Chinese culture, the word critical insinuates criticism, suggesting that critical pedagogy may truly be a discourse of the Western world. Since a critical part of critical pedagogy involves

discussion, perhaps it should expand to adapt to the cultures of others and use different approaches to achieve critical thinking.

Ellsworth (1989) examined the highly ideological nature of emancipatory pedagogies. She suggests that critical pedagogues make recommendations for better teaching and learning without actual instructions as to how they might be enacted in the classroom and how to deal with pressure from administration. Critical pedagogues would argue that giving so-called instructions goes against the very nature of the philosophy (McLaren, 1989). Others, like Bigelow (1997), illustrate that employing critical pedagogy is a creative process which can incorporate the interests of the students. Using a soccer ball, he probes his students to describe the ball and guides the discussion from a normative description of the appearance of the ball, to a critical discussion of globalization, exploitation, and oppression, where the students are encouraged to "empathize" with the ball. Therefore, a closer examination of this example illustrates that critical pedagogy is possible using objects from the immediate surroundings of the learner.

Miskovic and Hoop (2006) also show positive outcomes with critical pedagogy by presenting the works of theorists (e.g., citing Ball, 2000 and Odibah, 2000) whose studies have shown that the use of critical pedagogy in the classroom has resulted in an improved ability to express one's views both written and orally. As well, critical pedagogy gives students the tools to carefully examine their beliefs about race and class and the ability to more effectively critically analyze abstract issues such as globalization.

Liberatory pedagogy has been critiqued for providing contradictory recommendations for the teacher's role in the classroom (Cho & Lewis, 2005). For

example, on one hand, liberatory pedagogy suggests that the teacher should be an authority figure but, on the other hand, the student voice should play an important role in the classroom discourse and teaching experience. Cho and Lewis problematize the notion of the teacher and student didactic and the influence of power relations on this interaction. The teacher must use his/her authority to transform the thinking of the student. This is problematic for many reasons. Firstly, because the student is being taught a new way of thinking by the teacher, (e.g., critical thinking, and challenging the status quo), the teacher is imposing his/her views on the students. Secondly, Cho and Lewis struggle with the student-teacher relationship and suggest that the solution that critical pedagogy offers (blurring the lines between teacher-student) is not sufficient. They prescribe that the roles, definitions, and functions of these concepts should be redefined if they are to be challenged. There are a number of ways this could happen, but they suggest that the very institutions in which they operate must be challenged.

Feminist Pedagogy

In their discussion of female professors in a post-secondary setting, Kishimoto and Mwangi (2009) argue that the experiences of women of colour within feminist pedagogy have been relatively ignored and question the concept of intersectionality since they feel that their race is often overlooked. In addition, Kishimoto and Mwangi question the notion of safety and trust that they feel that feminist pedagogy suggests that the classroom environment should represent. They question whether or not such an environment is possible or beneficial, since hooks (1994) argues that some degree of discomfort in classroom discussion is necessary.

Kishimoto and Mwangi (2009) assert that trust in the classroom is only possible after periods of vulnerability among teachers and students as they share their individual stories. This can be especially difficult for minority students who, when sharing their personal experiences, express feeling threatened or feeling like an outsider. Therefore, Kishimoto and Mwangi suggest that self-disclosure in classroom discussion (for teachers and students) is also met with vulnerability, and usually these emotions (feeling vulnerable and threatened) sometimes cause minority students to be less willing to discuss oppression in the classroom.

Stake and Hoffmann (2000) discuss the critique of feminist teaching approaches. They cite the works of Lehrman, Patai, Koertge, and Sommers and suggest that "women's studies teachers devote too much class time to students' personal experiences and to assuring students of women's value" (p .31). In addition, these theorists criticize feminist pedagogy for being overly political and striving for social justice and suggest that this teaching philosophy operates on a narrow set of assumptions.

Anti-oppressive criticisms

In his discussion of anti-oppressive education, Kumoshiro (2000) provides two examples of how anti-oppressive education is employed in schools. Firstly, one approach to anti-oppressive education aims to improve the experience of "the other" by suggesting the need for affirming space, a supportive space, and an empowering space. The second approach to anti-oppression is to teach to all students and recognize and discuss oppression in several ways (e.g., class, race, gender, sexuality). This includes not only a discussion of the many forms of oppression, prejudice, and stereotypes but also involves incorporating students' identities into classroom learning.

Kumashiro (2000) critiques the first approach because "spaces" (e.g., an affirming space, a supportive space, an empowering space) often provide a limited definition of oppression and can have an exclusionary effect on those who experience oppression in different ways. In addition, these approaches tend to focus on the negative experience of "the other" instead of examining where privilege originates in the first place. Focusing on the individual experience of oppression, instead of examining oppression on a macro level is problematic because it does not give students the tools to examine the complexities of oppression on a societal level (Kumashiro, 2000).

In her study of middle school and high school students in southern Ontario, Raby (2004) explores female students' understanding and categorization of racism. The results of her research cause her to question the effectiveness of anti-racist education (which is a stream of anti-oppressive education). Raby found that the students' notion of racism was contradictory and was often limited to violent or institutional behaviour based on race. They did not classify teasing and name-calling as racist, but rather "joking around." Furthermore, she notes that some of the students she interviewed claim colourblindness. Amosa and Gorski (2008) suggest this is the case because anti-racism is not taken seriously enough or in some schools is an optional, after-school program. Therefore, Raby suggests that it is important for anti-racist education to maintain a balance among the discussion of interpersonal, systemic, and institutional racism. When this fails to happen, students are not able to recognize racism in everyday life. The results of Raby's study provides evidence for this.

Raby (2004) provides several prescriptions for employing anti-racist education. She suggests that racism should be defined and discussed in relation to stereotypes,

balance, and prejudice. She admits that at first the definition may provide discomfort, as it will challenge commonly held ideologies and may likely make racism more noticeable than before. Raby also suggests the need to "unpack" the concept of race, its development, and implications. Thirdly, she highlights the importance of what it means to have a nation and explore the intersectionality of one's identity, being sure to discuss the fluidity of identities. Finally, Raby calls for educators to show that most people are anti-racist and racist simultaneously to illustrate that we hold multiple beliefs that are often contradictory. Grappling with these complexities through dialogue can allow students to better understand the complexity of racism and will better provide them with the tools to recognize and reduce it in their society.

Multicultural education

Bedard (as cited in Raby, 2004) critiques multicultural education for having an "us versus them" effect by placing Whiteness or Eurocentricity at the centre and comparing all other cultures to it. In addition, multicultural education is critiqued for being divisive and acting as a hindrance to creating a "unified" culture and locking minorities out of the "system" since they are unable to learn the norms of their current society (Broudy as cited in Sleeter, 1993). In her review of the history of multicultural education, Sleeter aimed to show that many critiques lodged against multicultural education are based on the assumption that it is a homogenous field. She suggests that there are different approaches within the field of multicultural education itself and that a closer examination of countries in which it has been popularized (e.g., Canada, the United Kingdom, and the United States) have unique histories of colonization which

should not be ignored since it has shaped race and cultural relations and ultimately oppression within these countries.

In their review of the literature, Amosa and Gorski (2008) suggest five shortcomings of how multicultural education is executed in the classroom. Firstly, they suggest that in order to be effective, educators must not only be given the opportunity to be self-reflective, but they must also be taught how to change the institutions in which they work. Secondly, multicultural education seems to universally validate students' opinions. That is, those opinions that can be harmful to others are accepted. The third shortcoming Amosa and Gorski discuss is the whitening of multicultural education – the softening of fundamental principles of multicultural education in order to make it more palatable for the privileged. This ultimately leads to a fourth criticism referred to as regressive multicultural programming, whereby multicultural education is reduced to an extra or co-curricular activity whereby stereotypes are accentuated. Finally, Amosa and Gorski discuss Ruby Payne Syndrome, where popular multicultural writers are endorsed without a proper critique of their work.

Gore (as cited in Pennycook, 1999) suggests that in an effort to make people aware of oppression the message can be

> pessimistic and patronizing, especially if it is only a top-down attempt to get people to see how they are oppressed. It is this stance of preacherly modernist-emancipatory pedagogy, which some critical writers and educators seem to advocate, that many other teachers, students, and readers have come to reject (p.336).

To this, Cummins (1996) would likely suggest that making oppression visible is not patronizing or pessimistic unless more emancipatory power relations are put in place. He suggests that "students whose schooling experiences reflect collaborative relations of power develop the ability, confidence and motivation to succeed academically" (p.15). Cummins also notes that engaging students' collaborative power relations affirms their identities, gives them ownership of their learning experience, and gives them a sense of belonging within the classroom community.

Privilege

The concept of privilege is the concept that unites the different emancipatory pedagogies. There are some scholars who provide a concrete definition of privilege (McIntyre 1997), while others believe that privilege operates on a continuum. They go further to state that the intersected nature of one's identity and a context which promotes this identity as positive, makes privilege something that each person will experience at some point. It is important to note that this description of privilege being used is based on a Western perspective (Kumashiro, 2004).

In multicultural education, for example, privilege can refer to the political aspect of curriculum design the choice to include the stories from a European perspective thus presenting it as a normalized culture, and "othering" cultures that are different. This also manifests itself in cultural capital where European values, beliefs, and behaviour are rewarded and normalized as well (Apple, 1982; Mattai, 1992). This stance makes it clear that a Eurocentric discourse is valued in the classroom.

Feminist pedagogy suggests that being masculine and heterosexual are privileged. This is manifested in the classroom as stories of men (e.g., wars and battles) with less

emphasis placed on the very important roles and contributions that women were making during these times as well. In addition feminist pedagogy notes that masculinity is also privileged as a discourse where the teacher maintains a dominant role as the instructor, while the student listens (Walker, 2002). Also related to feminist pedagogy is maternal theory which argues that environments of control and dominance represent masculine ways of teaching. A more feminine approach is power-sharing and the belief that students' and teachers' roles are fluid and ever-changing. (Walker, 2002)

In addition, feminist pedagogy also calls to attention the normalization of male and female gender roles and the failure to acknowledge transgendered, androgynous, and other gendered identities. Therefore, strict gender roles are privileged. In addition, heterosexism is also privileged as opposed to bisexualism or homosexuality (Hill, 2004).

In critical pedagogy, a lack of critical thinking (also described as silence) is a privileged discourse in the classroom. In addition, the dominant discourse is for the teacher to be the sole authority in the classroom (Friere, 1970; McLaren, 1989). Students who do not question the information they received and conform to the hidden curriculum in the classroom also receive a place of privilege.

Some scholars in anti-oppressive pedagogy suggest that because of humans' multilayered identities, identifying who is privileged is relative depending on the situation. Therefore, it would really depend on the form of oppression being discussed to narrow down who is considered privileged. In Kumashiro's (2000) discussion of the third approach (education that is critical of privileging and othering), the very notion of privilege is challenged and examined from several angles. For example, the formation of

privileged groups and marginalized groups are examined at their origin (if this is at all possible to isolate) across a variety of contexts such as race, sexuality, and gender.

Emancipatory Pedagogy Using the Media

The media has received much critique. For example, Postman (1986) was highly critical of television as an information medium. He used the concept of conversation to refer to the verbal and nonverbal (including technological) techniques used to exchange messages through television. Postman questioned and critiqued the value of television and suggested that it diminished the value of the written word and made political issues less about the actual political ideas and more about public image. To Postman, television was not an effective way to educate the masses as its messages are not interactive and reflect limited information.

Anderson (2007) discusses the highly political nature of the media and describes the American relationship with the media as "ambiguous." What is presented on television, magazines, newspapers, and the internet is mediated by a third force and often does not reflect "reality." This can be somewhat problematic given our reliance on the media for information. What can be perceived as even more problematic is the media's ability and intention to promote certain agendas, therefore, making our reliance on it for information even more troublesome and viewpoints outside of the dominant ones are often limited (Gerstl-Pepin, 2002).

Since the 1980s, the media has been studied for its relevance in the school settings (Stein & Prewett, 2009). Generally, media literacy is embedded in the current curriculum, although formal guidelines are still in their early stages; particularly English, the social sciences, and health sciences (Stein & Prewett, 2009).

There are some who argue that the negative impact of the media has negative effects on youth by promoting violence, hyper-sexuality, and stereotypes (hooks, 1992). Recently, more attention has been paid to the usefulness of the media and teaching students a new kind of literacy – media literacy (Stein & Prewett, 2009). Media literacy can generally be described as critical analysis of the media – the analysis of gender roles, stereotypes, the presence (or lack thereof) of minorities, and the underlying messages and themes. (Aufderheide & Firestone, as cited in Stein & Prewett, 2009). Stein and Prewett suggest that media literacy education "entails teaching people 'to decode, analyze, evaluate and produce communication in a variety of forms" (p. 131).

Hobbs (1996) who indirectly advocates for more critical media analysis in classroom, discusses the way that the media is misused in the classroom (e.g., as a time-filler, a babysitter for the students, a reward). In addition, he also suggests that perhaps media analysis exists on a continuum. Some teachers ask students to identify character development, themes, and plots while others use the media to introduce a new concept to class creating an attentional hook (a tool used to get one's attention) in order to pique the students' interest in a new topic.

Kubey (as cited in Anderson, 2007) advocates for a new kind of critical media literacy which he calls political media literacy. This is the understanding of not only what messages are conveyed in the media, but the political systems that operate it, what information is presented to the general public as opposed to the information that is omitted, how it is related to policy decisions, and its effect on educational reform. Anderson examines how this affects our ability to be true political citizens. For these reasons, media literacy is particularly useful in the social sciences. In fact, a "survey of

high school social studies teachers found that a majority viewed media literacy education as a necessary and appropriate subject for social studies classes" (Tuggle, Sneed, & Wulfemeyer, as cited in Stein & Prewett, 2009, p.133). For these reasons, media literacy is particularly useful to emancipatory pedagogy because of the critical thinking, political understanding, and dialogue it can provide. In addition, it is empowering because it allows students to employ their knowledge of something they interact with everyday.

There is also evidence to suggest that media literacy is also helpful in reducing aggressive or violent behaviour. In her unique mixed-methods study, Byrne (2009) examines the use of media as an intervention and provides evidence to suggest that exposure to media that is cognitively and emotionally engaging encourages greater processing of the media message.

Liberatory Practices in Teaching

Collectively, emancipatory pedagogies emphasize that the student is liberated with knowledge. This section will discuss what liberation means for each of the pedagogies listed in the genealogy. Critical pedagogy suggests that the student is liberated once he or she learns how to critically think. Critical thinking allows the student to critically analyze his/her world and provides the student with the tools to positively change his/her surroundings as a result. Liberation in critical pedagogy also questions the meaning of knowledge, culture, and education. An increased understanding of the political nature of all aspects of society also gives students the ability to recognize and confront injustice. According to Giroux (1988), liberation also involves the intellectual growth of the teacher. Once he or she masters critical thinking, he/she may more comfortably and confidently teach these skills to his/her students.

Feminist pedagogy suggests that liberation is achieved for female students once they are exposed to the stories of other females throughout the curriculum (e.g., history, literature). Feminist pedagogues (and emancipatory pedagogues in general) argue that the curriculum is often presented from a male perspective and does not include the stories of women. Therefore, hearing stories told from a feminine perspective will allow female students to feel that their experiences are equally valid. In addition, the introduction of stories from people of a variety of genders and sexualities liberates those who have been silenced for so long while, at the same time, educating those around them.

Feminist pedagogy is liberating to both males and females because it encourages all students to incorporate their personal experiences into classroom discussion and learning. Writing assignments are often reflective and this also validates the student, by incorporating his/her experiences into classroom learning. Finally, power-sharing, which includes asking the student about what activities should be done during class and the structure they would want the assignments to take, gives the students a voice in their learning.

Multicultural education is liberating in that it includes the stories of cultural minorities in classroom discourse. This gives minority students the opportunity to hear about their history and gives them the opportunity to share stories of their own. Multicultural education is also validating since it questions cultural norms. In North American society, European culture has been normalized, while other cultures are treated as exotic and foreign. Multicultural education is liberating in that it increases the cultural capital of the minority student. It is liberating to students of the majority culture (which in

this case are White students), since it increases their cultural competence allowing them to feel comfortable interacting with students from a variety of cultures.

The aim of anti-oppressive education is to provide liberation to the oppressed, by critically analyzing the meaning of oppression and examining the experience of oppression of various communities (including racial, cultural, and gendered). Those who bear relations to these experiences are liberated, but also those hearing these stories are liberated from guilt and given the skills to reduce oppressive behavior in order to change their communities.

Many anti-oppressive classroom activities involve "othering" experiences, where privileged students are given the opportunity to experience oppression similar to "the other." If received well, activities like this can be liberating in that they increase empathy and understanding of "the other." Kumashiro (2000) outlines four different approaches to teaching about anti-oppression in the classroom and provides a critique of each one: (a) education *for* the Other, (b) education *about* the Other, (c) education that is critical of privileging and othering, (d) and education that changes students and society. It is important to note that these approaches range from scratching the surface to having long-lasting effects.

Collectively, it is evident that emancipatory pedagogies use dialogue as a tool to liberate students. Dialogue allows students to express their thoughts, become more familiar with new concepts, critically think, and share power with their teacher. It is also evident that stories and personal experiences are important in emancipatory pedagogies, as stories are so multi-layered and can be expressed from a variety of viewpoints and perspectives allowing students to not only share their own stories and hear the stories of

those who may be different than they, but can also give them the opportunity to empathize with others in order to develop more fluid thinking.

Reactions of White Students

"Although white is typically used to refer to those with European ancestry, local understandings of just what white means vary, often reflecting the racial ecology of a community or region." (McDermott & Samson, 2005, p. 247) There is some research which examines the White identity and its formation in adolescence (Lawrence, 1997; McIntyre, 1997). Grossman and Charmaraman (2009) examine the centrality of Whiteness in the identity of White high school students. They suggest that undertaking this task is important for two reasons: there is a dearth of research in this area, and understanding Whiteness leads to a further understanding of White privilege. Recent trends in research have taken a shift from examining the *ethnic* identity of White students, to examining the *racial* identity for White students (McDermott and Samson, 2005).

White is often considered the default race – that which all other races are compared to. It is normalized to the point that it is often hard to describe (Dunlap, et.al., 2007). For White students, their race plays a less salient role in their identity while ethnicity plays a more central one (Grossman & Charmaraman, 2009). Swim and Miller (1999) suggest that this may provide a protective response to deal with White privilege, and allows White students to ignore the significance of race (with regard to racism).

Applebaum (2008) describes the tension that arises when White students discuss racial minorities and other marginalized groups. He recounts his experience upon hearing one student suggest that White males are the most discriminated group (where class can

and does play a role). This may be true in situations where White males in the lower classes may feel discriminated against due to their lack of power in society coupled with programs that encourage more minority presence in the employment sector. My earlier discussion suggested that privilege is highly contextual, but at the same time, this shift of focus to the White student's experience draws attention away from the unique experience of other minority groups. This phenomenon has been conceptualized as "White talk" which Lawrence and Bunche (1996) describe as an insulation that protects White people from talking about how they help to perpetuate racism. These feelings can manifest themselves as resistance to discussing topics such as race further (Dunlap et al., 2007).

Swim and Miller (1999) suggest that some White students avoid discussing racial inequality because they experience White guilt; a reaction of shame and embarrassment that may result when a White person learns about racism. Learning that people who looked like them (and possibly distantly related to them) caused physical, psychological, and emotional harm to others based on race, may cause White people to feel personally responsible for improving their immediate surroundings and some make a conscious effort to reduce racist behavior.

In her research among White college students, Tatum (2004) stresses the importance of addressing the guilt, shame, and anger that may result during conversations of White privilege and race, since discussions of race naturally lead to discussions of racism. A failure to discuss these emotions and reactions could result in resistance to "oppression-related content areas" (p. 2). She recognized the importance of sharing the stories of people who had experienced racism, and stressed that discussions of the emotional and psychological effects of racism were of great importance in order to gain a

deeper understanding of the long-lasting effects of racism. Although reluctant at first, she decided to share these stories with her students, and upon hearing these stories, many responded positively. Her students reported that the activity had been a transformative experience which broadened their empathy and increased their understanding of White privilege, and their ability and responsibility to challenge it.

Reactions of students in general

From encountering feminist teachings, male and female students react with resistance (Swaffield, 1996; Schacht, 2000). They often speak of injustice against women and sexual minorities as something that has occurred in the past and is no longer a relevant topic of discussion (Schacht, 2000). Students who encounter feminist teachers often rate them more negatively than those who implement more masculine teaching styles (although they did rate the feminist teacher as "nicer"). In addition, some undergraduate students call for value-free classrooms where they do not have to hear or discuss personal experiences in the classroom. Bauer (1990) suggests that this may be a result of the normalized distinction between private and personal discussion in classroom discourse.

Ruzich (1999) describes the silence she encountered when attempting to introduce multicultural education into her classroom: "All too often, when students are asked to read literature about people, places, attitudes, and situations which are outside their experiences, they view the readings and the discussions as threats and respond with belligerent silence" (p. 299). The silence she describes here may come as a result of discomfort, guilt, or disinterest in something that bears no obvious connection to their

identities or may result from fear of judgment from peers, fear of conflict, or negative evaluation from the teacher (Lusk & Weinberg, 1994).

In his seminal research on child development, Erik Erikson (1968) suggested that during adolescence, students struggle to find an identity. Optimally, identity formation is possible if the adolescent is given the opportunity to explore various viewpoints. During adolescence, the overwhelming choice of identities often leads to what Erikson referred to as an identity crisis where adolescents choose from a myriad of identities and experience emotional discomfort in the process. This is significant to classroom learning because unless students are given the opportunity to grapple with the different aspects of their identities, identity formation is more challenging.

Generally speaking, Wakefield and Hudley (2007) describe racial and ethnic identity as "the sense of belonging that an adolescent feels toward a racial or ethnic group as well as the significance and qualitative meaning that the adolescent assigns to that group membership" (p. 148). Using Erikson's (1968) original model as a template, Phinney, as cited in Wakefield & Hudley developed a step model of ethnic identity formation during adolescent development. This model proposes that ethnic identity is formed based on two dimensions: exploration and commitment, where exploration refers to the adolescent's discovery of the language, culture, values, and beliefs of his/her ethnicity. Commitment refers to the adolescent's willingness to internalize these aspects of the ethnicity and incorporate these elements into his/her personal identity. Phinney suggested three possible stages of ethnic development: (a) unexamined

ethnic identity, (b) ethnic identity search, and (c) achieved ethnic identity. Wakefield and Hudley suggest that a firm racial and ethnic identity is correlated with higher self-esteem, particularly among minority students.

When encountering critical pedagogy, students question what value it has to their lives since they are often bombarded with messages which emphasize competition and employability in the global market (Feigenbaum, 2007). In her discussion of university students' openness to emancipatory pedagogy, Feigenbaum suggests that "competition, self-sufficiency and strident individualism—which are both the symptoms and disease of neoliberalism—appear entirely at odds with the overthrow of power relations. Trapped within a neoliberal agenda, students come to disavow any connection with radical critique" (p. 337). Therefore, Feigenbaum illustrates that students are reluctant to engage in critical thought because it challenges dominant ways of thinking.

The Influence of the Teacher's Ideology

A teacher's personal ideologies affect his/her decision to employ emancipatory pedagogy in the classroom, and how he/she incorporates these philosophies into his/her everyday practice (Alanis, 2006). Kumashiro, Baber, Richardson, Ricker-Wilson, and Wong (2004) suggest that teachers are often bound by the cultural and political contexts of their state and classroom. An educational context which enforces the use of standardized testing, and strict grading templates, further subjects teachers to sanction if they do not obey the roles. Sieben and Wallowitz (2009) feel that the best way to teach is to find a balance between meeting the standards suggested by standardized testing and incorporating anti-oppressive ideologies into teaching practice.

Sieben and Wallowitz (2009) shares her experience as a new teacher and her passion about incorporating multicultural education into her teaching. She was advised by several colleagues to "watch what she teach[es]" as there were constraints (such as her students' requirement to pass certain standardized tests) and that these must be a priority that precedes her emancipatory objectives within the classroom. Her own personal philosophy about teaching overrode her willingness to "play it safe," and she creatively learned to incorporate her teaching requirements with material that she thought was valid.

Kumashiro et al. (2004) realistically assert that when teaching anti-oppressive education (and this can also be applied to other stems of emancipatory pedagogy), it is important to remember that once the students leave school, they must once again deal with the pressures and inequalities of the "real world." Therefore, while teaching anti-oppressive education is important, teaching students that the road to reducing inequality is a long and tedious one is equally valuable.

Some teachers express a desire to keep their students comfortable and fear that teaching about concepts such as race and gender too controversial for the classroom. This is not entirely invalid, after all, the previous section discusses the shame, embarrassment, and discomfort that students may feel when discussing these topics. Kumashiro (2001) argues, however, that there is a lack of discussion about these issues that make them seem taboo in the first place and that opening up dialogue about these issues is the key to making positive steps towards change – even if it occurs at a micro level.

Other teachers feel that their identity (based on sex, race, etc) poses a barrier to having expertise about certain issues. For example, some male feminist teachers express discomfort about speaking about feminism, since they have not personally experienced

discrimination and oppression from a female perspective (Breeze, 2007). Similar sentiments are expressed by White teachers who feel that speaking about racism is not something that they have enough expertise to do, since they have not experienced racism firsthand. McAllister and Irvine (2002) suggest that there is a way to teach these things while at the same time looking to the "experts" for clarification. It would seem appropriate that the idea of power-sharing would apply to such situations. This would allow students to clarify or dispute ideas discussed in the classroom and is a necessary step for liberation and empowerment.

In general, one cannot discuss the teacher without discussing the parents. After all, they are one of the most important teachers in their child's life. According to Gill and Schlossan (2003), homework is arguably the single most effective way to inform the parent(s) of what his/her/their children are learning in school. Some parents feel that homework intrudes on family time, while others view it as a form of communication between parent and teacher. Evans et. al., (1999) discuss teachers' reluctance to explore controversial issues because of the bureaucratic nature of schools, the dominant influence of textbooks on classroom discourse, and parents' ability to influence what their children learn in the classroom. This often makes teachers pensive about what to teach and causes them to "play it safe" to avoid sanction. Some White teachers in an effort to remain impartial and unprejudiced, claim colourblindness, a concept which suggests that they do not see colour in their students and they treat them all the same (Johnson, 2002). This is problematic in that it can often lead to teachers ignoring signs of discrimination among minority students and even still, may create a reluctance to discuss race in the classroom

because they find it insignificant (Sleeter, 1993). This can be linked to a lack of cultural competence.

It seems that given all of the aforementioned barriers, many would argue that emancipatory pedagogies present lofty and unrealistic suggestions. Given the constraints of the educational system, lack of preparedness of some teachers and students who are resistant to discuss "controversial issues" in the classroom, this is indeed a valid statement to make. There are many, however, that suggest that perhaps there is still hope, if done in the right way, broaching these issues may have long-lasting value to students (e.g., Kumashiro, 2001; Schacht, 2000).

Classroom Interactions

Classroom interactions are dynamic and complex. In order to understand the presence of emancipatory pedagogies (if any), studying macro and micro-classroom interactions is important (Seedhouse, 1996).

Gutierrez, Rymes, and Larson (1995) describe the classroom as a microcosm of society and suggest that "the construction of the classroom, like the construction of society, is a dynamic system of relationships and structures" (p. 446). Through the microanalysis of language, Guitierrez et al. show how power relations are created in the classroom through interactions and speaking. They suggest that there exist three spaces of dialogue within the classroom: The teacher's script which is stifling for the student and represents the teachers and/or society's world- view, the students' counter-script which may conflict with the teacher's because of its "local" nature, and the third space which describes the interaction of the students' and teacher's viewpoints. In analyzing their experience of classroom interactions, Gutierrez et al. chose to examine activities as a

whole, not just individual behaviour. This allowed them to understand the consequences of "everyday activity," or routine activity in the classroom. This provided insight about how classroom communities are constructed and power relations more apparent, because they would examine how these everyday activities were implemented.

Cummins (1996) also suggests that classroom interactions will be drastically affected by the teacher's view of his/her role as an educator and this directly influences authority in the classroom. The presence of authority is often apparent in dialogue and interactions between the teachers and student. Harjunen (2009) suggests that authority is not a quality but a relation and suggests that teachers must maintain a balance between "*deontic authority*, used, for example, by teachers who can control the situation, give orders and maintain discipline, and *epistemic authority*, used by those who are knowledgeable in their specific fields." (p. 111). Harjunen suggests moral authority (characterized by caring and authority) also be employed. An optimal balance of deontic, epistemic, and moral authority combined, generates pedagogical authority which is necessary for a classroom that promotes empowerment. How the student conceptualizes this type of authority, whether it is authoritarian (the teacher has all of the power), pedagogical (balanced authority), or laissez-faire (the student has all of the power) will highly influence how the teacher is perceived, and what the student learns and will affect the interactions between the student and teacher, and the interactions among students. Each type of authority produces a unique set of interactions.

Cho and Lewis (2005) suggest that critical pedagogy fails to adequately negotiate the conflicts inherent in classroom power relations. They also suggest that critical pedagogues "portray particularist notions of oppression and liberation in universal ways

and impose these visions of oppression and liberation upon others through a kind of vanguardism, which can ironically replicate relations of oppression" (p. 314) Here, they suggest that critical pedagogues replace one form of oppression with a new one by advocating critical thinking and social justice assuming that these things will be beneficial for the student and this example shows once again that teaching is highly political. In their discussion of teacher-centred and student-centred interactions, Lam and Shum (2009) suggest that student-centred interactions give students "more opportunities to play an interactive part by asking questions, contributing ideas, and explaining their thoughts to the class" (p. 620). Alternatively, in teacher-centred classroom interactions, the teacher dominates the discussion. Related to these concepts are coercive and collaborative power relations (Cummins, 1996). When using coercive power in the classroom, the teacher is the sole decision-maker. Cummins suggests that in order to achieve empowerment within the classroom, power need not be coercive. Instead, he suggests that power should be collaboratively created within the classroom. This provides a source of empowerment that gives students the ability to challenge coercive power relations in wider society. It is important to note, that while Cummins bases much of his work on empowering minority students, these findings can be applicable to other students who have experienced oppression.

The examination of group work and even its value in the classroom has been discussed by Berger and Luckmann (1966) who suggest that hearing the perspectives of others allows an individual to recognize that ideas are fluid and dynamic and, therefore, the individual can learn the impact of subjectivity. This is consistent with the aims of emancipatory pedagogy since it allows students to critically analyze and discuss a variety

of issues. Alternatively, Alexander et al. (as cited in Lam et al., 2009) found that teacher-centred lessons were more effective in gaining a firm grasp of scientific concepts. Similarly, Hogan et al. (as cited in Lam et al., 2009) showed similar findings and noted that while peer interactions were helpful for the exploration of new concepts, teacher-led interactions were more effective in achieving understanding of new concepts. This provides an area for further research in emancipatory pedagogy.

Chapter Two summary and Present Study

The literature illustrates many examples of transformative pedagogies and their manifestations in classrooms including liberatory, critical and feminist pedagogy, multicultural education, and anti-oppressive education. Transformative pedagogies have attempted to address the challenges and complexities of effective and transformative teaching. The chapter to follow examines the present study and how it contributes to the literature by examining evidence of transformative pedagogy in the classroom in a community where Whites are the majority.

CHAPTER THREE: METHODOLOGY

Brotherson (1994) suggests that qualitative research "is based on the belief that multiple constructions of reality exist; as more is known about a phenomenon, the perceptions of that reality diverge rather than converge" (p. 102). Qualitative research appreciates that topics and issues are often interconnected and it is for this reason that this research approach was chosen, since the discussion of oppression and empowerment is multilayered and intersectional.

This qualitative study was part of a larger SSHRC-funded study by Dr. Mogadime which examined how teachers' personal histories influenced their teaching practices in culturally diverse classrooms. Critical case sampling was employed and the teacher was selected based on recommendations from students and parents as someone who exemplified transformative/emancipatory teaching practices (please see Appendix B for background of research). Kelvin (a pseudonym), the teacher chosen for the study, taught a grade 10 and 11 social studies course. He was born and raised in southern Ontario and completed most of his schooling there. Kelvin was chosen based on his personal philosophies of social justice (to be discussed in upcoming sections) and his ability to incorporate them into his teaching approach and extracurricular activities at his school.

Observations of the classroom lessons allowed me to gain an appreciation and understanding of Kelvin's interactions with his students and also how emancipatory education could manifest itself in the classroom. Interviews allowed the teacher to reveal his personal ideologies and this allowed me to gain a better understanding of how this affected his teaching practices. Interviewing 2 of his students allowed me to gain a better understanding of what influence his teaching practices had on their lives. My

expectations when attending the classes and witnessing the interviews were that the participants would discuss their feelings about race, gender, and culture in a candid way, although I prepared myself for the fact that the students could have some reservations about discussing these issues with women of colour.

Research Design

This study took the form of a case study. Hays as cited in deMarrai and Lapan (2004) describes case studies as the "close examination of people, topics, issues, or programs…These entities are known as particular cases unique in their content and character" (p. 218). Case studies are unique in that they focus on a small population to answer focused questions, and the aim of a case study is to answer a question in a particular context. I chose to do a case study because it allowed one (or a few) individual(s) within the same setting to be analyzed more closely, and richer data were obtained as a result. In addition, case studies allow the researcher and participant to develop a bond with each other and this was important for establishing a trusting environment where self-disclosure was more likely.

Data collection included in-person interviews with Kelvin and 2 students (where Kelvin was interviewed twice and the students were interviewed once). The length of the interview was related to how long the participants took to answer the questions. In addition, observations of the classroom occurred on four occasions for the duration of four hour-long classes. Observations of the classroom and school settings were also done in order to capture the experiences in the school environment. To increase the dependability of the research, 2 observers were used (myself and Dr. Mogadime), a flexible observation schedule was employed (two days a week at two different times),

low inference language was used in observations, peer-debriefing was employed to check possible biases, and member-checks took place with the participants to confirm the accuracy of the data (Carspeken, 1996).

Researcher Positionality

Postmodern feminism recognizes the limitations and ever-changing nature of knowledge and the influence of power on knowledge and suggests that all knowledge is situated in a particular context. These factors cannot be ignored when examining people's interactions with their world and each other. "A postmodern approach reminds us that it is important to explore students' varying identities not only as women and men in general but also as members of other marginal or powerful groups" (Zerbe Enns & Sinacore, 2005, p. 45). This approach emphasizes the impact of intersectionality, and the complexity of examining people's identities. It is with this lens that the participants were interviewed and the data were analyzed.

Four themes are most commonly related to postmodern feminist approaches: how knowledge is constructed, voice, authority, and positionality. As part of my research, it was important to be aware that a person's perceived position in a particular environment relative to those around him/her would influence his/her interactions, behavior, and thoughts. Therefore, this forms the cornerstone of my research approach.

Positionality with respect to one's identity requires the ability to be self-reflective about one's sources of power and authority and recognizes that people and their reality are not fixed but are fluid and dynamic (Maher & Tetreault, 1994; Zerbe Enns & Sinacore, 2005). This was not only integral to understanding the students and teacher in the classroom being studied, but was also important for understanding my role and

thoughts as a researcher. Elizabeth Tisdell (1998) suggests that problematizing one's own identity varies in difficulty depending on the individual. This first requires accepting one's identity and this often proves to be the hardest part.

The concept of positionality also allowed me to examine the students' interactions with each other, the teacher, and the material he presented in class. This approach also allowed me to examine the participants from a viewpoint that at times was very different from my own. It was important to remember the context in which the research was taking place in and how the teachers and students positioned themselves in society. This helped to explain their perceived power and status and ability (or lack thereof) to express themselves both verbally and emotionally.

Related to the concept of positionality is reflectivity, which involves locating oneself within the research process. This approach was employed following interviews and classroom observations, where I reflected on my observations for the day. This allowed me to contextualize my statements and assumptions. My data collection (what I found important to record as notes and the types of questions being asked in the interview) and the data analysis that was to take place later on, reminded me of my impact on the participants and their impact on me.

Within the classroom, reflexivity manifests itself as self-awareness where students are asked to locate themselves within culture and history. Evidence of this was also noted during the classroom interactions. Research suggests that some White students have trouble defining themselves in terms of race. Grossman and Charmaraman (2009) suggest that White students often describe themselves based on their ethnicities in order to avoid discussing their race and the impact it has in their lives. Reflexivity was also important

because following each class, the teacher and researchers discussed their thoughts on the day's class and it also allowed Kelvin to explain his thought process and his reasoning behind his lesson plan. This illustrated the impact of dialogue and self-reflection in this study.

Narrative as Research Tool in Case Study

Generally speaking, narratives are described as an ordering of specific events in time, and involve characters, plots, settings, and discourse. The ordering of the relative events is usually done to signify and situate their meaning through the eyes of the narrator (Sandelowski, 1991). When telling a story, the narrator has the power to influence what events are shared and how much detail and significance to give the different events. The tone of the stories is generally influenced by the value and belief system of the individual. My choice to use the narrative approach to obtain data during interviews was based on the richness and historical context narratives provide. Storytelling is an integral part of the narrative approach. This is especially important when trying to understand the experiences of a participant and helps to capture the uniqueness of his/her story by situating the individual in his/her context. This was made especially apparent by Kelvin's discussion of his childhood and life experiences during interviews and during his lessons.

New trends in social science research have made the narrative more applicable to research than ever before. Sandelowski (1991), and other scholars (e.g., Banks, 1993; hooks, 1994) provide a reminder that narrative expression is part of being human. Using the narrative as an approach to research serves as a reminder that at the heart of every theory and study are several stories. Narratives provide a wealth of data; the

interviewee's personality, values, beliefs, culture, how he/she position himself/herself throughout time, and what he/she hopes to accomplish in his/her immediate and life-long settings. Narratives provide a way to uncover analysis, allow for self-reflexivity, and reveal and illuminate the complexities of our actions; complexities that may have been hidden without narration (Kishimoto & Mwangi, 2009). Treating the respondents as narrators and critically interpreting their stories requires great care and respect and will ultimately shed some light on the impact of Kelvin's life journey on his teaching practices, and what effect his has had on his students and will allow the respondents to feel personally connected to the research.

Researcher Location

As an African Canadian of Guyanese parentage who was born and raised in Scarborough, I am accustomed to being around racial and ethnic minorities. However, in a place where the vast majority of the students and people of the small town in Southern Ontario are White, I admittedly felt some degree of culture shock. This occurred mainly because I immediately became aware of my difference (based on race, and perhaps culture) and became somewhat self-conscious. It was also eye-opening for me to notice my own ethnocentrism, as I became more knowledgeable of the different ethnicities associated with Whiteness and quickly learned that even though the student body appeared as a racially homogenous group, their ethnicities, cultures, and religious backgrounds generated ideological divisions.

Lovering-White, McGinn, and Niemczyk (2009), in their writing of new researchers, explore how they are trained, what tools they need in order to find their voice within the literature, and the unique lens to research that they bring. Through interviews,

they explored the experiences of social science students doing post-graduate research for the first time to improve training for post-graduate researchers. As a new researcher, finding my voice within academia was challenging, since from the beginning it was my goal to have an impact with my writing. This felt overwhelming once I started to write but as I am finding my voice within the literature and have received guidance from my research advisor, the task seems less intimidating.

My identity as someone who has had an interest in community development for several years, and the experience I received as a research assistant, allowed me to learn how to conduct research. Working alongside Dr. Mogadime, who has been doing research for several years, and becoming a part of the research community by attending and presenting at conferences has allowed me to develop my voice as a researcher. This is very much consistent with what Lovering-White et al. (2009) suggest is important for growth as a researcher: community, collaboration, mentorship, inclusion, and self-identity.

Doing research in schools is also unique since it requires the researcher to be curious about everything, including taking for granted things that the average person would take for granted. Since I had not been into a high school classroom for quite some time, going to the first class was almost like going to school for the first time, and while I was somewhat nervous, I immediately became curious and took notes on everything I saw. Woods (1986) writes that researchers doing studies in schools should be curious, somewhat adventurous, and open-minded. Developing these mindsets in a new environment took some time, but was important in order to gather more detailed field notes.

Site and Participant Selection

This research is part of a larger study on diversity in schooling, involving local school boards within southern Ontario. Four school boards were approached and two declined. The second school board to respond was chosen because the researchers had already received clearance from the Research Ethics Board with this school board. The researchers also received clearance from the Research Ethics Board at Brock University. Please see Appendix C for evidence of this.

In this study, the harm versus benefit approach to ethics was employed. This approach aimed to ensure that the topics discussed would yield more benefit than harm. Examples of the benefits from this research included: (a) a better understanding of the practical application of emancipatory pedagogy in the classroom, (b) what a teacher and his/her students need to employ these education approaches, and (c) White adolescents perception and understanding of race, gender, social justice, and oppression. Possible harmful aspects of this research included discussions of race which may have caused temporary emotional discomfort to participants. In addition, asking the participants to disclose personal information about their lives may prove harmful if individuals reflect on painful memories. With Kelvin, ethical concerns arose when asking him to reflect on influential childhood and adolescent memories which included some negative experiences such as bullying and his parents' divorce. Prior to the interviews, the researchers anticipated the possibility that some of the experiences discussed during the interviews could be negative and did not probe any of the participants to disclose more information than he/she was comfortable with and expressed empathy with the participants while they told their stories. Student participants were given permission

letters explaining the purpose of the study, reminding them of their right to exit the study at anytime, reminding them that they would remain anonymous, and that they would have a chance to read and possibly revise the material used for the study. Kelvin was also given a form asking for his permission to participate in the study with along with the aforementioned information (e.g., purpose of study, voluntary participation).

Relationship building was an important part of making participants comfortable and creating a trusting environment. For example, Kelvin and the interviewers met off-site in local restaurants for interviews. Informal language was also used to maintain a comfortable environment by affirming trust between the participants and researchers. Kelvin was also reminded that the researchers were not there to evaluate him in order to make him feel more comfortable. Kelvin's willingness to meet outside of classroom hours illustrated his commitment and openness to the study.

While the sampling may have a dramatic effect on the researcher's findings (since it was not random), it still provides data that reflect a particular context or situation. Once the school board responded, a letter was sent to schools within that board explaining the purpose of the study as well as its procedure, along with the contact information of my research advisor, Dr. Mogadime. Those schools who showed interest were contacted and a meeting was arranged between the principal of the school and the researchers. The principals were given the opportunity to ask for clarification if they were unsure of how the study would proceed. Within the letter of invitation, the principal and teachers of the school were asked to select 1 or 2 teachers who they felt illustrated evidence of using emancipatory teaching practices in culturally diverse classrooms. This is described by Woods (1986) as community nomination, where the community (in this case, the school

community and parents) chooses the participant based on their own knowledge of his/her abilities.

Upon being nominated, teachers were advised that they could decline to participate in the research at any time. In the end, of 2 teachers nominated, 1 declined and the other, a teacher of a grade 11 social studies class, accepted the offer to be a part of the study. He was then asked to choose 2 students from his class to discuss their experiences in his class, and he chose a past male student and a female student who was in his class at the time. This allowed Kelvin to retain autonomy in his classroom and ensured that the researchers did not intrude on his classroom decisions.

The Site

The teacher and his students attended a school in a town in Southern Ontario with a population of just over 24,000 people. The town and the participants are all assigned a pseudonym. The town will be referred to as Viewpoint, the teacher will be called Kelvin (a name of his own choosing) and the male and female student will be referred to as Tim and Jennifer, respectively. The following section briefly describes each participant and his/her significance to the study. Please find an overview of the participants' profiles in the table on the following page:

Table 1:

Participants' Profiles

pseudonym	gender	site location	grade	role
Kelvin	male	Viewpoint S.S.	Teaches grade 10 and 11 (w/ a focus on history and sociology)	Teacher (for 10+years)
Tim	male	Viewpoint S.S.	11	student
Jennifer	female	Viewpoint S.S.	11	student

Viewpoint Secondary School is one of two schools in Viewpoint and many of the students commute from neighbouring towns. Most students who attend the school are racially White and Christian. In Kelvin's classroom, lessons ranged from discussions of racism and stereotypes, to deviance and normality. Classroom discussions typically took the format of lectures where Kelvin used the media (e.g., the internet, movie clips, photographs, and newspaper articles) to introduce new concepts and lectures were often followed by discussions. The discussions either occurred in groups among students where responses where shared with the class, or between teacher and student. Kelvin was not satisfied with one word answers and would often probe his students to give more in-depth analysis. He found the use of the media and critical inquiry useful for engaging students and getting them to be critical thinkers.

Kelvin

Kelvin was recommended by his students, their parents, and his principal for his exemplary commitment to social justice both within and outside of the classroom. Kelvin has lived in his hometown (a town nearby the research site) for all his life and, therefore, has a unique connection to the school and its students. Kelvin was in his mid-thirties but because he looked considerably younger, his students found it easy to relate to him. He attempted to use current media (such as sitcoms, music videos, blogs, and websites) to engage his students and provide a learning environment that was culturally relevant. Kelvin was also chosen for this study because of his ability to express his opinion and his passion for learning and teaching. In addition, he incorporated a social activism project into his sociology course, whereby students are given the opportunity to choose a local charitable organization with which to volunteer, and reflect on their experience through a

written assignment and classroom presentation. The students worked in pairs.

In addition to social activism in the classroom, Kelvin also supervised an after school social activism group for the students in the school. In this group, the students took on a leadership role and organized various activities both within and outside of the school (e.g., anti-bullying campaigns and support for local and global charities). Kelvin was also actively involved in a non-profit organization which organized home and community development projects abroad to give youth a leadership role in their communities. Kelvin has gone on trips with this organization more than once, and he often shared his experiences with his students.

Tim

Tim was a grade 11 student at Viewpoint Secondary School. He was of Chinese and Acadian descent, and spoke French and English. He was heavily involved in extracurricular activities including concert band, jazz band, the choir, Kelvin's social activist group, a mentorship program with his peers, and church activities on the weekends. Tim was raised in the Anglican faith, but did not subscribe to these beliefs exclusively, and was open to beliefs from a variety of religions. He first became interested in social activism after attending a church conference. Tim enjoyed many art-forms including singing, playing various musical instruments (e.g., drums, guitar, piano), and writing. Tim was in Kelvin's class twice, both in grade 10 history and grade 11 sociology, and enjoyed his experiences in these courses. He achieved high marks and took on a leadership position in many school activities.

Jennifer

Jennifer was in 11th grade and also attended Viewpoint Secondary School. She was of Ukrainian and Canadian decent. She spoke English at home, and described herself as a Protestant Christian. She was also involved in extracurricular activities, such as rowing and athletic council, and was on the Principal's honour roll. She enjoyed spending time with friends, shopping, and rowing. She commuted to Viewpoint from a nearby town, and enjoyed Kelvin's class because it pushed her to think further. She described herself as a fast learner who liked to move a step further with her assignments and was also the winner of Kelvin's social activism assignment which was described earlier.

Data Collection

Kelvin was given consent forms which outlined the purpose, procedure, and duration of the study. He was informed that he could leave the study at any time, without experiencing negative consequences and, as a form of compensation for being a part of the study he was offered teaching materials.

Each student in the classroom was given permission forms, which explained to their parents that they would be participating in the study and also outlined the procedure, duration, and purpose of the study. They were also told about how the findings would be used and were given the opportunity to leave the study at any time.

Classroom observations occurred in four classroom sessions which lasted 1 hour each. The teacher agreed to the dates in advance based on his availability. The same class was observed each time. Before the first class, the observers (Dr. Mogadime and I) introduced ourselves to the class and briefly explained the purpose of our presence in the classroom. Each class was recorded using a tape recorder to ensure the accuracy of the

classroom discussions. The observers took field notes using observation sheets which included observation protocol which includes checklists and blank space for writing (please see Appendix D), to note the verbal and non-verbal interactions between the teacher and his students, and among the students. Pictures and notes were taken based on the appearance of the classroom, noting the posters on the wall and the students' work on display to show evidence of the ideology of social justice and anti-oppression being encouraged in the classroom. The classroom composition, based on race and gender, was also duly noted.

Following each classroom observation, Dr. Mogadime and I individually and collectively reflected on our experience and interpretation of the class that day. This was to determine inter-rater dependability, but also to capture different interpretations about the data. We also recorded our discussion following the classroom observation to capture our thought process at the time and this provides an example of the use of reflexivity in research. At the end of the 4-week observation session, the students were debriefed about the purpose of the study using a PowerPoint presentation.

Interviews were semi-structured for both Kelvin and the 2 students who he chose (where the teacher's interview lasted for two sessions and the students' interview lasted for one), and maintained a degree of structure, while at the same time allowed each participant to respond in his/her own time, receive further clarification about the questions being asked, and engage in a discussion with the researcher. The interviewer aimed to blur the line between researcher and respondent by trying to make the interview a collaborative communicative event with rules that evolved over time (Holstein & Gubrium, 2003). In addition, the interviews were also divided into two sections in order

to discuss the personal life and school-life of the participant; this is reflected in the interview protocol (see Appendices D and E). Interviews were recorded on a tape recorder, while notes were taken about each participant's body language and other non-verbal cues (e.g., nervousness, enthusiasm). The resulting data from the tape-recorded interviews were transcribed using a transcribing machine.

Feminist oriented in-depth interviews were employed in this study. Before each interview, the participants and the researcher engaged in an informal conversation. The interviewers made sure each participant was comfortable and they explained the overall structure of the interview before starting. Using semi-structured interviews to guide the discussion along, participants were asked about their personal histories including where they were raised and which schools they attended along with their personal ideologies. The participants were given the opportunity to discuss the answer to a question until they were ready to move on to a new one. The interviewer also shared parts of her personal story to make the interview more like a conversation and this appeared to make the interviewee more comfortable and helped to create an environment of openness and trust. The resulting data from the tape-recorded interviews were transcribed using a transcribing machine.

The use of different data sources helped to enhance the accuracy of the study. The findings from several sources allowed the researcher to achieve triangulation, a process of corroborating evidence from different individuals, types of data, and methods of data collection (Creswell, 2008). The use of interviews with the teacher and 2 students not only offered a unique perspective in terms of life experience, but the participation of a male and female student offered a gendered perspective. In addition, the collection of

pictures used in class, classroom observations and pictures taken of the classroom, further illustrate the different methods of data collection.

Data Analysis

There are several sources of data to be analyzed here: (a) a field journal which accompanied me to all interviews and classroom observations, (b) intensive and passive observation, (c) transcripts from interviews and classroom observation, (d) the media used in the classroom (including YouTube, newspaper articles, and pictures), and (e) pictures I took of the classroom and school.

The transcribed data were initially analyzed using opened coding. The use of a guidebook entitled *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Strauss & Corbin, 1990), which discusses the analysis of qualitative data, and the development of grounded theory, proved useful during this process. Preliminary reconstructive analysis was used to note recurring patterns and themes throughout the data and before coding, and broad meanings were applied to the data. This stage involved low inference (Carspeken, 1996). Next, inferences were made about the classroom interactions and the presence of the emancipatory pedagogies listed in the previous chapter (see Appendix A) noting the rationale for my reasoning. During data analysis, I was also mindful of how my world-view (as a Black, first generation, female) coloured my interpretation of the data and this was duly noted. Tables are used to illustrate subcategories and categories derived from the data, and the properties and dimensional range of these categories were used to further conceptualize the categories I created (please see Appendix F).

The codes were accompanied by validity claims to justify the meaning derived from the classroom interactions and, as coding was done, I also recognized and appreciated the bias that my value system and beliefs brought to my data analysis (Carspeken, 1996). This allows the reader to understand and possibly challenge my interpretations. This also reinforced the subjective nature of the research. The operational definitions provided in Chapter One provided the basis for analysis of the data and served the broader aim of finding evidence of emancipatory pedagogies discussed in the previous chapter. Since Dr. Mogadime was also present for the classroom observations and interviews, she was able to critique the analysis and challenge the interpretations of the data.

Several theories from emancipatory pedagogies including critical pedagogy, feminist pedagogy, multicultural education, and anti-oppressive education, were used to analyze the data. Using the theories discussed in the previous chapter, evidence of emancipatory pedagogies was described. In addition, the use of the media was also analyzed using media literacy theories as a foundation and any teaching materials the teacher used in his class, including videos, stories, and pictures, were examined in order to enhance the richness and accuracy of the data analysis.

Critical Classroom Discourse Analysis as a Tool to Analyze Classroom Data

In his discussion of classroom observation, Kumaravadivelu (1999) notes two approaches: discourse analysis and interaction analysis. He argues that a critical approach is necessary and presents a third approach to classroom observation which he refers to as critical classroom discourse analysis. This approach combines elements of discourse analysis and interaction analysis. It is important to note here that critical classroom

discourse analysis was derived from the analysis of an ESL classroom and, therefore, may not be completely applicable to all contexts. However, there are two principles which Kumaravadivelu discusses that relate directly to emancipatory pedagogy. Firstly, he states that classroom discourse is socially constructed and is socially, politically, and historically influenced, having an effect on teachers and students. Secondly, Kumaravadivelu suggests that the radicalized, gendered, and stratified experiences of individuals are not only affected by classroom discourse, but also affected by their daily life experiences outside of the classroom.

Rooted in linguistics, classroom discourse analysis is a useful tool designed to study multiple forces at work in the classroom to shape instruction and learning (Lam et al., 2009). This type of analysis examines language and how it influences classroom interactions (particularly instruction), and allows the researcher to determine whether or not the classroom discussions are student-centred or teacher-centred (Lam et.al, 2009).

With behavioural psychology as its foundation, classroom interaction analysis "involves the use of an observation scheme consisting of a finite set of preselected and predetermined categories for describing certain verbal behaviors of teachers and students as they interact in the classroom" (Kumaravadivelu, 1999, p. 455).

Critical classroom discourse analysis is, therefore, a combination of classroom discourse analysis and classroom interaction analysis. Chick and Canagarajah (as cited in Kumaravadivelu, 1999) treat the classroom "as a site of struggle between competing discourses, a cultural arena where ideological, discursive, and social forces collide in an ever-unfolding drama of dominance and resistance" (p. 475). Therefore, when studying, macro and micro-interactions within the classroom, it is important to examine the (socio)

linguistic, socio-cultural, and sociopolitical forces that shape that behavior, and this also proved to be helpful to my analysis of the data.

Limitations of the Study

The data collection was limited in that 2 students of the teacher's choosing were interviewed rather than 2 students who were randomly selected. Kelvin was given the opportunity to select the students who would be interviewed in order to allow him to maintain some autonomy as a teacher. However, using the voices of other students who were less outspoken during classroom discussion would have been beneficial to examine the impact of transformative pedagogy from a variety of perspectives.

Restatement of the Problem

Teachers and students alike are often uncomfortable discussing very real and influential aspects of the human identity (e.g., race, culture, gender). As outlined in Chapter One, this may be a result of fear, inexperience, or lack of expertise and can cause students to feel that such topics are taboo. A failure to do so leads students to feel powerless to make any long-lasting changes in their world, and unable to recognize or combat injustice. Subsequently, teachers who fail to openly and honestly discuss these topics in class inadvertently send the message to their students that such topics are taboo and fail to effectively engage in power-sharing with their students, thus, reinforcing an environment of control and silence.

CHAPTER FOUR: RESULTS

This section of the thesis will focus on the results of the study. In this study, a teacher named "Kelvin" was interviewed about his life history, his personal and teaching philosophies, and his experiences in teaching. Kelvin's teaching was observed in four classes which covered the following topics: stereotyping, social stratification, deviance, normality, racism, gender, and gender roles. Two of Kelvin's students were interviewed: "Tim", a male student from the previous semester, and "Jennifer," a female student who was in his class that semester. These students were interviewed about their racial and ethnic backgrounds, their values and beliefs, and their overall experience in Kelvin's class. This chapter will focus mainly on Kelvin and the interconnection of his life history, beliefs, lifestyle, and teaching. The use of open-coding, and axial coding allowed the author to generate categories, sub-categories and overarching themes from the data and will be used to generate a grounded theory which will be discussed in Chapter Five.

For the purpose of this study, the town where Kelvin teaches will be called Viewpoint, and the high school he teaches at will be called Viewpoint Secondary School. Kelvin lived in a town near Viewpoint his whole life. He was single, and is one of three siblings in his family. His parents divorced when he was in elementary school and while he did not fully remember everything that happened, he said that it probably had an effect on him. After the divorce, Kelvin lived with his mother during the remainder of his elementary school years, and was raised by his father in middle-school and high-school. Kelvin described his upbringing with his father as conservative and strict. He also briefly mentioned that his mother worked a lot, and that he and his brother were babysat by one of his teachers who he describes as a surrogate mother to him. He attended a community

school from kindergarten to grade 6, and moved to a junior high-school in grade 7, where he experienced bullying from some of his classmates. He believed that this had an impact on his life and increased his ability to empathize with others.

Tim was a 17-year-old biracial male who moved to Viewpoint with his family from another city in Southern Ontario when he was 8 years old. He was born in Canada to a Chinese mother (who was born in the Philippines and moved to Canada at 6), and a half Scottish and half Acadian father who was born in Southern Ontario. Although he was raised in the Anglican faith, he did not subscribe to any religion in particular. Jennifer was a 17-year-old Caucasian female born in Canada to a Canadian-born mother with British parentage and a Canadian-born father with Ukrainian parentage raised in the Protestant Christian faith. She commuted to the Viewpoint area from a nearby Southern Ontario town.

All of the participants in this study were born and raised in southern Ontario, and were either partially or fully Caucasian. They were all English speakers, although all but Jennifer had encountered and could understand (even if partially) at least one other language. For example, Tim was learning French at school, but he could also understand Fucanese, a Chinese dialect. Kelvin was born to Ukrainian parents and although he was not fluent, he could understand Ukrainian. All of the participants commuted to Viewpoint Secondary School from nearby towns. Jennifer described Viewpoint Secondary School as a "commuter school" and said that many of her friends were from different parts of Southern Ontario. Table 2 summarizes the aforementioned data about the participants.

Table 2

Demographics of the Participants (culture, gender, and ethnicity)

Participant	Country of birth	Religious upbringing	Race	Gender	Ethnic background
Kelvin	Canada	Not mentioned	White	Male	Ukrainian
Tim	Canada	Anglican	White and North-east Asian	Male	Acadian and Chinese
Jennifer	Canada	Protestant	White	female	Ukrainian

This study focuses primarily on Kelvin's life history and his interactions with his students and, therefore, much of the data reflects this. The students' perception of his teaching approach as well as their life histories will also be highlighted. The reader should note that there is much interaction between Kelvin's life history, ideologies, and world-view and the life history, ideologies and world-views of each of his students. The data obtained reflect this, and these complexities will be highlighted in this chapter and the chapter to follow (Chapter Five).

Kelvin's Experience of Schooling

Kelvin grew up in a small city near Viewpoint. He attended a community elementary school just a few blocks away from his home. At grade 7, when given the choice between a school that continued from kindergarten to grade 8, and a senior public school, Kelvin and his parents chose the K-8 school. Kelvin and his family had to make this decision, because the school he attended from kindergarten only continued to grade 6. When Kelvin got to his new school, he realized that all the students had known each other since kindergarten, and he felt like an outsider. Kelvin explained that he experienced bullying as a result of being "the new kid": "Grade 7/8 sucked. It was uhh…going to a new school with kids who had been there for… since kindergarten and this new kid showed up…the bullying was horrible." In high school, Kelvin described himself as a prude who was judgmental of others and he eventually became a bully himself. By the end of high school, he expressed a greater empathy with others:

> I was a bit of a prude…I was definitely a prude. Very conservative father, wasn't allowed to wear jeans, always wore rugbies with these elastic waist bands…ummm…dunno the bullying was just dumb boy, which actually

> continued into high school until grade 10. And then I became a jerk in my senior years. I became judgmental and the first person to put somebody else down and I don't like those years…that's not who I am. I'm too…my empathy runs too deep. I think I've actually changed that way.

From this experience, not only did Kelvin learn to express greater empathy for others, but he also suggested that based on his experience with bullying it was not something that is necessary to create "thicker skin", and that no child should have to experience the negative psychological effects of bullying.

Kelvin also completed his undergraduate studies in his hometown. This was partly influenced by the fact that he "got a car out of it" and his course interest. At university, he initially pursued a degree in kinesiology, but in his first year after learning that this program included more science than he felt prepared for, he switched to history. He took some history courses which he described as boring and somewhat disappointing, and he switched once again, and chose to complete a bachelor's degree with political science as his major. He didn't particularly enjoy his undergraduate studies, partly because of his experience in his seminar classes: "Sometimes they [the students] asked more questions than they answered, 'cause they thought that that was being smarter so I didn't like my undergrad. Stopped that and worked in a bank for a year and a half. Thought I was gonna be at the bank for the rest of my life." Kelvin decided not to complete an honours degree and completed a 3-year degree instead. At the bank, he became frustrated with his customer service job mainly because he felt like he was selling products that people didn't need and felt like he was exploiting them as a result:

> [Y]ou know they had these great-grandfather accounts which meant that if they had over $1,000 (which most seniors do) then it was for free. You sign up this package that negated their grandfather status, which meant for the rest of their lives, they were paying $5 for something they didn't need. [In] my outrage I talked to every senior and said: "don't let anybody ever talk you into…" Then I walked away, got accepted into teacher's college in the States…and uh…loved it, fell in love with education there.

This quote illustrates Kelvin's outspoken personality and also showed that if he did not feel something was suited for him, he would leave and try something new, although he did not explicitly describe why he chose to pursue education. During his block at teachers college, Kelvin recounted his experience with two very different teaching styles: traditional and transformative. He describes a teacher who trusted him to teach her class while she was away:

> She was leaving and she said "I trust you, I've applied to have you teach while being paid, while still doing your teacher's college" and she was wacko. She was exactly what I needed. She was off the wall, screaming…and in a good way. Like very passionate and… just engaging…you never knew what was gonna come out of her next. And then I had Mr. *** who was orderly and planned…and I remember him being pregnant with his daughter…son…and I always remembered that he had planned 3 days ahead, and had all the work like on the desk and…itemized and …so he obviously had a big influence on me.

Ideologies and Beliefs

This section will focus on different types of beliefs: religious, political, and social beliefs are examined because they had an effect on Kelvin's teaching in terms of the subject matter and how he taught his students. Kelvin believed in intrinsic education, and believed that the focus of education should be less about marks and more about learning. This represented an ideology about learning in general; that education should be more organic and that marks negatively influenced this process, because it caused education to be sterile, calculated, and extrinsic. The following excerpt from an interview illustrated this:

K: [S]tudents who do not take my HSP course don't understand that education is larger than learning formulas and memorization but learning more about yourself and life and where you fit and where you're gonna go and...I detest marks. I hate our educational system.

D: Yeah.

K: I think it's very flawed in Ontario whether it's secondary, elementary, or post-secondary level.

D: Mmhmm.

K: And I've always said to my students, if I win the lottery I want to open my own school and run it the way that I feel it should be run.

D: That's right.

Here it was evident that Kelvin felt somewhat powerless in his ability to influence the education system and felt that he could only find true freedom in teaching if he opened up a school of his own.

Kelvin also critiqued capitalism and questioned democracy, and suggested that perhaps these societal approaches were not completely beneficial. He also questioned Western society's use of these systems. During his interview, he suggests that they are relatively new economic and political systems. When discussing a seminar on Marxism with his students, Kelvin recounted his experience:

> I posed a question: "Well who says democracy is the best? It hasn't been around that long."...The students were like: "Of course! It's the best thing in the world!" You know, but its called capitalism, you can't have democracy without laissez-faire economic system which is capitalism...which right off the bat shows the gap between rich and poor growing larger and larger and larger so how could you possibly say democracy is the best way to run the world?

Kelvin also believed that: "You need broad, wide experiences to understand what the human condition is truly about...apart from this society that we live in and....that is why more important than physics and math and history..." It was evident here that Kelvin also believed in students being competent in a variety of disciplines (including humanities and the arts) and that they should be able to understand the world around them in a variety of ways from a variety of viewpoints and contexts.

Kelvin also strongly believed in the importance of social activism. This was made evident by involvement in the non-profit organization, his incorporation of social activism into his classroom assignments, and his involvement in a student activism group after school.

Kelvin did not describe himself as religious, nor did he mention a religion to which he subscribed. However, he did recognize the influence of religious beliefs in the

Viewpoint community: "to be honest, if you look at "Viewpoint", it's very diverse by its ethnic standards. So we have Detroform, uh Jehovah's witnesses, uh, what is the third biggest …Catholic. And, um, a bunch of things. Mormons." This diversity of religious beliefs proved to be influential in Kelvin's classroom for a number of reasons. For example, during his unit on evolution, Kelvin realized that he had to be mindful not only of the religious beliefs of his students, but also his student teacher at the time who was uncomfortable discussing evolution because it conflicted with her religious beliefs. Prior to her lesson, assuming that she shared the same views as him, he informed her that some of the students believed in creationism and to be mindful of this when teaching evolution:

> I said, do you think the earth is 6,000 years old? She's like "yes." (inaudible). Everything about me just, I said "Do you believe the earth is 6,000 years old" and she went "yes." I went "okay." I know it's a very uncomfortable situation because I didn't expect another teacher to say that, even as a student teacher. It was hard for me. I came in the next morning and I was like "I wanna apologize if I offended you yesterday. That wasn't my intention - my intention was to show you the diversity of the classroom."

Here, it was evident that her religious beliefs affected her ability to teach this topic. Kelvin also mentioned that some students in his classroom believed that fossils had been placed in the earth as a test from God. Kelvin tried his best to accommodate the various beliefs and the above example illustrates the complexity of this task, and he used self-reflection to correct and improve his behavior.

Social Activism in the Classroom and Abroad

In the study, social activism was conceptualized as volunteerism geared towards bettering the lives of others which could operate on a local or global scale. Kelvin was chosen for this study based on his keen commitment to social activism and his ability to incorporate this into his classroom teaching.

Kelvin was heavily involved in the not-for-profit non-governmental organization committed to empowering young people all over the world, especially those living in impoverished conditions. Kelvin first became interested in social activism after his principal suggested that he attend a conference with five students about "changing the world." At the time, Kelvin was not too enthusiastic about the conference and felt like he was being forced to go because he was personally approached by his superior and was a relatively new teacher. He shared his initial experience at the conference:

> I went to the conference. It's a very nice setting, little house, and there are rooms in the back where I can mark. Students in the front. I'm in the back marking (inaudible). After lunch hour, I was in the back ranting and marking "I'm still a new teacher, this is…my focus, is marking, this is crap."

At this time, it was evident that being a new teacher, Kelvin's main focus was to complete his tasks on time (e.g., marking). After talking to one of the organizers of the event during his lunch break, Kelvin decided to stop marking for a while and listen to what was being said at the conference. Since he attended that conference he has become an active member of the organization. He has travelled to Chile in his summer off, where he helped to build schools in rural areas. He

often shared his experiences on these trips with his students during class discussions.

In his second interview, Kelvin discussed an anti-bullying campaign that some students approached him about supervising. He and the students decided to visit nine schools in the Viewpoint area and held assemblies with elementary school students to discuss the negative effects of bullying. It was very likely that Kelvin developed an affinity to this project because of his own experience with bullying during his schooling. He described the challenges associated with this project. Firstly, he found that some teachers were not responsive to the message his students were trying to convey; they dropped their students off at the assembly and went for coffee breaks. By doing this, they likely conveyed the message that the anti-bullying campaign was not very important, and their students were not as engaged as a result. Kelvin described this experience:

> The first school we went to was amazing because the principal who was there at the time was my old advisor as a teacher student, so I was happy to be there. She's a very positive woman. And everybody on the staff fed to her so it was a very positive experience. The second school, the teachers saw the day and said great, so they left the assembly. They had a break. They had coffee for the day and did no follow up. So out of the 9 schools we did, maybe 3 or 4 of them actually had an impact.

Although the interviewer interpreted this as a positive outcome (and mentioned this to Kelvin), he was not fully satisfied knowing that in other schools, the response was not as positive.

Kelvin also supervised a social activism group at Viewpoint Secondary School where students took on a leadership role to organize events in their school. This student activism group was comprised of students from various grades, although ninth graders were the minority in the group. Tim was an active member of this group in grade 10, and took on a leadership role in grade 11. His duty (along with the other leaders of the group) was to organize events around the school with the central aim of educating students about world hunger, natural disasters, and their ability to alleviate these issues.

When asked about his gravitation towards social activism he replied:

> [M]y whole passion towards social justice and world issues in general… really began two summers ago – the summer after grade 9 when I started doing a leader in training at my summer camp so when that happened I learned a lot of leadership skills. And I kinda started thinking about how I could apply these to helping people and that kind of tied into international development, social issues, and stuff like that. When I went to this church event that was like 5 days long they talked a lot about social justice and stuff like that.

The following school year, Tim became an active member of a student activism group in his school and took on a leadership role the following year. When asked if the group needed more members, Tim replied:

> To be honest, I don't really feel that we would need like a lot of people joining the group. Umm…the thing is if we have a small amount of people who are extremely committed the group is going to work really well but if we have a large amount of people who kind of there umm...just because they wanna say they can

be there, and they don't really want to do a whole lot it kinda makes the group uhh less active.

Tim was also involved in a mentorship program called project RISE (a pseudonym) where older students would mentor "at-risk" grade 9s – students who were having trouble adapting to high school or just needed someone with whom to talk. In addition to being involved in these groups, Tim was also a member of two school bands and a choir.

Jennifer did not necessarily discuss any natural gravitation towards social activism, but expressed her enjoyment in a volunteer project in Kelvin's sociology class. This assignment was done in pairs, and involved volunteering at a local organization for several weeks, documenting the experience, and presenting it to the class. The pair of students with the most compelling presentation won money, which they then donated to the organization. Jennifer and her partner chose to volunteer at a refugee centre because her partner had prior knowledge of the organization. During their presentation, they spoke about how the prize money would be used. After presenting their idea in an assembly with the other groups, Jennifer and her partner won $5, 000 to donate to their organization.

Classroom Lessons Observed

At the beginning of each class, Kelvin would typically do "housekeeping" (e.g., roll call, discussion of marks) and explain to his students what the agenda of the class would be. In the first lesson observed, Kelvin asked students to evaluate two black males based on their physical characteristics such as age, sex, and gender. In addition, students were asked to determine each man's role in society, and his occupation, and to rate his relative importance to society. Students then received a series of photos and were asked

to describe the person(s) in the pictures based on the same characteristics mentioned earlier. The students completed this work in groups and then shared their answers with the class.

The next day, the students continued to discuss their categorization of the people in the pictures and Kelvin asked them what was missing from their decision process. Many of the students said that they had very little information on which to base their decisions, apart from the persons' physical characteristics and their surroundings. In this class, Kelvin also discussed social stratification and oppression, and showed his students video clips from "Bugs Life" (a fictional children's movie about the governance of insect communities) to illustrate the influence of stratification in a society. He linked this discussion to history and recounted groups of people (e.g., Jews, Aboriginal Canadians) who have been persecuted in a stratified system and also discussed the caste system and the class system. Kelvin concluded this class by discussing how stereotyping and stratification were linked. He revealed the identity of the two men from the day before, and informed the students that they are both pictures of Rodney King and showed the students video-clips of his beating.

In the third class, Kelvin discussed racism and used references from the media (e.g., Dateline, Miss America, the Cosby Show) to discuss media representation of minorities, discrimination, and prejudice. He discussed racism in a variety of historical and cultural contexts and informed his students about the origins of some commonly used racial slurs (e.g., Jewed, jipped).

In the fourth class observed, Kelvin discussed gender and its perceived importance within society. He first shared notes with the class about the difference

between sex and gender, and situated its importance within the context of culture, ethnicity, and politics. He then asked his students to read a story called "Baby X", which is a fictional story of a couple who raises a baby to be gender neutral by dressing him/her in gender neutral colours, introducing many types of toys to the child, and refusing to reveal the sexual identity of the child. The story is concluded with members of Baby X's town being outraged that they did not know the sex of the child. This story was used to have the students question the importance of gender and how it related to their lives and society as a whole.

Teaching Approach

Kelvin describes his teaching approach as encouraging critical thinking among his students:

> Not that it should be, but teaching approach is more important than the curriculum. I only say that because I obviously have an ego and think maybe I would know a little bit more than the writers of the curriculum during my parents' years. It's so long ago now. The curriculum that I'm re-structuring right now is about math and science focus. It destroys business and humanities, which is so important, which is interesting because the conference that I've been at for 1 month of the last 6 months was about critical thinking, which I feel you get out of humanities which have been our education.

In addition to critical thinking, it was evident that another part of Kelvin's teaching approach is achieving an honest, open, and understanding relationship with his students. As a teacher he made great efforts to be fair to his students and truly understand them.

When describing this relationship he discussed what he expected from his students if they have missed a class:

> [J]ust be honest with me. I know you skipped a class…alright. And now we're gonna hang out and catch you up and…these teachers who take…Again, I've had a lot of conversations about the education system ok? I don't understand why teachers take it personal. It's your job to deal with youth. And youth are all over the place. It's not the same environment that we grew up in.

Here Kelvin expressed at attempt to understand the context of youth's environment, his belief about what a teacher's job should entail, and having an honest and open relationship with his students. This could be because of his experience with understanding teachers who made an effort to understand his life situation when he was in school. For example, after Kelvin's parents divorced, he did not have access to a computer and his teacher would allow him to use the school computer lab to finish his assignments and trusted him in the computer lab alone:

> You know what, my grade 12 or OAC year was when computers were first kind of like starting in the mainstream, when they started to say we should type. And uh, the librarian at our school had about three or four computers. He would lock me in there, especially in my OAC year, because I didn't have a home computer, and I would be there until, sometimes the custodians kicked me out of the school.

Kelvin's teaching approach also included linking different disciplines in order to create continuity of learning. For example, when describing history, Kelvin explained that it is important to be aware of the English teacher's course material in order to provide a historical context for what he/she is teaching:

> It matters what my students are doing in English in my history class…doesn't make any sense! I should know what books they're reading so I can provide context in history class. If they're reading about Shoeless Joe then why don't we talk about the 1930s? So…but I wish I could do more.

Kelvin also geared his teaching to meet the needs of different students. For example, Jennifer described herself as a gifted student who liked to move quickly through activities and think about things in a deeper level. She said that Kelvin helped her to do that:

> Even in just his classes, you answer a question, it's never just, he wants you to dig deeper, and he always pushes you to dig deeper he won't let you go until you answer more fully and that's one of the ways that he helps even other kids too because they don't think about it at first they just give like a shallow answer and he wants something more broad.

Another large component of Kelvin's teaching approach was his use of the media. In each class he would use the media to introduce a new concept. This was illustrated with his use of the Bugs Life clip to illustrate the concept of stratification. He often used culturally relevant video clips that his students would recognize or to which they would be able to relate. Kelvin also used the media to challenge stereotypes. This was exemplified by his use of the picture of Rosa Parks receiving a medal from Bill Clinton. This picture of an older Rosa Parks challenged students' notions of race, age, and gender since most of them assumed that because she was an older woman with a fair complexion that she was Bill Clinton's mother. The media was also used to visually draw

comparisons. This was illustrated in the Rodney King lecture and the comparison of deviance and normality in the Pussycat Doll and Elvis video-clips.

Kelvin also used the newspaper to prepare lessons in order to keep his teaching current and relevant. Usually, he would take a newspaper article or current news story and derive his lesson plan from that. Finally, a large component of Kelvin's teaching approach was discussion; this was used to contextualize new concepts, allow students to express a variety of opinions, clarify concepts, and create an engaging classroom atmosphere. This will be discussed in the following section.

Oral Communication in the Classroom

Oral communication was formed as a separate category from the previous section in order for its dynamic and complex nature to be further discussed. In Kelvin's class, oral communication was useful for many reasons: (a) discussions, (b) providing instructions on the tasks to be done for the day, (c) contextualization of new concepts, (d) inquiry, (e) explanations, and (f) conveying expectations. Each of these will be explained in this section. Kelvin often communicated instructions to his students prior to the beginning of a class or a new activity which they were to complete individually or in groups. In his lecture on gender and sex-specific toys, Kelvin instructed his students to collect a toy and sit at different sides of the classroom depending on whether they thought the toy was suitable for boys, girls, or both. This ensured that students were aware of how to complete the task. Instructions did not just occur between teacher and student but peer to peer as well. During Kelvin's stereotype activity mentioned earlier, as students were in groups, one group member could be overheard explaining to other group members how the activity would work.

Oral communication was also used to contextualize new concepts either historically, socially, culturally, or geographically. One such example is provided by Kelvin's discussion of deviance and normality. During this lecture, students were asked to compare the conceptualization of deviance in the 1950s and 2009 and were shown two video clips which displayed the performances of Elvis and the Pussycat Dolls. After showing each of these clips, Kelvin contextualized them within history (1950s versus 2009), within gender (male versus female stereotypes) as well as culture (norms on public displays of sexuality). The example of this is provided below:

Kelvin: Sort of a modern day protest. Uhh...let's take a look at Elvis Presley.....so you get a sense of what was sexual, too sexual.

(Plays Elvis Presley video)

(Students whispering, one girl's laugh is heard)

Kelvin: Update, to the era now.

(students laughing)

Kelvin: Do not tell your parents that I showed you Pussycat Dolls. They won't understand.

(plays Pussycat Dolls video)

Kelvin: That's about it. I don't like Pussycats.

(students laughing)

Kelvin: Are pussycat dolls deviant? Are they outside the norm? How many feel that Pussycats', that Pussycat Dolls are outside the norm? How many of you feel that this is now the modern norm? According to the...to your generation? The media, cause they allow it sure. Ah, what do you think about the old generation? "Carly"[a pseudonym]

on my left.

"Carly" responds: I think it's like completely different...

Kelvin: Can you, like, would you be sitting like watching that video beside grandma?

(students laughing)

Male student responds: It'd be so awkward!

(students laugh)

Kelvin: Why? But it's normal you said.

Male Student: For us, but it's like, that, for like, the generation that watched Elvis, it's like....

Here it was also evident that Kelvin also used this discussion to probe more deeply into the use of norms, and it is also evident that this is a classroom discussion where more than one student is able to participate.

Inquiry was present in the classroom in different ways: (a) to engage students in the discussion of new concepts, (b) to probe students to answer questions more deeply, and (c) to provide further clarification. For example, during the lesson on gender, students were asked to choose toys and describe whether or not they would be better suited for males, females, or both, by sitting on different sides of the room. When a student would give an answer, Kelvin would ask "why" in order to have the student provide more detail for his/her answer. In the following excerpt, Kelvin asks a male student what toy he got and he describes it:

SB: Umm..it's like a plain brown dog

K: Yeah? Why not the boys' side?

SB: 'Cause I know a lot of girls who think that dogs are cuter than cats and prefer dogs

over cats.

other students respond

K: Anyone disagree? Anyone think that boys would like to play with a stuffed toy?

K: Yeah? What do you guys think? Yeah. Why? Why the other side?

SG: Umm..it doesn't mean either way for me. If it was all pink I would have gone with the girl's side. It was all blue. It's more of like a younger kid's toy. It's more of like a baby's toy.

This discussion shows the inclusion of more than one student in a particular topic and Kelvin's ability to challenge his students' thinking and exposing them to a variety of viewpoints.

Evaluation

Kelvin described his method of evaluation as very rigid in his initial years of teaching: "I was very strict and late's late. And 10% off and I'm not like that anymore. You know?" He attributed this in part to being a new teacher and the fact that the teacher with whom he did his practicum was extremely organized and well-prepared. His viewpoint changed after being approached by a student to change the formation of one of his assignments, and he has since modified the rigidity of his evaluation:

> I think it was the day they were handing it in and she said…you know your instructions are very prescriptive, like you don't allow for much innovation, you don't allow for much…so I really thought about it and I was a very anal teacher and things were just and so I moved away from that because of this one student.

Two assignments were discussed during this study. Firstly, the ESP assignment, where students were required to volunteer at a local organization and document their

findings, was mentioned by Kelvin and Jennifer. This assignment fulfilled three possible purposes. Firstly, students were able to complete their 40 hours of community service by the end of grade 11; students worked in pairs so they were given the opportunity to cope with the dynamics of group work (e.g., shared leadership, conflicting opinions, compromising). Also, students were given the opportunity to participate and learn from social activism (e.g., empathy, increased awareness).

During his interview, Tim discussed a writing and research assignment which allowed students to choose a topic from one of the following areas: anthropology, sociology, and psychology. Tim chose to do comparative research on the effects and treatment of depression in different parts and the world. When asked why he chose this topic, he said that most of the research on depression examined it in a North American context. To prepare for his assignment, he contacted a friend who was in university at the time, and borrowed his friend's university password in order to retrieve articles from the university's database. He chose articles which matched his topic of interest and then grouped the articles together based on similar topics and then proceeded to write his paper.

Tests were also an essential part of classroom teaching, but Kelvin did not necessarily agree with them, largely because of their stressful and sometimes unproductive nature: "Exams are supposed to be a summative evaluation of their knowledge and half the time it's the amount of information you can cram into your head..." Kelvin also admitted that he was not particularly keen on taking tests himself. He did not find it fair to make his students do so, and he took great care to ensure that tests were given at a time that would allow his students to succeed the most. Pop quizzes

also seemed counterproductive and so he did not give them to his students because he did not see the purpose. Although Kelvin had his reservations about testing, he did admit that testing his students increased the seriousness of his course and ensured that those students who worked hard to understand the course material were properly rewarded. Kelvin also gave his students exam topics beforehand and had reviews with his students to make sure they understood the course material.

Professional and Emotional Development

Kelvin had much to say about professional development. He felt it was severely lacking in his school. On days specifically designed for professional development (aptly called professional development days/PD days), the principal would hold staff meetings and would occasionally bring in a speaker. Kelvin was not specific about exactly what was discussed in these staff meetings, but it was clear that he did not feel that they contributed to his professional development. At one point, after feeling completely frustrated with the professional development days, he addressed the matter with his principal:

> Umm..I was at his other high school previously and it was about the third PD day that we'd had that year and it turned into a staff meeting. And I was frustrated. He ended it off in saying: "Oh so we have an hour left in the day go do what you need to do for your professional development." And I put up my hand and said: "What are the purpose of the PD days?" (This is why I get fired from jobs, luckily I had the union behind me)…in terms of professional development I mean why are staff meetings professional development? I'd like to collaborate with my colleagues and talk about the class we're teaching together but we can't meet

> because we don't have enough time...and you know I do enough work on my own. I don't need...I don't have time to." So his face went red and he turned to the VP and berating about the fact that he was the boss and he would determine what professional development was and I kept my mouth shut 'cause I was a teacher and later everyone who was around me, just kind of slid away from me.

This narrative illustrates the pervasiveness of politics within the school system. Kelvin was reprimanded for challenging his superior (the principal), although he says that based on the work he is currently doing with his students, he has since earned this principal's respect. In another instance, Kelvin sought professional development through conferences. He attended one which he said was "crap" and wanted to attend others, but their expensiveness deterred him from attending. In previous years, the teachers' union had provided funds for attending conferences, but since there had been some abuse of this incentive, it has since decreased and many teachers have had to incur the cost of attending these conferences. Kelvin was very interested in developing as an intellectual and found it hypocritical to be a teacher and encourage students about the value of learning if the teacher is not willing to be a learner his/herself.

Kelvin also mentioned feeling conflicted about his desire to pursue an administrative position. To Kelvin, becoming principal or vice principal (roles which could possibly increase his ability to change classroom learning) was a tedious process for teachers without a high disposable income and time for social engagements, which would give them opportunities to network with administration. After hearing about the process, he decided, with the advice of a friend (who was also a teacher), that he would provide the most value to his students by remaining in the classroom.

Kelvin also looked to colleagues for professional development. During his interview, he explained that he and some of his colleagues would share teaching materials (e.g., books, visual aids, movies) to engage their students. In addition, Kelvin recounted several conversations that he had with colleagues and past educators who continue to be mentors to him about his career as a teacher and his commitment to social activism.

In terms of his emotional development, Kelvin described himself as much more empathetic in his adulthood in comparison to his high school years. He attributed this in part to his reflection of his experience of bullying in elementary school (something that he seems to reflect on to this day), and his experience as a bully in high school. Occupying both roles has widened his perspectives of bullying. In addition, his experience with understanding and empathetic teachers has also proven to increase his ability to empathize. For example, he recalled his experience with a teacher who allowed him to extend the deadline for a paper he had to write in his undergraduate studies. As discussed in an earlier section, Kelvin also described a teacher who allowed him to use the school computer lab because he did not have a computer at home. In addition, he described a teacher with whom he had a close bond, who warned Kelvin to "relax" in the yearbook message he wrote to Kelvin in his senior year of high school.

Many years later, Kelvin and this teacher became colleagues, and his former teacher expressed that he and the other teachers were extremely worried about the amount of stress Kelvin experienced in his final year of high school. Upon reflecting on his high school experience, and the high levels of stress he experienced in his final year, he was better able to empathize with students in class who in their final year of high school become increasingly concerned about the results of their post-secondary

applications: "Umm..my grade 12's were writing their final unit test also, and um…their essays due and ummm they're getting acceptance letters and they're just…they're done right?" Kelvin also stressed the importance of understanding his students:

> If you don't understand what's going on in the students' lives how can you honestly be a teacher to them? How can you be a guide? How can you…how can you take marks off? How can you evaluate them if you don't know where they come from? What their background is?

This ideology illustrates Kelvin's commitment to treating his students as individuals with personal stories and life histories. His experience in schooling and his ability to self-reflect make this possible.

CHAPTER FIVE: DISCUSSION AND CONCLUSION

This chapter will examine the results with respect to what has been documented in the current literature concerning the goals, objectives, criticisms, and challenges of employing emancipatory pedagogy into practice. It is necessary to address the criticisms in order to move toward effective liberatory teaching and necessary to understand transformative pedagogies in order to know how/if to incorporate it into classroom teaching. This section will also discuss the influence of the ideologies, beliefs, and experience of Kelvin in his classroom teaching, the reaction of Kelvin's students to his lessons, and the intersection of teaching with the teacher's personal life. In general, the data have shown that employing emancipatory pedagogy is highly complex and the reader should be reminded that the data can be read and interpreted in multiple ways, and that my viewpoint is not definitive and is informed by an emancipatory approach.

Summary of the Study

This was a qualitative case study which examined the presence of emancipatory pedagogy in a grade 11 social studies classroom where White students were the majority. The study site was particularly fascinating because of the racially homogenous population in Viewpoint although Kelvin and Jennifer make it very clear that ethnicity and religion are distinguishing factors that cannot be ignored. Kelvin describes the people of the town as "all the same" although he does not explain how so, but insists that race is a misnomer and something that is socially and culturally constructed.

The findings of this study have shown that ideologies, beliefs, personal history, and personal development are influential in how teachers develop the curriculum and enact curriculum, and this impacts the presence of emancipatory pedagogy in the

classroom. Kelvin's beliefs about social justice caused him to incorporate this into his students' assignments. In addition, his ideology about learning made him strive to create classroom experiences that were enriching for the short and long-term. He also felt it was important to know and understand his students so that he would be able to guide them, and it was clear that he respected the individuality of his students. Kelvin employed the Socratic method and used the media (e.g., video-clips from movies, television shows, music videos, and photographs) to illustrate new concepts to his students and generate classroom discussions. Kelvin was comfortable sharing intimate details of his life with his students including his experiences with bullying and his relationships. He was extremely passionate about bullying and believed that no one should go through it in order to develop a "thicker skin." Kelvin's experiences in Canadian schooling made him more empathetic and understanding of his students, since he and his students attended school in the same geographical and cultural context. He was in his mid-30s, but because he looked like he was in his 20, his students found him easy to relate to.

The 2 students interviewed for this study where chosen by Kelvin. While this was mentioned as limitation in Chapter Three, it allowed Kelvin to maintain a degree of autonomy in his classroom. Both students were born in Canada and attended school in southern Ontario all their lives. They both did well in school, and were both involved in extracurricular activities inside and outside of school where they both maintained leadership roles.

Discussion and Conclusion

This discussion has been organized into the following sections: Kelvin's

identity in relation to his teaching practice, and his personal development as it related to his teaching practice. In this chapter, the presence of emancipatory pedagogy in Kelvin's grade 11 social studies classroom is also examined and I will conclude by addressing the importance of this study and provide recommendations for further areas of research.

It was clear that critical consciousness, which is contextualized in this study as being problematizing one's society, was a large part of Kelvin's identity. This affected his outlook on materialism, accessibility, anti-oppression, capitalism, and social activism and he incorporated these things into his classroom discourse. For example, the assignment in which he asked his students to volunteer at a local non-profit organization of their choosing illustrated the incorporation of his beliefs into his curriculum. When discussing his interest and commitment to social activism, it seemed that Kelvin felt some degree of conflict between his commitment as an educator and his equally important commitment as a social activist. He spoke of the frustration he felt because he wanted to travel for a year and continue to be an active member of the non-governmental organization, but this would lead to financial strain (since most positions with this organization are without pay). This brings to mind the broader conflicts that teachers face between their extracurricular obligations and their commitment to teaching.

Professional development has emerged as an important factor in the use of emancipatory development in the classroom. It relies on a large amount of learning and is often at the discretion of the teacher (Borko, 2004). The results of this study have shown that even with the absence of formal professional development within a school setting, unless teachers are given opportunities to learn new teaching approaches, professional development is unlikely. In her review of the literature about professional development,

at a single site, Borko examined the effectiveness of a professional development program. She found that "high-quality professional development programs can help teachers deepen their knowledge and transform their teaching" (p. 5). Borko also concluded that school-wide initiatives for professional development improved instruction in the classroom.

Kelvin's belief in professional development caused him to read current literature, attend workshops to learn new teaching strategies, and have informal discussions with colleagues. This showed his willingness to improve as a teacher and showed his desire to be a critical learner and thinker. Porter, Garet, Desimone, Yoon, and Birman (2000) suggest that "professional development focused on specific, higher-order teaching strategies increases teachers' use of those strategies in the classroom." (p. 5) They also suggest that the

> effect is even stronger when the professional development activity is a reform type (e.g., teacher network or study group) rather than a traditional workshop or conference; provides opportunities for active learning; is coherent or consistent with the teachers' goals and other activities; and involves the participation of teachers from the same subject, grade or school (p. 5).

Kelvin spoke passionately about his belief in professional development, and despite his individual efforts, he still felt that that there should be more time allocated towards collaboration with his colleagues. As stated in the previous chapter, professional development to Kelvin was a lot more than staff meetings. To him, this was a chance for a teacher to learn about new teaching methods and collaborate with other teachers. These

two things for Kelvin seemed to be severely lacking and essential to teachers' opportunity to improve his teaching practice.

> You get into education and then professional development stops. PD [personal development] days are bullsh*t, they don't teach you anything. Sometimes we'll have a guest speaker and half the time they're staff meetings because it's up to the principal's privy to what they wanna do! They don't want to plan anything because they're lazy most of them that's why they wanted to become an administrator....I could technically go from '99 to 2028 without ever taking another class, without getting anymore professional development except for new curriculum from the ministry and I'm supposed to teach children about the value of education, but not collaborate with the people I want to.

When Kelvin tried to challenge administration, he was met with resistance and told by his principal that he was not in a position to determine the format of professional development days. He also felt as though not enough planning was done for the professional development days and found this particularly frustrating.

Kelvin was also frustrated with the type of evaluation employed in the Ontario public school system and felt somewhat powerless to challenge it, although he tried in his own way to help his students succeed as much as they possibly could, and tried to explain the intrinsic value of education to them. When asked about whether or not he felt supported at school, he said that he had close relationships with a few of his colleagues who actually knew what he did in the classroom. They acted as a listening ear with his frustrations, and had many conversations about education reform with him.

Teacher-Student Relationships

When reflecting on why Kelvin chose the students for this study, it is evident that they are both keen learners. Both students are on the honour roll and are very involved and outgoing students; they spoke often during class discussions and often took on leadership roles in group work and extracurricular activities. It was clear that Kelvin and Tim had a unique bond; they shared a similar interest in social activism, and at times, when Kelvin talked about Tim, he admitted that Tim reflected a younger version of Kelvin. For this reason, in addition to the candid relationship that Kelvin had with Tim, he felt comfortable enough to caution Tim about "burning out", because Kelvin had been in this situation when he was in his last year of high school. Kelvin also had a bond with Jennifer, which was sparked by their shared Ukrainian heritage and they even considered creating a Ukrainian heritage group at school. Even though he was still getting to know Jennifer, during his interviews he was able to describe her heritage, her behavior in class, and extracurricular activities in which she was involved. These two examples illustrate that Kelvin was mindful of what interested his students and was committed to helping them achieve their goals. This is integral to transformative pedagogies; if a teacher does not know his/her students, then he or she cannot tailor his/her teaching to engage his/her students. According to Nel Noddings (2006),

> [C]aring teachers listen and are responsive. Like all responsible adults, teachers infer certain needs for their students. Indeed, most of the material taught in schools represents inferred needs…caring teachers hear their students' expressed needs, whether those needs are expressed verbally or in some other way (p.341).

Jennifer expressed that she was a gifted student and often liked to challenge herself and probe deeply during lessons. She mentioned that Kelvin was aware of this need, and his class often allowed her to challenge herself. Perhaps then, an understanding between student and teacher which extends beyond classroom learning, is crucial to the creation of an emancipatory classroom because it creates an environment of trust, openness, and exploration.

Presence of Emancipatory Pedagogy in Kelvin's Classroom

The genealogy discussed in Chapter Two illustrates interconnectedness among history, politics, and culture and its influence on many branches of emancipatory pedagogy (e.g., critical pedagogy, feminist pedagogy, multicultural education, and anti-oppressive education). Kelvin's self-reflective nature motivated him to constantly seek new ways to improve his teaching (e.g., attending seminars, additional readings, requesting students' feedback). He also was very adamant about students being able to express themselves in an honest way:

> [S]tudents are so used to providing the cookie cutter response to all their teachers and getting the nod. Who cares? …So usually, I'm not sure if I've done it much in the classes you've observed, but I won't stop at one question, which takes them at least a month to warm up to because they think I'm critiquing, and they think I'm telling them they're wrong which I try to tell them no..just gimme a chance to know you, let your brain work and pull things out of you.

This statement suggests a variety of things: he was interested in allowing students to present their own unique perspective not one that they think the teacher wants to hear. This statement also suggests that he encouraged students to provide answers that occurred

on a deeper level and he implied that this was a skill that he wanted them to learn in the long-run. As a teacher, this statement also illustrated that it was important for Kelvin to know his students and how their "brains worked" in order to enrich their learning experience.

The data were initially analyzed using opened coding, and after axial coding, subcategories and categories were derived (please see Appendix F). After the subcategories and categories were developed, properties and dimensional range were used to further define the subcategories. After this data analysis, it was evident that all of the emancipatory pedagogies listed in Chapter Two (critical, anti-oppressive, feminist pedagogy, and multicultural education) were exhibited in Kelvin's classroom, although in varying degrees. Firstly, anti-oppressive education was exhibited through his discussion of stereotyping, oppression against women and minorities (e.g., Aboriginal Canadians, Jews), racial discrimination, and discrimination based on sexual orientation (Please see Appendix F). This was evident in his lecture on racism where he discussed the origin of racial slurs and stereotypes (e.g., jipped, jewed). Kelvin reminded students that using these racial slurs or phrases like "That's so gay" is oppressive. He encouraged them to stop using these phrases and also encouraged them to dissuade their friends from using these phrases and educate them as to why these terms are offensive. Kelvin expressed empathy with his students about the difficulty of this task, but reassured them that it was necessary to do these things (even at the expense of losing friends), in order to decrease oppressive practices, no matter how small these practices seemed.

Kelvin's picture activity was particularly powerful because he showed students the relative ease of generating prejudice and stereotypes (with limited information) and

the caution they should take in evaluating people at the surface level. Kelvin's use of the word "we" during several discussions of oppression connoted a certain degree of responsibility for reducing oppression, although he never explicitly said where this responsibility stems from (e.g., race, Western privilege, class). Being explicit about this would definitely be beneficial in allowing the students to examine the influence of White privilege (although it is likely a combination of these things) and while it may create some discomfort, anger, shame, or even guilt, it would definitely open up dialogue about solutions and courses of action to take (Tatum, 2004).

Kelvin made a conscious effort to encourage critical thinking in his students. His use of dialogue is a central component of critical pedagogy. He often used probing with his students to illicit more complex responses. This was confirmed by Jennifer who, as was described in the previous chapter, stated that Kelvin was not satisfied with shallow answers and encouraged his students to answer more critically. In the photo activity, Kelvin continuously reminded his students that there were "no wrong answers" and reminded them before they did the activity in groups, that disagreeing with a group member was totally normal, and encouraged them to feel confident enough to share their answers with their group.

Kelvin's ability to challenge commonly held ideologies, such as democracy and gender identity, also illustrated his use of critical pedagogy in his classroom. To recall from Chapter Four, his discussion with his students about democracy, and the "Baby X" activity troubled their understanding of these concepts. In addition, his willingness to challenge the status quo within his school further illustrated his commitment to being a critical thinker, even at the expense of being isolated from colleagues who disagreed with

him. To recall from Chapter Two, one criticism that stood out about critical pedagogy is that it does not allow the teacher to maintain authority. However, upon closer discourse analysis, it was evident that Kelvin was facilitating the discussion and choosing the topic of discussion (e.g., stratification, deviance, normality, gender roles), which allowed his students to significantly contribute the class discussion, but also allowed him to maintain a high degree of authority.

Like the two transformative pedagogies previously mentioned in this section, feminist pedagogy is concerned with content of teaching, but it is also a teaching approach. While he discussed gender roles and perceptions of gender using a series of photographs, it was Kelvin's use of storytelling that was particularly compelling. In the classes observed, Kelvin shared aspects of his personal life with his students, including his age, his experience with bullying, and his experiences abroad, and he encouraged students to speak about their personal experiences as well. This could have three possible effects: (a) making students' lives feel relevant to classroom learning, (b) validating their experiences, and (c) creating an environment of openness, and creating a classroom community. Kelvin's ability to trouble gender roles was made evident by the Baby X story, the toy activity, and the picture activity (see Chapter Four for a full explanation of these activities). Kelvin also openly discussed various genders and sexualities, oppression against sexual minorities, and women by situating these discussions in various historical and geographical contexts and maintaining that this oppression still exists today.

Kelvin did exhibit some degree of power-sharing by allowing his students to pick their groups, accepting feedback from his students about his teaching approach (e.g., marking schemes, assignments) and providing students with essay topics prior to their

exams. That being said, the use of critical classroom discourse analysis indicated that power-sharing and egalitarianism conflicted at times. For example, Kelvin remained the central authority in the classroom. His lessons typically began with a lecture, where he stood at the front of the room with students facing him, and he would share new concepts with them and then encourage discussion from his students. This practice indicated that at least initially, his interpretation of a particular concept was most important. However, upon opening up the discussion, Kelvin reminded his students that their opinions were valued. This was made evident with statements like "there are no wrong answers."

Multicultural education (please see Chapter Two for full explanation) can be described as an exposure to a variety of cultural perspectives (with a particular focus on non-European ones), and an increased understanding of different world-views. The central aims of multicultural education are to reduce stereotyping, examine hegemony, and involve students in social justice. The photo activity from the first class provides a perfect example of this. Kelvin exposed his students to people from a variety of cultures (e.g., Middle Eastern, African, Asian, African American, European, Muslims) and put his students in a position to stereotype "the other." Jennifer explained that this was an eye opening experience for the students in the class: "I dunno, I think that like really hit people because there's no...it's hard..there's no way to actually know their history, their background, where they're from just because you're looking at them." For some students, the ethnocentricity was evident. For example, when shown a picture of a Muslim woman wearing a hijab, one student remarked that she looked clean even though she lived in a "Third World" country, which was very consistent with the erroneous notion that all

people from so-called Third World countries (a term that the author finds quite problematic) are poor and unclean.

A central tenet of multicultural education is that Whiteness is often treated as a default racial category (McDermott & Samson, 2005). Kelvin did address this in some instances in his lectures. For example, he showed his students a picture of an African girl with very short hair and asked the students to identify her as male or female. Many students categorized her as male because of her short hair. Kelvin then stated that the child in the picture was female and asked his students if they had based their answer on the dominant Western ideology that females have "long, blond hair and blue eyes."

Students' Reactions to Emancipatory Teaching

In his stereotyping activity, Kelvin concludes the lesson by revealing the identity of the two men from the beginning. Upon revealing that the two men are actually the same person - Rodney King, Kelvin explained the context of the attack stating that Rodney King had been accused of domestic violence towards his partner at the time, and resisted arrest during a high speed car chase. Kelvin then showed his students a video-clip of King's beating, and gasps could be heard from the students. Some asked "why did they do this to him?" This question indicates that racism and police brutality were still relatively new constructs to the students, to the point that they were trying to justify why such a thing would happen. Upon learning of Rodney King's alleged crime of domestic violence, a few students could be heard saying "that's why", as though that justified the police brutality against Rodney King. When they were shown a video clip of a White man being pulled out of the truck he was driving and being beaten by Black men, students were even more baffled and seemed to express more empathy for the White male

because the attack was totally random and there appeared to be nothing that provoked it besides his race. Perhaps there was more empathy for the White male because the students could racially identify with him, or just as likely, the crime against him appeared to be senseless, unprovoked, and random whereas Rodney King was perceived as a criminal and, therefore, perhaps seemed to "deserve" his beating.

In the "Baby X" activity, many students expressed resistance against the idea that gender did not matter, while others became confused. Jennifer recalled her thoughts of the discussion:

> Umm…I thought it was a little unrealistic, I think it was meant to be unrealistic and he asked us if we think it could ever happen. I just think that we decided that there's nothing really positive about gender stereotypes but they will probably like not go away. I wonder if that could actually happen. I dunno I was just surprised by the whole thing because um..I just you know you wish that you could...But some things I just think they would never happen. I dunno. I was just kind of spun around by that article.

Jennifer seems resistant to the idea that gender could be ambiguous when referring to a story about a genderless child as unrealistic, but as she discussed the activity, this resistance changed to her pondering about the possibility. Therefore, this activity was successful in troubling commonly held ideologies. Resistance was also evident with the students' discussion of Marxism. Kelvin discusses this in the following quote:

> I had a seminar on Marxism. Kids couldn't wrap their head around it. How could everyone be equal? Why should a doctor who goes to school for 10 years be equal to the person who's working [alone]. One chose to be a doctor and one chose not

> to. Why are they not equal in society? "Well one gets paid more." Ahh…but that's a capitalist system, that's only been around since Adam Smith from the late 19th century. That's new. So is democracy. So why is that not fair? Someone chooses to be a doctor someone chooses to be a cable guy…someone chooses to…why do we have this…monetary caste system in our society?

This example illustrates the students' resistance to challenging a normalized political system and illustrates Kelvin's attempt to challenge this dominant notion. It also provides an example of Kelvin's incorporation of his political beliefs into his classroom teaching. This example is also a clear illustration of critical pedagogy. bell hooks (1994) suggested that a degree of discomfort during classroom discussion is healthy. It allows learners to grapple with issues they would not otherwise think about and is a good starting point for discussion. This uncomfortable discussion is most valuable in a trusting environment – one where people are not judged for their answers and are allowed to speak freely. In the photo activity, some students tried to avoid this discomfort. When viewing a picture of the young girl getting married to the older man, one of the students in the group I was observing suggested that the man looked like a member of the Taliban and another group member agreed. Later on, during a class discussion, when Kelvin asked if anyone thought that the man looked like a member of the Taliban, the students seemed reluctant to share their remark. Perhaps they were afraid to be judged by their classmates. With some probing, they admitted that they did, indeed, think that the man could possibly be a member of the Taliban and Kelvin did not react with judgment, but concluded the class by saying that stereotypes, such as these, could and have been harmful to others. He cites the Rodney King beating as an example.

During her interview, Jennifer expressed a great deal of discomfort with categorizing the people in the photographs and was very careful about sharing her answers with the group. During this activity, Kelvin reminded his students to identify the root cause of stereotyping which he defined as making a judgment about another person without sufficient information. He showed his students that making judgments with limited information could result in misjudgment. For example, in a picture of Rosa Parks receiving the award from Bill Clinton, many students assumed that this was Bill Clinton's mother or perhaps a Holocaust survivor and rated her relative importance in society as being fairly low. When Kelvin revealed that this was Rosa Parks, many students were shocked as their perception of race, gender, and age had been challenged. Rosa Parks' fair complexion made it difficult to identify her as a visible minority and this troubled their expectations about race. In addition, her age made them think that whatever she was receiving the honour for occurred in the past and had a relatively low impact on our current society. Perhaps most compelling was her gender, no student suggested that she could have been a social activist but assumed that her contribution to history had been a relatively passive one. In other instances, such as the Muslim girl getting married to the much older man, stereotypes are confirmed when a student remarks "I knew it!" upon learning that the photo captured an arranged marriage between a young girl and a much older man. Perhaps it would have been more powerful if the students were given a picture of a young girl with her grandfather. Alternatively, one could also look at this example as illustrating different norms around the world and depending on their culture, showing that young girls in the Middle East and the Western world could have very different roles and responsibilities.

Making Meaning of Race

At one point in Kelvin's interview, he suggests that he did not believe in race, and considered it a misnomer. This could be problematic, because this belief could possibly hinder him from being able to educate his White students about their privilege in society and could cause him to diminish the importance of race. In addition, this reference to race as a "misnomer" results in a missed opportunity to deconstruct its meaning and its social and political implications. McDermott and Samson (2008) suggest that "There is a growing realization that one cannot fully understand the existence of racism and racial inequality without paying close attention to the formation and maintenance of white racial identity" (p.246). Therefore, while Kelvin may have his personal beliefs about the meaning and validity of race, it had and continues to have a dramatic effect on power and social relations within our society.

In addition, in a lecture that focused on racism and discrimination based on race, Kelvin did not fully acknowledge the pervasiveness of White privilege today. Perhaps this would be an uncomfortable situation in a room of White students. In addition, the presence of Black researchers in the room may have impacted Kelvin's discussion of race. Haviland (2008) discusses the difficulty that White teachers sometimes have with discussing race in a racially homogenous class of White students. Her data are yielded from a grade 8 classroom and university seminar. While these populations are slightly different from the one on which this study is based, I believe that her findings are still applicable based on the fact that the classes she examined were majority White in a Western society.

Haviland (2008) suggests that the central aim of multicultural education is to encourage students to examine a variety of viewpoints in order to be active agents of change. Her data illustrated that, typically, discussions of White privilege are located in the past (e.g., slavery, discrimination) and are conveyed with a sense of powerlessness without acknowledging how Whites benefit from privilege today. This approach differentiates between the "bad Whites" of the past and the "good Whites" of today, and creates a false dichotomy, since these issues are much more complex than that. Haviland refers to this as "safe self-critique." This is not to suggest that this is intentional, but can be linked to the White guilt discussed in Chapter Two, and may serve as a protective mechanism. Haviland also identified, false starts in her participants' responses as corrections/editing of speech when race was discussed. This can be seen with Jennifer's discussion of her friends; when asked to describe the race and ethnicity of her friends, she neglected to mention their race and described them as "really Dutch or Canadian." It seemed as though she was reluctant to describe their race at all.

Why this Study was Done

This study was done to illustrate how emancipatory pedagogy *could* look in a classroom with a majority White population. Within the literature there is a great deal of criticism about emancipatory pedagogies and their non-prescriptive nature. While this study is not meant to be prescriptive, it is meant to contribute to the scant literature about how emancipatory pedagogy *could* look in a classroom. This study was also done to uncover the complexities associated with putting emancipatory pedagogies into practice, and that a teacher can and should continue to incorporate him/herself into his/her teaching approach (with caution however) in order to make his/her classroom teaching

personalized and dynamic, and to encourage self-expression in his/her students through modeling this behavior him/herself.

In Kelvin's classroom, employing emancipatory pedagogy was possible with the following elements: trust, openness, understanding, honesty, and caring. Although emancipatory pedagogues are wary about giving ideas as to how this teaching philosophy should be employed in the classroom, it is definitely hard to teach a group of students if the teacher knows nothing about them. "To guide student thinking, teachers must also understand how children's ideas about a subject develop, and the connections between their ideas and important ideas in the discipline." (Borko, 2004, p.6) This study has also shown how professional and personal development was integral to learning about the self and others and how they enhance classroom teaching. I provide a model in Appendix G to visually represent the complexity and dynamic nature of employing emancipatory pedagogy in classroom teaching.

Limited Liberation

I would argue that while emancipatory pedagogy should not necessarily be prescriptive the following elements are necessary: understanding, openness, trust, and caring. In addition, the effectiveness of emancipatory pedagogies is limited by professional and personal development, support from colleagues and administration, and the willingness of students and parents to extend beyond their comfortable ways of thinking (e.g., norms, dominant points of view). Kelvin's attempts to progress as a teacher were limited by the viewpoints of those around him. In this discussion I have illustrated his passion, drive, and willingness to challenge the status quo within his school but unless he has the support of administration and his fellow teachers, he is limited.

Perhaps then, liberation is multifaceted; there is liberation of thought, liberation of speech, and liberation of action. In Kelvin's case, he exhibited liberation of thought, and was relatively liberated in his speech (e.g., at staff meetings, with his students, during this interviews, among his colleagues), and seemed to be the least liberated in his actions despite his best efforts because of restrictions imposed by school politics, and the social and cultural norms of the community (both school and Viewpoint as a whole). Perhaps then, one can suggest that students' liberation is limited to the teacher's ability and willingness to be liberated both intellectually and behaviorally.

Conclusion

After analyzing the data, I have come to the following conclusions. It is necessary for students to understand how the status quo works if they are to challenge it. This study has shown that the status quo is something that can be modified but not eliminated completely. Even if a negative dominant ideology is replaced with a more positive one, it is still dominant and will eventually become the status quo. Even in a class that emphasizes emancipation to the highest degree, politics will always intervene. This could include the teachers' choice of assignments, classroom agenda, and topics to be discussed, or a curriculum that determines what skills students are expected to master upon successful completion of the course. Therefore, liberation within a classroom will always be limited to the teacher's autonomy within the school, his/her expertise, his/her beliefs, and the students' willingness to learn. Perhaps then, the goal of liberation in the classroom should be to teach students how to maximize their liberation in whichever context they occupy, since there will be many levels of politics to challenge. In his teaching practice, Kelvin was candid with his students about this.

Even given the limitations of liberation discussed in the previous section, Kelvin's lessons successfully illustrated transformative pedagogies in the sense that he encouraged critical thinking. "The best education increases some important differences; it does not aim at uniformity… education seeks multiple aims. Not only does it reject the idea of a uniform product, it also rejects the notion that its only aim is either academic or vocational" (Noddings, 2006, p. 339). This was demonstrated when Kelvin asked his students to challenge dominant ways of thinking, and encouraged a variety of viewpoints in his classroom. He provided them with opportunities to participate in social activism, and made many attempts to understand their world-view in order to be a better teacher. Through reflection of his life experiences, Kelvin gleaned the skills necessary to identify and empathize with his students and critically self-reflect upon his behaviour and teaching practices in order to continuously improve the learning experiences for his students.

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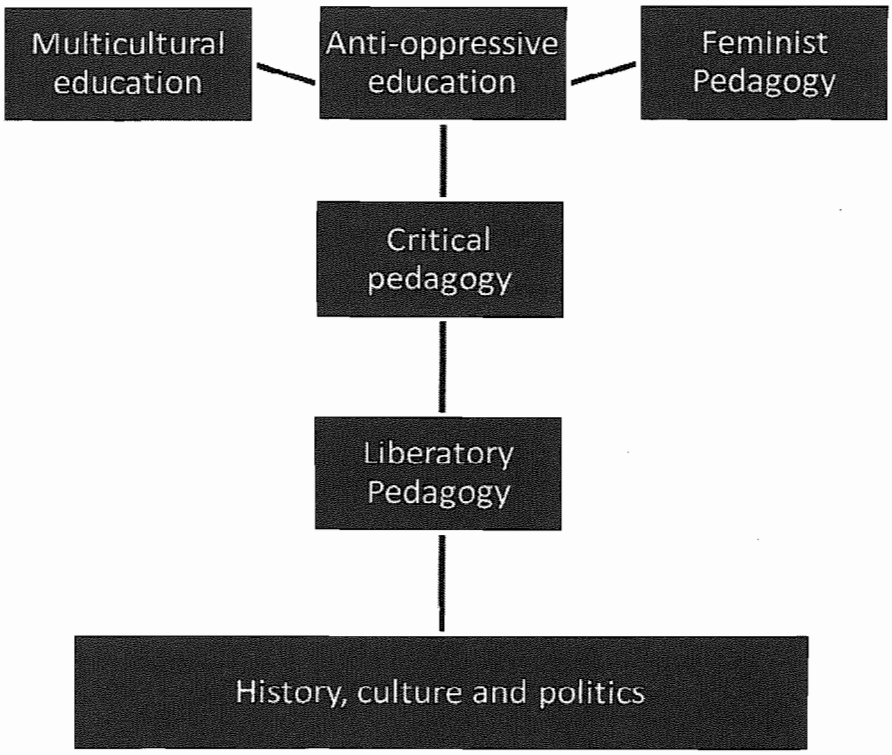
Appendix A

Emancipatory Pedagogy Genealogy



Appendix B

Background to Research

I worked as a research assistant for Dr.Mogadime on a SSHRC funded project which examined teachers and how their personal histories allowed them to be able to teach in diverse classrooms. As a research assistant, I attended a meeting with the principle prior to the classroom observations, I took field notes alongside Dr.Mogadime in the classroom during 3 of 4 sessions, I attended an interview with Kelvin and both interviews with the students, and took field notes during these sessions as well. In addition, I transcribed each tape (both interview and classroom), took pictures of the school (hallway, front office, case- study classroom) and decided to take this data and interpret the proceedings of Kelvin's classroom to find evidence of emancipatory teaching approaches in order to draw meaning and doing this work independantly as part of thesis. The data has been coded by me, yielding my own interpretation of the classroom discourse and Kelvin's teaching approach.

While Dr.Mogadime is supervising the study, and has been responsible for facilitating contact with the case study teacher and his class, I have been heavily involved in the collection, transcription and analysis of data.

Appendix C

Research Ethics Board Clearance Letter

Brock University

Research Services
reb@brocku.ca

St. Catharines, Ontario
Canada L2S 3A1

Telephone (905) 688-5550 ext 3035
fax (905) 688-1748

DATE: **August 22, 2005**

FROM: Linda Rose-Krasnor, Chair
Research Ethics Board (REB)

TO: Dolana Mogadime, Education

FILE: **04-397 MOGADIME**

TITLE: **Understanding Personal and Professional Connections in Teachers' Lives as Enacted Through Commitments to Equity Practices in Three Culturally Diverse Schools**

The Brock University Research Ethics Board has reviewed the above research proposal.

DECISION: **Accepted as clarified.**

This project has received ethics clearance for the period of August 22, 2005 to March 31, 2009 subject to full REB ratification at the Research Ethics Board's next scheduled meeting. The clearance may be extended upon request. ***The study may now proceed.***

Please note that the Research Ethics Board (REB) requires that you adhere to the protocol as last reviewed and approved by the REB. During the course of research no deviations from, or changes to, the protocol, recruitment, or consent form may be initiated without prior written approval from the REB. The Board must approve any modifications before they can be implemented. If you wish to modify your research project, please refer to http://www.brocku.ca/researchservices/forms to complete the appropriate form **Revision or Modification to an Ongoing Application.**

Adverse or unexpected events must be reported to the REB as soon as possible with an indication of how these events affect, in the view of the Principal Investigator, the safety of the participants and the continuation of the protocol.

If research participants are in the care of a health facility, at a school, or other institution or community organization, it is the responsibility of the Principal Investigator to ensure that the ethical guidelines and approvals of those facilities or institutions are obtained and filed with the REB prior to the initiation of any research protocols.

The Tri-Council. Policy Statement requires that ongoing research be monitored. A Final Report is required for all projects upon completion of the project. Researchers with projects lasting more than one year are required to submit a Continuing Review Report annually. The Office of Research Services will contact you when this form ***Continuing Review/Final Report*** is required.

Please quote your REB file number on all future correspondence.

Appendix D
Observation Protocol

Ministry of education (2002). Strategies for Assessment of Student Achievement. In Teaching Curriculum: Assessment Strategies Companion. Queen's Printer for Ontario. Classroom Observation Protocol (assessment)

Teacher (Pseudonym): _____ School: _____
Observer: _____ Date: _____
# of Students: _____ Start Time: _____ Observation # _____

Observed assessment	Comments
• Classroom presentation • Conference • Essay • Exhibition/Demonstration • Interview • Learning Log • Observation • Performance Task • Portfolio • Questions and answers (oral) • Quiz, Test, and Examination • Response Journal • Devices for Recording the Results of Student Acheivment: - anecdotal record - checklist - rating scale - rubric • other	

Ministry of education (2002). Strategies for Assessment of Student Achievement. In Teaching Curriculum: Assessment Strategies Companion. Queen's Printer for Ontario.

Classroom Observation Protocol (teaching and learning strategies)
Teacher (Pseudonym): _____ School: _____
Observer: _____ Date: _____
# of Students: _____ Start Time: _____ Observation # _____

Observed teaching and learning strategy	Comments
• Activity-based Strategies • Art-based Strategies • Co-operative Strategies • Direct Instruction Strategies • Independent Learning Strategies • Inquiry and Research Models • Learning Styles • Technology/Media Base Applications • Thinking Skills Strategies • Other	

Appendix E

Interview Protocol

Teacher Interview Protocol Interview One
Focus: Teachers' Beliefs in a Commitment Toward Equity

1. Tell me about you, where and when were you born?
2. What were your experiences of schooling like?
3. Can you recall either childhood or youth experiences that profoundly shaped who you are as a person today?
4. Have these experiences also shaped who you are as a school teacher today?
5. When and why did you decide to become a teacher? How many years have you been teaching?
6. Tell me about your teaching beliefs and philosophies. What are they based on and where do you derive them from? What do they mean to you?
7. How do you enact these in the classroom?
8. Do you feel supported in making links from your beliefs in teaching to practice?
9. Are any of these informed by your own experiences of schooling and education?
10. What does equity and social justice mean in relation to you and what does it mean to you in relation to society?
11. Do you think equity and social justice has relevance or importance in education? Do they have a relevancy for your students? Have equity policies affected you and your classroom practice in any way?
12. Do you collaborate with other teachers in your division or your grade level when you plan your classroom curriculum? If so, does the collaboration with other teachers continue as you implement your curriculum plans?
13. What type of research do you need to do to plan multicultural or culturally inclusive lessons (including library searches, searches in teacher resource stores, and internet website searches)? What resources do you use in preparing the lessons? For instance, do you collaborate with other teachers in your school in producing the lessons or do you belong to teacher networks, or associations outside of the school that value and support your work in teaching the curriculum from multicultural and culturally inclusive perspectives? Similarly, how do you support your students in becoming researchers when they are given projects to do?
14. In your view is it possible to teach a mandated provincial curriculum and also include the study of texts that are multicultural or culturally inclusive at the same time? By multicultural and culturally inclusive I mean texts that allow students to study the curricular content from several cultural perspectives (such as those of Africa, Asia, and the Middle East) as opposed to a single focus on a European (mainstream) cultural knowledge basis?
15. In your view is it possible to both prepare students for mandated provincial testing and include the study of texts that are multicultural or culturally inclusive at the same time? If so, please briefly describe how you have or are implementing both conjointly.

Teacher Interview Two
Focus: Approaches to Teaching from a Multicultural/Culturally Inclusive Knowledge Basis

1. Tell me about the community you work in today. What are your beliefs about community and school relations? What part if any, has professional development played in assisting you to teach the students you have in your classroom today?
2. Could you elaborate on how professional development has supported you in teaching students from different cultural backgrounds and a variety of abilities from high achieving students to low ability students? Have you had a chance to do any additional qualification courses, specializations, graduate courses to assist you in these areas?
3. How do you ensure a teaching approach and curriculum that is equitable toward all children regardless of their gender, class or racial backgrounds? That is how do you ensure all students have equal access to learning and excellence in your class?

The following questions focus on the case study student:

4. How long have you taught student B (the case study student)? What was student B like when he or she first came to your classroom? How has student B changed?
5. Comparing different curricular areas, where do you think student B's strengths are?
6. In what ways have you planned so that student B has been supported in other areas that are still developing?
7. What is student B's cultural background?
8. Do you have an interest in integrating student B's cultural background into the curriculum of the classroom? Do you view his/her cultural background as enriching and as an asset?
9. How has student B responded when you have designed the content in a given area of study so that it includes his or her cultural background?
10. Has using multicultural and culturally inclusive instructional materials to focus on key concepts made a difference to student B's response to skills based learning?
11. Do you adjust the curriculum to student B's learning style? That is, do you make room in the curriculum so that student B can gain from his or her learning style? Do you provide student B with opportunities to acquire other varieties of learning styles which are also emphasized in the curriculum?
12. In what ways (if any) do you view student B's learning style as culturally relevant? For instance: Does student B participate well in class discussions because he or she comes from a home environment that values dialogue? Similarly, does she or he prefer to work at a task in a group situation or as an individual?

Appendix F

Categorization Tables

Categories and subcategories derived from interviews with Kelvin

category	subcategories
1. relationships	Teacher-student With colleagues With family Dating Transparency Establishing connections Rapport understanding
2. Social activism	Volunteering abroad Extracurricular activities Classroom assignment Student run initiatives (eg. Anti-bullying assemblies) passion
3. community	School Classroom Racial composition Religious composition Ethnic composition High school Power-sharing
4. beliefs	Religious - evolution Personal - empathy Educational – intrinsic learning Political Economic – anti-capitalist Social justice People vs. statistics
5. goals	teaching Personal Learning Competing goals
6. Social networks	With teachers With students (past and present) With other activists friends
7. engagement	Of students Of teachers Motivation
8. support	From administration

	of students From teachers
9. resources	Media Funding Teaching materials
10. Influence	Teacher impacting student Colleagues impacting others Students impacting teacher Past education – philosophy mentorship
11. interactions	Information sharing Self disclosure classroom learning questions dialogue conflicts collaboration
12. Politics (Rules and regulations)	Staff meetings Curriculum reform Hierarchy Norms Power relations
13. learning	Reading Attending classes Knowledge sharing Continuing education intrinsic
14. Personal story	Family life Bullying identity
15. Parental involvement	In school financial values
16. authority	Teacher Students – taking authority for their own learning (eg. WPI project) Principal parent
17. autonomy	In classroom teaching Student led initiatives Feeling undermined Control defiance
18. Teaching ideology	Use of the media Quotes on the board Classroom discussion

	Lesson plans Transparency Teaching approach Experience sharing Classroom planning Expectations
19. Access (monetary constraints)	to learning materials (eg journals) student access teacher's access
20. transformation	Emotional Intellectual Socially conscious experience
21. evaluation	Testing assignments Self reflection From others (e.g., parents, students, admin.) innovation
22. development	Professional Emotional (e.g., Empathy) Teacher education
23. Experience of Being a teacher	Decision process Staying in hometown Researching Perceived value Comfort Future career options Initial teaching experience Contradictions/conflicts
24. Challenges	Time constraints Conflicting goals Monetary constraints Funding administration

Categories, properties and dimensional range derived from Kelvin's interviews

category	Properties (of category)	Dimensional range	
1. relationships	Duration Closeness Knowledge of other person	Short Acquaintance A little	long friend a lot
2. community	Size Composition Norms	Small Homogenous Strict	large Heterogeneous lax
3. Social activism	Duration Cause Level of Involvement	Short Living things None	Long inanimate objects A lot
4. beliefs	How this affects classroom teaching Importance Influence origin	A little A little A little home	A lot A lot A lot Outside the home
5. goals	Importance Term	High long	Low short
6. Social networks	Size Closeness benefits	Small none none	Large A lot A lot
7. engagement	Interest attention	Low Low	High high
8. support	Type level	Emotional none	Physical A lot
9. resources	Type amount	Material None	Emotional A lot
10. Influence	Amount Worth Source of influence	None Nothing Home	A lot Something Outside of the home
11. interactions	context Duration Emotions associated with interaction	Public Short Positive	Private Long negative
12. politics	control hierarchy	High At the top	Low At the bottom
13. learning	Value Type approach	Low traditional visual	High transformative tactile
14. Personal story	Experience Knowledge (memory) context	High value High home	Low value Low Outside of the

			home
15. Parental involvement	Amount of involvement Number of parents involved Nature of relationship with parents Nature of relationship between parents	None 0 Positive positive	A lot 2 Negative negative
16. authority	power respect	Perceived	Actual
17. autonomy	Range Level Self reliance	Independence in few settings No experiences of autonomy low	Independence in many settings Many experiences of autonomy high
18. Teaching ideology	Teaching approach	traditional	transformative
19. access	Environment obstacles	Public monetary	Private physical
20. transformation	Duration Magnitude Type	Long-term emotional	Short-term intellectual
21. evaluation	assessment duration evaluator	Positive Long period of time other	Negative Short period of time self
22. development	progress	positive	negative
23. Experience of Being a teacher	Duration Education level satisfaction	0 years Teachers college	+ years Post graduate
24. Challenges	Duration Magnitude Coping strategies Impact on progress	Temporary Small Healthy low	On-going Large Unhealthy High

Categories and Subcategories derived from interviews with students

Categories	Subcategories
identity	Religious Cultural Upbringing Interests Languages Cliques
Interests	Social interests Academic interests (eg. school subjects) Shared with others Personal interests
Social activism	After school
beliefs	Religious spiritual
Extracurricular activities	Sports Student activism The arts
relationships	Friendships Teacher-student relationship Parent-child relationship Social circle
Difference	Race Ethnicity interests
goals	Academic Professional
transformation	Emotional Social
Learning	Environment Preparing assignments Research Peer-to-peer Preference Engagement Learning styles
Leadership	Event planning Power-sharing
Parenting /guardianship	Parental involvement Racial background Ethnic background Religious background Education Employment
Teaching approach	Specific teaching approaches for different subjects

	Student perception Anti-oppressive education Social activism Multicultural education
Autonomy	In classroom learning Outside of school
Communication	With teachers With peers
Challenges	Asking questions Getting students involved Balancing extracurricular activities and school work
Evaluation	Assignments Presentations Self evaluation Homework
Social justice	In class After school volunteering
Group dynamics	Inclusion Fitting in Cliques
Support	Mentorship From friends From teachers From family Emotional Educational
Authority	In extracurricular In the classroom From parents
History	Life Personal Parental

Categories, properties and dimensional range derived from student interviews

Categories	Properties	Dimensional range	
Identity	Ethnicity	Important	unimportant
	Culture	Important	unimportant
	interests	None	many
Interests	Enjoyment	Low	high
	Fulfillment	Low	high
	Expertise	Low	high
Social activism	Involvement	None	a lot
	Commitment	None	a lot
beliefs	Source	Internal	external
	commitment	Low	high
Extracurricular activities	Interest	Low	high
	Significance	None	a lot
relationships	Relatability	Low	high
	Shared interests	None	many
	support	Minimal	maximum
Difference	Noticeable	Not at all	very
	connections	None	many
goals	Knowledge	None	a lot
	Planning	None	a lot
	feasibility	Impossible	possible
transformation	Term	Short	long
	Aspect	Physical	emotional
	Permanence	Temporary	life-long
Learning	Engagement	Low	high
	Intellectual growth	None	a lot
Leadership	Delegation	To none	to many
	Discussion	None	a lot
	authority	None	a lot
Parenting/guardianship	Involvement	Rare	often
	Support	Financial	emotional
Teaching approach	Emancipatory	Restrictive	non restrictive
	specialized	Not at all	for each learner
Autonomy	Freedom	Limited	unlimited
	knowledge	None	a lot
Communication	Level of openness	Low	high
Challenges	Size	Small	large
	Environment	Private	public
Evaluation	From whom	Internal	external
	Of what	Material	immaterial
Social justice	Commitment	Low	high
	involvement	None	a lot
Group dynamics	Competing views	None	many
	Cohesion	Low	high

	Contribution	Small	large
Support	Level	Low	high
Authority	Level	Low	high
	influence	None	a lot
History	Time	0	infinity?
	context	Personal	educational

Categories and subcategories derived from classroom observations

Category	Subcategory
Classroom discussions	Inquiry Critical thinking Providing examples Explanation Instruction Silence Information
Oppression	Racism Deviance & normality stereotypes discrimination inequality
Culture	Cultural viewpoints Evolution of culture Norms Subculture Perception of beauty
Classroom environment	Empathy Openness (sharing of personal stories) Sharing Uncertainty Discomfort Silence Classroom activities
Teaching approach	Discussions Lectures Use of media Examples Contextualization Conceptualization Encouragement of different opinions Inter-connectedness of topics Interactive
Politics	Free speech Canadian law Stratification
Ideologies	Personal Political Racial Religious
The media	Representation Impact Television

	Censorship Intergenerational shift objectification
Contextualization	Historical Political Cultural
Sexuality	Gendered viewpoints Displays of sexuality Acceptance As an act vs personal descriptor
Social structure	Classism Stratification Economics mobility socialization
Social activism	Ethnocentrism Travel Global education Status
gender	Gender roles Categorization Socialization Challenging gender as a concept
Critical thinking	Perception of Right/wrong Encouraging different viewpoints Probing Defending viewpoint
Authority	Instructions Expectations Power-sharing
Group work	Discussions Different viewpoints Brainstorming
Race	Overt racism Covert racism Discrimination Stereotyping

Categories, properties, and dimensional range derived from classroom interactions

Categories	Properties	Dimensional range	
Classroom discussions	Purpose	Instructional	conceptual
	Amount of people involved	2	whole class
oppression	Level of Persecution	Racial slurs	death
	Time period	0 years	- years
	Othering	Low	high
Culture	Level of evolution	Low	high
	Practicality w/in the society	Low	high
	Context	In-group	out-group
Classroom environment	Self-disclosure	High	low
	Level of Comfort	High	low
	Emotions felt	Positive	negative
Teaching approach	Relevance	High	low
	liberation of students	High	low
Politics	Level of Gate-keeping	High	low
	Context	School	government
Ideologies	Source	Public	private
	Importance	High	low
The media	Usefulness	Entertainment	knowledge
	Perceived harm	A little	a lot
Contextualization	Nature	Historical	political
Sexuality	Level of comfort	High	low
	Categorization	Hetero.	Bisexual
	Acceptance	High	low
Social structure	Importance of Hierarchy	Low	high
	mobility	downward	upward
	equality	Low	high
Social activism	Importance	High	low
	Involvement	High	low
	Perception of experience	Positive	negative
Gender	Categorization	Male	transgendered
	Importance to self	High	low
	Importance to others	High	low
Critical thinking	Internalization	None	a lot
	Liberation	Low	high
Authority	Influence over others	Low	high
	Respect	None	a lot
Group work	Nature of interaction	Positive	negative
	Information sharing	None	a lot
	Level of agreement	Not at all	completely
Race	Recognition of	Colour-blind	aware
	Origins of racism	Historical	economical
	Context of racism	Geographical	historical

Appendix G

Towards a Model of Emancipatory Pedagogy