Co-Composing Knowledge Communities and Curricula: A Narrative Inquiry into Student Teachers' and a Teacher Educator's Experiences

by

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Abstract

What is knowledge? Whose knowledge matters? How can we build connections with people, share knowledge, and promote one another's growth? These and many other wonders were embedded in my tension-filled stories about knowledge, curricula, and communities, both as a university teacher of English in China and as an international graduate student in Canada.

As my doctoral study unfolded, I gradually realized that a pervasive practice of received knowledge shaped my tension-filled stories where I, students, and teachers were viewed or viewed ourselves as received knowers. Knowledge seemed to be delivered to teachers and later to students. The practice of received knowledge stripped away students' and teachers' identities as knowledge holders and curriculum makers.

I also grew to see that teacher educators and student teachers were co-composing knowledge communities while co-composing curricula, where individuals' identities as knowledge holders and makers were acknowledged. I wondered how their experiences of co-composing knowledge communities and curricula might shape student teachers' future experiences of co-composing curricula with children.

In this study, I came alongside Sam, Lara, and Maryam, two student teachers and one teacher educator, to co-inquire into our experiences of co-composing knowledge communities and curricula, building relational, reciprocal, and ethical learning spaces. We co-inquired into: How did we attend to one another's ways of knowing in this process? How did we promote one another's growth and development through curriculum making? How did our intercultural

perspectives and experiences direct us to tell and retell our stories of these experiences, and how might doing so shape the professional knowledge landscapes of teacher education?

This study was grounded in the conceptualizations of knowledge communities (Craig, 1995, 2001a, 2007, 2013) and curriculum making (Connelly & Clandinin, 1988; Huber et al., 2011) that value teachers' and children's identities as knowledge holders and curriculum makers. I resonated with the understanding underlying these conceptualizations, that is, knowledge is the sum total of the knower's experience (Connelly & Clandinin, 1988; Dewey, 1938; Huber et al., 2011) and individuals hold personal practical knowledge (Clandinin, 1985; Connelly & Clandinin, 1988).

I engaged in a relational narrative inquiry with Maryam, Lara, and Sam for one and a half years. I came alongside the three co-researchers in multiple places, such as in their in-person classroom, online classroom, online meetings, on campus, and at Maryam's home. I participated in their course weekly and wrote field notes of my experience. We had one-on-one research conversations. I kept a research journal, our email messages, and copies of documents, photos, and artifacts they shared with me. Thinking narratively with the stories they lived, told, and retold in our relational three-dimensional narrative inquiry spaces attentive to temporality, sociality, and place, I composed their narrative accounts to foreground their knowledge and voices. Three resonant threads became visible across their narrative accounts, which deepened and made more complex the personal, practical, social, and theoretical justifications of this study. I invited Maryam, Lara, and Sam to read their narrative accounts, the resonant threads

chapter, and the chapter on returning to the study justifications and imagining forward, to ensure they felt resonance.

Making visible the resonant threads alongside the study justifications, I invited readers to rethink and reimagine practices in the landscapes of teacher education, curriculum making, and intercultural communities. The three resonant threads across Sam's, Lara's, and Maryam's narrative accounts are: "Building Ethical, Reciprocal, and Relational Learning Spaces," "Inquiring into Tensions and Differing Ways of Knowing," and "Becoming The Best-Loved Self." Two study justifications for future inquiry that emerged from our inquiry are: "Shaping Pre-Service Teacher Education and Curriculum Making With Children" and "Co-Composing Intercultural Knowledge Communities for Equity, Diversity, Inclusion, and Decolonization (EDID)." Through this narrative inquiry, I participated in conversations about pre-service teacher education, curriculum making, and intercultural knowledge communities. I joined conversations about legitimizing personal knowledge and nurturing children's and our identities as knowledge holders, creators, contributors, and change makers.

Keywords: knowledge communities, curriculum making, student teachers, teacher educators, narrative inquiry, children, EDID

Preface

This thesis is an original work by Yuanli Chen. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board. Project Name "Teacher and Students' Experiences of Co-composing Knowledge Communities and Curriculum: A Narrative Inquiry," No. Pro00094708, approved on 2/3/2020. The Amendment was approved on 5/11/2020. The project's approval from the University of Alberta Research Ethics Board was renewed on 1/18/2021, 9/22/2021 and 9/16/2022, with an expiration date of 9/15/2023.

Dedication

to my mother and father, Yuexian Pang and Kangrong Chen

献给我的妈妈和爸爸，庞月仙和陈康荣

to my husband and daughter, Wen Xiao and Ziqing Xiao

献给我的先生和女儿，肖文和肖子晴

in love and gratitude

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Chapter One: Narrative Beginnings

I am an international Ph.D. student in Canada,

engaging in research for teacher education and development.

I am a mother,

attending to my young daughter's identity and well-being.

I am a university teacher in China,

continuously wondering about curriculum making and knowledge communities.

I am composing my identities

in and between

two countries, cultures, languages, and more.

(Interim research text composed from Yuanli Chen's personal journals, 2019–2022)

As I show in the above poetic fragment, "Who am I in this research?" was a central question I

was asking as I began to imagine and live out this narrative inquiry. As a narrative inquirer,

this question is important as I too am under study in this inquiry because "no story stands on

its own but rather in relation to many others—including the stories of the narrative inquirer"

(Downey & Clandinin, 2010, p. 387). Inquiring into who I am, I began to justify this study

personally, practically, socially, and theoretically.

My journey in this research started before my doctoral studies. At that time, I taught

English at a university in China and engaged in research on English teaching and (university)

teacher development.[1] Over time, I developed a research interest in teachers' communities as I grew professionally and personally by closely co-working and co-researching alongside a few colleagues. In the midst, I was drawn to the scholarship of narrative inquirers who were committed to making visible teachers' knowledge and voices. I wanted to learn from narrative inquirers about their experience developing communities for teacher education and development.

Later, I gained an opportunity to go to the Centre for Research for Teacher Education and Development (CRTED) as a visiting scholar.[2] During the academic visit, I told and retold some of my teaching stories alongside students and explored how to facilitate students' growth. I also continuously explored how to build and sustain teacher communities to support teachers' growth. My experience in the CRTED promoted my professional and personal growth, which led me to believe that the doctoral program in teacher education at the University of Alberta would continue to foster my growth. I wanted to further my research on teachers' experiences of teaching and communities through my doctoral study.

During my doctoral study, my understanding of knowledge, curriculum, and teacher community shifted and expanded. Based on my shifting understanding of "what is knowledge," I resonated with theories on curriculum making (Connelly & Clandinin, 1988; Huber et al., 2011) and knowledge communities (Craig, 1995, 2001a, 2013). As I engaged in

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[1] From here onwards, I use "teacher" to refer to "teacher" and "university teacher" unless otherwise specified. For example, the "teacher" in "teacher communities," "teachers' growth," "teacher education and development," and "teachers' knowledge and voices" refer both to K-12 teachers and university teachers.
[2] In 2014, Dr. D. Jean Clandinin invited me to come to the Centre for Research for Teacher Education and Development (CRTED), Faculty of Education, University of Alberta as a visiting scholar from September 2014 to April 2015.

"thinking narratively[3]" (Clandinin & Connelly, 2000, p. 34) with[4] my stories of experience

alongside students[5] and colleagues, I started to name some of my wonders around teaching

and communities connected with curriculum making and knowledge communities.[6]

Narratively thinking with some of my stories of teaching English and of learning

communities alongside my ongoing wonders about student and teacher growth, my attention

gradually shifted from focusing on *teacher* communities to *teacher–student* communities and

teacher educator–student teacher communities. In particular, I wanted to understand

knowledge communities co-composed by teacher educators and student teachers. I wondered

how knowledge communities of teacher educators and student teachers might shape future

knowledge communities of teachers and children. When I explored the literature on

knowledge communities co-composed by teacher educators and student teachers, I found that

not enough attention was paid to this field. Thus, the research puzzle of my study gradually

emerged.

In the first part of this chapter, I tell my tension-filled stories of teaching English and

engaging in learning communities, and I show my wonders around these stories. In the

second part, I show three threads about my shifting/expanding understanding of knowledge,

curriculum, and learning communities. In the third part, I describe the research puzzle of this

study. Altogether, in this chapter I present my narrative beginnings, that is, a brief

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[3] I say more about 'thinking narratively' in Chapter Two. Please see p. 30.
[4] I say more about 'thinking with stories' in Chapter Two. Please see p. 29.
[5] In this dissertation, "students" include post-secondary students, secondary students, and children unless otherwise specified.
[6] I say more about curriculum making and knowledge communities later in this chapter.

autobiographical narrative inquiry, and justify this study's personal, practical, social, and theoretical justifications.

Wondering With Teaching English and Learning Communities

As previously mentioned, I have long lingered with wonders around one tension-filled thread I noted in the poetic fragment in the epigraph: "I am a university teacher in China, continuously wondering about curriculum making and knowledge communities." In the upcoming sections, I show my thinking narratively with some stories of these tension-filled experiences.

Telling Stories of Tension Around Teaching English

After class, at a bus stop on campus,

Song,[7] an undergraduate student, talked with me.

He described that he had self-studied the course materials.

Now, he wanted to read more English novels and write book reviews.

He asked to leave our English class to have more time for this self-study.

(Interim research text composed from Yuanli Chen's personal journal, September 2014)

I remember I felt unsettled as an educator in this moment as Song and I talked at the bus stop. His story made me realize that the curriculum in our classroom was not meeting his learning goals. He showed enthusiasm for English learning and gradually developed a good relationship with me as the instructor of the course, based on mutual respect and trust. Over

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[7] Song is a pseudonym for this university student. He allowed me to share this story and he chose this pseudonym for himself.

time he had shared with me his book reviews, which were part of his out-of-classroom self-directed autonomous learning.

We had discussed the book reviews. However, neither during these conversations nor when we first began talking at the bus stop did I expect that he would ask for my permission and support to leave our course. He felt it was worth his time to spend more time on his out-of-classroom autonomous learning than on our in-classroom learning in the course. His asking permission made me turn inward as I pondered what I could do to cultivate an educative experience[8] (Dewey, 1938) for him in his ongoing learning at the university.

Telling and beginning to think narratively with this story of Song when I was a visiting scholar at the CRTED, drew me toward many wonders about whether or not the diverse learning goals of the students whom I was alongside term after term were being met through our course. The course comprised four cohorts with more than 60 students each from different regions in our province or across China who had different learning experiences and goals. Students from urban areas generally had access to many more English learning resources and opportunities than did their peers who were from rural areas.[9]

Some students loved learning a foreign language such as English. They wanted to grow their competency in using English to solve real-life problems rather than only to pass the course exams. Other students resisted spending considerable time learning English

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[8] Dewey (1938) argued that continuity is a criterion to discriminate between educative experiences and those which are mis-educative: "[E]very experience affects for better or worse the attitudes which help decide the quality of further experiences, by setting up certain preference and aversion, and making it easier or harder to act for this or that end" (pp. 29–30).

[9] Studies have shown that the uneven distribution of English teaching resources in China's urban and rural areas affects education equity (Yao, 2022).

because they believed English was rarely needed in real life in China. They studied English

because it is a compulsory subject in China's schools and universities. They were motivated

to pass the course exams and wished for the course to revolve around the exams. Often, I

wondered how the course curriculum could meet the diverse learning goals of diverse

students so that every student could experience the course as educative, equitable, and

inclusive. I wondered how to deal with the tensions I experienced because of the students'

diverse learning motivations and goals. During my time as a visiting scholar, I also began to

wonder how to make the course relevant to students' lives.

Telling Stories of Tension Around Learning Communities

Graduate students talked a lot

Professors did not offer answers

I struggled in summarizing what I had learned

(Interim research text composed from Yuanli Chen's personal journal, November 2016)

A tension I encountered during the first few months of my graduate study in Canada was that

I wondered how to navigate a discussion-based class. I was familiar with lecture-based

classes and navigated them well because I knew how to get the main takeaways.

Experiencing a switch from a lecture-based to a discussion-based class culture for which I felt

unprepared, I felt at a loss. Narratively thinking with this story, I realized one layer of my

tension originated from my desire to gain answers after discussions, which bumped against

the uncertainty throughout discussions. I gradually realized that another layer of my tension

was due to the discussion culture in graduate classes bumping against one of my "stories to live by" (Connelly & Clandinin, 1999).[10]

This story I was living by, which had been part of my identity since childhood, was of being a humble learner. My father often reminded me of getting rid of arrogance and being humble and studious. I believed "三人行，必有我师" (Confucius, 551–479 BC), which means "when I walk along with two others, from at least one I will be able to learn." For me, being a humble learner meant listening more than talking, respecting other people's knowledge, and being curious and open-minded in exploring the world.

Learning alongside fellow graduate students in Canada, I sensed the discussion culture I was experiencing in courses was meant to encourage individuals to talk more and to be expressive. Awakening to my living by this story supported me to see that, in part, I was living with the tensions shaped between a story of "listening more than talking" and a story of "talking more, being expressive." Often, I wondered who I wanted to become.

The other tension I lived with, as an international student, was my uncertainty about what knowledge was worth sharing. For example, when Crystal,[11] a university teacher, invited me to visit her class and offer feedback on her teaching, I wondered what knowledge was worth sharing. She taught English writing to international students. Most of the students came from China. She wanted to better understand the students' lives, both in and outside of the classroom, so she could learn how to better facilitate their English learning. She said she

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[10] Connelly and Clandinin (1999) conceptualized "stories to live by" as a way of exploring relationships among knowledge, contexts, and identities. Consequently, teachers' identities are understood as embodiments of their stories to live by.

[11] Crystal is a pseudonym I chose for this university teacher.

wanted to know my perspectives because I had experience teaching English in China as well as studying as an international student of Chinese ancestry at a Canadian university. I was thankful for her trust and invitation and visited her class several times.

I benefited from these experiences and often told her what I had learned. She continuously asked if I could offer some suggestions for making her teaching better. Always, I thought carefully but did not ever come up with a suggestion. Inwardly, I believed she held more knowledge than I did in English teaching because she was a native English speaker. I considered her pedagogy to be more student-centered and connected to students' lives than my pedagogy. I doubted I could offer any suggestions to her. Often, I wondered if any of my knowledge was worth sharing with Canadian teachers.

Shifting/Expanding My Understanding of Knowledge, Curriculum, and Communities

In the critical literacy course,[12]

I have been part of many conversations with student teachers.

Together, we wondered how to invite children to

bring their experiences into the classroom.

How, while valuing children's knowledge,

can we deal with the tension shaped by

the meeting of children's learning and the mandated curriculum?

(Interim research text composed from Yuanli Chen's personal journals, 2019)

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[12] The critical literacy course is a pseudonym I chose for this university course, which was a part of the teacher education program of a university in Canada.

I participated in this critical literacy course as a graduate research and teaching assistant. Working alongside the teacher educator Alyd[13] and student teachers in the classroom, I felt included in their classroom conversations and resonated with their wonders about how to value children's knowledge. Across these discussions, we were concerned about how to value the diverse languages and cultures of children as an important source of learning rather than considering their diversity and multiplicity as a barrier.

By telling and retelling this story, I continued thinking with it and the tension-filled stories I told earlier in this chapter. As I make visible this thinking, I show the "written conversation" (Clandinin & Connelly, 2000)[14] I engaged in alongside conceptualizations that supported my gradual retelling of these stories through the following three threads: "Shifting My Understanding of Knowledge and Knowers," "Expanding Conceptions of Curriculum and Curriculum Makers," and "Awakening to Knowledge Communities."

It was through this ongoing inquiry process that I gradually linked my many wonders with diverse understandings of knowledge, curriculum, and knowledge communities. This phase of my inquiry process supported me to continue to show the personal, practical, social, and theoretical justifications of my doctoral inquiry as well as the research puzzle that became more strongly visible as I engaged in this process.

Shifting My Understanding of Knowledge and Knowers

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[13] Alyd is a pseudonym I chose for this teacher educator.
[14] As noted by Clandinin and Connelly (2000), narrative inquiry dissertations do not include "separate literature review" chapters but "weave the literature throughout the dissertation from beginning to end in an attempt to create a seamless link between the theory and the practice embodied in the inquiry" (p. 41). Further, this process, which shapes "a kind of conversation between theory and life" (p. 41), supports narrative inquirers to not "stop at…personal justifications" for the inquiry, but to "attend to the importance of considering the possibility of shifting, or changing, practice [i.e., practical justifications]" (Clandinin, 2013, p. 36) and to "theoretical justifications, as well as social action, and policy justifications" (p. 37).

As my doctoral program unfolded, I was drawn to conversations about "what is knowledge." I read and thought alongside the literature and engaged in many discussions alongside professors and graduate students. On this journey, my understanding of knowledge and knowers gradually shifted.

Pondering With Received Knowledge and Knowers

As my doctoral coursework and my narratively thinking with the above stories of tensions unfolded, I gradually realized that pervasive practices of "received knowledge" (Belenky et al., 1986) had and were continuing to shape my identity. These practices of received knowledge implied that knowledge was objective and independent of the knower. In practices of received knowledge, people are seen as "received knowers" (Belenky et al., 1986). For instance, teachers and students are often regarded as received knowers. In that context, they are not seen as knowledgeable and knowing persons whose knowledge, contexts, and identities influence the interactions between people in classrooms and schools (Connelly & Clandinin, 1999).

I resonated with these theories as I recalled my experience in teaching English to Chinese students and in many sessions I experienced during my teacher training. For example, textbooks served to guide teaching methods and approaches and "training" for teachers, which often resulted in curriculum reforms that began from textbook updates (Wu, 2009). Through sessions of training, knowledge seemed to be delivered to teachers and later to students. As I thought with these experiences, I gradually realized that a story of received knowledge and received knowers was planted in me.

Stories of received knowledge and received knowers continued to shape my early-stage graduate study in Canada. I felt tension in navigating discussion-based courses during the first few months of my graduate study in Canada. Belenky and her colleagues (1986) reminded me that received knowers were often intolerant of ambiguity. The discussion-based courses I experienced usually ended with dynamic, unfixed, and unfinished ideas. Seeing through the lenses of received knowledge and received knowers, I realized at that time my expectation of static, fixed, and completed answers implied that knowledge was something objective that could be separated from me and other students also as knowers in the courses. As I lived out this story planted in me, I expected professors to talk more so that I could receive more of their knowledge.

I recalled my experience of practicing received knowledge in teaching English and in learning communities. I reflected that the examination-oriented part of courses that I experienced either as a learner or a university teacher was inevitably linked to rote memorization and resulted in curricula heavily focused on preparing students for success with standardized exams; both this preparation and the exams treat students as received knowers.

I realized that the expert-led learning community was a practice of received knowledge. When colleagues and I co-built a university teachers' professional development community in my hometown, we discussed our desires to shape an expert-led learning community. Seeing through the lens of received knowledge, I began to realize that our centering of this expert-led model treated teachers, including ourselves, as received knowers: knowledge was delivered from experts to other colleagues and us. While exploring

communities for teachers and students, I knew I did not want to be involved in building

communities that devalued teachers' or students' knowledge.

Attending to Constructed Knowledge and Knowers

Dewey directed my attention to knowledge as constructed[15] rather than received. He

proposed that the "object of knowledge is an outcome of directed experimental operations,

instead of something in sufficient existence before the act of knowing" (Dewey, 1960, p.

171). As I thought with Dewey's theory of knowledge alongside my earlier shared story of

Song, I was aware that Song preferred to learn by doing.

Even though there were insufficient opportunities in the course and in everyday life in

China to use English in real-life situations, Song closely attended to options where he could

use the English language. He used English to write book reviews and exchange ideas with

people. I wondered, if both students and I had agreed that knowledge was constructed, how

would we have experienced our English course. I wondered how other teachers and students

would experience their courses if they considered knowledge as constructed.

As these awakenings drew me to continuously wonder "what is knowledge" as I

thought with the stories I told and retold around teaching English and learning communities, I

increasingly resonated with understandings of knowledge as the sum total of the knower's

experience (Connelly & Clandinin, 1988; Dewey, 1938; Huber et al., 2011). When I realized

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[15] References to Dewey are common in the constructivist literature. Vanderstraeten (2002) argued that even though Dewey did not use the concept of constructivism,

> his analyses of the transaction of organism and environment can be perceived as an account of the construction processes that underlie all human activity. In my view, his work anticipates, if not explicitly articulates, much of what is important and interesting about constructivist epistemology and constructivist pedagogy. (p. 234)

that knowledge was contextual (Belenky et al., 1986), I began to understand how teachers, children, and families could also be understood as holders and makers of knowledge (Connelly & Clandinin, 1999; Huber et al., 2011).

Huber et al. (2011) reminded me of Lugones' (1987) conceptualization of "world"-travelling. Travelling to others' worlds means trying to see from their vantage points, being careful to avoid arrogant perceptions, and learning to be playful—resisting stereotypes and generalizations that place diverse people into fixed categories. As my understandings of knowledge began to shift in the ways I described above, I reminded myself that one way I could "unplant" the story of received knowledge and knowers that had been planted in me was to avoid arrogant perceptions; that is, going forward I did not want to treat people as received knowers, including students, teachers, and myself.

I remember being at academic conferences and hearing some teachers and teacher educators discuss that when they organized many discussions in the classroom, some students considered they were not teaching. I wondered if in the class there were conversations about "received knowledge" and "received knowers," would students shift or change their perceptions of what is teaching. Would students want to be part of a community where they saw themselves or are seen as received knowers?

Expanding Conceptions of Curriculum and Curriculum Makers

Lingering with the wonderings about curricula that emerged as I continued to think with my tension-filled stories of teaching English, I gradually realized that my original understanding of curricula included documents, syllabuses, plans, and materials. I viewed

curriculum and teaching as two independent stages: the curriculum was a plan, and teaching was executing this plan. As my doctoral study unfolded, my tensions and wonders about my teaching the university English course gradually drew my attention toward narrative conceptualizations of curriculum and of teachers, children, families, and communities as curriculum makers.

Expanding Conceptions of Curriculum

Over time, Connelly and Clandinin (1988) challenged the earlier understandings of curriculum I had been living by:

> Curriculum is often taken to mean a course of study. When we set our imaginations free from the narrow notion that a course of study is a series of textbooks or specific outline of topics to be covered and objectives to be attained, broader and more meaningful notions emerge. A curriculum can become one's life course of action. It can mean the paths we have followed and the paths we intend to follow. (p. 1)

When I thought with their view of curriculum as a life course of action alongside Dewey's (1897; 1916) view that education is life itself, alongside Vinz's (1997) view that "a curriculum is a moving form" (p. 137), alongside Huber et al.'s (2011) view that curriculum making is interwoven with identity making, I gradually gained a broader view of curriculum. This broader view of curriculum supported me to see that my lifelong pursuit of becoming "who I want to be" was a curriculum, which started from my childhood, is unfolding at present, and is ongoing toward the future.

Huber et al. (2011) directed me to see that curriculum is not only made in school, but it is also made in homes, in communities, and in spaces in-between. As I metaphorically brought this understanding of curriculum alongside and travelled back to my earlier shared story of tension with Song, I realized that at the bus stop by the campus we were negotiating a curriculum. Even though we were not physically in our classroom, I was still bearing in mind my responsibility as a university teacher alongside Song. As Dewey (1938) stated, it is the educator's business to be on the alert to "judge what attitudes are actually conducive to continued growth and what are detrimental" (p. 39). In these moments with Song, I was thinking about what I should do to cultivate an educative experience (Dewey, 1938) that would lead to further opportunities for his growth.

In this sense then, the bus stop became a place of curriculum making. I wondered what the other places were where students and I negotiated a curriculum. Was it only when the students were sitting neatly in the university classroom that the curriculum began to be made? I wondered how students' out-of-classroom curriculum making shaped and was shaped by their in-classroom curriculum making.

I gradually gained a view of the multiplicity of curricula. Aoki (2012) pointed out that teachers dwell between two curriculum worlds: the worlds of curriculum-as-plan and curriculum-as-lived-experiences. He stated, "the curriculum-as-plan usually has its origin outside the classroom, such as the Ministry of Education or the school district office." At the same time, "the other curriculum world is the situated world of curriculum-as-lived that Miss O and her pupils experience" (Aoki, 2012, pp. 38–39).

Houle (2015), too, turned my attention to "multiple curricula in [the] classroom: the mandated, the planned, and the lived" (p. 52). Together, Houle and Aoki (2012) reminded me of the importance of both my knowledge of the multiplicity of curricula at work in a classroom situation and attending to this multiplicity of curricula. As I lingered with these understandings while travelling back to the tension I experienced because of the students' diverse learning motivations and goals, I began to see the tension between our lived curriculum with the other two curricula, that is, the planned curriculum and the mandated curriculum.

Our lived curriculum of diverse learning motivations and goals bumped against the one-size-fits-all planned curriculum and mandated curriculum. With this view of the multiplicity of curricula, I resonated with the student teachers' wonders in the critical literacy course about valuing children's knowledge and how to deal with the tension shaped by the meeting of children's learning, their curriculum making, with the mandated curriculum.

Expanding Conceptions of Curriculum Makers

Amid my expanded understanding of curriculum, my knowledge of curriculum makers developed. My original version of curriculum makers included professionals and policymakers. Huber et al. (2011) drew my attention to teachers, children, families, community members and situations, nature, animal beings, and so on also as co-curriculum makers. They directed me to see that the curriculum makers, such as teachers and children,

shared and co-constructed their personal practical knowledge[16] (Clandinin, 1985; Connelly & Clandinin, 1988) together.

With these understandings of curriculum makers, I wondered what could have happened in our English course if students and I had a better understanding of our personal practical knowledge. If Song had seen that his knowledge was a resource for our classroom knowledge, would his views on classroom learning have been different? If he understood that the knowledge of his peers were important resources for our classroom knowledge too, would he still have thought he should leave the classroom because he had finished studying the knowledge of the textbook?

With this expanding conception of curriculum makers, I wondered what could have happened in the early few months of my doctoral program if I had a better understanding that fellow graduate students and I were curriculum makers. If I had seen graduate students' knowledge as an important resource for classroom knowledge, what more could I have benefited from and what more could I have contributed to discussion-based classroom learning communities?

Coming alongside student teachers and Alyd in the critical literacy course, I was often directed to think of children as curriculum makers. They often talked about valuing children's

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[16] Clandinin (1985) argued:

> Teachers develop and use a special kind of knowledge. This knowledge is neither theoretical, in the sense of theories of learning, teaching, and curriculum, nor merely practical, in the sense of knowing children… a teacher's special knowledge is composed of both kinds of knowledge, blended by the personal background and characteristics of the teacher and expressed by her in particular situations. (p. 361)

Connelly and Clandinin (1988) noted that this special kind of knowledge, which they described as "personal practical knowledge" is:

> Found in the teacher's practice…personal practical knowledge is in the teacher's past experience, in the teacher's present mind and body, and in the future plans and actions…Personal practical knowledge is a term designed to capture the idea of experience in a way that allows us to talk about teachers as knowledgeable and knowing persons. (p. 25)

diversity and knowledge as an asset to curricula in school. They discussed the differences between asset-based and deficit-based approaches to making a curriculum of literacy. As I expanded my conception of curriculum makers, I understood that Alyd and student teachers viewed children as knowledge contributors and curriculum makers (Huber et al., 2011). Narratively thinking with my stories of the critical literacy course, I wondered how student teachers' understandings of children as knowledge contributors would shape their future curriculum making alongside children. I wondered if student teachers viewed themselves as curriculum makers of the course. I wondered how their experiences sharing their knowledge in the critical literacy course would shape their future curriculum making alongside children.

Awakening to Knowledge Communities

In a session of the narrative research methodology course,[17]

all members take turns talking.

Ella,[18] the teacher educator, and graduate students in this session

hold the same number of small stones.

Each small stone represents an opportunity to talk.

Everyone is free to decide when to speak and

can give up the chance to speak or allow others.

This rule and protocol make me feel safe and included,

wanting to engage more in the conversations.

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[17] The narrative research methodology course is a pseudonym I chose for this course, which was a part of my doctoral program in Canada.
[18] Ella is a pseudonym I chose for this teacher educator.

(Interim research text composed from Yuanli Chen's personal journals, 2016–2017)

The discussion protocol of the narrative research methodology course encouraged turn-taking speech, which guaranteed my chance to express my perspective. Consequently, I felt it was an inclusive environment; as an international student who learned English as an additional language, I did not have to worry about being unable to join the conversation in a timely manner due to language barriers. The discussion protocol also respected students' decisions to not talk in their turn, making me feel safe.

The classroom conversations centered on our lived stories of experience, which often made me feel that the concepts we were inquiring into were connected to my life. When I began to name the possible research puzzle of my doctoral study, I often thought with my stories of experiencing safe, inclusive, and relational learning spaces in multiple places, such as in the narrative research methodology course and the critical literacy course. I often wondered how the learning spaces of these two courses and other courses in my doctoral program fostered my growth. I wondered if the other student teachers and graduate students who experienced the same courses would agree with me that there were safe, inclusive, and relational learning spaces. I wondered how teacher educators and student teachers co-composed learning spaces where they could thrive.

Lingering with my wonders about how teacher educators and student teachers co-composed safe, inclusive, and relational learning spaces, I explored literature to advance my understanding of this aspect in the field of teacher education. I was drawn to Craig's conceptualization of knowledge communities (1995, 2001a, 2007, 2013) because I resonated

with her understanding of "knowledge" and "knower" underlying the conceptualization. She described knowledge communities as safe storytelling spaces where "teachers develop and refine their knowledge over time through storying and restorying their narratives of experience" (Craig, 2007, p. 618).

Her conceptualization of knowledge communities was grounded in Dewey's (1938) notion of knowledge as a process of knowing, and in Clandinin and Connelly's conceptualizations of teacher's personal practical knowledge (1988) and professional knowledge landscapes (1995). Knowledge communities acknowledge teachers' knowledge and their identities as knowledge holders, makers, and contributors.

As I continued to read Craig's (1995, 2001a, 2007, 2013) scholarship and thought with my stories of safe storytelling spaces, such as in the narrative research methodology course, I knew I wanted to participate in research conversations about knowledge communities. Craig offered me the language—knowledge communities—to describe the communities I wanted to research in my doctoral inquiry.

Retelling Stories With Narrative Authority

As I wanted to "unplant" the story of received knowledge and knowers that had been planted in me, I was drawn to Olson's (1995) conceptualization of narrative authority. Olson (1995) illustrated narrative authority as "an alternative to the authority of positivism in teacher education" (p. 120). She said, "We develop our narrative authority as we represent our experience in ways that express our understanding of the world to others" (Olson, 1995, p. 127).

Narrative authority is grounded in "the understanding that personal practical knowledge is constructed and reconstructed through the individually continuous and socially interactive nature of experience and is narrative in form" (Olson & Craig, 2001, p. 669). Narrative authority is viewed as experience "by telling and living stories of practice," and "involves both voice and action" (Olson & Craig, 2001, p. 670). As I read this literature, I felt empowered to disrupt my earlier held story of myself as a received knower and to begin to live out a story of myself as being a knowledge holder. I travelled back to my stories of teacher training where teachers, including me, were viewed as received knowers. I travelled back to my story of wanting to build an expert-led teacher community where I saw myself and other teachers as received knowers. I wanted to retell and relive these stories by sharing my thinking of narrative authority with my colleagues and fellow teachers. I wondered how conversations with teachers around narrative authority might interrupt stories of received knowledge and knowers.

Olson and Craig (2001) also drew my attention to how teachers develop their narrative authority in knowledge communities and why knowledge communities are critical to the sustained development of narrative authority. They found a connection between knowledge communities and narrative authority, which they described as "mutually complement[ing] each other" and as "integral" (Olson & Craig, 2001, p. 668). They argued that knowledge communities are places "where each individual's narrative authority is recognized and developed" (2001, p. 670).

Narratively thinking with my stories alongside their scholarship, I travelled back to my experience of many learning spaces I considered as knowledge communities, including those in my doctoral program, such as the narrative research methodology course and the critical literacy course. I wondered how the learning spaces of these knowledge communities nurtured my narrative authority. I wondered if the other student teachers and graduate students considered the learning space as having nurtured their narrative authority.

Olson's and Craig's (1995, 2001) scholarship directed me to retell my story to live by of being a humble learner. As I lingered with my wonder about how knowledge communities nurtured my narrative authority, I travelled back to the tension between my story to live by of being a humble learner who "listened more than spoke" amidst a story of discussion culture, that is, "talk more, be expressive" in graduate courses. As I resonated with the importance of developing knowledge communities and narrative authority, I became clearer about whom I want to be in communities. I started to see "talk more, be expressive" not as a bump against "listening more than speaking" but as a layer that I could add to my identity that could enrich my story to live by as a humble learner. I wanted to develop my narrative authority in the midst of becoming a humble learner.

Retelling Stories With Reciprocal Learning

As I lingered with my wonder about what knowledge was worth sharing with Crystal and other Canadian teachers, I was drawn to Xu and Connelly's (2015, 2017) conceptualization of "reciprocal learning." They conceptualized reciprocal learning as the mutual respect, mutual learning, and two-way learning outcomes of international education

collaboration. I wondered how I could co-compose a reciprocal learning space with Crystal and other Canadian teachers. I wondered if I had co-composed any reciprocal learning spaces with fellow graduate students and student teachers in the narrative research methodology course, the critical literacy course, and other knowledge communities during my international and intercultural study.

I also began to pay attention to the reciprocal learning spaces between teachers and students as I grew to understand students as curriculum makers. I travelled back to my stories of teaching English alongside students from different places in China and with diverse dialects and cultures. I remembered how their knowledge of places, dialects, and cultures inspired me and enriched our curriculum making. I returned to my stories of Song and other students who shared their out-of-classroom autonomous learning experiences with me. I remembered how their knowledge of online learning resources and self-study apps inspired me and enriched our in-classroom curriculum. I thought with these stories alongside an ancient Chinese saying, "教学相长," which means "teaching and learning promote each other, and teachers and students learn from one another."

This literature supported me to see the reciprocal learning between teacher educators and student teachers. Clandinin et al. (1993) showed that teacher educators and student teachers learned from and with one another. Young et al. (2012) showed that the intergenerational knowledge of student teachers of Indigenous ancestry shaped a new story of teacher education. Cardinal and Fenichel (2017) defined student teachers and teacher

educators as "classmates" (p. 244). I wondered if teacher educators and student teachers co-composed knowledge communities when they co-composed reciprocal learning spaces.

Narratively thinking with my stories of learning from and with students alongside the conceptualization of reciprocal learning and the above literature, I realized that in the past, I ignored students' roles in shaping communities for teacher education and development. I used to focus on how I learned with other teachers but did not think of how I learned with students. I paid attention to the communities of teachers, but I ignored a very important community that I had long been a part of—the community that consisted of students and teachers. I did not pay attention to communities that consisted of teacher educators and student teachers. I wondered how teacher educators and student teachers co-compose reciprocal learning spaces amid co-composing curricula.

A Growing Research Puzzle

Through my inquiry, as is shown in this chapter, I have tried to demonstrate my growing understanding about how my earlier tensions and the wonders they raised seeded, and then grew my research puzzle, which has drawn me to desire to come alongside one teacher educator and two student teachers in Canada to inquire into their experiences of co-composing knowledge communities as they engage in the ongoing and unfolding process of co-composing curriculum. I wonder how they co-compose knowledge communities. How do they attend to one another's ways of knowing in this process? How do they promote their and one another's growth and development through the curriculum they make together? How might our intercultural perspectives and experiences direct us to tell and retell our stories of

these experiences, and how might doing so change the professional knowledge landscapes of teacher education?

As my research puzzle emerged, I found the literature on knowledge communities mainly focused on: (1) knowledge communities that were outside school and university classrooms; and (2) knowledge communities that were co-composed by in-service teachers. This narrative inquiry focuses on knowledge communities that were co-composed by teacher educators and student teachers during their co-composing curriculum, both in and outside of a classroom. This narrative inquiry also directs attention to intercultural knowledge communities that were part of these teacher educators' and student teachers' curriculum making.

I found the literature on curriculum making focused on the following: (1) teacher educators' and student teachers' experiences of co-composing curriculum; (2) how student teachers' experience in teacher education programs shaped their future curriculum making with children; (3) how children's experience inside and outside of classrooms and schools shaped their identities and life-long growth; and (4) how teachers' attentiveness to curriculum making can counter mis-educative experience. This narrative inquiry directs attention to the relation between knowledge communities and curriculum making, that is, how teacher educators' and student teachers' knowledge communities shape and are shaped by their curriculum making.

Through this narrative inquiry, I want to gain an understanding of how teacher educators and student teachers co-compose safe, inclusive, relational, and reciprocal learning

spaces when they co-composed knowledge communities and curricula. I want to gain an

understanding of how they interrupt stories of received knowledge and knowers and develop

their narrative authority as they co-make knowledge communities and curricula. I want to

gain an understanding of how knowledge communities shape their growth and identity

making. I want to gain an understanding of how teacher educators' and student teachers'

experiences of co-composing knowledge communities and curricula might shape student

teachers' future experience of co-composing knowledge communities and curricula with

children.

Through this narrative inquiry, I want to participate in conversations about pre-service

teacher education, curriculum making, and intercultural communities. I want to participate in

conversations about legitimizing personal knowledge and nurturing teachers' and students'

identities as knowledge holders, creators, and contributors and as agents of change.

Chapter Two: Narrative Inquiry as a Relational Research Methodology

People tell me that my research will be more compelling if I represent it in a narrative. For us, that is not what we mean by narrative inquiry… narrative inquiry is much more than that.

(Clandinin, 2013, p. 16)

What does "more than that" mean? I wondered.

(Interim research text composed from Yuanli Chen's personal journal, January 2015)

Experience and Story in Narrative Inquiry

As my above interim research text shows, since 2015, I have been learning narrative inquiry as a relational research methodology. As I noted in Chapter One, I was a visiting scholar at the Centre for Research for Teacher Education and Development (CRTED) from 2014 to 2015. During this visit, I became acquainted with the understanding that narrative inquiry is first and foremost a way of understanding experience. As Connelly and Clandinin (2006) wrote:

> People shape their daily lives by stories of who they and others are and as they
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> interpret their past in terms of these stories. Story, in the current idiom, is a portal
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> through which their experience of the world enters the world and by which their
>
> experience of the world is interpreted and made personally meaningful. Viewed this
>
> way, narrative is the phenomenon studied in inquiry. Narrative inquiry, the study of
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> experience as story, then, is first and foremost a way of thinking about experience.
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> Narrative inquiry as a methodology entails a view of the phenomenon. To use

narrative inquiry methodology is to adopt a particular narrative view of experience as

phenomena under study. (p. 477)

It took me some time to understand these ideas. In time, I grew to understand that this way of

thinking about experience is rooted in Dewey's (1938) view of experience.

Experience lives at the center of what narrative inquirers do (Clandinin, 2013;

Clandinin & Connelly, 2000), in part because:

For Dewey, education, experience, and life are inextricably intertwined. When one

asks what it means to study education, the answer—in its most general sense—is to

study experience. Following Dewey, the study of education is the study of life.

(Clandinin & Connelly, 2000, pp. xxiii–xxiv)

Clandinin and Rosiek (2007) further noted that in Dewey's view, experience "does not refer

to some precognitive, precultural ground on which our conceptions of the world rest. Instead,

it is a changing stream that is characterized by continuous interaction of human thought with

our personal, social, and material environment" (p. 39).

Moreover, Clandinin and Connelly (2000) explained that narrative is "the best way of

representing and understanding experience" (p. 18) because "experience happens narratively"

(p. 19). For instance, Bruner (2004) stated that in addition to logical thought, there is another

kind of thought that "goes into the construction not of logical or inductive arguments but of

stories or narratives" (p. 691). For Bruner, this other kind of thought entails a "view that

'stories' do not 'happen' in the real world but, rather, are constructed in people's heads" (p.

691).

Lingering with Bruner's (2004) knowledge, I wondered what story Song might tell about his experience at the bus stop[19]. Was it possible that his narrative was the same as mine? I doubted this because I was growing to recognize that no person can guarantee that the narratives lived and told about an experience will be the same across different times, places, and audiences. As Kerby (1991) said, "Recollection, like perception, involves a considerable degree of interpretation" (p. 27). As I thought with Kerby's words, I was reminded, as the saying goes, that there are a thousand Hamlets in a thousand people's eyes.

In this sense, I understood that the stories people live and tell are continuously shaped and reshaped through their past, present, and future experiences, and the interaction between their physical, social, and material environments (Clandinin & Rosiek, 2007). Indeed, each person's diverse contexts, in particular their historical, social, cultural, institutional, familial, linguistic, political, and/or religious contexts, shape how people live and narrate their experiences. Thus, narrative inquiry allows understandings of "the continuity and wholeness of an individual's life experience" (Clandinin & Connelly, 2000, p. 17).

Thinking With Stories

Narrative inquirers emphasize thinking with stories, which opens a process that is different from thinking about stories. The difference between these ways of thinking lies in understanding that "thinking about stories conceives of narrative as an object" (Morris, 2002, p. 196),[20] while "thinking with stories is primarily thinking relationally" (Clandinin, 2013, p.

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[19] I told and retold stories of Song in Chapter One. Please see p. 4.
[20] Clandinin was drawing on Morris' work. She cited Morris to illustrate the difference between thinking about stories and thinking with stories (Clandinin, 2013).

30). As Clandinin (2013) asserted, "Our stories are always in relation, always composed in between, in those spaces between time and people and generations and places" (p. 30).

Carr (1986) offered me further guidance about this relational composition of our "life as a whole" (p. 73) when he affirmed that "the whole can very well change, and the parts change not in themselves but in their relation to the other parts of the whole they make up" (p. 99). As I thought with these ideas alongside my earlier shared story of Song's and my conversation at the bus stop, I grew to understand that as a narrative inquirer, my work is not to regard my story of this situation as an object of analysis but, rather, that my work is to think with my story. This meant that as I thought with my story of Song, as Clandinin showed me, I did so attentive to the relations between this story and other stories I have lived, told, retold, and relived across time, generations, places, situations, and people. Huber et al. (2013) wrote:

> When thinking narratively with stories…we need to stay wakeful to the three-dimensional narrative inquiry space. Staying wakeful in this way entails that we are simultaneously attentive to the temporal, social, and place dimensions and interactions within and among all of the stories, all of the personal, social, institutional, cultural, familial, and linguistic experiences lived out and told. (p. 227)

A Relational Three-Dimensional Narrative Inquiry Space

As I learned to think with my stories, I grew to understand that thinking narratively is thinking relationally as I think within the relational three-dimensional narrative inquiry space that is shaped by the continuous nature of experience. Clandinin and Connelly (2000)

describe this relational three-dimensional narrative inquiry space as attentive to temporality, sociality, and place.

When I think with my stories attentive to temporality, I position myself in a continuum—the past, present, and future—because, as they reminded me, "experiences grow out of other experiences, and experiences lead to future experiences… each point has a past experiential base and leads to an experiential future" (Clandinin & Connelly, 2000, p. 2). With respect to sociality, I attend to both personal conditions and social conditions because "experience is both personal and social…People are individuals and need to be understood as such, but…they are always in relation, always in a social context" (Clandinin & Connelly, 2000, p. 2). With respect to place, I attend to the place(s) where the situation I am attending to happened, and also to the place(s) where I am telling and thinking with my stories of this earlier situation at the present time. Experience cannot be understood if it is separated from the situation from which it emerged.

The relational three-dimensional narrative inquiry space derives from "the Deweyan view of experience (particularly *situation*, *continuity*, and *interaction*)" (Clandinin & Connelly, 2000, p. 49). Dewey addressed two criteria of experience—*continuity* and *interaction*. He understood that continuity meant that "every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after" (Dewey, 1938, p. 35). Interaction "assigns equal rights to both factors in experience—objective and internal conditions. Any normal experience is an interplay of these two sets of conditions" (Dewey, 1938, p. 42).

Furthermore, Dewey saw *situations* as the context where continuity and interaction meet: "[T]he statement that individuals live in a world means, in the concrete, that they live in a series of situations…An experience is always what it is because of a transaction taking place between an individual and…his environment" (Dewey, 1938, p. 43). These understandings show the relational nature of experience, and it is for this reason that Clandinin and Connelly (2000) described the three-dimensional narrative inquiry space as relational. But this space is also relational because of the interaction between narrative inquirers and co-researchers[21] (Connelly & Clandinin, 2006), which I say more about in the upcoming section "The Centrality of Living Relational Ethics."

My autobiographical narrative inquiry in Chapter One presents my journey of thinking with stories attentive to the relational three-dimensional narrative inquiry space. I looked backward and forward, inward and outward, and attended to "the specific concrete, physical, and topological boundaries of place or sequences of places where the inquiry and events take place" (Connelly & Clandinin, 2006, p. 480). For example, I thought with the story of Song within the relational three-dimensional narrative inquiry space.

Along the temporality dimension, I paid attention to two points. The first was understanding Song's and my identities in a time continuum. "Who we are" was shaped by "who we were," and "who we are" is shaping "who we might become." Second, our identities are always continuous, incomplete, and unfixed. We are always becoming. Murphy et al. (2012) noted that "[t]his sense of self is constructed along a temporal continuum, what is

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[21] Participants in narrative inquiries are sometimes named co-researchers because they engage in co-composing field texts, interim texts, and research texts.

called a 'continuity of experience'" (p. 62). Besides, they argued, "who we are and whom we are *temporally* becoming is also shaped through social and place interaction" (Murphy et al., 2012, p. 58).

Similarly, Miller (2005) argued that the constructions of "selves" in some stories are a "never-ending, complex, culturally and linguistically conditioned process" (p. 56). Therefore, as this inquiry unfolded, I held close to my understanding that the co-researchers' and my selves are and will always be continuously in the midst.

As I thought with my story of Song along the sociality dimension, I paid attention to the interaction between individuals (Song and me) and society (the English education context in China). As Caine et al. (2013) noted, "A narrative ontology implies that experiences are continuously interactive, resulting in changes in both people and the contexts in which they interact" (p. 576). As I show in the upcoming chapters, as this inquiry unfolded, I continued to be attentive to not only the impact of society on individuals but the impact of individuals on society. It is a two-way influence.

Along the place dimension, I am mindful that "people, place, and stories are inextricably linked" (Clandinin, 2013, p. 41). The conversation between Song and me was inseparable from the bus stop. If the conversation had happened in the classroom or on the phone, the story I told might have been quite different. Clandinin (2013) noted that "the physical topographical places that [she] lived in, and now live within, continue to shape [her]" (p. 42). The place where I worked when I was alongside Song—a university in

China—and the place where I am studying now—the University of Alberta in Canada—have each influenced and shaped me.

According to Basso (1996), "dwelling is said to consist in the multiple 'lived relationships' that people maintain with places, for it is solely by virtue of these relationships that space acquires meaning" (p. 106). In time, I realized that the bus stop entailed much more than its physical features. This place now holds special meaning to me because of the moments of tension I experienced there as Song and I talked. While the bus stop shaped one starting point of my thinking narratively, it has continued to shape me.

Meanwhile, I keep in mind that both Song and I have different identities in different places. If I assumed that who Song was at the bus stop was the whole of his identity, I would reduce the complexity and ongoingness of his identity. It is dangerous to peel off the place to shape an abstract identity to represent him.

Living, Telling, Retelling, and Reliving

Significant about my thinking with my story of Song in the relational three-dimensional narrative inquiry space is that doing so shapes a process that opens the potential for the retelling of my story, which shapes the potential for my reliving (Clandinin, 2013; Clandinin & Connelly, 2000). I retold the story that Song and I were co-composing a curriculum at the bus stop. I retold that Song was a curriculum maker of the English course and his out-of-class curriculum. By retelling my story, I saw that Song was sharing his way of knowing, that is, learning by doing. By retelling my story, I wanted to relive, where I was

aware of students' knowledge and invited them to share their knowledge in class, acknowledging one another's identities as curriculum makers and knowledge contributors.

The first time I told the story of Song's and my conversation at the bus stop was in 2015. At that time, I was visiting the CRTED. Since then, I have retold this story several times. For me, the retelling is not about repeating a story simply or in the same way. Instead, the retelling is about growing new perspectives on the story because of my ongoing thinking with it attentive to the relational three-dimensional narrative inquiry space. These new perspectives are not aimed at modifying the story itself. Instead, they enable me to continue to expand my understanding of how the story is in relation with other stories I have lived and told prior to and since this moment at the bus stop with Song.

Seeing the story in relation continues to enrich my understanding of this situation/experience. The first time I told my story of Song's and my conversation, I felt quite vulnerable. From then on, in each of my retellings, different aspects came to the foreground. My growth was stimulated as I continued to think with and retell this story. As I showed in Chapter One, this ongoing process shaped many wonders that gradually shaped the research puzzle around which this narrative inquiry is focused, that is, how teacher educators and student teachers co-compose knowledge communities in the unfolding and ongoing process of co-composing curricula.

In 2015 when I first told this story, I felt quite vulnerable. Retelling this story over time awakened me to many other stories. As I lived in the midst of this telling and retelling as I was first learning to practice narrative inquiry, my earlier views on tension shifted as well.

In my experience, stories that leave me feeling vulnerable through their telling are often stories that fill me with tension. In my situation, after I first told my story of Song's and my conversation at the bus stop, I wondered what repercussions I might experience. Might my professional competency be questioned? In the past, my first response to tension was to avoid it. Nevertheless, in narrative inquiry, inquiring into tension opens possibilities for retelling, reliving, and change. As Clandinin and Rosiek (2007) argue:

> The regulative ideal for inquiry is not to generate an exclusively faithful representation of a reality independent of the knower. The regulative ideal for inquiry is to generate a new relation between a human being and her environment—her life, community, world—one that "makes possible a new way of dealing with them, and thus eventually creates a new kind of experienced object, not more real than those which preceded but more significant, and less overwhelming and oppressive" (Dewey, 1981, p.175). In this pragmatic view of knowledge, our representations arise from experience and must return to that experience for their validation. (p. 39)

As I showed in Chapter One, the tensions I experienced in my telling and retelling of my story of Song shaped the research puzzle of this narrative inquiry. Moreover, through this process, I learned that attending to tension is not to judge a person's past life but to better understand the person's life. When I paid attention to the tension I was experiencing, I stopped ignoring the inner struggle I experienced as Song and I talked at the bus stop. I began to face it and to enter into and inquire into it. As a result, I gradually better understood myself and my life and the contexts in which I was and am making my life.

In my living, telling, and retelling, I gained a richer understanding of my experience

with Song. This richer understanding has shaped my future actions. As Clandinin (2013)

stated, "we are within the metaphorical three-dimensional space with co-researchers. These

spaces, shaped as they are, are in the making and always open to revision and change" (p.

41). As I have continued to retell my lived and told stories of Song's and my interaction, this

narrative inquiry has taken shape around the puzzle(s) I researched as I came alongside three

co-researchers. As I showed earlier, I hope to live better stories in the future. Therefore, my

telling and retelling have shaped my reliving of this initial story as this narrative inquiry has

unfolded.

The Centrality of Living Relational Ethics

I told Dance's[22] story about caring.

When narrative inquirers responded, they wondered

how I learned about Dance's life in and outside of the university.

Their response reminded me of that.

I did not say anything about the relationship between Dance and me.

In the story, Dance and the students were visible,

but there was nothing about me.

(Interim research text composed from Yuanli Chen's personal journal, 2014)

As I have dwelled on the significance of living in relationally ethical ways that lives

at the heart of narrative inquiry (Clandinin & Connelly, 2000; Clandinin et al., 2018), I have

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[22] Dance is a pseudonym for a university teacher whom I worked alongside.

been reminded of my telling a story of Dance's caring about students' daily lives at the

research issues table.[23] Dance attended to her students' experiences in and outside of the

classroom. She participated in my research on English as a Foreign Language (EFL) teacher

professional development. I tried to engage in narrative inquiry to inquire into her experience.

When I sought a response from narrative inquirers at the research issues table, they directed

me to the relational ethics of the methodology.

Narrative inquiry is a relational research methodology, which means that its

multilayered relational characteristics are a central ontological commitment (Clandinin,

2013). Engaging in this relational research methodology entails multiple aspects. One aspect

is that I am working from a Dewey-inspired understanding of experience. Dewey's ontology

is not transcendental but transactional (Clandinin, 2013; Clandinin & Rosiek, 2007). As

Clandinin and Connelly (2000) wrote:

> Narrative inquiry is the study of experience, and experience, as John Dewey taught, is
>
> a matter of people in relation contextually and temporally. Participants are in relation,
>
> and we as researchers are in relation to participants. Narrative inquiry is an experience
>
> of the experience. It is people in relation studying with people in relation. (p. 189)

Working with this ontology of experience, my doctoral inquiry is not aimed at

deriving generalizations from empirical data. Rather, its purpose is to generate new relations

between us (the co-researchers and me) and our environments. Engaging in this relational

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[23] Research Issues is a weekly Tuesday conversation at the Centre for Research for Teacher Education and
Development (CRTED). The CRTED was established in 1991 as a faculty-wide center for research for teacher
education and development. The research issues weekly conversation draws together diverse people, including
graduate students from across campus, faculty, research assistants, principals, social workers, medical
personnel, and teachers (Centre for Research for Teacher Education and Development, n.d.).

research methodology means carefully attending to various relations. In particular, as

Clandinin (2013) noted, this included:

> The relational between the person and [their] world; a temporal understanding of the
>
> relational between past, present, and future, including the relational in the
>
> intergenerational; the relational between person and place; the relational between
>
> events and feelings; the relational between us as people; the relational between the
>
> physical world and people; and the relational in our cultural, institutional, linguistic,
>
> and familial narratives; and so on. (p. 23)

Engaging in this relational research methodology additionally requires that I intentionally

come into relation with co-researchers: "In that intentionality, we are attending in relation to

our own lives and to others' lives, to the present time and to other times, and to this place

where we meet and to other places" (Clandinin, 2013, pp. 23–24). I understand "intentionally

coming into relation with co-researchers" as having at least two parts: the ongoing relational

ethics of narrative inquiry and my need to think narratively, which, as I earlier described,

entails thinking relationally about the phenomenon under study.

Central to my living in relationally ethical ways was my continuously trying to travel

to the co-researchers' worlds with a loving perception rather than an arrogant one (Huber et

al., 2011). Lugones (1987) pointed out:

> Notice that the knowing can be done in greater or lesser depth, as can the loving.
>
> Also, notice that travelling to another's "world" is not the same as becoming intimate

with them. Intimacy is constituted in part by a very deep knowledge of the other self

and "world" travelling is only part of having this knowledge. (p. 17)

Through travelling to co-researchers' worlds, I tried to see through their eyes and identify

with them. As Lugones (1987) wrote,

The reason why I think that travelling to someone's "world" is a way of identifying

with them is because by travelling to their "world" we can understand what it is to be

them and what it is to be ourselves *in their eyes*. (p. 17)

Further, intentionally coming into relation with co-researchers means that my

experience is part of the phenomenon under study. Silko (1996) stated, "viewers are as much

a part of the landscape," rather than being "outside or separate from the territory she or he

surveys" (p. 27). Clandinin (2013) wrote that "we do not stand metaphorically outside the

inquiry but are part of the phenomenon under study" (p. 24). I became part of co-researchers'

lives, and they became part of mine, "[t]herefore, our lives, and who we are and are becoming

on our and co-researchers' landscapes, are also under study" (Clandinin, 2013, p. 24).

In narrative inquiry, a co-researcher is never seen as a "representation of a social

justice problem but as a person in the midst of composing a life" (Caine et al., 2017, p. 18).

Narrative inquirers engage in social justice practices "attentive to lives first, with a

knowledge that change, however uncertain, does occur" (Caine et al., 2017, p. 18). Seeing

both co-researchers and researchers as "in the making," and "in the process of becoming"

(Caine et al., 2017, p. 23) is another ontological commitment of narrative inquiry.

Living out a Relational Narrative Inquiry

After I received approval from the Research Ethics Board at the University of Alberta, I started to recruit co-researchers through posters, emails, and informal conversations in my network. I wanted to invite one teacher educator and two student teachers to participate in this study. I posted the invitation posters (Appendix D) on the bulletin boards in numerous local post-secondary institutions. Before doing so, I checked each institution's policies to ensure this was allowed. I also posted the invitation on my social media and I contacted my network to help me to reach potential co-researchers. I first focused on recruiting a teacher educator co-researcher, then two student teacher co-researchers.

Maryam[24] was the first teacher educator co-researcher who agreed to participate in this study. She is a teacher educator working at a university. As I needed institutional approval to enter her classroom, she consulted her faculty and university given that the study focused on the teacher educator and student teachers co-composing knowledge communities as a part of the co-composing of curriculum. She gained approval for my participation in her classroom.

During this coming alongside, I had permission to observe how Maryam co-composed knowledge communities and curriculum with the student teachers. As part of my research ethics, I could not recruit student teachers into the inquiry until after their course was done and the final grades were submitted. Based on my research ethics approval, I was allowed to share with the student teachers why I was participating in their classes.

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[24] Maryam is a pseudonym the teacher educator co-researcher chose for herself.

During the first class, when I participated, Maryam introduced me to student teachers. She also introduced me to her colleagues whom I met in the faculty. Student teachers and the faculty knew I was researching Maryam's experience. Maryam suggested I take some time to consider if her experience as a teacher educator fits this research's purpose. After participating in her course with two cohorts of student teachers for one week, I told Maryam that I believed she was the teacher educator co-researcher I sought for this study.

As part of my research ethics, when and how I shared information about this inquiry with student teachers depended on the specifics of Maryam's invitation. According to the suggestion from Maryam's university faculty, I did not tell student teachers about this study's title and research puzzle during the first class. However, student teachers knew I was not researching their experiences when I participated in the course. After the mid-term, Maryam invited me to talk about this study's title, research puzzle, and my plan to recruit student teacher co-researchers in the class.

After introducing my research in the classroom, several student teachers expressed interest in the study. Five potential student teacher co-researchers offered me their emails for contact after I introduced this narrative inquiry in their class in accordance with the information letter and consent form (Appendix B). Three of them talked with me face-to-face immediately after the class and offered their emails for contact. One of them talked with me face-to-face a few classes later and offered her email for contact. One of them contacted me via email near the end of the course. According to the agreement with Maryam's university and faculty, I told the potential student teacher co-researchers I would not contact them until

the course was done. Because I was approved to participate in their class discussions, I tried

to join the potential co-researchers' groups whenever a seat was available. As a result, I

started to relationally learn with the potential co-researchers in their curriculum making in the

course.

After the course was finished, Lara[25] and Sam[26] were the first two student teachers

who replied to my email invitation to participate in this study. The other three potential

student co-researchers responded to my email invitation a few days later. Therefore, I told the

other three potential student co-researchers that I should continue communicating with the

first two student teachers who agreed to participate in this study.

I contacted Lara and Sam via email to negotiate consent. At that time, given the health

orders for physical distancing during that pandemic stage, the Research Ethics Board (REB)

of the University of Alberta required researchers to continue research contact and data

collection remotely. I submitted an amendment for this study (Appendix C) and gained REB

approval. The changes included obtaining co-researchers' consent remotely and having

conversations with co-researchers over Zoom, Google Meet, or phone.

I attached the information letter and consent form to the emails and invited Lara and

Sam to read and consider consent. Before that, I had sent them the invitation poster, the in-

class announcement and information letter (Appendix E), and the abstract of this research. I

asked Lara and Sam to let me know if they had any questions about the study and the consent

form. Lara and Sam signed and dated their consent forms. They sent me a digital copy of

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[25] Lara is a pseudonym the student teacher co-researcher chose for herself.
[26] Sam is a pseudonym the student teacher co-researcher chose for herself.

their consent form via email. Lara told me in the email, "Your research seems intriguing. I hope I can provide some insight, although I admit I am a little nervous" [27] (personal communication, May 2020). Sam told me in the email: "I have no questions so far, but I won't hesitate to ask if I do" (personal communication, May 2020). I signed and dated the consent forms and sent Lara and Sam the digital copies.

Being in the Field

As our inquiry unfolded, I continuously negotiated a relational inquiry space with Maryam, with Sam, and with Lara. These relational inquiry spaces were the fields for our co-inquiry, and they included my ongoing conversations with and coming alongside Maryam, Lara, and Sam in multiple places, such as in their in-person classroom, online classroom, and Zoom/Google meetings, on campus, and in Maryam's home. I lived alongside Maryam, Lara, and Sam, which is how I came "to experience not only what can be seen and talked about directly but also the things not said and not done that shape the narrative structure of their observations and their talking" (Clandinin & Connelly, 2000, pp. 67–68).

My initial negotiation of a relational inquiry space with Maryam began in the in-person classroom and on campus. We negotiated outside of classroom time and places for our research conversations. She invited me to her home for our first research conversation. I felt privileged to begin to learn in this place, her stories of curriculum making and knowledge community making. Soon after our first research conversation, the teacher education program had an urgent shift to a remote online model of teaching and learning due to the COVID-19

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[27] In this dissertation, I used Arial font to highlight the three co-researchers' original words and their voice.

outbreak. At that early stage of the pandemic, the health orders for physical distancing did not allow us to continue to engage in in-person research conversations or in-person teaching and learning. This shift in my initial study design required that I apply for an amendment with the Research Ethics Board (please see Appendix C).

Thankfully, Maryam consented to this amendment so that I could continue coming alongside her and the potential student teacher co-researchers in their online classroom. When Lara and Sam consented to participate in this study, the health orders for physical distancing were still in place; therefore, we engaged in our research conversations in meetings via Zoom and Google Meet. When Maryam, Sam, and Lara consented to participate in this study, I emailed them my candidacy proposal, including my narrative beginnings and the research methodology, for them to learn about this study.

I lived alongside Maryam, Lara, and Sam in their in-person and online classrooms for almost one term, once or twice per week.[28] In addition to my weekly active participation in their course, I had four conversations each with Maryam, Lara, and Sam from May to November 2020. Each conversation was recorded and lasted between 60 and 90 minutes. I transcribed each conversation. When I returned each transcript to ensure their resonance, each co-researcher they told me they trusted my transcription of the recordings. They did not want to add, delete, or revise what they had previously noted in the research conversation.

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[28] When I gained the approval to enter their classroom, they had completed a few classes. Most of the time, I participated in their course twice weekly. For a few weeks, I participated in their course once per week. Whether I went once or twice a week depended on the specifics of Maryam's invitation.

During the period when Maryam, Lara, and Sam participated in the research conversations, each of them had a hectic work schedule. Because of the pandemic, they lived with many unexpected changes and challenges in their work and in their lives. They had various commitments to their families, students, and lives and were making great efforts to adjust to a "new normal" and an as-yet full-of-uncertainty social context. I sincerely appreciate their commitment to this study and their showing me their negotiation of many difficulties and challenges.

For instance, when Maryam participated in this study, her youngest daughter was experiencing several challenges from the COVID pandemic. At that time, children stayed home and had online remote learning because the province shut down all schools and daycares due to the threat of COVID. As a result, Maryam's youngest daughter suffered increasing stress with disruptions to daily routines. Despite the busyness of caring for her youngest child and engaging in her research and teaching, Maryam spent much time participating in this study.

Maryam, Lara, Sam, and I experienced some tearful or vulnerable moments when we shared our lived stories as educators, daughters, sisters, or mothers. We revealed our vulnerability when co-inquiring into who we were and who we were becoming. Even though it was difficult to tell and retell the vulnerable stories, we appreciated the reciprocal vulnerability and talked about how we benefited from inquiring into those stories.

Co-Creating Field Texts

In addition to Maryam's, Sam's, Lara's, and my co-creation of our above-noted research conversations, which served as important field texts[29] in our inquiry, I also wrote detailed field notes of my experiences in their in-person and online classrooms. I kept a research journal where I recorded how I came alongside the three co-researchers on this research journey and my thoughts and wonders as we thought narratively with our lived and told stories. I invited each co-researcher to talk about their life journeys. Based on their stories, I made created an annal for each co-researcher to show her how I was coming to understand her life.[30] I kept copies of our email messages and photocopied or photographed documents, photos, or artifacts that Maryam, Lara, and Sam shared with me. These diverse field texts were, as described by Clandinin and Connelly (2000), "interpretive records of what we experience[d] in the existential world" (p. 86).

These field texts had a dual quality—an outward record and an inward reflection. For example, my field notes included two columns. The left column was a description of our outside world experience, and the right column was my simultaneous observation of my inner world experience. Another example of this dual quality was that Sam and Lara each shared particular artifacts during our inquiry that held significant meanings for them; as they shared these meanings, they not only described the experiences associated with the artifacts but also their tellings, and in some cases, retellings.

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[29] I use the term "field text" instead of "data" to indicate that "the texts we (co-)compose in narrative inquiry are experiential, intersubjective texts rather than objective texts" (Clandinin, 2013, p. 46).

[30] One way of creating an annal is "to create a framework on which to construct [the co-researchers'] oral histories…We think of annals as a list of dates of memories, events, stories, and the like" (Clandinin & Connelly, 2000, p. 112). An annal does not have to be a list or linear. Narrative inquirers are creative in creating annals that invite more possibilities.

Field texts in narrative inquiries are always (co)-composed attentive to the relational three-dimensional narrative inquiry space. For instance, when I read the transcripts of conversations, I thought with the told stories in the three-dimensional narrative inquiry space. I looked forward and backward, outward and inward, and attended to places. While I sometimes shared wonders that turned us in these directions, I noted how these ways of thinking with our stories seemed known and natural for Maryam, Lara, and Sam. We engaged similarly in all of our conversations.

Thinking With Field Texts to Create Interim Research Texts

In this phase, Maryam, Lara, Sam, and I continued to live in relation as I composed and then shared back and negotiated with each of them their narrative account that I shaped from the stories we lived, told, and retold as our inquiry unfolded. Narrative inquirers often describe composing a narrative account as making meaning of experience across time, places, relationships, and situations (please see Chapters Three, Four, and Five). In our inquiry, I sought "a communal truth, not an absolute truth" (Silko, 1996, p. 32). Seeking a communal truth meant that the co-researchers and I "sense together" (Basso, 1996, p. 109) our experiences and co-construct the meaning of our experiences. I did not find this process easy. What helped me was keeping in mind my need to try to stay focused on the relations between and among the stories of our experiences, rather than making judgments on/about our experiences.[31] At the heart of this process, I tried to stay attentive to what our lived and told

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[31] As we came together in this process, our focus was always on reconstructing meaning rather than evaluating our experiences, practices, etc. This critical ontological commitment ran throughout our whole inquiry.

stories showed me about each person's knowledge and co-making of knowledge communities and curricula.

I began to write the three narrative accounts as soon as Maryam, Lara, and Sam let me know their thoughts about each conversation transcript. In this part of the journey, I continuously encountered many struggles. I struggled with how to understand where their stories directed me and how to find the narrative threads embedded in each of their lives; their lives were in motion, and this too was a struggle as I knew I needed to show them as in the midst of their lives. I struggled with creating the narrative accounts to bring their voices and knowledge to the foreground. I also struggled with how to write academically in English. Living with these struggles, I gained strong support from my supervisor, supervisory committee,[32] work-in-progress group,[33] and the Academic Success Centre of the University of Alberta.

As I repeatedly read and thought with the conversation transcripts, I reminded myself of my need to think within the relational three-dimensional narrative inquiry space. I made notes up and down the margins about what I noticed as I thought with the co-researchers' stories, attentive to temporality, sociality, and places. Especially, I paid close attention to the stories they told and retold and the tension-filled stories they told or that I felt. I noted

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[32] I include their names in the acknowledgements of this dissertation, on p. vii.

[33] A few of my fellow doctoral students and I co-composed a work-in-progress group. On p. vii, I include their names in the acknowledgements of this dissertation. In the work-in-progress group, we shared and responded to one another's writing or stories. We met weekly or whenever we found a common date and time to meet, usually around one and a half hours, either in person or online. I considered the work-in-progress group a relational response group and one of my knowledge communities.

wonders I wanted to explore more with Maryam, Sam, and Lara in our subsequent

conversations.

I carefully slowed down in the process of writing and negotiating the three narrative

accounts, which were uneven and filled with many challenges. Narratively thinking with the

stories Maryam, Lara, and Sam lived, told, and retold, alongside this study's research puzzle,

I gradually found the narrative threads their lived, told, and retold stories were showing me.

My supervisor read and responded as I wrote each section in each narrative account. When I

and my supervisor felt I had a draft of each narrative account, I sought my supervisory

committee member's responses. My supervisor and supervisory committee members

supported me to work carefully and to ensure my writing was relational and respectful of the

three co-researchers' stories without making judgements and that I was living in ethically

relational ways with each co-researcher.

As I continued to create each narrative accounts according to my supervisor and

supervisory committee's responses, I also asked Lara, Sam, and Maryam about their

willingness to read and respond to their narrative account. As noted in the Information Letter

and Consent Form (please see Appendices A and B), the three co-researchers could choose

not to engage in this step. The three co-researchers told me that they would love to read and

respond. They told me that since their lives were highly hectic and challenging at that time,

reading the narrative accounts later would work for them.

In this midst, I had to return to China in October 2021 to continue teaching English at

my hometown university due to a work contract made before my doctoral study. Before I

went to China, Maryam told me that she would love to read the narrative account I sent to her

and expected to do so very soon. As I knew Lara and Sam were living with extremely full

work and life schedules at that time, I did not ask them more about reading the narrative

accounts.

I continuously thought narratively with their stories when I was in China. During the

half year of working in China, I could not access my emails from the University of Alberta,

my Zoom account, and Google Meet most of the time due to internet problems. I felt worried

and anxious because of not being able to stay in touch with the three co-researchers given the

relational commitments I earlier described in this chapter. I was concerned about how to

continue to come alongside the co-researchers relationally.

When I returned to Canada in April 2022, I tried to reconnect with the co-researchers

via email. Fortunately, they replied and told me not to worry about tentatively losing contact.

Sam told me in an email, "you have been quite an influence in my teaching so far." In May,

Sam found the time in her busy teaching schedule to meet me at a café. We talked for more

than an hour, sharing stories of our recent lives and work.

Sam said she would love to carefully read the narrative account and the other

chapters[34] as soon as she could find the time. Maryam could not find the time to meet and

have coffee, but she told me that she had read the narrative account and would like to read the

other chapters I would send her. In June, Maryam sent me an email saying that the chapters

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[34] I also invited the three co-researchers to read and respond to the final two chapters of this dissertation, that is, Chapter Six (the resonant threads chapter) and Chapter Seven (the justifications and imagining forward chapter), to ensure resonance. I describe these two chapters in more detail in the upcoming section of this chapter. I sent the narrative accounts and the final two chapters to them via email.

"look great. Thank you for taking care of my stories." Sam sent a message via phone to tell me she had read over the chapters. She said, "It's wonderful! Thank you for letting me be part of [the research]." In July, Lara found time to meet as soon as she completed her work at school. We met at a café and talked for a whole morning, sharing stories of our recent lives and work. She said she would love to read the chapters and would let me know her thoughts. In August, Lara told me that she had read the chapters. She said: "What I read sounded great! You definitely have my approval to move forward."

As I reconnected with Sam, Maryam, and Lara, we shared stories of our negotiations with the COVID pandemic. Sam and Lara talked about their stories of finding teaching positions during the pandemic. I talked about my story of returning to teach in China during the pandemic, coming alongside students, and making curricula there.

We shared how we felt about losing time developing our inquiry relationships. I told them how I expected to have face-to-face research conversations with them and hoped to have more opportunities to have coffee together. They said they felt the same. Sam invited my daughter and me to visit the farmer's market with her when we can find time on a weekend. Lara said she enjoyed our conversations and hoped we could have more opportunities to have coffee together in the future.

Lara and Sam said they missed Maryam and fellow student teachers. They talked about how the pandemic and social isolation impacted their contacts with Maryam and fellow student teachers after they graduated from the teacher education program. They said they wanted to reconnect with Maryam and fellow teachers and share their recent stories of

teaching and lives. Lara's and Sam's stories made me wonder how they will sustain their

knowledge communities with people in the teacher education program after graduation. Their

stories made me imagine forward.

From Narrative Accounts to Resonant Threads to Revisiting the Study Justifications and

Imagining Forward

As I was waiting for the co-researchers' responses to their narrative accounts, I began

to write a draft for a resonant threads chapter (Chapter Six) and a justifications chapter

(Chapter Seven). In Chapter Six, I present the resonant threads I gradually became awake to

across the co-researchers' three narrative accounts, seeking to show the multi-perspectives

(Houle, 2015)[35] and knowledge of Sam, Lara, and Maryam about co-composing knowledge

communities and curricula. In Chapter Seven, I brought these resonant threads and this

study's personal, practical, social, and theoretical justifications together; metaphorically

laying them side by side to make visible the new insights that Maryam, Sam, and Lara

offered to me through their lived, told, and retold stories. In this process, I gradually added to

and deepened my understanding of the personal, practical, social, and theoretical

justifications for our inquiry; these realizations supported me to imagine forward to future

studies. When my supervisor and I felt I had a draft of these two chapters, I invited my

supervisory committee members and Maryam, Lara, and Sam to read and respond. I sent the

chapters to them via email, as I described earlier.

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[35] Houle (2015) conceptualized a multi-perspectival narrative inquiry where co-researchers showed different perspectives on the same events they experienced together.

During this journey, I encountered challenges in finding the resonant threads I share in Chapter Seven. I continuously revisited, reading and re-reading, the narrative accounts, and I re-listened to the recordings of our research conversations, again and over again. In doing so, I attended closely to the stories Lara, Sam, and Maryam lived, told, and retold, especially their tension-filled stories. By thinking narratively with their stories, I gradually became aware of the relations between and among stories and I found strings of stories. As I continued to think narratively with these strings of stories, I gradually found three resonant threads. I realized that the strings of stories constituted the layers of the resonant threads.

In Chapter Seven, the final chapter, I did not provide any final answers to my research puzzle. Instead, I attempted to invite readers to rethink and reimagine together with us "the ways in which [we] practice and the ways in which [we] relate to others" (Clandinin, 2013, p. 51) in the landscapes of teacher education and intercultural knowledge communities. In this chapter, I brought Maryam's, Sam's, and Lara's voices and insights to the foreground and engaged in a written conversation about knowledge, curriculum, and communities. In doing so, I continued to direct attention to the complexity and multiplicity of our storied lives—Lara's, Sam's, Maryam's, and my own—foregrounding our knowledge embedded in our lived, told, and retold stories. I understood that our knowledge of co-composing knowledge communities and curricula was not static, fixed, or completed. Our understanding of co-composing knowledge communities and curricula continues to grow as we continue to retell and think narratively with our stories.

Chapter Three: A Narrative Account of Sam's Experience

This narrative account begins with stories of Sam and me coming to know one another over time and in different places. I introduce our relationship in the first section, "Coming Into an Inquiry Relationship With Sam." As I engaged in thinking narratively with the field texts of our inquiry, three threads became visible across the stories Sam lived, told, retold, and relived of her experiences in knowledge communities and with curriculum making. In the second section of this chapter, I show these three narrative threads which move across time and attend to multiple places, including schools, university, and Sam's familial and community landscapes.

Coming Into an Inquiry Relationship With Sam

First day in the social studies methods[36] classroom,

a student teacher came to say hello.

She said her name was Sam.

We chatted for a while.

Sam's hospitality made me, a visitor, feel warm inside.

One of her words in particular caught my attention.

She said Maryam[37] was "amazing."

Later,

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[36] This course title is a pseudonym I chose for the course as a way to further protect the identities of Maryam, Lara, and Sam, as well as other student teachers and guest speakers whose stories become visible in this and other narrative accounts and chapters.

[37] Earlier I introduced Maryam in Chapter Two. Maryam is the teacher educator co-researcher of this study.

I introduced my research in the class.

Sam told me she was interested in participating.

Her only concern was timing

because she would work out of Canada in the fall.

I told her my research plan and the timeline.

She gave me her email address.

When the course was completed,

I started to contact potential student teacher co-researchers

who had offered their email addresses.

Sam replied that she would like to participate

and she signed the consent form.

I was glad and excited about our upcoming co-inquiry.

(Interim research text composed from Yuanli Chen's personal journal, 2020)

As my time in the course unfolded, I participated in several group discussions with

Sam and her peers, some of which included her presentations of her Thoughtbooks[38] and

Curriculum Cartography.[39] After she became a co-researcher, I learned more about the

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[38] The Thoughtbook is an assignment in Maryam's social studies methods course. The student teachers were invited to create three Thoughtbook entries which explored their resonances, tensions, and wonderings in the course. Over time, the students' Thoughtbook entries showed how their ideas were initiated and grew organically. A Thoughtbook is different from a journal that mainly records the past. A Thoughtbook shows the trails of how the ideas grow over time: "Thoughtbooks provide an opportunity not only to ponder the past, but also to explore new avenues of thinking and ponder future possibilities" (Maryam, Assignment Instructions).
[39] The Curriculum Cartography is an assignment in Maryam's social studies methods course. Maryam invited student teachers to create a cartography of some of their curriculum-making experiences over time. She reminded student teachers that "curriculum is not only composed in schools – we compose curriculum in our familial and community landscapes too" (Maryam, Assignment Instructions).

stories Sam told in these two course assignments and the group discussions. During our

research conversations, Sam shared several artifacts as we thought with her stories, including

photographs of her Curriculum Cartography. Her telling and retelling of these stories allowed

me to know more of her life in the making[40].

Our co-inquiry started in May 2020. At that time, I learned about Sam's short-term,

mid-term, and long-term plans. She planned to work part-time in a day-care center during the

summer break. In the fall, she hoped to teach in a school outside of Canada if the COVID-19

pandemic did not stop international travel. Her backup plan was to find a local teaching job.

Since spring 2020, the school board in the city where Sam lived had cut many full-time

teaching positions due to provincial budget cuts.

The pandemic added another obstacle; there was no date to re-open schools, which

meant that Sam and her fellow student teachers could not even apply for teaching positions. If

there were no teaching vacancies during the pandemic, Sam thought she would have a gap

year, which she regarded as an opportunity to slow down and prepare for her next journey. In

the long-term, Sam wanted to pursue a doctoral degree. She believed good educators, such as

Maryam, were lifelong learners. We started our co-inquiry journey amid these uncertainties

and forward-looking stories.

Awakening to Recurring Narrative Threads in Sam's Co-Composing Knowledge

Communities and Curricula

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[40] I understand 'life in the making' as life is a curriculum in the making. As earlier described in Chapter One, I draw from notions of curriculum (Dewey, 1897; Connelly & Clandinin, 1988; Vinz, 1997; Huber et al., 2011) and understand life is a curriculum in the making. As Huber et al. (2011) pointed out, "each person's life is a process of living out and composing their unique curriculum" (p. 43).

With the research puzzle lingering in my mind, I repeatedly reviewed Sam's and my field texts, including the recordings and transcripts of our research conversations, Sam's Curriculum Cartography, her Thoughtbooks, her photographs, and her hand-make drumstick. Some stories caught my attention. These stories were either directly related to my research puzzle, or they were full of tension, or they were told and retold by Sam. As I began to see connections between these stories, I gradually awakened to the recurring narrative threads in Sam's lived and told stories. In this section, I show three narrative threads in relation with Sam's co-composing knowledge communities and curricula. These three narrative threads are "Becoming Awake to Agency," "Coming to Believe That Relationship Leads, Learning Follows," and "Growing With Relational Ways of Knowing."

Becoming Awake to Teacher Agency

Co-inquiring with Sam, I gradually understood that teacher agency was an important aspect in the curriculum she was co-composing within her knowledge communities over time and in multiple places. I became aware that this narrative thread of "Becoming Awake to Agency" was multi-layered. The following story strand, "Attending Closely to Social Justice" shows one layer in Sam's growing wakefulness to teacher agency.

Attending Closely to Social Justice.

> In [a class of] the [social studies methods] course,
>
> [We were] talking about race.
>
> I remember putting up my hand and saying to [Maryam]
>
> "I don't see colour."

I could see on her face,

it took a moment to formulate a response.

She said [something like]

if you don't see colour,

you don't see the cultures behind the colours of their skin essentially.

For every person of all different kinds of colour,

they have a different background, a different history, a different culture,

[and/or] a different language potentially.

They are [the] persons of colour [who] need to be acknowledged and seen.

(Interim research text composed from the transcript of the conversation, 2020)

As Sam thought with this story, she expressed that it had shaped her growth. At that time in class, thinking with Maryam's response to "I don't see colour," Sam began to realize that if she did not see colour, she would not see issues experienced by people of colour and how they may go through difficulties, such as racism. She realized that she may also not see their gifts and strengths, and the benefits and possibilities of their knowledge.

Sam understood that Maryam's response was directing her to look inward. By turning inward, she was learning more about herself. As the conversation around seeing colour continued to unfold in the class, Sam told me she was not only learning about the subjects of race and racism, but she was developing a better understanding of her background and how it had led to her perspective: "I grew up in a very...white privileged environment where…I was

rarely surrounded by people of colour...if there was a person of colour in our class, it was very recognizable."[41]

As Sam contemplated her story and shared her thoughts, I realized she was looking outward to the environment that had influenced her while also looking inward through her self-reflection. By doing so, Sam invited me to see that it was sobering for her to realize that this story she had been living by was problematic. She explained that this story to live by planted in her was that not seeing colour was the relational way to live alongside children. Maryam's response made Sam ponder, reflect, and change this story she had been living by. This revelation slowly supported Sam's thinking of what she could do to promote social justice. I understood that this moment and Sam's reflective process empowered her to become awake to her teacher agency.

Over time in the classroom with Maryam and peers, Sam grew more awake to her teacher agency as conversations about social justice issues continued. Sam said she and fellow student teachers discussed how, in certain situations, parents felt uncomfortable when teachers talked about race or the LGBTQ2+ community[42] in the classroom. Sam said Maryam responded to her fellow student teachers who were unsure of how to proceed by reminding them that "'ultimately [it is] your classroom.'"

Sam learned from Maryam that if she, as the teacher, believed issues and information were important, the teacher "could have a further discussion with the parents" to

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[41] In this dissertation, all uncited quotations are from research conversations with co-researchers.

[42] "On November 28, 2017, Prime Minister Justin Trudeau issued an official apology on behalf of the Canadian government for the criminalization of queer sexuality and persecution of lesbian, gay, bisexual, transgender, queer, and two-spirit (LGBTQ2+) persons" (McDonald, 2019, p. 1).

communicate why it was important to inquire into the issues. Sam said these conversations

helped her to understand that Maryam believed it was important to explore issues some

people might consider controversial because the more people were inquiring into these issues,

the greater the possibilities for making a change toward social justice.

Sam learned from Maryam some ways to inquire into difficult topics in a classroom.

For instance, Maryam shared children's literature to shape openings for talking about racism.

Maryam invited a guest speaker, Charlotte,[43] to share how to inquire into difficult topics.

Sam learned from Charlotte that "it is okay to feel uncomfortable with certain topics because

[the uncomfortableness] pushes you forward for change." I was aware that Sam, her peers,

Charlotte, and Maryam were co-inquiring into tensions around how to inquire into difficult

topics with children. I realized that Sam felt these co-inquiries affirmed her agency as a

teacher, giving her confidence to approach difficult topics with children. By the time Sam and

I began to engage in research conversations, she felt strongly that inquiring into difficult

topics with children would facilitate important knowledge and growth for social justice.

As I continued to think with this strand of attending to social justice as a storied layer

in this narrative thread of Sam's becoming awake to teacher agency, I realized that in

multiple places Sam had displayed her close attention to social justice issues and the growth

of her agency, such as on her social media page[44], in her Thoughtbooks, and in her

Curriculum Cartography.

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[43] Charlotte is a pseudonym I chose for this guest speaker who contributed to the curriculum making in the social studies methods course.

[44] Sam added me as a friend on her social media and gave her approval for me to learn about her stories there for this research.

I noticed she often shared her perspective on difficult topics in her social media posts. These posts were mainly published after she completed the social studies methods course. She openly criticized a plan for a history program that would focus mainly on making people feel proud of their province and Canada and, as a result, avoid opportunities for children to inquire into conflicts and controversies that lived in the past and present stories of many people in Canada. Stating that she "refused to brush issues under the rug" in her post, Sam argued that it is important to address issues that cause conflicts in the classroom, such as systematic racism, LGBTQ2+ hate crimes, and child trafficking.

Sam also shared what she had learned from the teacher education program, including why it is important to offer multiple perspectives in the classroom rather than silence/exclude the voices of minority groups. She highlighted these issues in her Thoughtbooks and Curriculum Cartography. The following poetic fragment is from her Thoughtbook #3 (Winter, 2020):

<div align="center">

Platitudes

~~You~~[45] We cover up the underlying, painful truth.

How can ~~you~~ we be so blind?

~~Your~~ Our pleasantries aren't appreciated.

~~Are you~~ Am I so ignorant,

So naïve?

</div>

---

[45] Sam kept the revisions in her Thoughtbook, which represented her continuous thinking with her stories. She was guided by the requirements of the course assignment to write in this way. In the guidance document Maryam prepared for the student teachers, she wrote, "*Regardless of the format you choose, you are encouraged to revisit previous entries and add or change them as your thinking grows and changes, but do not remove old entries!*"

There are problems in the world.

~~Do you~~ Can't I feel the pile

Underneath ~~your~~ my feet?

the pile of anger,

misconceptions,

the voices unheard.

Stop brushing it under the carpet.

Have ~~you~~ we fallen deaf to the

stories that matter?

But ~~what~~ are they?

Who are they?

What are ~~you~~ we not seeing?

Is it too late to change ~~my~~ our ways?

Would it make a difference?

- Your Critical Thinker

When we had a conversation about this poem, Sam explained her revisions and how they

reflected her changing perspective. The revisions were mainly about changing the personal

pronoun "you" to "we"/ "I." Sam said that in the first draft of this poem, she was pointing her

finger outwardly and blaming others; in her later draft, she was pointing at herself and

looking more inwardly. She wrote the first draft at the beginning of the social studies

methods course and this later draft close to the end of the course.

Sam said that in the social studies methods course, she was learning more about the

untold story of people with Indigenous ancestry as she, her peers, and Maryam had

conversations about "history" versus "the past." Sam said she felt angry for "not learning the

whole story" and for "not having all the perspectives and all the voices" about these issues in

the past. Through her learning experience in the social studies methods class, she was coming

to realize she should not blame others, and that it was not just the responsibility of others to

fix this social problem. Instead, Sam stated, "it's all of us...and it starts with me...to educate

myself...and then to be able to educate other people about the missing voice, the missing

story." Listening to Sam's thoughts about why she revised her poem to change the personal

pronoun from "you" to "we"/"I" deepened my understanding about how she was shifting in

her understanding of her agency.

I told Sam I regarded her awakening to her agency in this story as a profound change.

I also shared my experience of awakening to my agency as I became a narrative inquirer. My

story was about how a particular policy of a post-secondary institution made instructors and

students feel uncomfortable. When I told and retold the story with narrative inquirers and

they responded, I gradually realized that I had the ability and responsibility to shift the policy.

Sam agreed: "We are part of [the phenomenon]...contributing or not contributing," she said.

"We have choices that we make every day about our actions and our choices impact those around us. Maybe the title [of this poem] could have been agency instead."

Our conversation then moved from Sam's poem to teacher agency. Sam said that in the social studies methods class, she had learned much about herself during a short time span—three months. She appreciated the knowledge that her peers, Maryam, and the guest speakers shared in the classroom. She said, "I learned from Maryam...and the speakers...and everyone [in the classroom]." Sam believed that learning alongside these people helped her develop a new perspective about "what it means to not only be a good teacher but to be a responsible citizen...a responsible person in society." She said, "Every person [in the classroom] contributed to what is now my understanding of what it means to be who I am today, which is pretty amazing."

Becoming a Teacher and Shaping the Professional Landscape

Teaching means acts of service.

It takes a lot of energy, time, and effort to be a teacher.

A teacher is a huge part of children's lives for a whole year,

and children become part of the teacher's life too.

A teacher does not only teach children how to do a math question,

or how to spell correctly, but also

how to make a better world and a better future for themselves.

(Interim research text composed from the transcript of the conversation, 2020)

In Sam's stories of becoming a teacher, I was drawn to her definition of teaching as "acts of service," and I wondered what this meant to her. Sam explained that "acts of service" means "going all the way to put in extra effort." She said that Maryam and many teacher educators in the teacher education program had shown her how teaching comprises acts of service: "Most of the professors went above and beyond and we saw that they not only did the work but demonstrated what the definition meant," she said. "They always make themselves available after class and not only within the posted hours, but even in their own personal time."[46] During her practicums in schools, Sam discovered how much energy, time, and effort she needed in order to contribute in these ways as a teacher. Her experience confirmed the importance of a teacher's role in a child's life:

> [The children] were spending the majority of their time working with [the teachers] during the day...I just feel like there's so much we can do as teachers beyond [teaching subject knowledge]...[W]e were not only their teachers, we were their friends, their caretakers...I feel passionate about working with children.

As Sam continued to share her understanding of the agency she could hold as a teacher—playing a significant role in children's growth and providing acts of service—she also recognized her potential to shape the professional landscape in a way she had learned from Maryam and many teacher educators in the teacher education program by "[being very] invested, personally and professionally…and really caring about student [teacher]s."

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[46] Sam talked about how her teacher educators in the program cared about student teachers' well-being. I understood that the teacher educators were dedicated to their work, cared about student teachers, and advocated for a system and environment that would support teachers' and teacher educators' healthy and balanced lives.

Thinking with Sam's stories, I slowly realized that since high school, Sam had had a sense of teacher agency. She shared stories about how at that time in her life she considered teachers to be people who "help people," "have an influence," and "have a say." She described an interesting connection she saw between these understandings of "teacher" and the meaning of her name.[47] Since then, she has been committed to becoming a teacher.

As Sam studied in the teacher education program, her understanding of teacher agency continuously grew. She started to regard "making a better world and a better future" as "the whole point of education." In this regard, she viewed Maryam as a role model. She considered how Maryam valued student teachers' emotional needs as well as social justice in education. Sam shared these values with Maryam. Moreover, Maryam's commitment to teaching, research, and public speech shaped Sam's understanding of teacher agency. Sam said:

> I feel very drawn to [Maryam] as a person, a professor, and a researcher because she's always moving forward. You know, even now, like she's got a doctorate, she's always doing research, she's doing projects, she's speaking. I hope to be like her...always moving forward, always learning, and making connections. I hope to be like her.

Over time, I learned that Sam, too, planned to pursue doctoral studies, because she viewed "always learning" and "always moving forward" as important in her becoming as a teacher.

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[47] To protect her anonymity, here I omitted her description of the meaning of her name.

As I continued to think with Sam's experiences, I found that in multiple places and situations Sam had started to practice her agency as a teacher who valued children's emotional needs. For example, in her second practicum, she organized whole class circle talks with the children as a way to attend to their emotional needs. One day in the Grade 3 classroom, Sam found no child was really paying attention because something had happened during recess. Sam decided to stop the lesson and have a circle talk on the carpet with the whole class. In the circle, she and the children talked about the incident, their emotions, and what they could have done differently. "[The class] was slowly getting back on track," Sam said. "It did take time away from the lesson, but the lesson was not going to happen anyway because they didn't feel safe with each other."

Later, Sam's mentor teacher recommended that Sam not do the circle talk every day. Sam knew her mentor teacher's practice was to have a check-in on either Monday or Friday for the children to share a little bit about themselves with the whole class. Sam understood her mentor teacher's suggestion was a way to not take up too much lesson time, but she still believed in the importance of attending to the children's emotional needs, when needed. Therefore, she shifted to having the circle talks whenever necessary. She told me she did the circle talk three times in the 10 weeks of her practicum. I realized that by sharing this story, Sam was practicing her agency, which also held potential for shaping the professional landscape.

Sam wrote in her Thoughtbook #1 (Winter, 2020) that "we as educators, have the responsibility/power to dissipate the dominant narrative. We are part of the change!" In

many of her lived and told stories, Sam showed me that she, her peers, Maryam, and the

guest speakers were co-composing knowledge communities in the unfolding and ongoing

process of co-composing their curriculum, which was built around aspects such as being a

responsible member of society, advocating for social justice, nurturing teacher agency, and

shaping the professional landscape.

Coming to Believe That Relationship Leads, Learning Follows

Luna[48] was having troubles in class.

She wasn't really paying attention.

I pulled her aside after class, during recess.

I just asked if everything was okay

and if she needed to talk, I was there.

She confided in me that things were not going so good at home.

(Interim research text composed from the transcript of the conversation, 2020)

Sam lived this story on the first day of her practicum in a Grade 6 classroom. As she thought

with this story, Sam had wondered if Luna's earlier behaviour might have annoyed some

teachers. She told me that "it was good to notice and not react in anger or frustration, but to

check in" with the children. Sam guessed Luna's "troubles" in the classroom were leading

her to behave in ways that might not be consistent with her typical behaviour or character.

Consequently, Sam tried to make a personal connection with Luna to understand her

situation.

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[48] Luna is a pseudonym I chose for the child in Sam's stories. Sam was alongside Luna in a Grade 6 classroom.

When Luna confided in Sam, Sam suggested Luna tell Mrs. T.[49] about how her home situation was affecting her emotions and behaviours at school. Sam offered this suggestion because she hoped Luna's experience in the classroom would become more educative; too, because she could not accompany Luna for a whole term in school since Sam would be leaving the school at the end of her 10-week practicum, she wanted to support Luna to plan ahead. Afterwards, Luna, Sam, and Mrs. T. had a conversation about Luna's struggles, and they figured out a way to support her.

Sam's story about Luna lingered in my mind whenever I thought about teacher–child relationships and knowledge communities. I wondered how the relationships Sam and Mrs. T. created with Luna had shaped Luna's learning at school, and how these relationships had shaped Sam's and Mrs. T.'s ongoing learning as teachers. I gradually realized that "Coming to Believe That Relationship Leads, Learning Follows" was a narrative thread linking this story of Luna and many of Sam's other lived and told stories.

When thinking with these stories, I came to understand what Sam valued in teacher–child relationships and knowledge communities, why she valued these aspects, and how she attended to them when co-composing teacher–children knowledge communities. I grew to see that five story strands intersected in shaping the many layers of this narrative thread. In the following sections, I show these five story strands: "Connecting on a Personal Level," "Believing Class Size Matters," "Understanding Children's Out-Of-School Lives,"

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[49] Mrs. T. is a pseudonym I chose for the cooperating teacher in the Grade 6 classroom.

"Attending Closely to Children's Social and Emotional Health," and "Building a Safe Learning Space."

Connecting on a Personal Level

Sam valued connecting on a personal level in building teacher–child relationships and knowledge communities:

> I tried to make a personal connection right off the bat because the student–teacher relationship [on a personal level] would help the children feel more comfortable and safer. Then learning would come more easily to them. [Building the relationship] was building the foundation [for learning to occur].

Sam believed that teachers learn from children. Because of the long period during which teachers and children live alongside one another in elementary classrooms, Sam described both time and alongside-ness as having important influences in children's and teacher's daily lives. In her Curriculum Cartography (2020), she wrote: "In my most recent practicum, I learned that being a teacher means playing quite a larger role in the students' lives than I could've anticipated." She said a teacher could play the roles of friend, role model, and mentor in children's lives. Sam viewed connecting with children on a personal level as a starting point to building the kind of teacher–child relationships that would benefit one another's growth.

Looking back at her experience as a student, Sam remembered that her learning had benefited from personal connections with some of her teachers and teacher educators such as Maryam. Sam said that Maryam had largely invested her personal time after class to speak

with student teachers and understand their out-of-class lives. Maryam and the student

teachers often had coffee together or emailed each other to continue discussions after class.

What was more important to Sam, however, was that Maryam would never use the

tone of an expert in conversations with student teachers. Instead of lecturing, she often drew

from her personal life experiences to illustrate her perspectives. Sam said she felt personally

connected to Maryam because Maryam's personal stories often either resonated with her or

caused her to continue to reflect. She regarded Maryam as an "authentic person, friend, and

role model." The teacher educator–student teacher relationship between Maryam and Sam

was filled with "mutual respect, trust, care, and understanding." Sam felt this kind of

personal connection had been significant in her growth.

Believing Class Size Matters

Sam regarded class size as an important factor that influenced professor–student

relationships and students' learning experiences. She was satisfied with the class size (up to

36 student teachers) in the teacher education program. She said, "I really loved [the] small

class size. We were able to foster a class environment where discussions were

encouraged." Class peers had many opportunities to talk with each other at their tables and to

share their thoughts with the entire class.

Sam said that large class sizes could hinder learning experiences. She heard that the

class size at a neighbouring university could be up to 300 students and expressed concern that

the professor could not connect with 300 students on a personal level: "Even knowing

everyone's name, knowing how they learn, how to accommodate their learning styles, how

to incorporate their interests into the class...it would be a lot." Also, Sam said she had heard

that the large class sizes discouraged classroom discussions. She doubted many students

could voice their opinions during these courses.

Attending to Children's Out-Of-School Lives

Gradually I became aware that paying attention to children's out-of-school lives had

been part of Sam's efforts to build good relationships with children so as to facilitate their

learning. From her stories, I knew Sam would notice if the children had food for lunch or not.

She was attentive to their interests, fears, goals, families, and lives. Looking back, Sam said

that the teacher educators had continuously drawn her attention to children's out-of-school

lives. They emphasized that children come from a variety of backgrounds, carrying their

experiences with families and communities into the classroom.

Looking further back, Sam said that her early life had shaped her attention to

children's out-of-school lives as well. In her Curriculum Cartography (2020), she wrote:

> Growing up in a divorced family has taught me many things, but mostly empathy,
>
> which I will continue to grow in a deeper understanding of the student's life outside
>
> the class, as much as inside...With every student that walks into my classroom, I get
>
> to experience a whole other world. I hope to keep an open heart in my classroom for
>
> my students, their parents or guardians, and my colleagues.

Sam said she wanted to attend to the entirety of the children's identities. She believed that the

better she understood aspects of children's identities, the better she would be able to support

them at school.

Sam knew that attending to children's out-of-school lives involved a large amount of work. During her two practicums, she spent two hours after school finishing her work and preparing for the next day. Some days there was so much work that she did not feel prepared. "It was not a nine to five job," she said. Although sometimes she felt tired, Sam was still passionate about her work. She agreed with what her teacher educators had shared—that teaching could be one of the hardest jobs but there were always rewarding moments. "It was incredible how much [I] became involved in the children's lives and [with] their families and the community," she said.

Attending Closely to Children's Social and Emotional Health

I came to understand that attending closely to children's social and emotional health was another important aspect Sam connected with building relationships as a way of supporting children's growth.

Jimmy[50] moved back and forth between households.

We tried to create as much stability and routine as we could

in the classroom

to help [him] with the mindset of learning.

I had a conversation with him.

I said: "Hey Jimmy, you're seeming a little distracted.

What do you think I could do to help you focus a little bit more?"

He said: "Um, I don't know."

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[50] Jimmy is a pseudonym Sam chose for a child in the Grade 3 classroom. Sam shared stories of Jimmy.

I said: "I know you like to play fidget [spinner]."

Then I showed him one sensory ball[51] and offered it to him.

I said: "Let's try this. What you do is you can hold it and squeeze it under the desk while

you're listening, and your eyes are forward."

So, we tried that.

Surprisingly, he took it really well

and he told me, "I think this would help me."

(Interim research text composed from the transcript of the conversation, 2020)

Sam shared this story when we were having a conversation about what she had written in her

Curriculum Cartography (2020): "Students who come into a classroom who do not feel

loved or safe will not learn."

The experience with Jimmy occurred in her second practicum in a Grade 3 classroom.

Before her conversation with Jimmy, Sam had noticed he often distracted the other children.

She knew Jimmy's out-of-school life was complex and wondered if this might have been

influencing his emotions. Sam offered the sensory ball to Jimmy because this tool was known

to help with emotional regulation. She had noticed that when Jimmy was able to regulate his

emotions, he could concentrate and focus on the learning activities in the classroom.

Looking back, Sam's experience at university and in her practicums in schools had

shaped her understanding of how important it was to attend to how children experience the

classroom environment. Through her background in psychology, Sam held knowledge that

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[51] A sensory ball is a child's therapeutic item. Children can squeeze it and feel the rubber stretch and contract beneath their fingertips, which can help them to feel calm.

enabled her to understand children's emotions and individual journeys. Also, she had

participated in many conversations about children's social and emotional health in the teacher

education program. In the social studies methods course, Sam wrote in her Curriculum

Cartography (2020) that "[if] the students don't feel they are emotionally regulated, they

won't retain any information.*"* From her own experience, both as a student and as a teacher,

Sam had noticed the connection between children's social and emotional health and their

learning. Her understanding of the relationship between children's emotions and learning had

grown into her personal practical knowledge[52] as she participated in the teacher education

program.

Furthermore, Sam said children's learning should not only include literacy and math,

but also how to understand and express their emotions and how to interact with others. Sam

believed that social and emotional health should be a subject matter for children. I came to

understand that children's social and emotional health was part of the curriculum that Sam

saw herself and the children co-composing.

Building a Safe Learning Space

Sam often mentioned that it was only when the learning environment was safe that

learning could occur. I asked what *safe* actually meant to her. As part of her response, Sam

told stories about not judging children. She described a safe learning environment as a space

where children would not be criticized when they asked challenging questions, talked off

topic, or gave wrong answers. Instead, Sam believed that as a teacher she wanted to connect

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[52] Please see footnote 16 on p. 17 (Chapter One).

with children and try to understand their thought processes and where their challenging questions were coming from. She regarded the social studies methods classroom with Maryam as a safe learning space because student teachers who held perspectives that could have been understood as racist were never judged by Maryam.

Sam said, on one hand, a safe learning space started with the teacher educator setting the tone for acknowledging different perspectives. On the other hand, Sam reflected on how student teachers' attitudes toward the different perspectives were important. If student teachers had not acknowledged different perspectives, not been supportive, not been willing to work together, or not shown kindness, the classroom would not have been a safe learning space. Sam told me that in a safe learning space, student teachers would not hesitate to make suggestions, which would lead to further discussion on the topics and clarification of perspectives.

Narratively thinking about Sam's stories from her childhood to adulthood and from her home and school to university, I was aware that she was co-composing knowledge communities with her family, teachers, teacher educators, peers, students, and colleagues. Sam believed that good teacher–child relationships were the foundation for co-composing knowledge communities in the classroom. This belief had shaped how she co-composed knowledge communities with children, colleagues, and teacher educators. She valued connecting on a personal level with people when she co-composed knowledge communities with them. I came to realize that for her, connecting on a personal level meant mutual respect,

trust, care, and understanding; any hierarchical relationship would hinder the building of knowledge communities.

Sam regarded class size as a key influence in building knowledge communities in the classroom. To her, large class size was an obstacle to building class knowledge communities. As a teacher, Sam put in her best effort to attend to children's out-of-school lives and social and emotional health and to build a safe learning environment for and with them. These efforts not only showed her ways of co-composing knowledge communities with children and colleagues but were also part of the ongoing curriculum they were co-composing.

Growing With Relational Ways of Knowing

I became gradually aware that "Growing With Relational Ways of Knowing" was a narrative thread across many of Sam's stories through the stories Sam shared about her growth in the relational learning environment of the social studies methods classroom. Because *relational* was a keyword in my research puzzle about knowledge communities and curricula, I asked what relational meant to Sam. Sam was curious about my understanding of relational too. Consequently, we talked about what the term meant to each of us.

We shared the understanding that living in relational ways involves building and sustaining relationships. Sam further described being relational as making connections and exchanging experiences and feelings. Sam stressed that there should be more connections between teachers and children, among class members, among colleagues, and between theory and practice. I understood that Sam had come to these connections through her ongoing

process of co-composing knowledge communities and curricula with people. These connections had promoted her growth.

As I continued to think narratively with Sam's stories, I saw four story strands resonating across her lived and told stories. These four resonating strands form this narrative thread as I think with the following stories: "Interrupting the Banking Model of Education," "Acknowledging and Respecting Multiple Perspectives," "Valuing Reciprocal Learning," and "Connecting Theories With Life."

Interrupting the Banking Model of Education

When we talked about what relational meant to each of us, Sam described the banking model of education as having low teacher–child interaction and little room for multiple perspectives. In other words, in this model of education, children had little opportunity to discuss their views—and views that did not fit with this form of education were either silenced or could face judgement.

Sam said she had benefited, in terms of her ongoing growth, from relational classes where teachers and students had lots of interaction and exchanged multiple perspectives. These classes emphasized discussion and collaboration. In Maryam's classes, the discussions and group projects allowed student teachers to contribute their knowledge to the class and, therefore, Sam had experienced much growth.

Sam believed that classroom relationality was about pedagogy. When the teacher educator/teacher planned more discussions and made the discussions open, the class was more likely to experience relationality. Sam directed me to see that a relational class

facilitates knowledge to be exchanged between teacher educator and student teacher, or between teacher and child. A relational class started with the teacher educator/teacher who set the tone. Sam said she would refuse the banking model of education going forward. As a teacher, she knew she wanted to keep learning and improving her pedagogy to make her teaching more relational.

Acknowledging and Respecting Multiple Perspectives

In the social studies methods class, Maryam emphasized multiple perspectives. She often drew student teachers' attention to the harm of a single perspective and single stories[53]. At the beginning of her course, Maryam introduced Adichie's (2009) conceptualization of a single story and the danger of taking one single story as the whole story. Sam had a profound memory of one class where Maryam, she, and fellow student teachers had a conversation about history, the past, and a single story. Through this conversation, they distinguished between history and the past. They discussed how history was often told, intentionally or unintentionally, with a single-story perspective. They shared their personal experiences of encountering single stories about people and places. They talked about how they recognized that the other stories or multiple perspectives about the dominant story were not told and/or that they did not realize the missing angles until later. Sam said the student teachers were open to various perspectives during the discussions. These discussions and practices of differing and multiple perspectives in the social studies methods classroom prompted Sam to revisit some of her earlier learning of history and to think about her responsibilities as an

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[53] This concept is from Adichie (2009, July) who indicated, "the single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete" (12:49).

educator. She mentioned in her Thoughtbook #2 (Winter 2020) that she would relearn the history of Indigenous Peoples:

> Educators have a responsibility to share all sides of a topic, ~~including~~ especially[54] the minority groups in which their history has been silenced with only one side of the story being told. For example, Indigenous Peoples are raising their voices in a time where they are supported through the Truth and Reconciliation Commission. Thinking about how we have neglected a whole other history by silencing their voices, who else has yet to share their history? Whose perspectives have we neglected to bring into the light of our history? What angles of the story are we not seeing?

Maryam and most student teachers were not only talking about the story of acknowledging and respecting multiple perspectives, but they were also living it. Sam told me that Maryam had never directly contradicted any student teacher's perspective on controversial topics. Instead, she asked student teachers to say more so that she could understand more fully and in-depth about the student teachers' perspectives. She encouraged student teachers to engage in critical thinking. For instance, Maryam never shut down a conversation. If she had to move on because she was running out of time, Maryam would apologize and suggest continuing the discussion in the next class. Maryam made herself

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[54] Sam used different font colours to show her revisions in her Thoughtbook over time, which represented her continuous thinking with her stories. She was guided by the requirements of the course assignment to write in this way.

available after class. Sam told me she frequently took Maryam up on her offer to talk after class.

Most student teachers practiced recognizing and respecting other's perspectives. Sam said one classmate had a difficult time not criticizing group members when their opinions about the education system were different from his. The other group members seemed more open to welcoming different perspectives, which led to the group having a more complex discussion.

Looking forward to the future, Sam wrote that as a teacher she would cultivate children's critical thinking:

From the article "Reading beyond bias: Using historical documents in the secondary classroom," Sandwell, R.W. (2003) discussed the importance of interpreting and assessing both the evidence that was collected and asking the question of who was it that interpreted the evidence. The importance lies within the story; if we examine what is being included or excluded from the evidence, then we are able to understand the context of the story. When I reflect on this, I think about multiple perspectives when teaching in the classroom. How many resources are used, unintentionally, with single-story perspectives? In my own classroom, I hope to support Sandwell's argument to analyse primary sources to engage and interact with history, deconstructing it in a new light. Even for younger grades, teaching them to see the world through someone else's eyes (i.e., through someone else's shoes)

could help lay the foundation for critical thinking later on. (Thoughtbook #2, Winter

2020)

In my understanding, recognizing and respecting different perspectives also reflects relational

ways of knowing. For Sam, acknowledging and respecting multiple perspectives led to

critical thinking, which affected the way she imagined coming alongside children throughout

her career.

Valuing Reciprocal Learning

Sam believed that learning alongside the peers in the teacher education program was a

reciprocal experience. The student teachers came from various disciplines and brought their

previous experiences into the classroom. These different backgrounds enriched their growth

through cross-curricular connections. The student teachers had rich conversations about their

experiences of practicums and job interviews. These helped to grow Sam's belief that student

teachers had as much to offer as teacher educators. She hoped the teacher education program

would regroup the student teachers in the second year so she could build connections with

more student teachers.

Sam said working alongside teachers in the two practicums provided her with

experiences of reciprocal learning. She made an effort to build good relationships with her

colleagues. She openly approached the teachers in the staff room during lunch or in the

hallways to chat with them. She asked for their suggestions on some curriculum designs. The

teachers shared their experiences, including what curriculum designs worked well and what

did not work well. Sam said she had learned a lot from her colleagues' experiences.

Sam said she wanted the communication transfer to be reciprocal: she did not always

want to just be learning from her colleagues' knowledge; she also hoped to share her

knowledge with them, whenever possible. Sam told me she shared her understanding of

Indigenous knowledges and cultures with her colleagues, which turned out to be a reciprocal

learning experience. Sam said because content on Indigenous knowledge and cultures was a

new part of the *Teaching Quality Standard,*[55] colleagues were sometimes not familiar with

how to use the resources. Sam had more experience with Indigenous knowledges and cultures

due to the teacher education program[56]. Because of her desire to be reciprocal, she shared her

knowledge with colleagues, which led them to collaborate to co-create a school-wide

curriculum in which Indigenous knowledges and cultures were central. Sam often told stories

of the Blanket Exercise[57] and how she and her colleagues had learned from one another in

this process.

I found that Sam's stories of reciprocal learning were connected with her

understandings of relational ways of knowing. Her stories were about cooperation and about

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[55] The *Teaching Quality Standard* is an official document issued by the Ministry of Education in the Canadian province where this study was lived out. It describes the teaching quality standards expected for teachers. Please see this link: https://open.alberta.ca/dataset/4596e0e5-bcad-4e93-a1fb-dad8e2b800d6/resource/75e96af5-8fad-4807-b99a-f12e26d15d9f/download/edc-alberta-education-teaching-quality-standard-2018-01-17.pdf

[56] In the teacher education program, student teachers learned and had conversations about the Teaching Quality Standard #5: "A teacher develops and applies foundational knowledge about First Nations, Métis and Inuit for the benefit of all students" (Alberta Education Teaching Quality Standard, 2018, p. 6).

[57] On the website of KAIROS Canada (https://www.kairosblanketexercise.org/programs/), the Blanket Exercise is described as follows:

> Developed in collaboration with Indigenous Elders, Knowledge Keepers and educators, the KAIROS Blanket Exercise (KBE) is an interactive and experiential teaching tool that explores the historic and contemporary relationship between Indigenous and non-Indigenous peoples in the land we now know as Canada. During this 2 to 3-hour workshop, participants step on blankets representing the land and into the role of First Nations, Inuit and Métis peoples. They are guided by trained facilitators, including Indigenous Elders and Knowledge Keepers, who work from a script that covers pre-contact, treaty-making, colonization, resistance and much more. Participants read scrolls and respond to cues in the script. The KBE concludes with a debriefing, conducted as a talking circle, during which participants discuss the learning experience, process their feelings, ask questions, share insights, and deepen their understanding.

exchanging experiences and feelings. These stories reinforced the relationships she was building and was imagining herself continuing to build with her class peers, colleagues, and children.

Connecting Theories With Life

Sam prioritized making connections between theories and life. She spoke highly of the classes that connected theory and practice. In the teacher education program, there was a class about inviting Indigenous guest speakers to educational settings. Sam told me the teacher educator not only discussed ways of respecting Indigenous cultures, but also shared her experience in practice. Sam learned that cultural differences should be considered when inviting Indigenous guest speakers, as should the protocols and details of how to structure the invitation. She said that non-Indigenous people should build good relationships with the Indigenous community before inviting guest speakers into the classroom. Sam wanted to know more about this practical knowledge.

Additionally, Sam believed group projects helped her to integrate theory with practice. In the teacher education program, student teachers did much group work. This helped Sam learn how to communicate information, carry out actions, and report results. She said group tasks were a part of teachers' daily lives because teachers often need to cooperate with colleagues. From Sam's stories, I realized that connecting theories with life was connected with her understanding of relational ways of being and knowing.

When co-composing knowledge communities and curricula with people, Sam paid close attention to these ways of knowing: "Interrupting the Banking Model of Education,"

"Acknowledging and Respecting Multiple Perspectives," "Valuing Reciprocal Learning," and "Connecting Theories With Life." I describe these as relational ways of knowing because they are all related to making connections. These relational ways of knowing revealed some of the characteristics of Sam's knowledge communities.

First, every individual is a contributor of knowledge. Knowledge flows back and forth between people, and together they co-construct new knowledge. The process by which they co-construct knowledge is also the process by which they co-compose the curriculum. Second, people recognize and respect multiple perspectives and engage in critical thinking. Third, reciprocal learning is an essential part of co-composing knowledge communities. Reciprocal learning involves not only learning from others' knowledge but contributing knowledge. Additionally, connecting theories to life is a foundation of building knowledge communities and making curriculum. People not only talk about what they believe but more importantly, they live/practice it.

Sam's approach to working with children, teacher educators, and colleagues was to draw on her relational ways of knowing. This allowed her to work together with others to co-compose knowledge communities and curricula. In these spaces and ways, relational ways of being and knowing promoted Sam's growth and were central in the forward-looking stories she told about the future experiences she imagined living alongside children.

Chapter Four: A Narrative Account of Lara's Experience

This narrative account begins with stories of Lara and I coming to know one another over time and places. I show this important aspect of our inquiry relationship in the section "Coming Into an Inquiry Relationship With Lara." As I engaged in thinking narratively with the field texts, three narrative threads became visible across the stories Lara lived, told, retold, and relived of her experiences in knowledge communities and with curriculum making over time and in multiple places, including in schools, in universities, and in her familial and community landscapes. The three narrative threads—"Coming to Know What I Believe," "Being Relational," and "Growing Through Un-Knowing and Not-Knowing,"—comprise the later sections of this narrative account.

Coming Into an Inquiry Relationship With Lara

Since I first met Lara in a teacher education program, Lara and I have co-composed an inquiry relationship over time and places. I begin this narrative account of my inquiring alongside Lara by first showing stories of co-composing our inquiry relationship. These stories constituted an important part of our experiences of co-composing a knowledge community and a curriculum as co-researchers. The two threads in this section are "Meeting Lara" and "Coming to Know More of Lara's Life in the Making."

Meeting Lara

I will never forget the day I was driving home, and I saw an older gentleman wearing a turban walking along the street holding hands with [a child] who likely was his young grandson. I was a young mother at the time, and on this beautiful summer

day, I saw the love between the two as they enjoyed their time together. I distinctly

remember this sentence spoken in my mind, 'See, they want the same things we do.'

As quickly as the thought was processed, I immediately felt the shock of the 'words'

and then the shame of having constructed them. It was then that I realized I wasn't

who I thought I was — I wasn't pure in my thinking. (Lara, Thoughtbook[58] #2,

February 26, 2020)

Lara shared this story in a small group where I had also chosen to sit on the first day I

participated in her teacher education classroom. As described in Chapter Two, Lara was not

yet a co-researcher. As I listened to Lara's and other students' sharing, I participated in their

group discussion by responding with stories of my experience. During and after class that

day, Lara left me with a deep impression because of her story.

I admired her courage to make herself vulnerable with others. I was struck by how it

seemed she welcomed and trusted me from the beginning, even though we were strangers.

Because of her trust, I responded by telling my story of becoming awake to, and ashamed of,

my arrogance. My story was that a few days before inquiring alongside Lara and her group in

a seminar at the university, I had been talking about people's perspectives towards COVID-

19 according to the stories I had heard from people and in the media. Without thinking, I

linked two different perspectives with educated and uneducated people. After uttering these

words, I suddenly caught my assumption of labelling people as "educated" and "not

educated." Even though the audience did not judge me, I felt ashamed for describing people

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[58] Please see footnote 38 on p. 56 (Chapter Three).

with labels. After Lara became a co-researcher, she told me my presence did not change the content she had planned to share that day, which was the above story.

When I introduced to the students more details of my study, Lara was one of the first people to respond. At the end of that class, she approached me and expressed her interest in participating in the study, and she wrote down her email address. Following these interactions between us, each day I participated in class I joined Lara's group whenever a seat was available. Even though I could not take field notes of Lara's story because she was not yet a co-researcher, the stories she shared through her Thoughtbooks and Curriculum Cartography stayed with me. Later in our research conversations, I invited her to consider revisiting these writings/artifacts with me. As a result, more stories were told and retold in our research conversations, some of which are visible in the later parts of this narrative account.

My participation in Lara's group conversations promoted our initial coming to know one another. When the course was completed, based on my agreement with Maryam and the dean of the faculty (please see Chapter Two for these research ethics details), I contacted all of the potential student co-researchers through email. Lara replied to my email that she "would love to participate." After she had read the information letter and consent form[59] and we had a conversation regarding the nature of the inquiry, she signed the consent form and became a co-researcher.

Coming to Know More of Lara's Life in the Making[60]

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[59] Please see Appendix B on p. 225.

[60] Please see footnote 40 on p. 57 (Chapter Three).

Unexpectedly, our first research conversation and the three that followed were moved to an online context due to the COVID-19 pandemic. When Lara and I met online through Zoom or Google Meet, I saw three pictures hanging on the wall behind her. Lara told me these were pictures of her children who were in Grades 2, 6, and 9. I responded by sharing that my daughter was in Grade 3. Our first two conversations were in May and June 2020. Our children were engaged in remote learning at home due to school closures related to the COVID-19 pandemic.

I experienced a hectic time learning to facilitate my daughter's study at home. Therefore, I imagined Lara was also busy supporting her children's studies at home. Numerous times, I expressed my gratitude to her for her commitment to our inquiry during such a challenging time. Sometimes in our online conversations, we could hear the voices of our children echoing from other rooms. A few times we each had to leave the screen for a while to respond to our children's needs. Seeing Lara wear a sports shirt in front of the screen was how I learned that she coached soccer for children, including her three children, after school.

Every time we neared the end of our one-hour conversations, Lara took the initiative to express that she could stay longer in the meeting if I wanted to think with more stories with her. Always, I appreciated her care for me and our shared study. Therefore, our conversations often extended to more than 1.5 hours. These online research conversations allowed us to come alongside and learn about one another's life-composing (Caine et al., 2017).

In Figure 4.1, I show an annal I created of Lara's unfolding and ongoing life-composing based on stories she shared with me:

Figure 4.1

An Annal of Lara's Life Curriculum in the Making (2020)
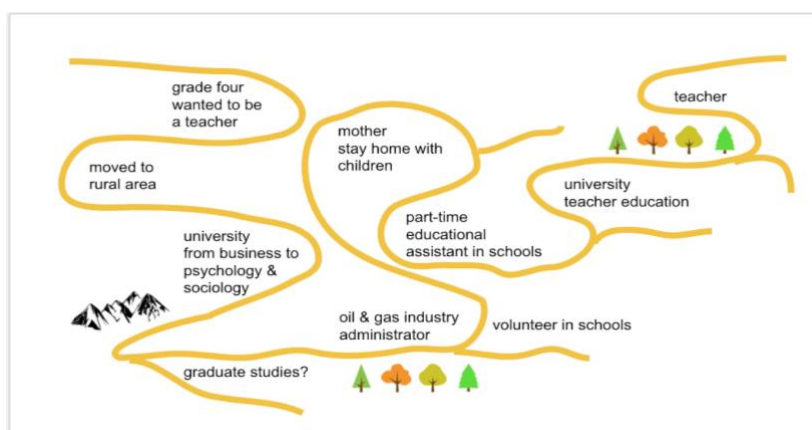
Over several months, Lara shared many stories of her life journey. As Figure 4.1 shows, before she studied in the teacher education program, Lara worked as an educational assistant in a school. About two decades ago, Lara graduated from a university in Canada. She studied business, later changed to psychology, and subsequently graduated with a Bachelor of Arts degree, majoring in psychology and minoring in sociology. Her first years of work were in the oil and gas industry. She continuously volunteered in schools because she felt happy when working alongside children. Seven years later, Lara quit her job and stayed at home with her children until she realized she wanted to be a teacher. She said, "So my journey was not straight...But I ended up doing what I thought I would do in Grade 4." By sharing these stories of her life journey, Lara directed me to see some of "the paths" she followed and some of "the paths" she intended to follow[61], as I noted in her annal (Connelly

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[61] Please see p. 14 (Chapter One) for more descriptions of this notion of curriculum from Connelly and Clandinin (1988).

& Clandinin, 1988, p. 1). In this way, she invited me to know more about the unfolding of her life curriculum making.

Awakening to Narrative Threads in Lara's Co-Composing Knowledge Communities and Curricula

As Lara and I engaged in narrative inquiry, we narratively thought with many stories she and I told and retold of our experiences of co-composing knowledge communities as part of our ongoing and unfolding processes of curriculum making. I gradually became awake to three narrative threads that resonated across the stories Lara lived, told, retold, and relived: "Coming to Know What I Believe," "Being Relational," and "Growing Through Un-Knowing and Not-Knowing."

Coming to Know What I Believe

> I was there. I was there that day when you were verbally accosted by a racist. I was part of the silent audience. After reading your story, it took me this long to accept the role I played. (Lara, Thoughtbook #2, March 3, 2020)

After writing the above entry in her course Thoughtbooks, Lara made an appointment to meet Maryam. Before talking with Maryam, Lara carefully thought about what to say and how to say it. They had a private conversation in Maryam's office. Lara plucked up her courage to tell Maryam she had witnessed Maryam being the subject of a racist verbal attack. Lara told Maryam she felt badly for not speaking up.

One month previously when reading Maryam's story of encountering racial discrimination, Lara's memory of this long-ago experience was gradually awakened. The more

she read the story, the more she was sure she was there watching Maryam's experience. Many details of the scene were identical. Complex feelings began to arise in Lara. All day, the experience occupied her mind and body. Initially, Lara was not ready to tell Maryam. Instead, she turned inward as she reflected in her Thoughtbooks on Maryam's story:

> The weight of their experiences left a raw and empty feeling inside me. I felt sick to my stomach knowing that happened, while at the same time also having an uncanny feeling of familiarity. Not because I have ever been on the receiving end of racism, but instead, that I bore witness to this event or one very similar to it. My mind reeled, and so much of what we have discussed over the last few classes acted as a catalyst for even more thoughts inside my head. Is nationalism more dangerous than good? How has the coronavirus pandemic become racial? The Immigration Detention Centers in the United States: How could this even happen? How is it **allowed** to happen? How is there enough support for it to **continue** to override the law? (Lara, Thoughtbook #2, February 26, 2020)

Lara told me that in addition to her thinking with Maryam's story in her Thoughtbooks, the discussions in class about the "ideal Canadian" had a great impact on her. Significant, too, was the exercise Maryam had invited the students to engage in:

<div align="center">

We were in table groups.

Each table

was given a piece of paper

to illustrate what it meant

to be the ideal Canadian.

</div>

When Maryam asked us to do this,

She wasn't saying what you feel is the ideal representation of a Canadian,

a true Canadian…

So, she did not ask us personally.

(Interim research text composed from the transcript of the conversation, 2020)

As Lara drew forward her memories of this exercise, she described that she and other students at her table shared rich observations and thoughts that gave her some new perspectives. As a result of this process, Lara said she "felt that their eyes were wide open to a lot of the stereotypes and the privileges that exist in Canada." Significant for Lara was that the examples mentioned by others at her table happened in daily life: "My group was writing things down like white, male, Christian...I felt it was very real and authentic."

After the small table group discussions, the whole class discussed. As the whole class discussion unfolded, Lara said "I wasn't the most extreme person in my group. One lady in my group was just so passionate about this. She just wasn't afraid to say anything." Another group responded to Lara's group by sharing a different perspective: "To the end, I could tell from their reaction and from their mini project as well that they did not really agree to the same extent for sure...they were feeling more equality between men and women." As Lara described, this exercise supported her to realize that while everyone seemed to share some beliefs, everyone's perspectives and opinions were also somewhat different from each other's. Lara recognized that through this process she became aware of "how much…[of a] range there is and how people perceive those issues." Lara described this class discussion as expanding her horizon as it promoted her to engage in considerable thinking and

reflection. In particular, the "one lady" in her group made her slow down and think more about feminism and racism.

One week later, Lara felt ready to tell her story of being a silent bystander, which she had written about in her Thoughtbook:

> After reading your story, it took me this long to accept the role I played. The first time I read it, I thought, "This rhetoric is so familiar – I've heard this story before. People are such assholes." Then I began to think, "Wait. This is too familiar. Could I have been there? Could I have witnessed and done nothing?" So, I waited. I waited until this weekend – not wanting to confront this reality because MY reality was so much safer. My husband returned home...I am certain that we were there. I couldn't do it before, but I let myself go back to that moment. We couldn't see the players at first...but we heard that booming voice. We looked at each other wide-eyed and I remember saying to him, "Did that really just happen?" as he shook his head in disbelief. I remember seeing the woman crouched down, talking to her daughter, her body turned away from me. I remember after watching the group walk away and wanting to run and catch up to apologize for his rudeness and tell them that "we" all don't feel that way, but not doing it. As alarming and terrible and disgusting as it was, that experience itself didn't change me. It impacted me, but it didn't change me. Reading your [story] did. I will NEVER again be part of that silent audience. Even if I merely make my way over to stand alongside someone in solidarity, I will be silent no longer. (Lara, Thoughtbook #2, March 3, 2020)

In our research conversations, Lara told and retold this above story. The details were all

lining up for her. She walked by and heard the commotion. By then, things had kind of

settled. She thought the man was a terror and he had no right to say those things to the

woman. She told her husband she should have gone to see if the woman was okay. Lara

assumed the woman was not from Canada and that she was just visiting.

In her story telling and retelling Lara noted that "Maryam's writing is very profound."

In particular, Lara liked how Maryam wrote about "how she felt and the things that had gone

through her mind before, like kind of getting us in her headspace before it even happened."

To Lara's surprise, Maryam only put one line in her writing to mention something about the

silent majority of the audience. Lara said, "my heart just sank because here's this woman

that I respect so much and I thought, oh my gosh, I failed her. I failed her." Lara's thinking

with Maryam's story helped her to realize she had power she did not use that could, maybe,

have shifted how Maryam and her child might have experienced the situation.

When Lara met Maryam in her office, she apologized for not saying or doing

something. She apologized for her assumption: "I would still [have hurt her] because of my

assumption that she is not Canadian. It was terrible." As Lara shared this story, she

continued: "I caught myself thinking [as] being racist...because I was assuming that...I

wouldn't let myself make the same assumption again. I would catch myself. I would think

about it." As she was in the midst of telling and retelling these stories, Lara had paused.

Then, she told me if she was witness to a racist situation if the future, if she couldn't say

anything to the person who was doing the attacking, she would stand beside the person or

people being attacked, to show solidarity in some way.

In the office, Maryam and Lara had a good talk. Maryam told Lara she knew there were many reasons why people do not speak up and that Lara should not beat herself up about that. "She was so compassionate," Lara remembered, and also that Maryam said things like "'please don't look back on that and feel guilty'" and "'that's where you were at the time.'" "I love that about her," Lara revealed, as she continued, "She didn't make me feel bad for that."

In time, I gradually saw that Lara's telling and retelling stories of "Coming to Know What I Believe" were multi-layered. The following strands show some of these additional layers in Lara's experience: "Growing Beyond Avoiding Confrontation and Conflict," "Drawing on Sister Memories," "Slowly Awakening to Connections Between Tension-Filled Stories," and "Learning to Live With Dis-Ease."

Growing Beyond Avoiding Confrontation and Conflict

As Lara told and retold this story of the pre-course connections between Maryam's life and her life, she often noted that she tended to avoid confrontation and conflict because she found these situations very stressful. As Lara's storying and restorying in the earlier section shows, she used to keep silent when people said racist things. For example, Lara storied that she did not say something when her neighbours in the rural community where she was raised told her the story of selling their farm: "They said 'we really tried to sell to somebody white but we ended up selling it to [a family of colour].'"[62]

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[62] This was Lara's memory of the original words spoken by the former neighbors.

Lara pondered memories of her not doing something when her acquaintances were racist, including in posts on their social media pages. Our conversation then turned toward thinking together about tension, during which I told Lara about my shift in relation to tension. I used to view tension as something negative but now regarded tension as a place of inquiry.[63] She was very interested in the books that supported me (namely, Clandinin, 2013; Huber et al., 2011)[64] to restory tensionality. Lara wanted to read them; she said she felt they seemed to be the books for her.

Drawing on Sister Memories

As Lara and I talked more about tension, she shared how she felt she had "a few buttons that...like I mentioned about my sisters. My sisters would be like a hot spot for me." Lara initially shared this story of her sisters as she thought about how she "cannot tolerate if somebody is bugging the kids because they are chubby." She said, "It's right away a no-go zone." Lara described how when she hears about these kinds of situations among children, she experiences a strong emotional reaction because she remembers her sisters were bullied because of their weight: "I think about my two sisters who passed away. I wish I could have them back in my life."

Even when she saw bullying happening to someone else, Lara felt outraged because of the relationships and love she had with her sisters: "I knew what beautiful people they

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[63] It took me a few years to shift my thinking in relation with tension, which occurred during my doctoral study mainly alongside Dr. Janice Huber and alongside some narrative inquirers who often had conversations around tensionality and who continuously responded to my stories of tension. As a narrative inquirer, I regard tension as a place of inquiry, that is, inquiring into tension opens up possibilities for telling, retelling, and reliving.

[64] Two books that supported me to learn how tension can be a sign telling me to slow down and to engage in inquiry were *Places of Curriculum Making* (Huber et al., 2011) and *Engaging in Narrative Inquiry* (Clandinin, 2013).

were and how much they added to my life and to other people's lives." Having experienced

the passing of her sisters caused Lara to act more and to stand up for people. If she

experienced children at school engaging in bullying, because she had zero tolerance for it, she

would stop bullying in its tracks.

Slowly Awakening to Connections Between Tension-Filled Stories

In our research conversations, I learned that when Lara was mapping out her

Curriculum Cartography, she became awake to connections between her stories of tension.

Lara described that she saw connections between bullying and racism: "Racism in no way is

okay. I know this. I understand this. I should have that same degree of emotional response

because it's the same as any type of bullying."

As Lara continued to become more awake to connections between bullying and

racism, she started to amplify her voice by posting on Facebook. This was not something

Lara was doing before Maryam's course. She affirmed that as a result of the course, when she

was on social media and her acquaintances were posting "all lives matter," she spoke out

against their views: "They just don't get what the movement is. They just don't get it, right?"

said Lara. "I would say a year ago, I would just stay out of it. I would just not say anything.

Although I don't like their "all lives matter" posts, I wouldn't post anything on the opposite

side of the argument." But recently, Lara posted something that explained why many people

believed that saying "all lives matter" was racist: "Just in the last few months, I have been

able to do things like that. I have been able to put that on my [social media] and feel okay

with it."

Knowing that she was possibly not going to get the support of her relatives and that they might not be happy with what she was saying, Lara reflected:

I'm okay with that because that's who I am. That's what I believe. More people need to speak out. I'm white. I feel like I have an obligation to help this movement. It means more coming from a white person to say that because you're the ones with all the privilege. You can start saying that, then people have to start listening, right? They have to start listening and saying, "Wow, there must be some truth to this."

Learning to Live With Dis-Ease

While Lara believes that "taking action is not always easy—it may make us feel uncomfortable," she was committed in knowing that "it is the right thing to do." As Lara reflected that her experience alongside Maryam was huge, she considered that this was the most influential learning she had experienced in the most recent two years of her life: "I just learned so much about privilege...I am able to talk about it after it changed me. The experience changed me." She also reflected on how in the past she did not quite know that systemic racism existed. It was in the teacher education program that the teacher educators impressed upon her the need to realize a higher level of thinking. Lara knew the teacher education program had opened up this understanding for her, especially through her experience in the social studies methods class with Maryam. While Lara described her knowledge as growing, she anticipated this knowledge would shape her interactions with children with whom she came alongside as a teacher.

As this layered narrative thread of "Coming to Know What I Believe" became visible

across the stories Lara lived, told, retold, and relived, she often credited the knowledge

communities she experienced with Maryam and the students in their post-secondary social

studies methods classroom as supporting her to deepen her knowledge of what she believed.

This growing awareness of her knowledge was important to Lara as she saw links between

her knowledge and her life—past, present, and future as a Canadian citizen, family and

community member, and teacher.

Being Relational

Lara and I often wondered together about how to build a relational and reciprocal

learning space. Our wondering about this aspect was shaped because Lara often shared stories

about reciprocity, authenticity, and vulnerability. In this section, I show these stories to make

visible another narrative thread reverberating across Lara's lived, told, and retold stories that

I gradually became awake to. This narrative thread, "Being Relational," shows additional

aspects of Lara's curriculum in the making and her wakefulness about what she knows about

co-composing knowledge communities.

Awakening to a Story to Live By

I remember one of the boys, Tyler,[65] in the class. His father passed away during that

time. I knew right away, like within five minutes of coming in the school, that

something had happened because he was not himself. I talked to him. I just asked

him what was going on. I said, you know you don't seem like yourself today. And he

told me that his father died. He was kind of choking back tears...I told my cooperating

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[65] Tyler is a pseudonym I chose for the child of whom Lara shared stories.

teacher that I wanted to attend the funeral if it was okay with their family.

As Lara shared and as we thought together with this story, she described how this experience with Tyler occurred after her practicum. During the teacher education program, Lara had two practicums. In the first practicum, she was alongside children and a teacher in a Grade 6 classroom. In the second practicum, she was alongside children and a teacher in a Grade 1 classroom. Lara continued to keep in touch with each cooperating teacher. They often texted each other and sometimes Lara volunteered in their classrooms: "We still have a relationship and will continue to have a relationship going forward." Lara expressed that she felt attached to the children whom she came alongside in the classrooms in each practicum and that she developed amicable relationships with the teachers, the children, and the families.

Moving backward to the afternoon when Lara went to volunteer in the Grade 1 classroom, she walked into the school as the children were taking off their outdoor shoes and coats, putting on their indoor shoes, and lining up at the door. They were going to music class. Within these first few minutes, Lara knew something was wrong. No one had told her, but she had a direct sense that something big had happened to Tyler.

Lara described having a good relationship with Tyler's parents. She talked to the cooperating teacher about attending the funeral. While the cooperating teacher expressed some hesitation because she had never been in a situation like this before, Lara thought it was a way to support Tyler. As a parent of three children, Lara said, "I know how I would like to be included in my kid's education." Knowing Lara's stories of desiring to come alongside families, after thinking for a while about Lara's request to attend the funeral for Tyler's dad,

the cooperating teacher agreed to go together with Lara. "It meant a lot to Tyler," Lara said,

"He was very appreciative, and his mom too was very appreciative that we came."

As I wondered about why this story of Tyler's loss of his father was important to

Lara, Lara recalled a story that had been planted in her since her childhood. Drawing on

storied memories of her mother and sisters, Lara directed me to what she had shared in her

Curriculum Cartography (2020) assignment:

> The large grey circles show times that unfortunately have been very low points for
>
> me. Three of the four have been deaths in my immediate family - my mom and two
>
> sisters - all at separate times, all sudden. Those experiences too have changed me. I
>
> value relationships to a much greater extent than I likely would otherwise.

As our thinking together moved us back to the day when Lara was sharing her Curriculum

Cartography artifact in the classroom and I was at her group table, I described my being

immediately drawn to the connections she made between her experiences. Later, Lara shared

her full Curriculum Cartography assignment with me. At that time, I carefully asked if she

would consider telling me about the experiences that changed her.

> Yuanli: I'm sorry for asking you about this.[66]
>
> Lara: Oh, no, no. It's a part of who I am, right? Like you said before, it kind of shaped
>
> me. So, it's okay. I'm comfortable talking about this. I really am.
>
> Yuanli: Thank you. I feel so privileged to learn with your stories. Thank you.

---

[66] I worried that my request to think with Lara's stories of her mother and sisters might trigger trauma.

Lara then told me about her experience of her mother's passing away. She told me that nine

months after her mother's passing, her first sister, who was in her teens passed. Lara said:

> I remember that time my first reaction...was "oh I didn't learn anything from the last
>
> time"...I didn't learn in those nine months. How not long lasting, how important they
>
> are and how we have to value them so much...I was so mad at myself that I hadn't
>
> taken more care of my relationship because I should have learned from my mom's
>
> death.

As Lara had continued to restory this experience, she expressed that from then on, she was

"very cognizant of life and how it's not long lasting and how we have to savour the moments

in the experiences."

Lara described the death of her sister as one of her epiphany moments. She said, "I

don't think that I would value relationships the same way. If I hadn't experienced those

losses, I'm sure I wouldn't." In the moments when she shared these stories, and in the many

moments since, whenever I have revisited these stories, I have felt heartbroken. Lara's stories

of learning from the losses of her mother and sisters during her childhood have continued to

work on me. As a mother of a young child, I could hardly start to imagine the trauma of a

child losing their mother, or the trauma of a mother losing her child. Lara's stories drew me

back to my childhood experiences of the losses of my beloved grandpa, grandma, and two

uncles.

As I thought narratively with Lara's stories of her loss of her mother and sister

alongside her story of Tyler's loss of his father, alongside my memories of losing people in

my life, I attempted to "travel" to Lara's "world" (Lugones, 1987; Huber et al., 2011) to learn about her understanding of relationships. In a next conversation I wondered with Lara about how her understanding of relationships shaped who she was and who she was becoming as she composed knowledge communities and curricula. As we continued to think with Lara's sense that her experiencing the loss of her mother and sisters was shaping her to live by a story of "being relational," I gradually grew in understanding more of the layers of experience that Lara connected with this story of who she was and was becoming.

Reciprocity

When I raised Lara's stories of "being relational" in a later conversation, we initially told and retold stories of our experiences of reciprocal learning. I shared stories of my reciprocal learning with students in my English as a Foreign Language classroom and with my child. It was in this midst that I learned that Lara considered her experience in the teacher education program as an experience of reciprocal learning. Many stories were retold, beginning with how she regarded Maryam as having had significant influence on what she took away from the course and how in the same course she had also learned from her peers. As she retold how the class conversation on the "ideal Canadian" had shaped her growth, Lara storied how she had shared her perspective to enrich the conversation.

Lara saw that in the teacher education program, everyone came with different experiences and she thought it was important to "meet and work with people of different ages and backgrounds" because "throughout our life we're going to be doing this." This is what Lara believed she and her peers were encouraged to do from the beginning of the teacher

education program. For me, Lara was viewing each individual's knowledge—each student's

and each teacher educator's knowledge—as an important resource for curriculum making.

Lara regarded each of the schools where she did practicum placements as places for

reciprocal learning. Children were central in these stories Lara told and retold. "The kids in

Grade 1, they taught me so much," she said. Alongside the children, Lara learned the

differences in their personalities; she said she learned to be relational with the children

according to their diverse personalities.

Later, when I read Lara's Curriculum Cartography (2020), I noticed that she regarded

her home as a place for reciprocal learning:

> [I] noticed how my husband and three children shape me as a person, just as much
>
> as I influence them. The relationships are truly reciprocal. They have taught me
>
> patience, curiosity, and love that is indescribable.

From these stories that Lara told and retold, I noticed she regarded as her "teachers" her

husband and three children, her peers and teacher educators in the teacher education program,

and the children and the cooperating teachers in the practicum schools; and, she regarded the

schools, the university, and familial landscapes as places for reciprocal learning. For me, Lara

was viewing these people as curriculum makers, and she was co-composing knowledge

communities and curricula with them; Lara was viewing reciprocity as an important part of

her experiences of co-composing knowledge communities and curricula.

Authenticity

Across the stories Lara told and retold, my attention was drawn to the connections she made among "being relational," "being authentic," and "sharing personal stories." Lara regarded Maryam as authentic. This story was told and retold during our conversations, with Lara using words like "real," "authentic," and "transparent" to describe how she saw Maryam. Lara said that "Maryam was always so transparent. She just told us what was on her mind." Explaining further, Lara described how Maryam often shared stories about her own personal experiences. Lara appreciated Maryam sharing her stories, including her stories as a mother alongside her children, to enrich the conversations in their course about how important interactions are among teachers, children, families, and administrators in school settings. Lara commented:

> She often shared very personal stories and it helped us open up …[W]e felt we were allowed to talk about [our personal stories]. Whereas in other courses…sometimes you just kind of feel like there's no space for [our personal stories].

By commenting that Maryam "was always so interested in how we felt, our opinions...that's not always the case with instructors...but I love that about her," Lara described Maryam as teaching in a relational way. Lara had then added that Maryam spoke from the heart and was forthright with her opinions. Lara linked these aspects of Maryam's teaching with Maryam being very passionate and not afraid to say what was on her mind, especially her views on education and policy, which Lara considered to be inspirational. In these stories, I noticed Lara regarded being authentic as an important aspect of co-composing knowledge communities and curricula.

Vulnerability

Lara told and retold stories of being vulnerable. I remember the first time Lara

described the Grade 1 children as vulnerable, she showed hesitation: "They're just so

authentic and...I don't want to say vulnerable, but vulnerable, right?" she said. I told her that

for me, vulnerability was not something negative, but it was something powerful. Lara said

she agreed with me. Later, in our conversations, Lara drew me to the connection between

vulnerability and authenticity. She said that in her opinion, authenticity "means being

vulnerable, being raw." She said it was still possible to "have boundaries and stay within the

boundaries without being unreal." She said she wanted to take it one step further to make

herself vulnerable. Even though Lara recognized there may be situations when there was

something that some people may not want to say, she insisted that she would say it.

"Because it's part of the story," Lara said, "it needs to be said."

Lara's stories drew me back to the very first day when I met her in the teacher

education classroom when she had made herself vulnerable with her story of feeling ashamed

for how she had constructed the grandpa with the turban and his grandson. For me, this story,

alongside the additional stories she told and retold during our inquiry, gradually showed me

that Lara understood "being vulnerable" as another important way of co-composing

knowledge communities and curricula.

As the narrative thread "Being Relational" became visible across the stories Lara

lived, told, and retold, she supported me to understand that, for her, being relational was not

only an important part of the life curriculum she was making—"who she is" and "who she

wants to be"—but also her way of building and sustaining knowledge communities, which in

return, supported her life curriculum making. As this narrative thread shows, Lara was co-

composing knowledge communities over time and in different places and relationships with

her family, Maryam, her peers in the program, the two cooperating teachers whom she was

alongside, and the children.

The following section shows the third narrative thread reverberating across Lara's

lived and told stories, "Growing Through Un-Knowing and Not-Knowing." This narrative

thread shows how Lara attended to different ways of knowing while she co-composed

knowledge communities and curricula with people over time and places.

Growing Through Un-Knowing and Not-Knowing[67]

> My previous narrative of (almost barbaric) ~~natives~~ Inuit sitting around a carcass,
>
> feverishly scooping the blood with their hands, drinking it and smearing it all over
>
> their faces has now changed. (Lara, Thoughtbook #1, Winter 2020)

As this fragment from Lara's Thoughtbook begins to show, her stories of people of Inuit

ancestry were changing. This shift was mainly because of Aput,[68] a guest speaker of Inuit

ancestry who had participated in the course. When Lara was a child, she saw a movie about

"the [Northern] people eat[ing] their food raw and they wiped the blood on their faces." Lara

---

[67] These two concepts are from Vinz's (1997) article "Capturing a Moving Form: 'Becoming' as Teachers," in which she described "un-knowing" and "not-knowing" in the following way:

> Un-knowing may require that we turn commonsense inside itself to make it uncommon...To un-know is to scratch at the marrow of understanding to discover a multiplicity of meanings...To not-know is to acknowledge ambiguity and uncertainty—dis-positioning from the belief that teachers should know or be able to lead or construct unambiguous journeys toward knowledge about curriculum and practice. To not-know the classroom and the learning and teaching that will take place there is to admit vulnerability. (p. 139)

[68] Aput is a pseudonym I chose for this guest speaker of whom Lara shared stories. She is an urban Inuk educator and scholar.

remembered she learned the term "Eskimo" from the movie. More recently, Lara knew

"Eskimo" was not an appropriate term, a shift she described in the following way:

> Lara: Um, so that's a term used for Inuit people. The Northern…people. Um, some
>
> of them don't want to be called Eskimo. And some of them do, like Aput. She
>
> said she did feel connected to that term, you know, to that label. But she said
>
> many people don't. Many Inuit people don't want to be called Eskimo.
>
> Yuanli: They refer to the people who live near the North Pole, am I right?
>
> Lara: Yes, yes, northern Canada.
>
> Yuanli: They are the people who can build their home with the ice blocks,[69] aren't
>
> they? Was Aput from northern Canada?
>
> Lara: Her ancestors were from there and she was from there. But she talked so
>
> much about how they were put in reserves. That's basically where they were.

Lara told and retold her experiences of learning alongside Aput in the classroom as well as

through the Blanket Exercise[70] she experienced in the teacher education program. She

described these experiences as changing her. One change was her understanding of

Indigenous culture:

> We sort of experienced what was happening to them and their culture, it was so
>
> powerful... There were several times I started crying. I wish everyone could
>
> experience these.[71] I wish every single person had the opportunity to do these, and I

---

[69] Inuit people can build their temporary winter home or hunting-ground dwelling with snow. Their snow home is called the iglu in Inuit languages and in Inuktitut syllabics ᐃᒡᓗ, meaning house (it is called the igloo in English) (Rosada, 2015).

[70] Please see footnote 57 on p. 84 (Chapter Three).

[71] "These" refers to learning alongside community teachers such as Aput and through the Blanket Exercise.

feel like they need to. I think of any people in my life who are not as empathetic to

their [Indigenous Peoples'] cultures. And I just think, it would just change them, if they

did so.

In addition to Lara storying her learning alongside Aput and through the Blanket Exercise as

changing her, she also felt changed because of learning about the history of residential

schools.

Coming to Know the History of Residential Schools

On a Tuesday morning, when Aput was a community teacher in the classroom, she

started talking in her native language. Lara noticed that none of the audience could

understand Aput. Aput invited the audience to repeat some words of her language. Lara said,

"Some of us were terrible at it. Some of us were better." Aput invited a few students to the

front of the class and invited them to go through each letter of the alphabet of her Inuit

language. Lara remembered how she felt nervous when her peers were singled out and asked

to read the alphabet:

> Even though she didn't get angry with us at all, but even just the part of being
>
> immersed in a different setting that's completely unfamiliar and you have no
>
> communication...You're not allowed to talk to anyone in English, right? And so, I
>
> remember feeling like oh, [I hope] she doesn't pick me...I was fearful. I was interested
>
> but fearful and very uncomfortable.

Lara said the experience with Aput lasted for about ten minutes. Then, Aput became very

solemn as she explained what she had done and why she did it. Not until then did Lara realize

that Aput was role playing a teacher at residential school.[72] Lara described that Aput

positioned the audience "in that moment again, of what a child in a residential school felt

like."

As Lara retold this story, she remembered how in school she learned about the

Holocaust, the Bolsheviks, and Joseph Stalin, but never did she learn about residential

schools and the Sixties Scoop[73], which she described as the horrors of her own country.

Connected with this was Lara's recollection that when she was in Grade 3, she chose to do a

report on the Beothuk First Nation, which she presented in class:

> As a matter of pure fact, I talked about their extinction, due to their inability to adapt
>
> to the new life they experienced after the settlers arrived. The settlers brought
>
> diseases with them that killed them all. And that was that. (Regarding my judgements
>
> about my own lack of education on the subject, in all fairness, the last residential
>
> school closed two years after I graduated from high school. Given that at least one
>
> was still in operation, it is understandable that this wasn't taught during my secondary

---

[72] The Truth and Reconciliation Commission of Canada (2015) described residential schools as follows:
Canada's residential school system for Aboriginal children was an education system in name only for much of its existence. These residential schools were created for the purpose of separating Aboriginal children from their families, in order to minimize and weaken family ties and cultural linkages, and to indoctrinate children into a new culture—the culture of the legally dominant Euro-Christian Canadian society, led by Canada's first prime minister, Sir John A. Macdonald. The schools were in existence for well over 100 years, and many successive generations of children from the same communities and families endured the experience of them. That experience was hidden for most of Canada's history, until Survivors of the system were finally able to find the strength, courage, and support to bring their experiences to light in several thousand court cases that ultimately led to the largest class-action lawsuit in Canada's history...Children were abused, physically and sexually, and they died in the schools in numbers that would not have been tolerated in any school system anywhere in the country, or in the world. (pp. v–vi)

[73] "The 'Sixties Scoop' describes a period in Aboriginal history [(1950-1990)] in Canada in which thousands of Aboriginal children were removed from birth families and placed in non-Aboriginal environments" (Sinclair, 2007, p. 65).

years. But why would closing them all down span across four decades? I cannot find an explanation.) (Lara, Thoughtbook #1, Winter 2020).

As Lara showed in this Thoughtbook entry, Aput's presence and her teachings offered new insights: "In our class this past Tuesday, I experienced yet another opportunity to learn about Canada's history—the true, dark history—that was unbeknownst to me before my attending [the teacher education program]."

How Do We Reclaim Our History?

After Aput's narratives had unfolded in class, and as they continued to work on Lara, she began to know how the Inuit communities were segregated. Lara described herself during class as listening with a mixture of shock and anger to Aput speaking "a lot of very disturbing facts." As Aput shared, Lara learned that the Inuit people were tricked to gather in a place to have a big party. As Aput's storytelling continued, Lara learned that Inuit people love to celebrate: "They love people. They just very much like a big party. That's who they are. So, they went." However, the Inuit people who arrived at the gathering were threatened with guns and were divided up; the parents and their children were divided into different groups. The children were taken away from the parents and they never saw each other again.

Months later, Lara reflected that "how that happened was just so sickening," and she drew my attention toward her after-class writing:

People don't know. People don't know our history. They don't know that children as young as three or four years old – mere babies – were taken from their homes, from their parents, often never to be seen again. Experiencing abuse of the worst kinds.

Repeatedly. For years. People don't know this. They don't know that if they did make

it back to their homes, they were not the same. They were broken. Broken from the

abuse, from the segregation, from the experiments, from the atrocities that were

done at the hands of the church, and certainly equally, if not more responsible, the

Government of Canada. Yes, I would like to say that again. The Government of

Canada. And the cycle, it repeats. The abuse these children endured is learned. It

becomes how they cope with frustrations. It is what they know. And it continues. The

intergenerational impact affects them today. (Thoughtbook #1, Winter 2020)

This class with Aput caused Lara to reflect on her earlier perception of genocide that

"happened over *there*[74], but not *here*, in Canada. The Land of the Free. The Home of the

Brave" (Thoughtbook #1, Winter 2020). Since learning from Aput's stories about the

experiences of people of Inuit ancestry and about the residential schools in Canada, Lara

described feeling tension, which she later restoried as an understatement. And, Lara had

wondered: "How can all that has been done to these people have been overlooked for all

these years? How can the government excuse this and sweep it under the rug and pretend

like it didn't happen?" The stories of this Canadian genocide lingered for Lara.

Some weeks after the class, Lara was still continuing to think and write about this

genocide:

Are the current and recent governments excusing the atrocities? The Truth and

Reconciliation Committee (TRC) was launched in 2008 as part of the Indian

---

[74] Lara used italic text in some places of her Thoughtbooks.

Residential Schools Settlement Agreement (Moran, 2019). Perhaps the government

would have explored this regardless of whether they were taken to court? Given that

within the first year, the TRC lost all three of its commissioners…[due to]

"government interference" listed as one of several reasons given, makes me question

that government's commitment and enthusiasm to the cause. (Thoughtbook #1,

Winter 2020)

Still pondering "How do we reclaim our history?" Lara reflected in her Thoughtbook #1 on

the need for this reclamation to not be the "fictitious one that has been thrust down our

throats, but instead The Truth." Later, she wrote:

That may have been somewhat dramatic. It is a reflection, however, of my emotions

at the time of my original writing. I was angry. At the risk of now sounding naïve, it

could be that government and educational officials were disseminating information

the best they could. Regardless, we do know better now, so as educators, it is our

duty to share The Truth. We learn from our history. (Thoughtbook #1, Winter 2020)

Awakening to Resiliency

Lara learned that Aput and her family were living in a reserve where the authorities

did not allow them to hunt:

People were dying because they had no food

These communities were dying

Her uncle went out and hunted

He went anyway and brought back a big whale

He was bringing it back for everyone in the community

The authorities wouldn't let it in

He was beaten so badly

because he went against what was allowed

they beat him so bad that he almost died

He had to be airlifted to the hospital

They didn't even get to eat the food

(Interim research text composed from the transcript of the conversation, 2020)

Coming to know this story made an impact on Lara. "They just tied their hands," Lara remembered as she retold this story. "They were trying to decimate their culture...it was cultural genocide." Even as she retold this story, Lara described herself as angry and noted that as she had continued to think with this story, she grew to realize their strength. Central to Lara was her sense that "[i]t [was] almost unfathomable that a group of people could keep fighting after being beaten down so many times. That resiliency is remarkable."

Later, Lara retold the story of the resiliency of peoples of Indigenous ancestry when she recalled her experience with the Blanket Exercise. Lara remembered that she shared in the talking circle of the Blanket Exercise about how she wondered if the Indigenous Peoples had anything left in them and how she respected their resilience to be able to fight for their culture. Lara storied that when learning alongside peoples of Indigenous ancestry, she was not only awakening to resiliency, but was also becoming more empathetic.

Experiencing "World"-Travelling

Before learning with Aput, Lara had experienced the Blanket Exercise, which she

regarded as opening another important process in the teacher education program that

supported her knowledge to grow. The Blanket Exercise greatly affected Lara:

[During the Blanket Exercise I was asked to read aloud] a piece of paper, [imagining]

I was an Indigenous woman.

My aunt, niece, and daughter were missing.

I felt like an actress reading this

and it was just so profound,

especially because I'm a mother.

I have children.

[being in the role] of having lost my children

and knowing that

there is no one really helping me [stopped me].

The RCMP[75] didn't seem to give it quite the merit that they would

if it was a white woman or a white girl missing.

I got teary.

(Interim research text composed from the transcript of the conversation, 2020)

As Lara retold this story, she said that "there were so many tears at different points when

people were reading different scenarios." She described that she had felt many emotions

during the Blanket Exercise: "I felt despair. I felt helpless. I even felt shame...other times I

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[75] The Royal Canadian Mounted Police.

felt very angry...It was just heartbreaking...I was so moved...it was exhausting like, I just felt so emotionally drained...it was a very experiential learning."

Lara told me she found herself becoming more empathetic because of the Blanket Exercise. She emphasized she had never had an opportunity before that, which really put her in Indigenous Peoples' shoes. She regarded this experiential learning as very different from reading/hearing the stories of Indigenous Peoples. When reading/hearing the stories of residential school, Lara described herself as feeling that it was "terrible" and "disgusting." However, while she was standing on the blanket, she felt heartbroken when, in the role she was given, she had needed to talk about her child being taken.

During this experience, Lara described she felt a bit more "immersed" in Indigenous Peoples' lived experience and connected to their culture. Lara's story reminded me of Lugones' (1987) description of "world"-travelling: "One can 'travel' between these 'worlds' and one can inhabit more than one of these 'worlds' at the very same time...The shift from being one person to being a different person is what I call 'travel'" (pp. 10–11). As Lara told and retold this story of becoming more empathetic, she showed me aspects of how she was trying to understand how "it is to be them and…[how] it is to be ourselves in their eyes" (Lugones, 1987, p. 17).

About half a year after the Blanket Exercise, Lara showed her continuing thinking with this experience through the following reflection in her Thoughtbook:

During the Blanket Exercise this past fall, becoming vulnerable myself, I felt, albeit vicariously, a miniscule fraction of the devastation that the ~~First Nations~~ Indigenous

people experienced...I am so thankful to have learned in the depth that I have. With every experience at [the teacher education program], I learn even more.

Lara shared with me a Blanket Exercise that teachers could do with children. She received a script that was more kid-friendly, but with the same idea. Lara said she wished everyone could experience the Blanket Exercise. Thus, I understood Lara as moving toward living and telling a forward-looking story[76] of her becoming a teacher who will open up similar "world"-travelling possibilities alongside children through inquiry into historical and contemporary relationships between Indigenous and non-Indigenous peoples in what is now known as Canada.

Becoming Awake to Single Stories and Prejudice

Another story Lara told and retold was of Aput sharing her food with the audience. Lara described Aput as enthusiastic when she was sharing her food: "You could see how it brought her so much joy and as a participant like I kind of fed off [this]." Lara had continued her story by telling how Aput "was so excited, and she was just like 'oh, this fish, you would have never tried in your life'...she would explain it." Through this experience, Lara realized there was a reason behind a practice followed by some people of Inuit ancestry drinking raw blood. Lara described how she now understood that "[i]t would warm their bodies so that the

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[76] Narrative inquirers directed me to the concept of a "forward-looking story" that was from Nelson's (1999) work:

> You tell your story, I tell mine. So what? It's a question that's often raised about narrative approaches to ethics...the answer to that question is, Wait – we're not finished yet...From [our] sense of how the narrative pieces shed light on one another, [we] then construct, together, the closing story of how best to go on from here. (p. 24)

kids could play. The kids would be out in negative 50 to negative 60 weather and they would

be able to withstand [the bitter cold]."

Continuing, Lara said, "for them, rubbing it on their face, it was a celebration." Lara

acknowledged that this new understanding was a totally different viewpoint for her. Lara

further reflected that "all these years I just thought they were so savage…[without knowing]

they had a reason. That's the knowledge of surviving in that very harsh environment... I had

no clue. I just put my perceptions onto them without knowing."

Lara's expressed her shifting knowledge in her Thoughtbook:

This week, my experiential learning taught me about the history of the Inuit. I

laughed, I cried, I tried some incredible traditional foods, and I changed even more of

my thinking as a result. My previous narrative of (almost barbaric) ~~natives~~ Inuit sitting

around a carcass, feverishly scooping the blood with their hands, drinking it and

smearing it all over their faces has now changed. It is a feast, a celebration, an

indulgence, yet also a means of survival. It provides the warmth, sustenance, and

community that we could not possibly understand. Shame on us. (Thoughtbook #1,

Winter 2020)

As Lara told and retold this story, she gradually shared with me her awakening to

single stories and prejudice. As she initially storied this awakening, Lara recalled that during

her teen years living in a rural area she heard stories like the following:

It is not uncommon to hear farm folks (single story?) complaining that another vehicle

was stolen in the area. "So and So chased him down. It was another Indian. Drunk.

Figures. Why can't they get themselves together, stop complaining about their stolen

land, and do something with their lives? All they want are the payouts. We keep

paying for them to keep stealing our stuff." I can't tell you how many times I have

heard this. When I challenge their thinking, I hear how this Chief "pissed away" all the

money that was given to him, leaving nothing for the rest of his people. How we can't

keep giving them money. Dr. O[77] spoke to us about "rural crime" being a trigger word

among the Indigenous populations. They know they are being targeted. Again.

(Thoughtbook #1, Winter 2020)

As Lara became awake to single stories of Indigenous peoples and expressed this

awakening, she unexpectedly caught herself living and telling another single story of all

people in rural communities. Lara remembered that in the social studies methods classroom

she once told the story of her neighbors unwilling to sell their farm to a family of colour. One

or two comments after her sharing, a classmate responded that if someone "lumped people [of

a certain skin colour, or of a certain religious belief, or of living in a rural area] together into a

category" then single stories were made. Lara saw this colleague as reminding her in a subtle

way to avoid telling single stories of people in rural areas.

This was a difficult story for Lara to tell and retell, which she eventually reflected on

in her Thoughtbook: "I admit I struggle with this bias of rural citizens. Racism is so prevalent

in my hometown." As Lara told and retold this story, I remembered how in our first research

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[77] Dr. O is a pseudonym I chose for the teacher educator of whom Lara wrote her/his/their name in her Thoughtbook #1 assignment.

conversation she had started to tell this story but had suddenly stopped, thinking in silence for a long time. Some weeks later, Lara shared her above Thoughtbook entry with me.

As I gradually became awake to this narrative thread of "Growing Through Un-Knowing and Not-Knowing" across the stories Lara lived, told, and retold, I saw how centrally processes of "un-knowing" and "not-knowing" (Vinz, 1997) shaped and reshaped the curriculum that Lara experienced in two different knowledge communities. One of these knowledge communities was experienced in the course alongside Aput, Maryam, and Lara's peers, and the other was experienced alongside the broader community of teacher educators and students in the teacher education program.

Through Lara's experiences of participating in curriculum making where she could un-know and not-know, she developed new knowledge of peoples of Indigenous ancestry. This new knowledge was shaped and reshaped as Lara had opportunities to interrupt assumptions and single stories that had earlier been planted in her (Okri, 1997) through her schooling as a child and youth, and by stories that had been lived and told by some of the people in the rural community where she was raised. As Lara showed through her storying and restorying of her experiences in these two knowledge communities, what centrally grew for her was her openness to "world"-travelling through which she became awake to different ways of knowing, being, and doing, and of composing a life.

Chapter Five: A Narrative Account of Maryam's Experience

In this chapter, I present a narrative account of Maryam's experiences of co-composing knowledge communities and curricula. I start with an introduction to our relationship in the first section "Rooting and Growing an Inquiry Relationship With Maryam." As I engaged in thinking narratively with the field texts, three threads became visible across the stories Maryam lived, told, retold, and relived of her experiences in knowledge communities and with curriculum making. These threads move across time and attend to multiple places, including schools, universities, and Maryam's familial and community landscapes. I present the three narrative threads in the second section of this chapter.

Rooting and Growing an Inquiry Relationship With Maryam

When I started recruiting co-inquirers for this research, I received Maryam's email. I was glad to know she had interest in participating in this research. She and I communicated through the phone and I provided more information about the research. She consulted the university about the research policy and gained approval for participation in this research. She and I negotiated the time to start our co-inquiry and the time to recruit student teacher co-inquirers. She invited me to visit the class to see if the classroom community was suitable for this research.

I started to visit her class in February 2020. Maryam introduced me to the student teachers. Since the first visit of her class, I had noticed Maryam and the student teachers had amiable teacher educator–student teacher relationships. I had a sense that they were working

to develop a relational learning community. I also noticed that the setting of the classroom was friendly for group conversations, that is, every two tables were pulled together to make a round table. After my second visit to Maryam's class, I told her my observation and my sense of the classroom community. She agreed to participate in the research and signed the consent form.

Maryam invited me to her home for our first research conversation. She prepared coffee and snacks for us. We chatted a bit about our families. Then we sat at the dining table and began our research conversation. Due to the COVID-19 pandemic and social distancing regulations, our subsequent research conversations were moved to online zoom meetings.

Awakening to the Narrative Threads in Maryam's Co-Composing Knowledge Communities and Curricula

As Maryam and I engaged in this co-inquiry, I paid close attention to her stories. I was particularly drawn to stories that were either directly related to my research puzzle, or that were full of tension, or that Maryam told and retold. As described in Chapter Two, I narratively thought with these stories along the dimensions of temporality, sociality, and place. In this process, I grew increasingly aware of the connections between the many stories Maryam lived, told, retold, and relived during our co-inquiry. I gradually awakened to three recurring narrative threads in Maryam's experiences of co-composing knowledge communities and curricula: "Walking in Relational and Ethical Ways," "Advocating For Critical Ways of Knowing," and "Living By What I Believe." I share these threads in the upcoming sections.

Walking in Relational and Ethical Ways

I had invited Aput

an Indigenous woman and educator

an amazing human being

into the classroom

She was talking about residential schools

One student teacher, Kathy,[78]

talked to me

about how she just lost her husband not too long ago

The stories of loss were just really too much for her at that time.

(Interim research text composed from the transcript of the conversation, 2020)

At the time of the above conversation, Maryam was thinking with Kathy's story and

trying to accompany her in the emotions she was experiencing inside and outside of the

classroom and the course. Reflecting on her experience alongside Kathy, Maryam noted her

regret in not opening up conversations about what might be triggering for the student teachers

ahead of Aput's sharing stories of loss. She told me how she faced a challenge of how to

remind student teachers of some stories in advance because she refused to label Aput's

experience as difficult.

She explained to Kathy why it was important to invite Aput to talk about the hardness

of her experience and not only about happy stories. This was because Maryam believed

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[78] Kathy is a pseudonym I chose for this student teacher to protect her identity.

Indigenous Peoples' stories should be heard. She believed Indigenous Peoples' perspectives

about their history should be centered and their voices should be amplified. She also believed

that including in the course the stories of Indigenous Peoples was a way of living in relation

with them.

As Maryam shared this story, she said she was constantly thinking about how to come

alongside student teachers in relational and ethical ways. When she knew student teachers

were undergoing difficult times, she said sometimes she was not able to sleep as she tried to

think of ways she could possibly support them. In addition to Kathy, Maryam knew a few

student teachers had emotional reactions to Aput's stories about how the Royal Canadian

Mounted Police (RCMP) treated Indigenous Peoples in the past and present. Maryam

mentioned these student teachers struggled because they had family members who worked as

members of the RCMP.

Soon after Aput's talk, and as Maryam thought with Kathy's and these additional

student teachers' stories, she invited Charlotte[79], another guest speaker, to talk about ways of

approaching "hard topics." Kathy was thankful for what Maryam had done for her. She told

Maryam that the experiences with Aput and Charlotte, as well as the conversations in the

classroom, had enriched her knowledge about how to engage children in thinking with "hard

stories." Maryam had gained similar feedback from other student teachers about Aput's and

Charlotte's teaching. She felt these experiences fostered their teacher educator–student

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[79] Charlotte is a pseudonym I chose for this guest speaker, who is a university teacher, teacher educator, and scholar.

teacher relationships, as well as the sense of community[80] in the classroom. This was one of the first stories through which I realized aspects of how Maryam was seeking to co-compose knowledge communities as part of an unfolding process of co-composing curriculum.

In time, I grew to recognize that Maryam's lived, told, and retold stories about coming alongside students in relational and ethical ways was a key narrative thread in these interconnected processes. As I worked to show how this narrative thread emerged across our inquiry, three lived, told, and retold story strands gradually showed me the multiple layers of Maryam's experience of co-composing knowledge communities and curricula in relational and ethical ways: "Building Relationships and Going Slowly," "Bringing in Student Teacher, Family, and Community Knowledge," and "Co-Creating a Safe and Relational Ethical Learning Space."

Building Relationships and Going Slowly

Maryam told me that despite her many years of experience as a teacher and teacher educator, every semester she was still exploring how to build relational and ethical communities in the classroom. She explained, "Every group is different, and I'm different every time." Maryam started building relationships with student teachers from day one, and she moved slowly in the journey of co-composing curriculum with them. This meant she did not want to just have the work done; she wanted to foreground the learning experiences. Going slowly allowed Maryam to attend closely to student teachers' learning goals, desires, and challenges, and to think about caring for and supporting them. She hoped the student

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[80] Co-inquiring with Maryam, I gradually realized that her sense of community was not about smoothness or happiness but included the experience of tension, complexity, and "world"-travelling.

teachers would grow relationships with one another in which they cared for and supported each other.

Maryam viewed connecting with student teachers on an individual level as an important part of walking in relational and ethical ways alongside them. She said the better she understood student teachers, the better she could co-compose curriculum with them in ways that supported their growth. While Maryam expressed how difficult it was to build an individual relationship with each student when she taught over one hundred student teachers, she still tried her best to connect on a personal level with as many student teachers as possible.

From Maryam's stories, I gradually learned that factors such as class size and types of assignments and activities affected her connections with students. She regarded large class sizes as a hindrance to building individual relationships. She said, "I think 30 students [in a cohort] is perfect. Because once it gets to 35 or above, it's really hard to connect with each person on an individual level in the way I want to."

Because the number of student teachers enrolled in the program where Maryam is a teacher educator increased year by year, class sizes were also increasing. Maryam expressed that she did not mind the increase in workload caused by the increasing number of student teachers enrolling in the program because she believed the program should not reject great teachers. However, she appreciated the faculty's efforts to maintain small class sizes by creating a larger number of cohorts instead of increasing class sizes.

Another factor that contributed to Maryam's ability to make connections with students was individual reflective assignments. She said, "I tried to make some assignments[81] specifically for student teachers to tell me more about themselves." During the term, Maryam responded to student teachers' assignments in a conversational way, which she felt promoted mutual understanding between her and students. She preferred to organize small group conversations and activities because she could participate in the groups and talk with students on a more individual level.

Maryam started building relationships and co-composing curriculum with three cohorts of student teachers in year one of their program. Their first course was an introduction to planning for elementary education, which was in the first term of the program. The social studies methods course in which I came alongside Maryam and the student teachers was in the last term of the two-year program and was the second opportunity for the student teachers and Maryam to continue co-composing curriculum together.

Before taking the social studies methods course, the student teachers had completed two practicums[82] in elementary schools. Maryam said it was a good opportunity for student teachers to reflect on their practicum experiences and exchange with one another during the courses in the last term, including in the social studies methods course. She said the timeline and course arrangement also allowed her to better understand student teachers' experiences

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[81] These assignments include the Thoughtbooks and Curriculum Cartography, which were earlier described on footnotes 38 and 39 on p. 57 (Chapter Three).
[82] This teacher education program includes two practicums.

throughout the program. She had witnessed their growth over time from their enrollment, to practicums, and to graduation.

Looking back, during the first course Maryam described that, for the most part, she and most student teachers had established good relationships with mutual understanding and trust, which laid a good foundation for them to discuss more difficult topics in the social studies methods course. For instance, in the first course she opened conversations about diversity and inclusion, but she did not bring in discussions about anti-racism until the second course. She said:

> I am very purposeful about going slowly...I didn't want to give them the idea [of anti-racism] and telling them what they have to do from day one...I wanted them to bring in what they saw in schools...when I met them again in the second course, by that time most of them knew my heart, we could really go into those good conversations.

Maryam's "going slowly" teaching philosophy was grounded in her belief that student teachers' experiences and their inquiry into their experiences should be at the center of curriculum making. She was not interested in co-making a curriculum through which she delivered her ideas into student teachers' brains. She believed that only when a safe learning environment was built and student teachers were ready to bring in their own experiences could they co-compose a curriculum that included difficult experience and knowledge, such as racism.

Going slowly, Maryam attended closely to the stories student teachers shared as she continuously thought about how to care for and support them. Kathy's story of the recent loss

of her husband was one of these stories. Another example was Maryam's wanting to support student teachers' learning in an ongoing and unfolding way by reading and responding to their Thoughtbooks a few times during the term. However, she found student teachers were anxious at each submission. Even though she told them she would not assign grades in the midst but just offer conversational responses, student teachers still felt anxious because they could not help seeing each submission as an evaluation. She realized their anxiety would destroy their learning experience. Therefore, she stopped collecting the Thoughtbooks in the middle of the term.

She told student teachers that she was still available whenever they would like her to read and respond to their work in progress. She set aside time for students to share and respond to one another's Thoughtbooks in small groups. As I had participated in the course both in person and on-line, I had seen Maryam's participation and sharing of her thinking in these small response groups. She told me she kept learning from student teachers about how to be supportive in appropriate ways. Through these lived, told, and retold stories, I gradually realized that the student teachers and Maryam were co-composing knowledge communities that centered relational spaces and reciprocal learning as they co-composed the curriculum they experienced in the social studies methods course.

Bringing in Student Teacher, Family, and Community Knowledge

When centering walking in relational and ethical ways while co-making knowledge communities and curricula, Maryam invited student teachers, families, and community members to share their knowledge. I saw student teachers bring in their knowledge by telling

and thinking with their personal stories as they engaged in class discussions, produced group

work, and shared teaching resources. I saw families participating in their class discussions.

Student teachers and Maryam brought in their families' knowledge through telling and

thinking with their lived and told family stories. I saw Maryam invite guest speakers from

various communities to share their knowledge. In several of our conversations, Maryam said

the idea of co-composing the curriculum was central in her teaching practice. I understood

that co-composing curriculum was also her way to build knowledge communities in and

outside of the classroom.

The unfolding Curriculum Cartography inquiry was one way the curriculum was co-

composed by student teachers, families, a guest speaker, and Maryam. Maryam brought in

her knowledge about curriculum as life making through telling her own experiences as a

teacher, student, and parent. She and the student teachers read and discussed scholarship that

emphasized this understanding of curriculum making.[83] She drew students' attention to

curriculum making as happening in different places, including in families and communities.

Maryam invited Benjamin,[84] a guest speaker, to talk about his experience of co-

composing Counter Cartographies[85] with children. Benjamin invited the student teachers,

Maryam, and me to re-imagine the use of maps in social studies education. He showed us

how children and artists used various maps to share their experiences. In response, many

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[83] I learned from Maryam that this literature included but was not limited to Aoki's (2012) chapter, "Teaching as In-Dwelling Between Two Curriculum Worlds," Connelly and Clandinin's (1988) book, *Teachers as Curriculum Planners: Narratives of Experience*, and Huber et al.'s (2011) book, *Places of Curriculum Making: Children's Lives in Motion.*

[84] Benjamin is a pseudonym I chose for this guest speaker of whom Maryam shared stories. He is a university teacher and scholar.

[85] Counter Cartography is an art-based approach to telling stories, which pushes against dominant power structures by supporting self-determination and sovereignty.

conversations among Benjamin, student teachers, and Maryam opened during that class and continued as the course unfolded. These conversations included how abstract maps were counter cartographies, the importance of children sharing their experience, stories, and knowledge in *their* ways, and that curriculum was "something in the making" over time in relation with people in different places, relationships, and situations.

Another day, when student teachers presented their Curriculum Cartographies in the class, I was mesmerized by the artwork they created and the profound stories they shared. Their knowledge and their families' knowledge were brought into the classroom as student teachers told stories and showed artifacts. I learned from this experience that the guest speaker's knowledge, student teachers' knowledge, and family and community knowledge drawn into the classroom by the teacher educator could become connected as well as central in their co-constructed curriculum.

Maryam, the student teachers, Benjamin, and I all valued this experience of co-composing curriculum. Maryam said, "I felt like it was the best assignment ever that engaged with student teachers. That was the richest sharing I could imagine. What the student teachers brought was amazing." Some student teachers said that in their future classroom they would invite children to co-compose Curriculum Cartographies. Some student teachers said that they appreciated Maryam for not just telling them some teaching strategies or tips but for living out curriculum making with them.

I heard from Maryam that Benjamin planned to co-research Curriculum Cartographies with her. Maryam shared that her idea of the assignment was inspired by Benjamin when she

listened to his presentation about Counter Cartographies at a conference. All these stories

grew my understanding that there were multiple and layered knowledge communities among

Maryam, Benjamin, student teachers, families, and communities.

Co-Creating Safe and Relationally Ethical Learning Spaces

Co-inquiring with Maryam into stories of tensions, I was drawn to how awake she

was to building safe and relationally ethical learning spaces with student teachers. In time, I

grew to understand that this story strand was also connected with the thread of walking in

relational and ethical ways that lived at the heart of Maryam's co-composing of knowledge

communities and curricula.

Maryam believed it was important to establish guidelines for class discussions with

student teachers: she said that while multiple perspectives were acknowledged and valued,

arguing was not permitted. Maryam drew lines about arguments that violated a fundamental

commitment to humanity. As a person and an educator of colour, she was very careful about

her words not causing any harm to any student teachers, especially when they were talking

about issues of racism. She drew student teachers' attention to the importance of language

and ways of framing issues as they were becoming teachers.

In time, I learned from Maryam that Jackson,[86] a student teacher, had a difficult time

in the social studies methods classroom. He questioned the inclusion of the territory

acknowledgement[87] and the focus on the history of Indigenous Peoples in their own voices,

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[86] Jackson is a pseudonym I chose to protect this student teacher's identity.

[87] Now, many post-secondary institutions across Canada make territorial acknowledgements. Educators create
their territorial acknowledgements and model and share this learning with students. For many, "[t]erritory
acknowledgement is a way that people insert an awareness of Indigenous presence and land rights in everyday
life. This is often done at the beginning of ceremonies, lectures, or any public event. It can be a subtle way to

which were part of the course curriculum making. He said he was uncomfortable because he felt people were blaming white people. When Maryam shared this story with me, she expressed her knowledge of needing to go slowly with Jackson because he did not take the first course with her and they did not know each other well. Maryam told Jackson that she could have one-on-one conversations with him to guide him through the curriculum making but they would not have a debate in the class. She said:

> Racism is not a two-sided issue. [If you think it is], what's the other side of racism? ...People's existence will not be debated. What we [can] debate is how we might approach these topics in class...I won't tolerate anything that would cause pain, harm, and violence in my classroom.

Maryam told Jackson that educators should "advocate for every child and provide safe spaces for every child in school. No matter what backgrounds children come from, they should be accepted, loved, and cherished."

Maryam and Jackson had many conversations after class. A few months after graduating from the program, Jackson sent an email to Maryam saying that he appreciated those after-class conversations and he wished to learn more from her. It turned out that over time and through Maryam's commitment to co-creating safe and relationally ethical learning spaces with Jackson and all of the student teachers, they built mutual respect and trust in their teacher educator–student teacher relationships.

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recognize the history of colonialism and a need for change in settler colonial societies" (Territory Acknowledgement Resources, 2015).

I was gradually aware that walking in relationally ethical ways was an important

narrative thread that was guiding Maryam's experience of co-composing knowledge

communities and curricula with the student teachers, and other people too, such as the guest

speakers. She achieved the commitments she held for herself to journey in relationally ethical

ways by foregrounding people's experience and "going slowly." Often too, she foregrounded

her own, student teachers', children's, colleagues', families', and community members'

experiences, especially their individual stories in relation with dominant social, cultural,

historical, institutional, linguistic, and political narratives.

She believed that individual stories and the interaction of the personal and social

comprised personal practical knowledge[88] and fostered educative connections between and

among people, especially when they shared their uncertainties and vulnerabilities. For

Maryam, "going slowly" meant caring and supporting people; it also meant co-establishing

safe and ethical learning spaces and carefully attending to tensions. Her stories showed me

that co-building knowledge communities and curricula was not only about establishing good

interpersonal relationships; developing connections among people was just as important as

these knowledge communities and curricula.

One of her ways of building connections with and among people was to co-inquire

into tensions. Maryam's base for co-inquiring into tensions was to create safe and relationally

ethical learning spaces. These deeply embodied commitments were woven from across

Maryam's life experience and into her co-composing knowledge communities and curricula

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[88] Please see footnote 16 on p. 17 (Chapter One).

with student teachers, children, colleagues, families, and community members over time and

in multiple places, relationships, and situations.

Advocating For Critical Ways of Knowing

When Maryam was a student at university,

she participated in one class discussion about the hijab.

Some students and the instructor described women who wore the hijab

as oppressed and as living in a cruel male-dominated culture.

(Interim research text composed from the transcript of the conversation, 2020)

Maryam was shocked by the arrogant perceptions and prejudices she experienced in this

conversation in the university class. As a Muslim woman, she knew some people labelled her

community and the entire culture as oppressive because their ways of life did not coincide

well with the dominant Western orientations to life in the country, province, and city where

she lived and taught.

Maryam said that Muslim women chose to wear the hijab and they did not see their

clothing as oppressive but as a way to express their identities. She believed every human

being had the right to decide how to dress, as long as they were not harming other people and

the environment. She was disappointed that the university students and the instructor of this

university course did not think their stereotypes of Muslim women were problematic. She

continuously encouraged them to stop reducing Muslim women's identities to objects that

required liberating or saving.

When I narratively thought with this story and many other stories Maryam lived, told, and retold, I gradually realized that in addition to "Walking in Relational and Ethical Ways," another narrative thread, "Advocating for Critical Ways of Knowing," was woven through her experiences. In this narrative thread, I slowly awakened to story strands that showed the different layers of her experiences of co-composing knowledge communities and curricula with people: "Challenging Single Stories," "Who Tells the Story and Why It Is Important," and "Present Multiple Perspectives and Amplify Some Voices."

Challenging Single Stories

Maryam continuously drew people's attention to the dangers of single stories (Adichie, 2009). She emphasized two characteristics of a single story: it reduced the multifacetedness of people, places, and experience and it was permeated with power hierarchies. Maryam quoted Adichie's (2009) talk to describe how a single story was created: "Show a people as one thing, as only one thing, over and over again, and that is what they become" (09:17). She pointed out that some people continued to reinforce negative stereotypes towards communities such as homeless people, refugees, and people of colour, which ignored or obscured stories that showed the multiple identities of the people and their communities. People who are named as homeless or as refugees or as people of colour were further marginalized due to the single stories imposed on them.

Maryam often discussed with people, including student teachers, why it was important to challenge single stories. She and the student teachers attended to how single stories reduced the multifacetedness of people, places, and experience, hindered critical

thinking, and influenced children's identity making. For instance, they talked about how the negative labels attached to children of colour, low-income families, and to people who are LGBTQ2+ affected how children thought about themselves, how they thought about others, and how they behaved in their day-to-day interactions.

Maryam regarded disrupting single stories as a way of removing obstacles to cross-cultural communication. She said the peers and instructor in her earlier university course had a single story about Muslim women: they applied a label to Muslim women whom they barely knew. This label was a result of unfounded assumptions and stereotypes. They saw women wearing the hijab from an arrogant perspective, which obstructed their cross-cultural communication with the Muslim community. She, student teachers, and guest speakers shared their experience of being labelled or labelling people and reflected on the danger of single stories. They believed that challenging single stories was important for cultivating critical thinkers and promoting cross-cultural communication.

Maryam explored with her knowledge communities how to interrupt single stories. In the knowledge community she and the student teachers co-made, she and the student teachers shared teaching resources for interrupting single stories about people, places, and experiences. Maryam shared a website about stories of families around the world. With a click on the country name, children could read stories about a wide variety of families. These rich stories showed the multifacetedness of the children, their places, lands, and lives. A student teacher shared an App[89] for video conferences between schools situated in different

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[89] "App" is short for "application," a piece of software that people can get access to and use through the internet. When a student teacher recommended this App in their classroom, online meeting Apps had not been popular in

places, allowing teachers and children to connect with peers around the world to learn about one another's schools, hometowns, and daily lives. Guest speakers also shared their knowledge of disrupting single stories. Benjamin showed that Counter Cartography was a powerful way for children to tell their stories as a way to counter single stories imposed on them.

Who Tells the Story and Why It Is Important

"Who tells the story" was a thread in the curriculum of critical thinking that Maryam co-composed with her knowledge communities. Who tells the story could change the story because people had different perspectives. Maryam and the student teachers believed it was important to present the perspectives of people whose lives became visible in the story. This led, for example, to their discussing the criteria of selecting resources to teach Black Canadian history.

They all agreed that the resources should present multiple perspectives, especially of people from the Black Canadian community. Maryam directed attention to "Do not tell me who I am. Let me tell you who I am" as a central ethical principle. She showed student teachers that inviting guest speakers was another way to bring in the perspectives of diverse people from within the community. She invited Aput to present her perspective as an Inuk. Aput shared her experience of Inuit settlement and residential school, offering a personal perspective through which the student teachers might grow in understanding Inuit culture and

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people's daily life yet. Some weeks later, local schools and universities were closed due to the 2019 COVID pandemic. Since the pandemic, online meeting Apps have quickly become an important tool for teaching and learning.

Indigenous history in Canada. Maryam, the student teachers, and the guest speakers paid close attention to the power that determined who tells the story and how the teller's power could change the story being told.

Co-inquiring with Maryam, I gradually realized that who tells the story had an influence not only on the content of the story but also on the audience. She invited Hudson[90] to share his experience of working alongside people of colour as a white teacher. At the time of his sharing, Hudson had been committed for a few decades to centering the experiences of the most marginalized youth in school and to amplifying their voices. "He showed that the work [of anti-racism] should be done, not just by people of colour and for people of colour. It should be done by white people alongside people of colour [and for everyone]," Maryam said.

Some student teachers wrote in their Thoughtbooks to tell Maryam how Hudson's stories had a powerful impact on them. They said they started to realize their power as white people and that they became wakeful to what they could do in the struggle against racism. Maryam told me she saw the difference between the effects of her and Hudson telling stories of racism. When the student teachers heard Maryam's stories, as a person of colour, they understood what they could do. When they heard Hudson's stories, their earlier understanding grew.

Present Multiple Perspectives and Consciously Amplify Some Voices

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[90] Hudson is a pseudonym I chose for this guest speaker of whom Maryam shared stories. Hudson is a high school teacher.

One of Maryam's ways to present multiple perspectives was inviting people from diverse communities to share their knowledge. She said, "I [carefully thought about] who to invite and for different reasons. I was purposeful about providing a diversity of perspectives and opinions and inviting people to share stories in different ways." Maryam invited Machk[91] and Aput respectively to share their stories as Indigenous Peoples.

Machk provided his perspective as a descendent of the Cree, talking about his own life, his ancestors, and the land. He did not talk in the classroom. Instead, he guided the student teachers and Maryam through a river valley walk. Maryam said he offered a very different perspective, inviting them to rethink and reframe the place they called home. Aput presented her perspective as an Inuit woman, talking about her community and culture and her life experience on the reserve, in a residential school, and in the city. Maryam said several student teachers told her how much they valued the knowledge Aput shared, and that they had learned not only from what she said, but also from how she shared it—her pedagogical approach was relational.

Maryam invited a few more guest speakers to talk about their experiences of teaching hard history and teaching for social justice. Charlotte talked about people's reactions to difficult knowledge such as racism, death, and evil, offering insights on how to teach hard history with children. Benjamin presented his perspective about using an art-based approach to mapping that pushed back against dominant power structures. Hudson brought in his experiences of anti-racism and teaching against inequity in schools as a white teacher.

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[91] This is a pseudonym I chose to protect the identity of this guest speaker. Machk is a university teacher, educator, and scholar of Indigenous ancestry.

Grady[92] shared his experiences of anti-racism as a black Muslim man who was a refugee and homeless and is now a poet, mentor, and community leader. Some student teachers told Maryam that the guest speakers' experiences promoted their thinking about systemic racism and grew their knowledge about how to become involved in working against it. They expressed to Maryam that the guest speakers' stories had also grown their sense of agency about becoming involved in social issues.

For Maryam, presenting multiple perspectives meant amplifying some voices to secure social justice. In a discussion about the history of residential schools, a few student teachers focused on the perspectives about historical and social contexts. Maryam reminded them of centering the experiences of those who attended the schools and amplifying their voices:

> It's important to look at the historical and social context...but we have to uplift the perspectives of those who were most affected by the situation...we need to think about the intergenerational reverberations ...that's what we are called to do ethically.

In another discussion about teaching hard history, Maryam said teachers did not need to always balance perspectives. For example, there were different voices about massacres, World War II, and environmental pollution. She said teachers should always present to children the voices for justice, rather than voices that violated humanitarianism.

Co-inquiring with Maryam, I gradually realized that advocating for critical ways of knowing was an important part of her curriculum making and knowledge community making.

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[92] This is a pseudonym I chose to protect the identity of this guest speaker. Grady is a poet and community leader.

Her critical ways of knowing directed me to challenge single stories, to attend to who tells the story, and to amplify the voices least heard as ways to foster social justice. She co-composed this curriculum of critical ways of knowing with student teachers, colleagues, and communities over time and in multiple places. In this process they shared their experiences and co-built relational and reciprocal learning spaces, which became central in their knowledge communities. The student teachers', colleagues', and community members' knowledge had enriched Maryam's experience as a teacher educator and promoted her growth as a critical thinker and practitioner.

Living By What I Believe

Another narrative thread, "Living by What I Believe," emerged from Maryam's experiences of co-composing knowledge communities and curricula with people over time and in multiple places. In time, I saw that this narrative thread involved multiple story strands. In this section, I present the following story strands: "Modelling Healthy and Sustainable Pedagogy Through Teaching Practice," "Attending to Tensions," "Promoting Social Justice," and "Mirrors, Windows, and Sliding Doors."

Modeling Healthy and Sustainable Pedagogy Through Teaching Practice

I tried to keep the final exam at around 25 to 30% max of the grade.

[Student teachers] got the questions ahead of time.

They worked with each other on the questions [in our class].

I tried to let them have self-assessment as much as possible.

People said I was too nice.

They thought I made these decisions

because I wanted [student teachers] to like me.

(Interim research text composed from the transcripts of conversations, 2020)

Maryam told me that she made pedagogical decisions according to her teaching philosophy. She disagreed with the adoption of standardized exams because student teachers had to memorize the answers rather than express their real thoughts. She told student teachers that she hoped to learn about their own experiences. She suggested student teachers discuss the questions in groups so that they made the final exam another opportunity for learning from and with each other.

Before she made the decisions about the final exam, she consulted the faculty and checked the guidelines of the university. According to the guidelines, teacher educators could arrange open book final exams. Under these guidelines, she tried to increase the proportion of student teachers' self-assessments in the total score. In this way, she acknowledged student teachers' identities as curriculum makers and foregrounded their knowing of their learning experiences.

Maryam lived by what she believed to be healthy and sustainable pedagogy. She believed that healthy and sustainable pedagogy should give full play to student teachers' individual potential and creativity. For her, providing various choices to student teachers was a way to nurture their creativity and explore their potential. She told the student teachers that if they thought the final exam could not show their knowledge, they could submit any other work that better presented their knowledge. Also, she often discussed healthy and sustainable

pedagogy with student teachers. She not only advocated for healthy and sustainable pedagogy but practiced this pedagogy in their everyday curriculum making. She showed student teachers the unity of her teaching philosophy and practice.

Maryam regarded some people as her role models in the unity of teaching philosophy and practice. She learned from Ella,[93] a professor and friend, about how to negotiate the methods of assessment and navigate through constraints shaped by standardization. She said, "Ella embodies what she writes about [and advocates for]. She is one of my Sheroes." She was also inspired by Riley,[94] her former colleague in an elementary school, and Anderson,[95] her Grade 9 teacher. She regarded them as outstanding mentor teachers. They taught in creative ways and always allowed for various choices in assignments and projects.

Instead of writing a short story, students could write a poem or perform a spoken work. Maryam said, "I learned from them [that it was important] for students to show their knowledge in [their own] ways. I did not learn that at the university [as a pre-service teacher]." She said she was blessed by learning from these educators at the beginning of her teaching career.

Attending to Tensions

Stories of attending to tensions were prominent in Maryam's experience. She continuously approached tension-filled conversations in her classroom, on social media, at academic conferences, in webinars, and in papers/publications. In the classroom, she invited

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[93] Ella is a pseudonym I chose for this teacher educator of whom Maryam shared stories.
[94] Riley is a pseudonym I chose for this Grade 6 teacher of whom Maryam shared stories.
[95] Anderson is a pseudonym I chose for this Grade 9 teacher of whom Maryam shared stories.

student teachers and guest speakers to co-inquire into the tensions of teaching hard history that included oppression, violence, and trauma. They discussed the phenomenon that some teachers refused to teach the hard history of Canada. Their exploration of tension-filled topics ran through the whole term and constituted an important thread in their curriculum making. On social media, Maryam expressed her opinions frankly and openly and engaged in tension-filled conversations about anti-Black racism, antisemitism, Islamophobia, homophobia, and transphobia. At academic conferences, in webinars, and in scholarly articles, she invited the audience to attend to her experiences of tensions when teaching difficult knowledge and for social justice.

Maryam told me why attending to tensions was important to her, saying that "tensionality is where hope lives." I understood she viewed tension as a space for inquiry that holds potential to make a change for the better. She told me that Ella directed her to the significance of inquiring into tensions: "I learned through the way that Ella lives her life. She showed me how important it was to delve into tensions." She was inspired by Ella to advocate for attention to tensions in academic work and to practice this way of living in her everyday life.

In the classroom, Maryam and the student teachers told and retold stories about why it was important to them to teach hard history. They believed that teachers needed to support children to know the truths still often silent; daily, Maryam encouraged the student teachers to not participate in sweeping problems under the carpet.

Maryam told me that her grandparents gave her the courage to face tensions. Her grandparents were shot when they fled the war in Maryam's ancestor's homeland. They risked their lives to protect their children. No matter how difficult the situation, they bravely resisted all unjust acts. Due to their bravery and strength, the family survived, and Maryam and her siblings were able to grow up in a peaceful and free environment in Canada. Maryam said she would not avoid tensions because facing difficulties with courage was the spirit that flowed in the blood of her family.

Maryam co-composed a curriculum about how to approach tensions with her knowledge communities. She shared how she learned from her grandparents to approach tensions with hope and love.[96] She said, "Love is telling the truth. [My grandparents] did not hide the hard history [they experienced as refugees] from me. They [brought] hope [to me] that life can be better." Many student teachers agreed with her that love is telling children the truth. They discussed how to focus on hope when teaching hard history.

Maryam invited guest speakers to share their knowledge about approaching tensions. Charlotte shared that when she explored tensions with the audience, she would carefully attend to their emotions. When she talked about residential schools, she would assume at least one student teacher in the course was Indigenous and therefore had direct or indirect experience of the hard history to keep herself mindful of her expression and to avoid triggering trauma. Maryam, the student teachers, and the guest speakers shared their ways of

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[96] In the class, Maryam cited from Lugones (1987) and bell hooks (2001) to talk about love.

approaching tensions and they continuously co-inquired into the tensions they experienced as they taught hard history.

Promoting Social Justice

Maryam participated in the Scholar Strike that took place on September 9 and 10, 2020 across Canada. The strike was aligned with the Black Lives Matter movement that was emerging in the United States. Some scholars in Canada participated in the strike to protest anti-Black, anti-Indigenous, racist, and colonial police brutality in the United States, Canada, and elsewhere. During the two days, even though Maryam did not have teaching duties, she signed up to engage in the strike and paused her work email. She set up an out of office reply that included a statement about her solidarity through Scholar Strike Canada. The Faculty of Education supported the strike and provided information for student teachers to learn about the social movement. The university disagreed with cancelling classes but stood against racism. Maryam believed she should live her advocacy, that is, that she should not only talk about anti-racism in the classroom but also take actions in her everyday life. She said, "I know no other way of being. That's part of who I am and so I've got to do it." I understood she viewed the strike as an important part of making a curriculum of anti-racism.

Maryam engaged in anti-racism in her everyday life. She documented and reported racialized hate speech and crimes. She would use her phone to record a video whenever she or other people were targeted by racist attacks. She said, "In the past I went through many [racist verbal attacks] but I hadn't ever reported. Now I want to have proof and go report it." She encouraged people to report whenever they experienced racial hate. She used social

media to amplify voices against anti-Black, anti-Indigenous, and anti-Asian hate crimes. She

wrote articles and spoke at conferences and webinars to appeal for attention to systemic

racism. For instance, she believed Quebec's Bill 21[97] was a racist bill that banned people's

wearing of religious symbols in some public service positions. She was concerned that many

Muslim women would lose their jobs because of the bill.

In addition to anti-racism, Maryam had long been engaged in enhancing equity in

education. At the beginning of the COVID-19 pandemic, schools shifted to an emergency

remote model. She found that the weekly online teaching and learning schedules did not

include adjustments for children who required special accommodations. Her child faced

barriers with following instructions in the online environment and with getting assignments

done. She communicated with the teacher and sought support for her child. The teacher made

some modifications to mitigate her child's learning difficulties. Maryam believed that

emergency remote learning challenged educational equity. She discussed with student

teachers and colleagues what challenges they had experienced, and they worked together to

enhance equity in their curriculum making during the time that the remote learning model

was in place during their course. For example, they shared concerns about some student

teachers and teacher educators need to take care of their sick family members due to the

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[97] Enacted on June 16, 2019, Quebec's Bill 21 proposed to "ban the wearing of 'ostentatious' religious symbols for all public and semipublic employees in the province. The Bill, which many Quebecois Muslims felt targeted and marginalized by, also died with the defeat of the Parti Quebecois a few months later" (Amarasingam et al., 2021, p. 126).

COVID pandemic; as a result, they sometimes could not take the synchronous online course.

Maryam offered choices to student teachers, such as taking synchronous online classes or

watching the recorded videos of online courses.

Mirrors, Windows, and Sliding Glass Doors

Maryam advocated for and practiced using multicultural children's literature as

"mirrors, windows, and sliding glass doors" (Bishop, 1990)[98] in curriculum making. She

believed that multicultural books could be mirrors for children of different ethnic origins to

see reflections of themselves and their cultures. These books/stories functioned for Maryam

as windows opening to the rest of the world, potentially inviting actions to make a change.

A few years ago, at a conference, Maryam had presented a paper about teachers

lacking multicultural children's literature as a teaching resource. She talked about the

significance of children seeing characters like themselves in books used in the classroom,

especially those who were culturally and linguistically marginalized. In the social studies

methods classroom, I saw that Maryam often used multicultural children's literature as a

teaching resource. She used picture books or novels featuring Indigenous, refugee, and

immigrant children, especially those written from people and that showed the perspectives

from within these diverse communities.

Maryam used social media as a way of constructing mirrors, windows, and sliding

glass doors to advance mutual understanding between people from different backgrounds.

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[98] Bishop (1990) assumed that children need to see reflections of themselves in literature (texts serve as mirrors) to validate that they are valued in the society, to observe the lives of others (texts serve as windows), and to view themselves as able to travel between worlds of their own and of others (texts serve as sliding glass doors).

She shared her experiences and perspective about systemic racism and colonization. She said she wanted to become a mirror for women from her community to see their courage and competence: "I wanted to [show] it's possible to speak up, to be independent and assertive." She committed to offering a window for more people to learn about her community so as to break stereotypes and promote communication. She said, "The window is for people to see that the women [from my community] can openly speak what we think and advocate for [what we believe]."

She tried to open a door for people to travel to her world and for her to travel to others' worlds. She showed she was a complex and multifaceted human being just like anyone else. She drew people's attention to diverse and multilayered stories, countering the single story of her community. She told me she received some hateful comments in response to her posts. How she handled these hateful comments was by trying to understand the experiences of the people who wrote them. She said the purposes of her posts were not to arouse feelings of guilt or hate, but to advocate for hope and love.

Maryam made an effort to build knowledge communities via social media. In the past, she expressed her perspectives about systemic racism and colonization in classrooms and with academic peers. She said she had only felt ready more recently to talk on social media. She believed she should participate in a larger conversation and make her voice heard by more people. She made many connections with people due to her posts, and was thankful that most of her experience on social media was positive. She gained people's support and also their help to deal with her anxiety about the challenges, including how to work with abusive

messages. She said, "I've made friends [due to my posts]. I'm writing articles with [a few of] them. [Communicating my perspectives on social media] helped me in many different ways, both personal and professional." The communications on her posts made her realize she had grown relationships of solidarity with some people whom she had not known prior to her posts.

I gradually realized that "Living by What I Believe" was a curriculum that Maryam was co-composing with her various knowledge communities. Her curriculum making was interwoven with identity making and assessment making. That is, she told and retold stories of who she was and who she wanted to be. "Living by What I Believe" was important knowledge that Maryam co-constructed with her knowledge communities, including her friends, colleagues, and student teachers. "Living by What I Believe" was also one of Maryam's ways to develop and sustain knowledge communities with people over time and in different places, relationships, and situations.

Chapter Six: Resonant Threads

In this chapter, I present three resonant threads that became visible as I thought with

and across Sam's, Lara's, and Maryam's narrative accounts. These threads are "Building

Ethical, Reciprocal, and Relational Learning Spaces," "Inquiring into Tensions and Differing

Ways of Knowing," and "Becoming the Best-Loved Self." I gradually became aware of these

threads as I metaphorically laid Sam's, Lara's, and Maryam's narrative accounts alongside

one another to see where "resonances or echoes that reverberated across accounts"

(Clandinin, 2013, p. 132) became evident. These resonant threads have enriched my

understanding of knowledge communities and curriculum making; they have directed my

attention to the emerging implications of this research, which I discuss in Chapter Seven.

Thread 1: Building Relational, Ethical, and Reciprocal Learning Spaces

Narratively thinking with Lara's, Sam's, and Maryam's stories, I gradually realized

that "Building Relational, Ethical, and Reciprocal Learning Spaces" was a resonant thread

across their experiences. Two story-strands became visible as I attended to this thread

resonating across their experiences: "Co-Creating Safe Learning Spaces," and "Nurturing

Narrative Authorities."

Co-Creating Safe Learning Spaces

Sam believed that a safe learning space was a foundation for co-composing

knowledge communities and curricula. This belief originated from her experience as a

student and encompassed grade school as well as her post-secondary education; it now

shaped her practice as a teacher. She told and retold stories about how her teachers and

teacher educators created safe spaces where she felt she could learn. For her, a safe learning space meant learners would not be afraid to express their real thoughts because they knew they would not be judged. She said, "[Maryam] really created a safe space for learning to occur, [especially] for those free-flowing opinions that might not be mainstream to be expressed and explored."

Observing her teacher educators' ways of building learning spaces, she said that "a safe space for learning starts with the teacher setting the tone for the class." As a result, Sam tried to create spaces in school for children to "feel comfortable and safe [so that] learning would come more easily for them." She said, "The safe learning environment for children was not just for their learning, but also their well-being." Stories of co-creating safe learning spaces were woven throughout Sam's experiences of co-composing knowledge communities and curriculum with children, with Maryam, and with student teacher peers.

Lara told and retold stories that foregrounded connections between safe learning spaces and co-composing knowledge communities and curricula. In the social studies methods classroom, she noticed that Maryam asked questions in ways that made student teachers feel safe. For example, she said that Maryam asked opinions about the ideal Canadian, "[but] she did not ask us personally." Consequently, Lara felt safe to share what she knew about some people's opinions of the ideal Canadian. Maryam made Lara feel that student teachers would not be judged for sharing what they knew. Lara said some student teachers "were not afraid to say anything," and Maryam never judged anyone.

As a result, Lara developed trust in Maryam and started to share stories that showed her vulnerability as she engaged in her Thoughtbook and Curriculum Cartography assignments. As Lara's trust in Maryam deepened, she had a one-on-one conversation with Maryam. She plucked up her courage to tell Maryam that she was one of the silent bystanders who witnessed Maryam being verbally attacked by a racist.

She said Maryam did not make her feel badly and that as they moved forward from this conversation, she felt that she and Maryam co-built a safe learning space where Lara continued to grow her knowledge of her responsibilities and agency in promoting anti-racism. At the end of the term, Lara had enough courage to tell the fellow student teachers her story and reflection on being a silent bystander to Maryam's situation. Lara felt safe with Maryam and the fellow student teachers in the learning space of their social studies methods course. Her feelings of safety centrally influenced her co-composing knowledge communities and curriculum with Maryam and fellow student teachers.

Maryam attached great importance to the ongoing co-making of safe learning spaces, which was a significant aspect of her co-composing knowledge communities and curriculum with student teachers. As part of this, she carefully paid attention to her words and ways of communicating with student teachers. When she discussed racism with student teachers, she tried to see and sense their feelings from their perspectives. She told me,

> Because I'm a woman of colour, I might bring up a word that can cause feelings of
>
> being or not being safe in my class. Sometimes it's okay because it brings forward
>
> what needs to be discussed, but I never want to make anybody feel unsafe. Ever.

Maryam believed that student teachers should carefully attend to their words and ways of communicating with one another. She had guidelines for class discussions, including what could not be debated and what kind of words could not be used. For instance, she "would not allow a debate for 'should we provide spaces for LGBTQ2+ youth'" because she believed "every child should be accepted, loved, and cherished in school." She would not allow any person to use racist words in the classroom. As a result, Maryam co-built safe learning spaces with student teachers. She discussed how to establish safe learning spaces for and with children and their families. Building safe learning spaces was not only a base for co-composing knowledge communities but also part of the curriculum Maryam co-composed with the student teachers.

Sam, Lara, and Maryam were each awake to the challenges and work required to create and sustain safe learning spaces. This was strongly foregrounded when the teacher education program emergently switched to remote online learning due to the COVID-19 pandemic. Sam said some safe learning spaces were compromised when the teacher educator–student teacher relationship was not centered in the online environment. For example, some teacher educators posted slides and instructions online exclusively and did not do class discussions. Sam felt this did not sustain a relational and safe learning space for her and fellow student teachers in the online environment. She said some teacher educators, such as Maryam, tried to maintain what would generally happen in the in-person class and closely attended to student teachers' difficulties and pressures, which Sam felt helped sustain the making of safe learning spaces in their online classroom environment.

Lara also said she had difficulties learning when some teacher educators only posted slides and pre-recorded videos online but did not offer feedback to student teachers' self-study of the course materials. However, she continued to flourish in Maryam's online class because she continued to feel safe there, where whole class and group conversations continued. In their last online class, she had enough courage to tell the entire class her story of being a silent bystander.

During the emergent switch to online learning during the pandemic, Maryam was even more concerned about issues of equity, privacy, and student teachers' well-being. She knew some student teachers were simultaneously taking care of family members, some did not want to show their home on the screen, and some were dealing with depression and anxiety. She tried to sustain safe learning spaces by offering choices to student teachers, and she respected their decisions, including having their cameras on or off, using virtual backgrounds or not, joining the synchronous class, or watching the recording of it.

Nurturing Narrative Authority

While in Chapter One, I reviewed research on narrative authority,[99] it was not until I brought Sam's, Lara's, and Maryam's narrative accounts into a metaphoric conversation with one another that I saw how they were each telling and retelling stories of their own and others' narrative authority.

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[99] The concept of narrative authority emphasizes that individuals are the authors of their personal practical knowledge (Olson, 1995). In the field of teacher education, the concept of narrative authority supports student teachers to acknowledge the value of their narrative knowledge. An emphasis on narrative authority encourages student teachers to explore and articulate their personal practical knowledge, which shapes their identities as knowledge holders and contributors.

Maryam was committed to legitimizing personal narratives and breaking down the classroom's hierarchical positioning of teacher educator and student teachers. Gradually, I began to see how she connected narrative authority with building relationally ethical and reciprocal learning spaces. She often talked about the significance of personal narratives, including how personal stories could reveal many facets and perspectives that grand narratives could not. Maryam frequently introduced topics for class discussion by sharing her personal stories of educative and mis-educative experiences.

During one class, Maryam told stories of her child who has specific learning needs and life differences and strengths, which opened up a class discussion about education equity. She said to me that most of the student teachers appreciated her personal stories about education, but a few student teachers did not. They doubted that sharing and thinking with personal narratives was a professional way to express their knowledge. They worried that Maryam weakened her authority as a teacher educator by telling personal stories that sometimes revealed her vulnerability.

Maryam said she wanted to break her position of power and show that a teacher educator was not the sole authority of knowledge in the classroom. I saw her continuously draw student teachers' attention to their identities as knowledge holders and contributors in the teacher education program and in the schools where they engaged in practicum placements and would soon be teachers. I saw too that she encouraged student teachers to value their narratives of experiences as an authoritative source of their knowledge; she

continuously drew student teachers' attention to the narrative authority of children and their families as holders and makers of knowledge.

Lara grew to value her experience in the social studies methods course as a source of knowledge and as key in developing her narrative authority. She appreciated Maryam sharing her stories to provoke student teachers' thoughts and discussions on educational issues. She said Maryam's personal stories promoted her understanding and trust in Maryam, which nurtured their relationship. She said that Maryam's personal stories showed her connections between educational theories and practices. She spoke highly of Maryam's establishing a space that valued personal narratives, including in-class discussions and course assignments.

Lara said the encouragement for personal narratives was not common in her other courses. The atmosphere of respecting personal narratives encouraged Lara to share her stories, which, in turn, supported her to grow in being able to articulate her personal practical knowledge. The personal stories shared by Aput, Maryam, and some student teachers encouraged Lara to reflect on and express her shifting understanding of the dietary traditions of some Inuit people. Through telling and retelling her stories, Lara constructed and reconstructed her knowledge about Inuit culture; she also developed her narrative authority by making her personal practical knowledge explicit to herself and others. Lara saw this process as affirming her identity as a knowledge holder and contributor in the classroom and in the profession of teaching. She became more wakeful to the responsibilities her personal practical knowledge required.

Sam too storied and restoried the development of her narrative authority in the social studies methods course, which she described as a space where non-mainstream ideas were accepted and respected. She said, "[Maryam] created a safe space for those free-flowing opinions that may not be mainstream to be expressed and explored." She told me that sometimes a few student teachers put forward views that were completely opposite to Maryam's or most of the student teachers' perspectives. She said she found that Maryam did not judge these views but asked the student teachers to say more as she tried to understand their perspectives and how they had grown their views.

When Sam said she did not see the colour of people, Maryam neither judged her nor made her feel badly. Maryam directed her to reflect on how her experience shaped her perspective and to try to put herself in the shoes of people of colour. Sam believed that in Maryam's class, student teachers were able to express their non-mainstream opinions freely and openly without fear of being judged or attacked. In this safe atmosphere, Sam was willing to express her opinions and articulate her personal practical knowledge, which nurtured her narrative authority. Sam noted how this process, across the term and even after the course had finished, had caused her to shift some of her opinions and, in turn, her personal practical knowledge.

These two story-strands, "Co-Creating Safe Learning Spaces" and "Nurturing Narrative Authorities" showed that for Lara, Sam, and Maryam, a relationally ethical learning space was where members felt safe, that is, where they were not concerned about being

judged. A relationally reciprocal learning space was also experienced as a space where everyone could share and acknowledge each other's knowledge and perspectives. Attentiveness to the wholeness of one another's lives contributed to one another's well-being. In relationally ethical and reciprocal learning spaces, people were willing to build and sustain relationships with one another. Lara's, Sam's, and Maryam's stories of co-creating safe learning spaces that nurtured their narrative authorities showed that making relationally ethical and reciprocal learning spaces was a foundation for their co-composing knowledge communities and curricula.

Thread 2: Inquiring Into Tensions and Differing Ways of Knowing

Narratively thinking with Sam's, Lara's, and Maryam's stories, I gradually realized that "Inquiring Into Tensions and Differing Ways of Knowing" was a resonant thread across their experiences. Two story-strands became visible as I attended to this thread resonating across their experiences: "Inquiring Into Tensions," and "Differing Ways of Knowing."

Inquiring Into Tensions

As the knowledge community and curriculum developed in the social studies methods classroom, Sam experienced a shift from being an observer of tension to an inquirer into tension. At the beginning of the term, she observed how Maryam dealt with tensions around differing and multiple perspectives. Sam said that Maryam always tried to understand how a person's different views came about instead of judging the student teachers who disagreed with her. Sam said that Maryam's way of dealing with tension made her feel safe to express her views in the class without worrying about being judged. Sam said that when she offered

the view that she "don't see colour" during a discussion about racism, she became more

awake to how Maryam responded to the tension that Sam's perspective created.

When she told me this story, Sam still had a deep memory of Maryam's words and

her facial expressions at that tension-filled moment. Sam recounted how she knew her

perspective had shaped tension and that Maryam's response had been to wonder with Sam.

Thinking with Sam's story of this situation supported me to realize that Maryam's approach

to tension shaped a safe and inclusive learning space, which laid a foundation for the

subsequent discussions on difficult topics. During the discussions on difficult topics that

often arose through inquiry into social studies concepts and outcomes, which in Sam's course

with Maryam had included systematic racism and LGBTQ2+ hate crimes, Sam noted that she

gradually transformed from an observer of tension to an inquirer into tension. Sam told me

that she had benefited significantly from the discussions and exploration of these difficult

topics. I gradually realized that inquiring into tension had become an important aspect in

Sam's identity-making.

Lara too experienced a significant change from avoiding tension to inquiring into

tension in co-making knowledge communities and curriculum with Maryam and fellow

student teachers. Lara said, "I avoided confrontation and conflict because it was very

stressful." Her words implied that she used to avoid tension. A critical event that contributed

to her change when experiencing tension was that she awakened to herself as a silent

bystander who witnessed Maryam being racially abused. In the beginning of her inquiry into

this situation, she instinctively avoided talking about the incident. After a great deal of

reflection, through which she summoned her courage, Lara talked about the incident with

Maryam. Instead of judging her, Maryam understood and comforted her.

This conversation was an educative experience for Lara; it played a critical role in her

growth, allowing her to be open to approach future situations of tension, such as during the

class discussions about systematic racism. The knowledge community being made and

experienced through this curriculum supported Lara to feel safe and aware of the importance

of sharing her knowledge of racial discrimination. Co-making the curriculum with Maryam

and fellow student teachers continued to shape Lara as an inquirer into tension. Lara's growth

by the end of the course supported her to bravely tell her story of being a silent bystander,

and with Maryam and fellow student teachers, to share how she had slowly gained courage to

inquire into this tension.

Lara told and retold this story in her course assignments and in our research

conversations, and this telling and retelling grounded her inquiry into her tension. In the

process of inquiring into her tension, Lara gained more insight, which grew her courage, as

she continuously reflected on what she could do to work against racial discrimination. A few

months after the course ended, Lara began to bravely speak out on a social platform in

solidarity with anti-racism. In these ways, I saw a shift in her identity-making, as she grew

from someone who avoided tension to someone who inquired into tension.

Maryam played an essential role in advancing the inquiry into tension in the

curriculum and knowledge community of the social studies methods course. She told and

retold stories of attending closely to tension to show its significance and encouraged student

teachers to co-inquire with her into tensions. The social studies methods course was attentive to many tension-filled topics, such as teaching hard history and discussing difficult topics. She encouraged student teachers to not shy away from inquiring with children into tension-filled issues as they arose in their future classrooms.

Co-inquiring with student teachers, Maryam also encountered tension, such as when Kathy said that the stories of residential schools triggered her trauma, when Sam said that she didn't see the colour of people, and when Jackson said that he was uncomfortable because he felt people were blaming white people. Maryam told me that she would never avoid tension even though it was difficult. I realized that seeking to grow from tension by inquiring into it was a story Maryam lived by.

She told me that her grandparents and parents were courageous people who were had nurtured her to not be afraid of tension. Her grandparents fought hard to protect their children and travelled to different countries to survive in the war-torn years that shaped their lives. For their children to grow up in a safe and stable environment, her parents immigrated to Canada and started from scratch, even though doing so required their living with hardships and difficulties. Maryam said that her grandparents and parents were her role models and teachers. She learned from them both courage and methods to face conflicts, hardships, and tension. I gradually understood that inquiring into tension was an important part of Maryam's identity-making and her co-making knowledge communities and curriculum with student teachers.

Differing Ways of Knowing

Awakening to and navigating differing ways of knowing was an integral part of Sam's experience in co-making knowledge communities and curriculum. She said she appreciated Maryam and fellow student teachers acknowledging and inquiring into different perspectives. I understood her words as showing her growth with engaging with differing ways of knowing. Sam's story of "I don't see colour" was an important situation in her growth with inquiring into differing ways of knowing. Maryam's response led Sam to travel into her world. Trying to understand something of Maryam's perspective, Sam slowly gained new understandings of the experiences of people of colour. She realized that not seeing skin colour was ignorant of the difficulties and challenges that people of colour encounter in their daily lives. By trying to travel to Maryam's world, Sam gained different ways of knowing.

Sam wrote in her course assignments that she called for multiple perspectives and different voices, especially those of people whose voices were often unheard. She expressed her advocacy for differing ways of knowing in our research conversations. Consequently, I understood that differing ways of knowing was becoming an important part of Sam's assessment-making. When she assessed the potential of curriculum making and the effectiveness of knowledge community making, she paid close attention to whether multiple perspectives and different voices were represented; she was mindful that people from marginalized communities experienced the making of knowledge communities and curricula differently.

Differing ways of knowing was also an important aspect of Lara's experience in the social studies methods course. The Inuit guest speaker Aput's sharing of her personal stories

and culture with the student teachers was an key experience in Lara's growth with respect to her attentiveness to differing ways of knowing and her growing grappling with the responsibilities to which she was becoming awake. In the past, Lara could not understand the way of life of the Inuit people, especially their diet tradition that included animal blood. The stories shared by Aput interrupted Lara's ways of knowing and being as Aput invited her to come to a vastly different understanding. As she thought with Aput's stories, Lara realized that her previous view of Inuit peoples was prejudiced. Thinking with Aput's stories offered Lara an opportunity to grow her knowledge of different ways of knowing and being.

Lara continued to experience a need to try to travel to the worlds of Indigenous Peoples through other learning activities in the teacher education program, such as through the Blanket Exercise, as well as the ways Maryam invited the student teachers to continuously reflect on this experience and their learning as a result of their experience in, and ongoing reflection on, this process. These "world"-travelling experiences had influenced Lara's belief in the significance of differing ways of knowing. She gradually became an active advocate of differing ways of knowing on many occasions, such as in her course assignments, in the class discussions, in our research conversations, and on her social platforms.

Differing ways of knowing was one of Maryam's ways being, as well as one of her goals in co-composing knowledge communities and curricula with the student teachers. She told and retold her stories to live by about differing ways of knowing in multiple places, such as in classes, academic seminars, and on social platforms. As I co-inquired with Maryam, I

realized that she viewed differing ways of knowing as an essential way to work toward

diversity, equity, and inclusion, and to fight against racism. A single way of knowing caused

stereotypes and prejudice against certain races and perpetuated racism.

She invited student teachers, colleagues, and communities to discuss and reflect on

the single stories that shape perceptions and attitudes toward racialized communities and

Indigenous Peoples. She worked alongside student teachers to learn and understand Canada's

history and social issues from different perspectives. She called for strengthening the voices

of racialized communities and Indigenous Peoples. She invited student teachers, families, and

communities to share their experiences and knowledge about educational issues, thereby

contributing to the growth of diverse and multiple perspectives.

Studying Canadian history and exploring educational issues with Maryam, student

teachers, and guest speakers was an unfolding process of awakening to and inquiring into

differing ways of knowing. Differing ways of knowing was one of Maryam's ways of making

knowledge communities and curricula; it was both a goal she pursued and a cause for which

she strived.

These two story-strands, "Inquiring Into Tensions" and "Differing Ways of

Knowing," showed that for Maryam, Lara, and Sam, co-composing a knowledge community

and curriculum was not smooth; the process constantly challenged their ways of knowing.

One of their goals in making a knowledge community and curriculum was to create

conditions to bring in individuals', families', and communities' knowledge, multiple

perspectives, and different voices. When the various knowledges, perspectives, and voices

met, tensions often arose. Rather than seeing tensions as problems to be solved, they regarded

tensions as opportunities to generate changes. In exploring tensions, they deepened their

understanding of one another's ways of knowing and gained multiple ways of knowing.

Inquiring into tensions and differing ways of knowing played an important role in developing

and sustaining their knowledge communities and curriculum making.

Thread 3: Becoming the Best-Loved Self

Narratively thinking with Sam's, Lara's, and Maryam's stories, I gradually realized

that "Becoming the Best-Loved Self" was a resonant thread across their experiences. The

conceptualization of the best-loved self[100] was proposed by Craig (2013, 2017, 2020) in her

research for teacher education and development. Craig (2013) argued that all educators aspire

to create the conditions that allow them to be the best-loved selves they imagined themselves

being when they became educators. Two story strands became visible as I attended to this

thread resonating across Sam's, Lara's, and Maryam's experiences: "Coming to a Unity of

Knowing and Doing," and "Being the Change I Want to See in the World."

Coming to a Unity of Knowing and Doing

In inquiring with Sam, I found that she was already practicing her knowledge and

educational philosophy. For example, advocating for multiple perspectives and different

voices was an integral part of the knowledge communities and curriculum that she and

Maryam and classmates had built together. She demonstrated her knowledge of these aspects

several times in class discussions and through the course assignments. In our research

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[100] Craig acknowledged Schwab's (1954/1978) contribution to the conceptualization of the best-loved self: "The term is one I encountered in my close reading of Joseph Schwab's scholarship" (Craig, 2017, p. 194).

conversations, she told and retold stories that emphasized the importance of advocating for multiple perspectives and different voices.

A few months after the course, I saw her on social platforms calling for multiple perspectives and different voices in the content of social studies in primary and secondary schools, which was one way she showed me her knowledge and educational beliefs in practice. In another example, she showed that she knew the importance of a safe learning environment for children's holistic development. During her internship, she firmly prioritized establishing a safe learning environment. Whenever she sensed the anxiety and worry of the children, she did not hesitate to suspend the work at hand and to prioritize supporting a child or the collective of children to inquire into curiosities or issues upon which their attention was focused. These stories supported me to understand that not only was she seeking unity in her knowing and doing but in many ways, she was also achieving it.

Lara's unity of knowledge and action was promoted by—and became visible through—active participation and contributions to her knowledge communities in relation with curriculum making attentive to interrupting racism. Many experiences shaped her understanding of racism, including her childhood protection of sisters from school bullying, being a silent bystander of racism, the discussions about racism in the social study methods classes, guest speaker Aput's experience as an Inuit person, the Blanket Exercise, guest speaker Hudson's work and commitment to anti-racism as a white teacher, and the Black Lives Matter movement.

Lara said racism was a form of bullying, and she was adamantly against any form of bullying. As I inquired with her, along the dimension of temporality I found that her inquiry into her stories of being a silent bystander of racism was important in her realization of her unity of knowing and doing. After awakening to how she had been a silent bystander who witnessed Maryam being racially abused, she was shocked and started to engage in self-reflection. She continuously explored what she could do to interrupt racism. Her knowledge communities, including with Maryam, fellow student teachers, and guest speakers, influenced her growth around and growing actions against racism. She bravely took one step after another and gradually achieved a transformation of her identity—from a silent bystander witnessing racism to a person who was awake to racism and who sought to actively interrupt it.

Maryam told me that her knowledge communities inspired her to practice the unity of her knowledge and action. Ella, who was a teacher educator in one of her knowledge communities, showed her how to do this and how to have courage to counter the dominant narrative that centered on exams as "the way" to evaluate students. Maryam said she admired Ella's unity of knowing and doing, in other words, not merely talking or writing about valuing students' experiences but centering on their experiences in assessment making. Maryam told and retold stories of her growth in centering the experiences of student teachers through counting their personal practical knowledge and self-assessments as key aspects in course evaluation, reducing the percentage of the final exam in grading, and arranging an open-book final exam.

The knowledge community in the social study methods course also influenced Maryam to practice her unity of knowledge and action. Maryam said that regardless of our racial identities, talking about racism was not an easy task, but acknowledging its existence, discussing it, and exploring the complexities of racism were important steps in interrupting systemic racism. Knowledge communities with student teachers, families, and communities supported Maryam's practices of working to interrupt racism.

In practicing this unity of her knowledge and action, she encountered difficulties and challenges. Challenges included how to avoid triggering student teachers' trauma and how to explore racism with students of different races in relationally ethical and reciprocal ways. Student teachers supported Maryam by co-inquiring into tensions, acknowledging one another's narrative authorities, and trying to travel to others' worlds. Their joint efforts to practice their unity of knowing and doing was a key process in their co-composing curriculum and knowledge communities.

Being the Change I Want to See in the World

Co-inquiring with Sam, I saw that she was becoming the change she wanted to see in the world. As an educator, Sam said, "We have the responsibility and power to dissipate the dominant narrative. We are part of the change." The changes she wanted to see included children's social and emotional health education as an essential part of the school curriculum. Sam believed that as an educator she needed to be committed to understanding children's emotions and individual differences and strengths to co-create a safe learning environment with them.

Sam's lived and told stories often centered these beliefs. She noted that a change she would like to see in the education system included interrupting the banking model of education, with schools attending much more closely to supporting children to develop confidence as knowledge creators as they grow toward becoming people who are critically minded and socially responsible.

Sam believed that in order for this change to happen in schools, advocating for different ways of knowing and being were key aspects of her work going forward. Sam wanted the public to listen more carefully to the voices of marginalized communities in schools, and by extension society, and to work to address social injustices, including systemic racism and LGBTQ2+ hate crimes. She repeatedly told and retold these stories as she participated in and contributed to the knowledge communities and curricula of the social studies course and as she was alongside children in field experiences. Sam held herself accountable to these changes and believed that these changes needed to begin with herself.

Lara was also working to be the change she wanted to see. The change she wanted to see included a school curriculum that truly and completely presented the history and current situation of Indigenous Peoples. She said that as an educator it was her responsibility to support children to understand social issues from multiple perspectives. The change she wanted to see included teachers building relationally ethical and reciprocal learning spaces with children and acknowledging and valuing personal practical knowledge.

Lara wanted to see people accepting the existence of racism, understanding that being "not racist" was not enough, and putting in the work to continue to become anti-racist. She

was actively inquiring into how to make these changes through her active participation in and contributions to co-composing knowledge communities and curricula. Lara, like Sam, believed that these changes started by first changing herself, which would support her to influence the people around her.

Maryam was a person whom I grew to understand as taking a lead in initiating change. She lived by stories of anti-racism and was influencing people around her to interrupt racism. The changes she wanted to see included people acknowledging the existence of racism; she saw this as an essential first step in the struggle against systemic racism. As she told and retold stories of experiencing or encountering racism, she invited people to share their experiences. She called for people to see that systemic racism remained a challenge for racialized communities and Indigenous Peoples even in a diverse country like Canada.

The changes Maryam wanted to see included advancing knowledge and understanding of Canada's history of racism in schools, since she felt these stories would provide the necessary foundation for people to inquire into and that through this process, they would grow in understanding injustice and their responsibilities.

Further changes that mattered to Maryam was more people speaking up, that is, engaging in discussions about racism, because with more practice and more voices, people's ability to have more meaningful and productive conversations would increase while change became more possible. Maryam too, started with herself and believed that as she influenced the people around her to explore the complexities of racism and to challenge their racial and cultural perceptions, there was hope for growing collective attentiveness to equity and

inclusion in educational environments, as well as more broadly in society. In these ways, she was being the changes she wanted to see in the world.

These two story-strands, "Coming to the Unity of Knowing and Doing" and "Being the Change I Want to See in the World," showed that for Sam, Lara, and Maryam, the processes of co-composing knowledge communities and curricula involved identity making. In co-composing knowledge communities and curricula, they not only fulfilled teaching objectives according to the mandated and planned curricula but also explored their identities and their best-loved selves. Knowledge communities and curriculum making promoted their reflection on what changes they wanted to see in the world as educators. They shared their knowledge and influenced one another. They practiced their unities of knowing and doing and were becoming their best-loved selves. Their identity-making shaped their knowledge communities and curriculum making, and their knowledge communities and curriculum making also shaped their identities.

The three resonant threads, "Building Ethical, Reciprocal, and Relational Learning Spaces," "Inquiring into Tensions and Differing Ways of Knowing," and "Becoming the Best-Loved Self," showed Lara's, Maryam's, and Sam's experiences of co-composing knowledge communities in their ongoing and unfolding process of making curriculum. These three resonant threads showed how they co-composed knowledge communities, attended to one another's ways of knowing, and promoted the growth of themselves and the development of the curriculum they made together. When I brought these resonant threads alongside my personal, practical, and social/theoretical justifications for this inquiry and imagined forward,

my attention was directed to the emerging implications of our inquiry, which I discuss in

Chapter Seven.

Chapter Seven: Revisiting My Research Justifications and Looking Forward

When Maryam, Lara, and Sam consented to participate in this study, they each said they were attracted by the research purposes noted in the Information Letter and Consent Form (please see Appendices A and B):

> You are invited [to consider engaging in this inquiry] because your experience and voice are important for enriching the understanding of ways of knowing and co-composing relational and reciprocal learning spaces—knowledge communities—as part of the ongoing and unfolding process of curriculum making…[T]he stories of your experience may shape policy and future teacher education programming. (pp. 1–2)

I sincerely appreciate their participation, commitment, and contributions to this study. As I wrote and negotiated the narrative accounts of Sam, Lara, and Maryam (Chapters Three, Four, and Five) and Chapter Six, which foregrounds the threads that resonated across their accounts, I thought often about how they each storied and restoried their interests in the above noted research purposes. When I started to create this chapter by reflecting on what I learned from each of them and from our co-inquiry alongside my justifications for our narrative inquiry, I carefully attended to the implications and possibilities that Sam, Lara, and Maryam were directing me to through the stories they lived, told, retold, and relived.

In this chapter, I begin by revisiting the personal, practical, social, and theoretical justifications that grounded my desires to undertake this study. By doing so, I offer responses to the questions of "So What?" and "Who Cares?" about our narrative inquiry (Clandinin,

2013, p. 35). Personal justifications refer to why this narrative inquiry matters to me as an individual; practical justifications refer to "what difference this research might make to practice"; social and theoretical justifications refer to "what difference this research might make to theoretical understandings or to making situations more socially just" (Clandinin, 2013, p. 35).

Narratively thinking with Maryam's, Sam's, and Lara's stories, two threads became visible that were interwoven with the personal, practical, social, and theoretical justifications of this research. I present these two threads in two upcoming sections of this chapter: "Shaping Pre-Service Teacher Education and Curriculum Making With Children" and "Co-Composing Intercultural Knowledge Communities for EDID.[101]" By foregrounding these two threads, I want to show some key implications and possibilities of our narrative inquiry through which I hope to invite readers to rethink and reimagine their practices in landscapes of teacher education and intercultural knowledge communities. In the final part of this chapter, I imagine forward to future practices and research in co-composing intercultural knowledge communities and curricula in teacher education and development.

Revisiting Personal, Practical, Social, and Theoretical Justifications

In Chapter One, I narratively thought with my experience of making curriculum and learning communities as a university teacher of English in China and as an international graduate student in Canada. As a university teacher of English in China, I often wondered how to come alongside students in a relational way while making a curriculum. I often asked

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[101] EDID refers to Equity, Diversity, Inclusion, and Decolonization.

myself: How can I attend to students' diverse perspectives, learning goals, and learning needs? How can I facilitate students' growth of knowledge that can be applied to real-life situations rather than for merely passing exams? How can students and I promote our growth in co-making a curriculum?

As an international graduate student in Canada, I often wondered how to come alongside fellow graduate students and professors relationally while developing a curriculum. I often asked myself: How can I engage more in group discussions? What knowledge can I share with fellow graduate students, professors, and Canadian teachers? How can I show that I understand myself and everyone as knowledge holders, creators, and contributors in the classroom?

As these wonders were woven together, a research puzzle emerged: How can student teachers and teacher educators co-make knowledge communities in the unfolding process of making a curriculum? As I brought this research puzzle alongside my exploration of literature and my experience of participating in making curricula with student teachers and teacher educators in Canada as a research and teaching assistant, I engaged in a written "conversation between theory and [my] life" (Clandinin & Connelly, 2000, p. 41) to show the personal, practical, social, and theoretical justifications of this study.

Key in my practical, social, and theoretical justifications was my thinking with research about knowledge communities and curriculum making. At that time, I found that earlier studies about knowledge communities mainly focused on two aspects: (1) knowledge communities outside school and university classrooms, and (2) knowledge communities co-

composed by in-service teachers. Through this narrative inquiry, I wanted to gain more understanding of knowledge communities co-composed by student teachers and teacher educators as part of their curriculum making, both in and outside of a postsecondary classroom.

In my thinking with research about curriculum making, I noted how this literature focused on how student teachers and teacher educators co-composed curricula, how student teachers' future curriculum making with children can become shaped through teacher education, how children's identities and life-long growth are shaped through the curriculum making they experience inside and outside of classrooms and schools, and how attentiveness to curriculum making can counter mis-educative education.

As I brought my thinking with this research around knowledge communities and curriculum making together, I suggested that in this intersection potential was opened for gaining a better understanding of knowledge communities, that is, how student teachers' and teacher educators' co-composing of knowledge communities shape student teachers' future knowledge community making with children, attentiveness to diverse ways of knowing, nurturance of children's and their own narrative authority, shape children's and their own identities as knowledge holders, creators, and contributors, and potentially expand the understanding of knowledge communities.

I now turn to the two multi-layered threads that became visible as I revisited these justifications alongside the threads that resonated across Sam's, Lara's, and Maryam's narrative accounts. As noted earlier, these two threads are "Shaping Pre-Service Teacher

Education and Curriculum Making With Children" and "Co-Composing Intercultural

Knowledge Communities for EDID."

Shaping Pre-Service Teacher Education and Curriculum Making With Children

Revisiting the personal, practical, social, and theoretical justifications of this research

alongside the three resonant threads across Sam's, Lara's, and Maryam's narrative

accounts—"Building Ethical, Reciprocal, and Relational Learning Spaces," "Inquiring into

Tensions and Differing Ways of Knowing," and "Becoming The Best-Loved Self"—I

engaged in tentatively imagining implications and possibilities of this research. In this

section, I share my thinking with the first thread, "Shaping Pre-Service Teacher Education

and Curriculum Making With Children," in which there are six layers: "Reviewing the

Programming," "Countering Practices of Received Knowledge," "Attending to the

Wholeness of Lives," "Exploring the Possibilities of Narrative Inquiry," "Rethinking

Tension," and "Shaping Identities and the Unity of Action and Knowledge."

Reviewing the Programming

Sam, Maryam, and Lara directed me to notice that pre-service teacher education

programming could facilitate teacher educators and student teachers to co-compose

knowledge communities. They each told and retold stories of how the program plan, cohort

size, and cohort changes influenced relationships and emotional connections they

experienced between and among student teachers and teacher educators. They all said that the

possibilities to make personal connections with one another, that is, between student teachers

and teacher educators and among student teachers, supported them in co-composing knowledge communities.

Sam said that connecting with teacher educators and student teachers on a personal level promoted her learning. For her, connecting on a personal level meant mutual respect, trust, care, and understanding. She also felt that any hierarchical relationship would hinder the building of knowledge communities. For example, Sam said that Maryam had largely invested her personal time to speak with student teachers after class as a way to more deeply understand their out-of-class lives. Important to Sam too was that Maryam never used the tone of an expert in conversations with student teachers. Instead of lecturing, she often drew from her personal experience to illustrate her perspectives. Sam said she felt personally connected to Maryam because Maryam's personal stories often either resonated with her or caused her to continue to reflect.

Both Maryam and Sam noted that class size and program planning affected how teacher educators could connect with student teachers on a personal level. They considered that 30 student teachers or so per cohort was appropriate. Maryam said that she taught three cohorts of student teachers twice in the first and fourth semesters of the program. She felt this cyclical programming, which included opportunities for reconnections between her and student teachers, supported her co-composing and growing knowledge communities and curricula with the student teachers on an ongoing basis.

Lara said she hoped the faculty would re-cohort student teachers yearly because she wanted to develop personal connections with more student teachers. She believed she could

learn from each student teacher. Key for Lara was that she hoped to co-make curricula and knowledge communities with student teachers and teacher educators from diverse backgrounds.

Both Sam and Lara noted they benefited from knowledge communities in the pre-service teacher education program, which continuously shaped their curriculum making with children. During their practicum in schools, they paid close attention to connecting with children on a personal level. Sam said she tried to make connections with children on a personal level "right off the bat because [it] would help the children feel more comfortable and safer. Then learning would come more easily to them." Lara developed personal connections with some children and their families during her practicum. She participated in the funeral for Tyler's father, which she felt made Tyler and his mother feel cared for and supported by her.

Countering Practices of Received Knowledge

Sam's, Maryam's, and Lara's stories often reminded me that co-curriculum and knowledge community making counters received knowledge (Belenky et al., 1986) by centering pedagogy that lifts constructed knowledge. Sam told and retold stories about how as a student she was not an empty vessel to be filled with knowledge. Maryam too, told and retold stories of how knowledge in and for teacher education needed to be continuously co-constructed by student teachers, teacher educators, children, youth, families, and communities. Narratively thinking with their stories of this aspect of co-composing knowledge communities and the stories I told and retold in my narrative beginnings for this

inquiry (Chapter One), I gradually awakened to this resonant thread across our lived, told, and retold stories of countering practices of received knowledge.

Practices of received knowledge, such as the banking model of education, the conduit model of education, and exam-oriented education, have been a focus in the research literature. Freire (1970) developed a banking model metaphor to describe pedagogy that treats students as empty vessels to be filled with knowledge—like a piggy bank. He argued that the banking model of education reinforces oppression because it does not nurture critical thinking. Freire believed that critical thinking challenged learners to assess power structures and patterns of inequity.

Clandinin and Connelly (1995) developed a conduit metaphor to describe the phenomenon of received knowledge. They highlighted that when knowledge is "delivered" to a classroom via a conduit, the teacher can become positioned as only a mediator of government-mandated subject matter outcomes and/or school board or school policies. As a result, teachers are not seen as knowledgeable and knowing persons whose knowledge, contexts, and identities influence the interactions between students and teachers in classrooms and schools (Connelly & Clandinin, 1999).

Craig (2001b) and Reid (2020) show that this conduit phenomenon has been common in North American schools. In her 2001 study, Craig noted how "the reformers appear to not see teachers, as opposed to curriculum writing techniques or teaching strategies, playing the conduit role in students' learning…they failed to see teachers as holders, users, and creators of knowledge of their own accord" (p. 344). More recently, Reid (2020) noted that teachers

continue to be "shaped in, with, and by [conduit] stories of school that focussed on mandated outcomes, assessment, and behaviour control" (p. 57).

Exam-oriented models of education have also received much attention and research. For example, according to the *Compulsory Education Curriculum Plan and Curriculum Standards* (2022) released by the Ministry of Education of the People's Republic of China, exam-oriented education is interrupting students' holistic development. Teachers, families, and researchers worry that exam-oriented education centers on rote memorization, which excludes, and may harm, students' holistic development. Exam-oriented education results in curricula that is heavily focused on preparing students for writing standardized exams, which can (and often does) situate them as received knowers. Not unlike the banking or conduit metaphors, exam-oriented education can (and often does) strip away students' and teachers' unique knowledge, contexts, and identities.

Maryam's, Sam's, and Lara's stories showed me that co-composing knowledge communities as a part of co-composing curriculum was a way to counter practices of received knowledge. As they lived and told stories in the classroom with one another, student teacher colleagues, and invited guest teachers—and as we also engaged in our research conversations —they shared their knowledge of the importance of fostering reciprocal learning and co-constructing knowledge.

Not only was Maryam a curriculum maker, but each of the student teachers, their families and communities, the families and communities of the children the student teachers came alongside, and the land where they were situated, were all co-curriculum makers. In

their storying and re-storying of this multi-perspectival and ongoing co-curriculum making, Maryam, Sam, and Lara each placed high value on their and others' personal practical knowledge. Their curriculum making and knowledge communities making were grounded in personal practical knowledge, which reflected that the narrative authority of each individual was recognized and respected. Student teachers were not viewed as received knowers, they were knowledge holders, creators, and contributors.

I learned from Maryam's stories that student teachers' personal practical knowledge reflected their experiences of applying theory to practice, which she understood as a critical aspect of curriculum making and as the basis for assessing growth. Being guided by this educational philosophy, she designed two assignments that centered on student teachers' personal practical knowledge: the Thoughtbooks and the Curriculum Cartography. The two assignments opened wide potential for student teachers to demonstrate their growing personal practical knowledge, which was not something they would have been able to show through a final exam. These two assignments and the ongoing class discussions created many opportunities for student teachers to learn from and with each other and with Maryam and the invited guest teachers.

Lara's and Sam's experiences of knowledge communities in the teacher education program shaped their curriculum making with children in schools, which showed they were actively countering the narrative of children as received knowers. They acknowledged children as knowledge holders and makers. Lara considered the children in her class as her teachers. She said: "The kids in Grade 1, they taught me so much." She considered that the

children directed her to learn about their diverse personalities, which enriched her knowledge

as a teacher. Sam told and retold her stories of interrupting the banking model of education.

She refused the practices that treated children as empty vessels to be filled with knowledge.

She planned more discussions in curriculum making to bring in children's diverse

perspectives.

Attending to the Wholeness of Lives

Sam's, Lara's, and Maryam's stories drew my attention to the importance of attending

to the wholeness of lives in co-composing knowledge communities and curricula. Sam said,

"The safe learning environment for children was not just for their learning, but also their well-

being." She saw connections between well-being and learning, which is a more holistic

perspective than only attending to learning as something that happens in the mind and not a

child's whole body. Sam closely attended to children's social and emotional well-being.

Lara established personal-level connections with children and a few families during

her practicum. She attended to the wholeness of children's lives, not just their lives at school.

Maryam carefully attended to the entirety of student teachers' lives in curriculum making and

knowledge communities making, both in face-to-face classes and in their subsequent online

classroom. She was concerned about equity, privacy, and student teachers' well-being.

Collectively, Sam's, Lara's, and Maryam's stories inspired me as they supported me to grow

in understanding that knowledge communities could be co-composed not merely for learning

but also for growing and/or sustaining peoples' well-being.

Exploring the Possibilities of Narrative Inquiry

Maryam's, Lara's, and Sam's stories of life in the social studies methods course resonated with my understanding of narrative inquiry as a research methodology (Clandinin, 2013; Clandinin & Connelly, 2000) and as pedagogy (Cardinal & Fenichal, 2017; Huber et al., 2013) in which personal stories are necessary for exploring and growing personal practical knowledge (Connelly & Clandinin, 1988). Their stories reminded me that narratively thinking with personal stories, which nurtures story retelling and reliving, was an important way to share and grow knowledge and to promote reciprocal learning. Maryam told and retold stories of the important place of thinking with personal stories in the social studies methods course. She said grand narratives sometimes resulted in single stories, while personal stories often reveal the layeredness, ongoingness, and complexity of experience, and in these ways, opened potential for interrupting single stories.

As I continued to think with these stories, I gradually realized that narrative inquiry is an approach to (teacher) education that can promote reciprocal learning and, in this way, can contribute to the co-composing of knowledge communities. As a result, I started to consciously share my stories with Lara, Sam, and Maryam in our research conversations as I gradually understood that my doing so could contribute to my efforts to co-compose knowledge communities with them. I reflected on my past teaching practice, which helped me realize that at that time, I rarely told and inquired into personal stories in class, and students also rarely told and inquired into their personal stories in class.

This realization made me wonder how I could invite students to engage in narrative inquiry as pedagogy as a way to explore their personal practical knowledge (Huber et al.,

2013), which could enable their and my reciprocal learning, and in time, facilitate our co-composing knowledge communities and curriculum. I understand that this pedagogy, which centers on personal practical knowledge, will be something new in the context of my hometown university. I hope to share my growing understanding of narrative inquiry as pedagogy with colleagues and with classroom teachers when I return home. With them, I hope we might co-create a knowledge community for inquiry into narrative inquiry as pedagogy.

Maryam, Lara, Sam, and I co-constructed our knowledge of telling and retelling stories, another important aspect of narrative inquiry as a pedagogy. I wondered how the three co-researchers viewed their experience of telling and retelling their stories in co-composing their curriculum. Each of them co-inquired into this wonder with me in our research conversations.

Maryam regarded telling and retelling personal stories as a valuable way for her and student teachers to co-construct knowledge. She invited student teachers to tell and retell their stories by making their Thoughtbooks. She said she would continue to co-make Thoughtbooks with student teachers in future curricula making. Lara and Sam also spoke highly of their experience of making Thoughtbooks. They believed that telling and retelling stories promoted their understanding of themselves, their relationships with people of diverse communities, the land, and their curriculum making with children.

Rethinking Tension

This narrative inquiry has deepened and expanded my understanding of tension. Narratively thinking with Maryam's, Sam's, and Lara's stories, I grew increasingly aware of tension as an aspect connected with co-composing knowledge communities and curriculum. Over time, I saw how their co-inquiring into tension strengthened their personal connections with Maryam, other student teachers, and the guest community teachers, which helped to facilitate their co-composing of knowledge communities and curriculum.

Lara developed a personal connection with Maryam in her ongoing exploration of the tension she experienced because she had been silent about the racist situation Maryam and her family experienced at an airport. Sam developed a personal connection with Maryam by exploring the tension she began to experience when she told her story "I don't see colour." Thinking with Lara and Sam and their stories of these experiences showed me how their growing sense of making a personal connection with Maryam promoted their desires to continue to inquire into their tensions, which, in turn, continued to grow their co-composition of their knowledge communities with one another and other student teachers.

Maryam's experience of exploring tension offered insights for curriculum making. She often shared her knowledge of the importance of inquiring into tension both in class and in our research conversations. Part of this included her guidelines for class discussions at the beginning of the course, which included being careful that language would not harm any people. She lived in ways she believed, and she intentionally showed the student teachers how she explored tension. She never judged the perspectives students shared that were different from hers but humbly and sincerely tried to understand where the different

viewpoints originated. Her call for inquiring into tension, the guidelines for class discussions, and her unity of action and knowledge all helped to set a tone for inquiring into tension in safe and relationally ethical and reciprocal ways.

Maryam's, Sam's, and Lara's lived, told, and retold stories drew me to revisit how narrative inquirers understand tension. Clandinin et al. (2010) found that in schools, tension was generally viewed as negative: "For many teachers, and indeed for many people, tensions are thought to have a negative valence, that is, tensions are something to be avoided or smoothed over" (p. 82). When I read these words, I felt resonance because they were like a mirror, reflecting my feelings about tension at that time. I used to avoid tension. These words provided me a window to see a different way to understand tension, that is, I began to grow in understanding the importance of inquiring into tension. As I have come alongside narrative inquirers during my doctoral program, I have gradually shifted my understanding of tension and my actions when I am in the midst of experiencing tension.

Co-inquiring with Maryam, another window for understanding tension began to open. Through this new window, I saw that many people lived with tensions every day and that in their everyday lives they had no choice but to proactively explore and deal with tensions—I am thinking here of situations of systemic racism. Maryam said she, her grandparents, parents, and siblings do not have a choice about avoiding tension. I thought about people whom governments and societies have situated in ways that require that they need to worry about shelter, food, clean water, and how to protect their children from war or genocide.

These people live in danger and tension every day. For them, tension is a part of their lives—they do not have the luxury of avoiding tension or choosing whether or not to inquire into it.

Maryam's, Sam's, and Lara's stories drew attention to inquiring into tension in relationally ethical ways. Exploring tension can open potential to trigger people's painful memories. During the time I was alongside Maryam and the student teachers in their course, a few student teachers talked about the trauma they and the children whom they were alongside experienced when they learned about the violence and genocide experienced by Indigenous Peoples on these lands now known as Canada.

During one research conversation, Sam told me how two Indigenous children whom she was alongside in a practicum placement said they felt anger and frustration during the Blanket Exercise. Sam and the cooperating teacher organized a circle conversation after the Blanket Exercise to open a space where the children could work through their feelings and thinking. Sam told me that this practice of circle conversations was not a one-time event but an ongoing, unfolding process in the classroom.

In another situation, one of our research conversations triggered Lara's memory of losing her mother and sisters in the early years of her life.[102] As I pondered Lara's, Sam's, and Maryam's experiences with tension, I often wondered how to explore tensions in a classroom in relationally ethical ways. Here, Reid (2020) was helpful as her work reminded me not to view trauma as something fixed or to be "cured" and the importance of my trying to stay attentive to the wholeness of lives.

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[102] In Chapter Four, I described how Lara and I negotiated this situation.

I learned from Reid's (2020) experience as a teacher educator that inquiry into tensions needs to be a process and not a one-time event. I learned from her that people need to have choice, voice, and agency about their participation in this process, as well as access to professional support, that is, Elders or psychologists who can support their healing if they experience trauma during or through the exploration of tensions. I want to inquire with more teachers and teacher educators about what we can do when the exploration of tensions in knowledge communities and curriculum making is trauma-triggering. As I have lived in this midst of my rethinking of tension, I have often wondered how future studies may continue to grow my understandings of tension and trauma and inquiry into tension and trauma.

Shaping Identities and the Unity of Action and Knowledge

This narrative inquiry directed me to see a connection between the best-loved self (Craig, 2013) and the unity of action and knowledge. Craig (2013) proposed that all educators aspire to create the conditions that allow them to be the best-loved selves they imagined when they became educators. She and her colleagues (2020) wrote: "Reflecting on our entry into and engagement with self-study research, our consensus is that inquiry into one's practice is integral to defining, refining, and living out one's best-loved self" (p. 163). They also considered "being reflective practitioners as primary expressions of [their] best-loved selves" (2020, p. 170).

Since the 1910s, Tao Xingzhi's educational thought of the unity of action and knowledge has influenced education reforms and practices in China. His thought originated from Wang Yangming (1472–1529), a Chinese philosopher of the Ming Dynasty, who

believed knowledge and action was one (知行合一). Between 1914 and 1917, Tao was influenced by Dewey's understandings of learning by doing. Grounded in Wang's and Dewey's thoughts, Tao proposed the unity of action and knowledge (行知合一), emphasizing that doing is the starting point of learning. To this day, how to practice the unity of action and knowledge is still an essential focus in education research in China.

Craig's (2013) conceptualization of the best-loved self and Tao's thoughts about the unity of action and knowledge supported me in further understanding the experiences of the three co-researchers. Narratively thinking with Sam, Lara, and Maryam's stories, I realized that living their best-loved selves was an approach they took in reaching toward their unity of action and knowledge. Sam's, Lara's, and Maryam's told and retold stories inspired my understanding that working toward becoming their best-loved selves supported them to make decisions in educational contexts, which could (and often did) lead to their unity in action and knowledge.

Sam told me that she admired Maryam as a teacher educator who united her action and knowledge. I found Sam too was an educator who united her doing and knowing. Sam took courses to study children's psychology. She explored with student teachers the impact of the learning environment on children's holistic development. During her final practicum, she courageously countered the mandated curriculum and prioritized children's lived curriculum to center children's social and emotional well-being. As she told and retold this story and as I continued to think with it, I saw that through this process Sam achieved unity in her doing and knowing, which was supporting her becoming her best-loved self as an educator.

Lara's experience in the knowledge communities of the social studies methods course gradually shaped her realization of aspects of her best-loved self, which promoted her to attend more closely to the unity of her action and knowledge. This happened as these knowledge communities shaped her reflection on how she was silent about racism in the past, which, over time, awakened her to who she wanted to become. Gradually, she began to tell, and in time, to retell her story of being silent about racism. She started to refute racist remarks made by people around her and she bravely spoke out in support of the Black Lives Matter movement on social media.

Maryam's knowledge communities shaped her understanding of her best-loved self and her unity of doing and knowing. She regarded teacher educator Ella as a member of one of her knowledge communities. She said she learned from Ella how to unite action and knowledge in countering exam-oriented practice. She considered teacher educator Charlotte and the student teachers as important in her knowledge communities. Their inquiry into how to tell hard histories in relationally ethical ways shaped her understanding of her best-loved self and her unity of doing and knowing as a teacher educator.

Co-inquiring with Maryam, Lara, and Sam, I began to explore my best-loved self as an educator. In the fall of 2021, I worked at a university in China and taught an English as a Foreign Language (EFL) course. I invited students to bring their personal practical knowledge to the classroom through learning activities and assignments. I closely attended to students' social and emotional well-being and tried to co-make with them a safe learning environment in our curriculum making. In these ways, Sam's, Lara's, and Maryam's stories

are already shaping my understanding of my best-loved self and my growth toward uniting my doing and knowing as an educator.

In summary, Lara's, Sam's, and Maryam's stories of co-composing knowledge communities and curriculum offered important insights about pre-service teacher education and curriculum making with children, including the need to carefully attend to the programming/program. Their stories showed that their knowledge communities contributed in their growing practices to counter received knowledge by attending to the wholeness of lives.

Narrative inquiry as pedagogy was one way to compose knowledge communities. Connected with this pedagogy was my growing wakefulness to my need to support student teachers and myself to inquire into tension in relationally ethical ways if one of my goals is to co-create knowledge communities with them in which student teachers and teacher educators experience educative and agentic identity making. Their stories directed me toward many new wonders, which I share in the final section of this chapter, "Looking Forward." I now turn toward the second multi-layered thread that became visible as I revisited the personal, practical, social, and theoretical justifications of this inquiry alongside the threads that resonated across Maryam's, Sam's, and Lara's narrative accounts.

Co-Composing Intercultural Knowledge Communities for EDID

Revisiting the personal, practical, social, and theoretical justifications of this research alongside the three resonant threads I foregrounded in Chapter Six, I gradually realized that a second multi-layered thread attentive to some of the implications and possibilities of this

research was "Co-Composing Intercultural Knowledge Communities for EDID." I share

these realizations in the following subsections: "Advocating for Diverse Ways of Knowing,"

"Contributing to Reciprocal Learning," "Committing to Equity," and "Promoting Inclusion."

Advocating for Diverse Ways of Knowing

In Chapter One, I storied some of my experience with class discussions in a pre-

service teacher education program. As I thought with this story, I shared how the student

teachers were concerned about how to bring children's knowledge into the classroom and to

view children's diversity as an asset and strength. At that time, I wondered how student

teachers and teacher educators understood and worked with children's knowledge and

diversity.

Maryam, guest speakers, and student teachers co-composed knowledge communities

to explore how to bring in children's knowledge and diversity. Maryam invited student

teachers to learn from Benjamin, a guest speaker, the method of "Counter Cartography" to

compose their Curriculum Cartographies. Student teachers brought their knowledge and

diversity by making and sharing their Curriculum Cartographies. Maryam told me she wanted

to continue this assignment with student teachers in her future teaching. Through learning by

doing, student teachers agreed that Curriculum Cartography was a powerful way to counter

single stories and advocate for diverse ways of knowing. Student teachers also talked about

their ideas of inviting children to compose Curriculum Cartographies in their future

classrooms.

This study directed me to see that intercultural knowledge communities advocate for diverse ways of knowing. This is different from and extends recent research, which found that "knowledge community qualities include the development of shared ways of knowing" (Craig et al., 2020, p. 122). While bringing in the knowledge of student teachers, families, and communities and encouraging the student teacher's attentiveness to multiple perspectives, Maryam called for inquiring into tensions shaped in the meeting of multiple perspectives, interrupting single stories, and amplifying the voices of people and communities marginalized or silenced by dominant narratives. In these ways, I learned from Maryam's, Sam's, and Lara's stories that inviting and inquiring into multiple perspectives was not a smooth process, but a process full of tensions.

Their stories made me realize that intercultural knowledge communities that stop at introducing the importance of exploring multiple knowledges and perspectives may not be as educative as intercultural knowledge communities that explore the tensions that emerge when multiple perspectives and knowledges meet. In this exploration, deeper understanding of the origins of the perspectives, as well as of diverse knowledge and ways of knowing became more visible. Maryam's, Sam's, and Lara's stories revealed that attending to multiple perspectives contributed to disrupting single stories. I learned from them that sharing multiple perspectives did not mean balancing perspectives. More important was that children could hear voices speaking for justice and for uplifting others' views about people who suffered injustice.

Contributing to Reciprocal Learning

In Chapter One, when I explored my personal and practical justifications for this narrative inquiry, I wondered how to work with fellow university teachers in China to continue to grow our knowledge and pedagogy with learning communities. I wondered too how I, as an international graduate student, could engage more in group discussions in Canadian university classrooms. I wondered what knowledge I could share with Crystal, a university teacher who had invited me to visit her class and offer feedback on her teaching (see Chapter One), and other Canadian teachers and colleagues about teaching, learning, and learning communities. At this early place in my research journey, I continuously wondered how to engage in knowledge community making with Maryam, Lara, and Sam. These wonders lingered as our inquiry unfolded.

I also told stories of how I grew to see that teachers and students are building a reciprocal knowledge community amid co-composing curricula. At that time, I was focused on my perspective as a teacher and considered it important to foreground the phenomenon of mutual learning between teachers and students as a way to continuously remind me to value students' knowledge as an invaluable resource. My understanding of reciprocal learning grew as I participated in the 6th Annual International Conference on West-East Reciprocal Learning in Education[103] in 2019, soon after I passed my doctoral candidacy exam and gained research ethics approval for this study.

At this conference, the studies and research conversations shared about cross-cultural reciprocal learning allowed me to see from Canadian teachers' perspectives. Seeing from

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[103] This conference was a part of Dr. Shijing Xu & Dr. Michael Connelly's research project, "Reciprocal Learning in Teacher Education and School Education between Canada and China" (SSHRC, 2013–2020).

their perspectives, I sensed that my knowledge as a Chinese university teacher was worth

sharing with fellow Canadian colleagues. With this sense of the value of my knowledge in

cross-cultural education cooperation, I started to see the possibility of becoming a valuable

member of knowledge communities. At that time, I wondered what it would it be like to share

my knowledge with Canadian colleagues.

As this study unfolded, which included my bringing these wonders alongside the

threads that resonated across Lara's, Sam's, and Maryam's narrative accounts, as well as

alongside my personal, practical, social, and theoretical justifications for our inquiry, I

gradually realized that reciprocal learning is a touchstone[104] of knowledge communities.

Acknowledging each member of a knowledge community as a knowledge holder, creator,

and contributor means each member shares their knowledge and learns from one another.

In this process, knowledge communities nurture each member's narrative authority. I

gradually understood that reciprocal learning between people was not only a phenomenon but

was also associated with agency. In other words, I learned that I need to be proactive in

sharing my knowledge, both as a researcher and as an international student, instead of

passively waiting for reciprocal learning to happen.

Maryam's, Sam's, and Lara's stories made me realize the importance of being

proactive in sharing my knowledge. In our conversations, they often each started by sharing

their knowledge, followed by their telling or retelling of stories of how they learned from or

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[104] Here, I use the metaphor of "touchstone," which I learned from Clandinin and Caine (2012):
   While one meaning directs our attention to a touchstone as a quality or example that is used to test the
   excellence or genuineness of others, we were also drawn to a touchstone as a hard black stone, such as jasper
   or basalt, that was used to test the quality of gold or silver by comparing the streak left on the stone by one
   of these metals with that of a standard alloy. (p. 169)

with each other, which they storied as supporting their co-constructing new knowledge. Their told and retold stories that emphasized sharing personal practical knowledge to contribute to reciprocal learning made me ponder. I reflected on my experience of building learning communities with people in multiple places. I started to realize my overlooking of the importance of being proactive in sharing my knowledge, which hindered me from reciprocal learning and therefore hindered me from co-composing knowledge communities with people.

Maryam's, Sam's, and Lara's stories gradually shifted one of my stories to live by and expanded my understanding of reciprocal learning. Co-inquiring with them, I came to realize that to some extent, learning knowledge was like taking, and sharing knowledge was like giving. As a result, I looked back to the story I had lived by since my childhood—being a humble learner—which I thought narratively with in Chapter One. The three co-researchers' stories made me revisit and continue to think with this story to live by.

Consequently, I awakened to how it would be problematic, and potentially not relationally ethical, if I were merely a humble learner but not a confident knowledge contributor. It would be problematic if I were not confident in my knowledge and did not acknowledge I could be a knowledge contributor. It would not be relationally ethical if I only learned/took knowledge from people but did not share or give away any of my knowledge in return. Maryam's, Sam's, and Lara's stories shifted this story I had been living by, which gave me a new perspective by which to understand Xu and Connelly's (2015, 2017) conceptualization of reciprocal learning, which I explored in Chapter One.

Narratively thinking with Lara's, Sam's, and Maryam's stories, I came to understand how they contributed to building reciprocal learning spaces in their curriculum making. Lara said she appreciated that Maryam often shared her personal stories in class, which promoted Lara's understanding of relevant educational issues and theories. She said sharing personal stories was not common in other classrooms. She felt welcome to share her personal stories in Maryam's class, and as a result, she felt there was reciprocal learning in the social studies methods classes. Sam told me that Maryam never judged the student teachers' perspectives, even if their perspectives were not mainstream or differed from hers, which made Sam feel safe and willing to share her stories. Sam said she felt there was reciprocal learning in the social studies method classes. Their stories inspired me to attend more closely to the centrality of reciprocal learning in co-composing knowledge communities.

Lara's, Sam's, and Maryam's stories revealed that reciprocal learning meant sharing with and learning from diverse curriculum makers, including people and the land. For instance, they learned from Aput and Machk, who were Indigenous guest teachers, about their relationships with and knowledge of the land. This included walking and learning with Machk along the river to understand his knowledge of the land. Both in the classroom and in our research conversations, they each told and retold these stories.

As I thought narratively with Lara's, Sam's, and Maryam's stories alongside what I learned from Saleh et al. (2022), I was awakening to how "the trees, sky, land, water, animals, and [our] parents … [could be our] first teachers" (p. 180). This deepened my

understanding of the opportunities for reciprocal learning if I open myself to growing my relationships and knowledge with diverse people and the diverse lands of China and Canada.

I grew in understanding the importance of acknowledging the lands, the First Peoples, and the enduring First Nation, Métis, and Inuit Peoples whose knowledge and relationships with the lands now known within dominant narratives as Canada can contribute in unparalleled ways to my co-making knowledge communities and curricula. In the future, I hope to co-inquire with people who are ethnic minorities in what is now known within dominant narratives as China, into their knowledge of and relationships with this land and how their knowledge can contribute to unprecedented reciprocal learning inside and outside of schooling contexts in China.

Committing to Equity

Maryam's story of the discussion of the hijab in a university class has lingered with me for a long time as a reminder that racist remarks and thinking in universities and schools are not uncommon. The discussion of the hijab in the university class showed a story that a professor and students lived by, which implied discrimination toward Muslim women and culture, making Maryam feel hurt. The professor and students described women wearing hijabs through a single story of oppression and living in a cruel, male-dominated culture. Her story reminded me of my experience of racially related comments in university classrooms, including during seminars, where one student told single stories about Chinese people and culture, and a professor held a single story about Chinese history.

Maryam's story reminded me of the racist comments my child and her friends who are also not white encountered at school. Thinking with Maryam's story alongside my child's and my experiences supported me to understand that racist comments and thinking in universities and schools fuel inequity. I remember my complex emotions in these moments. I felt neither my experience dealing with racist remarks and thinking nor my English language skills were enough to allow me to maintain good manners and avoid hurting these people while expanding their knowledge and perspectives about people who are Chinese and our cultures. Instead, I was silent. When Maryam said she could no longer stay in that classroom and participate in the discussion about Muslim women, which she felt was grounded in arrogant perception, I travelled to her world. I saw how she was treated unfairly and how her voice was submerged in an inequitable learning situation and environment.

Maryam's lived and told stories have been significant in growing my understanding of co-making equitable classroom environments. She established with student teachers the guidelines for class discussions. She said that multiple perspectives were acknowledged and valued but arguing was not permitted. She drew lines about arguments that violate a fundamental commitment to humanity, diversity, equity, and inclusion.

She told me that whenever she spoke to the whole cohort of student teachers, she tried to see from their perspectives, carefully attending to their personal experiences and backgrounds to ensure that her remarks would not harm anyone. She worked with student teachers to weave the interrupting of single stories into their curriculum making. Interrupting single stories was one of the ways she encouraged student teachers to counter stereotypes,

prejudice, and arrogant perceptions, which she hoped would support them to facilitate

equitable and inclusive learning environments and experiences with children and families.

Inquiries into how to build equitable and inclusive learning and social environments

shaped Sam's and Lara's identities throughout their curriculum making and knowledge

community making in the social studies methods course. As they, the other student teachers,

and Maryam explored systemic racism, the histories and perspectives of Indigenous Peoples,

LGBTQ2+ hate crimes, Asian hate, and the impact of remote online learning on children

from low-income families, Sam experienced an identity shift from not seeing to seeing

people's colour. She was aware that not seeing skin colour was ignorant of the difficulties

and challenges people of colour encountered.

Lara experienced shifts in her identity from being silent in the presence of racist

behaviour and remarks, to speaking out against racism. She reminded people that

undercutting the Black Lives Matter movement with the "All Lives Matter" slogan could fuel

ongoing racism and injustice.

Lara's, Sam's, and Maryam's stories had another impact on me: I gradually realized

that I had not yet closely attended to and inquired into inequitable learning and social

environments. Co-inquiring with them, I realized that participating in and contributing to

making knowledge communities and curricula was likely experienced differently by people

with different racial, language, economic, gender, and cultural backgrounds. As a result, I

gradually realized the importance of attending to the intersectionality (Anzaldúa & Moraga,

1981) within and among our multiple identities for educative inquiry into knowledge

communities and curriculum making.

Promoting Inclusion

Lara's, Sam's, and Maryam's stories brought forward for me insights into ways of

building an inclusive learning environment where everyone had power, voice, and decision-

making authority. Everyone was empowered when their narrative authority was nurtured.

They nurtured individuals' narrative authority by centering personal stories and personal

practical knowledge in their curriculum making. They co-built environments where no one

was judged for what they said. As a result, they co-created spaces where everyone had a

voice.

Lara said Maryam never judged anyone. Sam said Maryam created a safe space for

free-flowing opinions that might not be mainstream to be expressed and explored. They co-

built an environment where everyone had decision-making authority. For example, when

their course switched to a remote online model due to the pandemic, Maryam knew some

student teachers were simultaneously taking care of family members, some did not want to

show their home on the screen, and some were dealing with depression and anxiety. She tried

to sustain safe learning spaces by offering choices to student teachers, and she respected their

decisions, including having their cameras on or off, using virtual backgrounds or not, joining

the synchronous class or watching the recording of it.

Their stories made me reflect on my experience in knowledge communities that

promoted inclusion. As I described in Chapter One, the discussion protocols of the narrative

research methodology course encouraged turn-taking, which guaranteed my chance to talk

and express my perspectives. This discussion protocol also respected graduate students'

decisions of not speaking, which made me feel safe when I was not ready to speak.

Narratively thinking with Maryam's, Lara's, Sam's, and my experiences in knowledge

communities, I have become more attentive to ways to build inclusive learning environments

where everyone feels respected.

Maryam's words have often lingered as I have become increasingly awake to what

she, Sam, and Lara have taught me about inclusion. She said educators should "advocate for

every child and provide safe spaces for every child in school. No matter what backgrounds

children come from, they should be accepted, loved, and cherished." For me, Maryam's

words foreground the significance of promoting inclusive learning and social environments.

Narratively thinking with Maryam's, Lara's, and Sam's stories of co-composing

intercultural and interracial knowledge communities, I resonated with Saleh's (2020) appeal

for "living and embodying a Curriculum of Rahma [which] is an act of radical love" (p. 9).[105]

Drawing on hooks (2001), Saleh showed me how "radical love" emerges from the idea that

all people are worthy of love, regardless of their racial and cultural backgrounds. I now

wonder how the appeal for radical love may shape the composition of intercultural,

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[105] Saleh (2020) wrote:
> The Curriculum of *Rahma*—an Arabic word that is often translated as 'mercy'—that Sittee [Saleh's grandmother] composed and lived alongside me is infinitely more complex, ethical, relational, and profound than simply signifying 'mercy.' The root of the word رحمة (rahma) is رحم (rahm), or womb. Thus, rahma is also understood by many Arabic-speaking and/or Muslim individuals and communities as being strongly related to nurturance, compassion, and love. However, in our familial curriculum-making, Sittee continually reminded me that love and compassion inherently dwell alongside equity and justice. (p. 9)

intergenerational, interracial, and international knowledge communities that promote equity, diversity, inclusion, and decolonization.

Narratively thinking with the above two multi-layer threads, "Shaping Pre-Service Teacher Education and Curriculum Making With Children" and "Co-Composing Intercultural Knowledge Communities for EDID," I gradually came to the following expanded understanding of knowledge communities. First, people co-compose knowledge communities not merely for learning but also for growing and sustaining peoples' well-being and attending to holistic development. Second, intercultural knowledge communities advocate for diverse ways of knowing and do not merely pursue shared ways of knowing. Third, knowledge communities need to attend to tensions in relationally ethical ways and not merely inquire into tensions. Fourth, reciprocal learning is a touchstone of knowledge communities. Fifth, intercultural knowledge communities can promote equity, diversity, inclusion, and decolonization.

Looking Forward

A few weeks before I began to write this chapter, Sam and I had coffee as we shared stories of our lives. She is a teacher in a local school at the time of writing. She said this narrative inquiry has been "quite an influence in my teaching so far." I was glad to know our co-inquiry had implications for her teaching. I told her I appreciated her stories and learned from her and this study too. If I have the opportunity in the future, I hope to continue co-inquiring with her about our ongoing curriculum making and knowledge community making with children.

As I now linger with this story of Sam's sense of our co-inquiry shaping her teaching alongside the knowledge and new wonders that have grown for me as I revisited my earlier personal, practical, social, and theoretical justifications for this study, alongside the threads that resonated across Maryam's, Lara's, and Sam's narrative accounts, I am beginning to see numerous new research puzzles and to imagine numerous potential future studies.

Some of my new wonders include how Sam's and Lara's experiences of becoming awake to their co-composing knowledge communities and curriculum may shape their interactions with children and families as knowledge holders, creators, and co-contributors to curriculum making and to knowledge community making. Will Sam and Lara continue to find ways to counter narratives of received knowledge and/or of received knowers as their teaching, and life, journeys continue?

I wonder how Lara's and Sam's experiences of co-inquiring into tension might shape their future teaching practice and research. And how might this narrative inquiry shape Maryam's and my future teaching practice and research as our journeys as teacher educators continue? Will we find ways to center knowledge community making in the pre-service teacher education programming and in teacher development, including professional learning, of which we are each part in our respective universities? How might our attention to interrelationality (Cajete, 2000; Saleh et al., 2022), such as the land as curriculum maker, shape our curriculum making and knowledge communities making?

I wonder too if it is possible for student teachers and teacher educators to sustain their knowledge communities after the student teachers graduate. Finally, as I will soon return to

China, indefinitely, I wonder if Maryam, Lara, Sam, and I may find ways to co-make the kind

of intercultural, international, and intergenerational reciprocal learning communities that Xu

(2019b) stories:

> I hope we are able to continue with this bridge-making endeavour to connect more
>
> people across borders and boundaries to build "a multidimensional reciprocal learning
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> bridge,"…which "would prevent us from [a] one-way inward-looking worldview and
>
> thus develop our intercultural and global competences for a sustainable world in
>
> which different and diverse cultures can learn together, work together and live
>
> together in a globally extended and expanded we" (Xu, 2019, p. 23). (Xu, 2019b, p. 5)

As I think with Xu's (2019b) sense of the importance of an expansive, global, and

inclusive "we," I am reminded of a recent note I received from Maryam, where she

responded to my narrative account of her experiences (Chapter Five) and the resonant threads

chapter (Chapter Six) by thanking me "for taking care of [her] stories" (Personal

communication, June 2022). Quiles-Fernandez et al. (2022) reminded me that "taking care of

stories is a way to sustain the knowledge and wisdom that is embodied in each story. But it is

also an invitation to continue learning how to be, how to watch, and how to listen again as we

are always becoming researchers" (pp. 161–162).

While my doctoral research is complete, for now (Downey & Clandinin, 2010), I

know Lara's, Sam's, Maryam's, and my co-inquiry into composing knowledge communities

and curricula is still unfolding and ongoing. As I sit with this realization, I keep in mind an

epistemological understanding of narrative inquiry, which is that when we come to the

closure of an inquiry we may experience a sense that "[t]he 'swamp' of practice…[and lives

are] momentarily drained, allowing us to stand on the firm ground reflective inquiry yields

before the water begins to rise and the ground begins to give way again" (Downey &

Clandinin, 2010, p. 389).

I understand that Lara, Sam, Maryam, and I are in the midst of our unfolding,

ongoing, and life-long curriculum making and knowledge community making. We are still

becoming, as are my ongoing long-term relational responsibilities to and with Maryam, Sam,

and Lara (Huber et al., 2006). I do not yet know exactly what these may be, but I know I will

continue to seek ongoing relationship with Maryam, Lara, and Sam as our lives continue to

unfold thousands of miles apart and across the many differences in our cultures, races,

languages, and lives. I am deeply grateful for Maryam's, Lara's, and Sam's coming alongside

me in this narrative inquiry journey.

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Appendix A: Information Letter and Consent Form for Teacher Educator

INFORMATION LETTER and CONSENT FORM

Study Title: Teacher and Students' Experiences of Co-composing Knowledge Communities and Curriculum: A Narrative Inquiry

Research Investigator:
Yuanli Chen
PhD Candidate
Department of Elementary Education
University of Alberta
Edmonton, AB, Canada, T6G 2G5
Phone: (780)908-8227
yuanli1@ualberta.ca

Supervisor:
Dr. Janice Huber
Professor
Department of Elementary Education
University of Alberta
Edmonton, AB, Canada, T6G 2G5
Phone: (780)492-0902
jhuber@ualberta.ca

Dear Teacher:

I am a PhD student of Education at the University of Alberta. You are invited to this study because your experience will contribute to understandings of how to build and sustain relational and reciprocal learning spaces – knowledge communities – as part of the ongoing and unfolding process of curriculum making.

Purpose

The purpose of this study is to inquire into your experience of co-composing knowledge communities and curriculum.

Study Procedures

- I will go to your postsecondary class weekly for one term during 2020. In the classroom, I will take field notes of the stories the participants live and tell. I will not take photo or audio/video record in your classroom.
- You and I will have at least 4 one-on-one conversations outside of class time. Each conversation will be approximately 60 minutes and will be audio recorded and transcribed.
- I will invite you to share your journals, photos, videos, documents, or artifacts if you would like. These data would be connected with your experiences of the research puzzle. All original materials will be returned to you.
- I will invite you to revise the transcripts, negotiate and co-compose the interim research texts and research texts to ensure resonance. You can also choose not to engage in this step.

Benefits

- You and your students may benefit from sharing your knowledge and reflecting on your practices.
- You may enrich understandings of different ways of knowing, as well as how to live with the tension shaped in the meeting of the mandated curriculum, planned curriculum, and lived curriculum.

- It is possible that your stories of your experience will shape policy and future teacher education programming.
- The researcher will try to be helpful in your postsecondary classroom and other places where you invite the researcher.

Risk

- You might feel stressed or embarrassed if you tell and we co-inquire into experiences in this course/in your life that feel tension-filled.
- You might feel worried that the conversations between the researcher and the student participants will influence the student participants' grading on the course and you.
- You might feel worried that the researcher's presence in the classroom will influence the relationship between you and the students.

Measures to Manage and Minimize Risks and Discomforts

- You are not obliged to tell any particular stories even if participating in the study. You determine the stories you tell and retell through the inquiry. Moreover, this study does not make judgments on your experiences; but rather, its purpose is to generate new relations between our experiences – the experiences of the participants and of the researcher.
- I will protect your anonymity. I will not tell any people, including the participants, about who are the other participants.
- I will continuously inform and remind the participants that: the goals of this study are not part of the goals of the course; this study should not influence your grading on the course, the instructor, or the students.
- I will be very attentive to the relational ethics as a researcher. It is one of my responsibilities to build and sustain a relational, respectful, and reciprocal relationship with the teacher and the students. I always keep in mind that I can never cause negative influence on the relationship between the teacher and the students. Through the whole inquiry, I will continuously inform the teacher participant and the student participants about this aspect. Furthermore, I will continuously seek response from the participants to ensure I am responsible.
- I will invite you to negotiate and co-compose the interim research texts and the research texts to ensure resonance. I will immediately honour your requests of deleting, revising, or adding any content to ensure the study will not cause stress, discomfort, or harm to you or to any other people.

Reimbursement

You will receive a cash reimbursement for transportation costs or parking at the rate of $12 per visit for up to 8 visits for a total value of $96.

Voluntary Participation

- You are under no obligation to participate in this study. The participation is completely voluntary. You are not obliged to tell any particular stories even if participating in the study.
- You are free to withdraw from the study without penalty or prejudice at any time. You can withdraw your data up to the time when you have revised the transcripts of our conversations.

Confidentiality & Anonymity

- The data (information) gathered for this study will be used in my dissertation as a requirement of my PhD program. The data may also be used in my presentations in academic conferences/seminars, papers in academic journals, and chapters of books.
- The data will be kept confidential and only the researcher will have access to the data. The transcriptionist will sign a confidentiality agreement.
- All identifying information of you will be removed when you sign the informed consent. From this point on, every time you are identified it will be with the pseudonym only. You can choose to be identified only when the grading of this course and the students' evaluation of you are completed.
- Any photos gathered will be focused on capturing your artifacts. I will not photograph your face and image.

- Data will be kept in a secure location (electronic data will be password protected or encrypted) for a minimum of 5 years following completion of this study and then destroyed in a way that ensures privacy and confidentiality.

Further Information

If you have any further questions regarding this study, please do not hesitate to contact **Yuanli Chen**, University of Alberta ▓▓▓▓▓▓▓ or yuanli1@ualberta.ca

The plan for this study has been reviewed by the Research Ethics Board (REB 1) at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researcher.

Consent Statement

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I will receive a copy of this consent form after I sign it.

_____   _____

Participant's Name (printed) and Signature   Date

_____   _____

Name (printed) and Signature of Person Obtaining Consent   Date

Appendix B: Information Letter and Consent Form for Student Teachers

INFORMATION LETTER and CONSENT FORM

Study Title: Teacher and Students' Experiences of Co-composing Knowledge Communities
and Curriculum: A Narrative Inquiry

Research Investigator:	**Supervisor:**
Yuanli Chen	Dr. Janice Huber
PhD Candidate	Professor
Department of Elementary Education	Department of Elementary Education
University of Alberta	University of Alberta
Edmonton, AB, Canada, T6G 2G5	Edmonton, AB, Canada, T6G 2G5
Phone: (780)908-8227	Phone: (780)492-0902
yuanli1@ualberta.ca	jhuber@ualberta.ca

Dear Student:

My name is Yuanli Chen. I am a PhD student of Education at the University of Alberta. I invite you to consider participating in the study *Teacher and students' experiences of co-composing knowledge communities and curriculum: A narrative inquiry*. You are invited because your experience and your voice are important for enriching understandings of ways of knowing, ways of being relational and reciprocal, and ways of co-composing relation██████████al learning spaces – knowledge communities ████████ongoing and unfolding process of curriculum making.

Purpose
The purpose of this study is to inquire into one teacher's and two students' experiences of co-composing knowledge communities and curriculum.

Study Procedures
- You and I will have at least 4 one-on-one conversations. Each conversation will be approximately 60 minutes and will be audio recorded and transcribed. During health orders for physical distancing in light of the COVID-19 outbreak, we will have the one-on-one conversations over Google Meet/Zoom/phone. Our conversations will be audio recorded by my own digital voice recorders. I will not use the recording functions of Google Meet/Zoom. I will also take field notes during our online conversations.
- I will invite you to share any journals, photos, videos, documents, or artifacts you feel would be beneficial to my understanding, if you would like. These data would be connected with your experiences of the research puzzle. All original materials will be returned to you.

- I will invite you to revise the transcripts of our conversations and to negotiate and co-compose the interim research texts (i.e. a narrative account that shows your and my experiences during the inquiry) and research texts (the final two chapters of my dissertation) to ensure resonance. You can also choose not to engage in this part of the overall inquiry process.

Benefits

You may not directly benefit from participating in this study. However, the potential benefits could include:

- You may benefit from sharing your knowledge and reflecting on your practice.
- You may enrich understandings of ways of knowing, ways of being relational and reciprocal, and ways of living with the tension shaped in the meeting of the mandated curriculum, planned curriculum, and lived curriculum.
- It is possible that your stories of your experience will shape policy and future teacher education programming.
- If you would like, you and I will co-write and co-author article(s)/book chapter(s) and co-present at conferences.

Risk

- You might feel stressed or embarrassed if you tell and we co-inquire into stories of your experience in this course/in your life that feel tension-filled.

Measures to Manage and Minimize Risks and Discomforts

- If you do choose to participate, you are not obliged to tell any particular stories. You determine the stories you tell and retell through the inquiry. Moreover, this study does not make judgments on your experiences, but rather, its purpose is to generate new relations between our experiences – the experiences of the participants and of me as the researcher.
- I will protect your anonymity. The instructor and classmates, including the other student participant, will not know you are a participant.
- I will be very attentive to the ethical guidelines of the Research Ethics Board as well as the relational ethics that are a central aspect of the study methodology of narrative inquiry. It is one of my responsibilities to build and sustain a relational, respectful, and reciprocal relationship with you and the others in the study. I will always keep in mind that I can never cause negative influences on the relationship between you and the instructor. Through the whole inquiry, I will continuously inform you and the other participants about this aspect. Furthermore, I will continuously seek response about this from you and the other participants to ensure I am living in respectful and responsible ways.
- I will invite you to negotiate and co-compose the interim research texts and the research texts to ensure resonance. I will immediately honour your requests of deleting, revising, or adding any content to ensure the study will not cause stress, discomfort, or harm to you or to any other people.
- I will keep privacy and security top of mind for you when interact over Google Meet/Zoom/phone. The security settings will include but not limited to: (1) make sure no one else is near me; (2) start a secured online meeting with password; (3) lock the virtual meeting room so that no one else can join; (4) do not take photos of/video record the meetings.
- Google Meet/Zoom conversations/meetings are not recorded by default. I will not use any recording functions of these two platforms during our online conversations. Thus, the platforms will not retain any recording of our conversations. The Google Meet server locates in the United States. The Zoom server locates in Canada.

Reimbursement

You will receive a cash reimbursement for transportation costs or parking at the rate of $12 per visit for up to 8 visits for a total value of $96. During health orders for physical distancing, the $96 reimbursement will be provided to you for any expenses incurred by the participation, e.g. internet fee, leasing electronic equipment, printing, child care, etc.

Voluntary Participation
- You are under no obligation to participate in this study. Participation is completely voluntary. Whether you participate or not will not influence your grade of the course.
- You are free to withdraw from the study without penalty or prejudice at any time. You can withdraw your data before my dissertation is delivered to the supervisory committee.

Confidentiality & Anonymity
- The data (i.e. conversation transcripts, my field notes, any additional documentation) generated through our inquiry will be used in my dissertation as a requirement of my PhD program. The data may also be used in my presentations at academic conferences/seminars, in papers in academic journals, and chapters in books.
- The data will be kept confidential and only I will have access to the data. The transcriptionist will sign a confidentiality agreement. You can require me to transcribe the conversations instead of releasing the data to a transcriptionist, if you have any concerns. I will not share information provided by you in conversations and throughout the inquiry with other participants.
- All identifying information about you will be removed when you sign the informed consent. From this point on, every time you are identified it will be with a pseudonym chosen by you.
- Any photos gathered will be focused on representing artifacts you may share with me. I will never photograph you.
- Data will be kept in a secure location (electronic data will be password protected or encrypted) for a minimum of 5 years following completion of this study and then destroyed in a way that ensures privacy and confidentiality.

Further Information
If you have any further questions regarding this study, please do not hesitate to contact **Yuanli Chen**, University of Alberta ▬▬▬▬▬▬ or yuanli1@ualberta.ca

The plan for this study has been reviewed by the Research Ethics Board (REB 1) at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researcher.

Consent Statement
I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I will receive a copy of this consent form after I sign it.

_____   _____
Participant's Name (printed) and Signature   Date

_____   _____
Name (printed) and Signature of Person Obtaining Consent   Date

3

Appendix C: Addendum to Information Letter and Consent Form

ADDENDUM TO
INFORMATION LETTER and CONSENT FORM

Study Title: Teacher and Students' Experiences of Co-composing Knowledge Communities
and Curriculum: A Narrative Inquiry

Research Investigator:	**Supervisor:**
Yuanli Chen	Dr. Janice Huber
PhD Candidate	Professor
Department of Elementary Education	Department of Elementary Education
University of Alberta	University of Alberta
Edmonton, AB, Canada, T6G 2G5	Edmonton, AB, Canada, T6G 2G5
Phone: (780)908-8227	Phone: (780)492-0902
yuanli1@ualberta.ca	jhuber@ualberta.ca

Dear Teacher Participant:

I am writing to explain to you a few changes of the study in light of the COVID-19 outbreak. After reading this letter, if you have any questions or concerns regarding this study, please do not hesitate to contact **Yuanli Chen**, University of Alberta (780) 908-8227 or yuanli1@ualberta.ca. After we discuss the changes, if you would like to continue in the study, please sign this Consent Form Addendum. Other information from the original consent that you signed at the beginning of the study still applies. Attached is the original INFORMATION LETTER and CONSENT FORM.

CHANGES

(1) During health orders for physical distancing, I will negotiate with you about the ways of having our one-on-one conversations, such as over Google Meet/Zoom/phone. Our conversations will be audio recorded by my own digital voice recorders. I will not use the recording functions of Google Meet/Zoom. I will also take field notes during our online conversations.

I will keep privacy and security top of mind for you when we interact over Google Meet/Zoom/phone. The security settings will include but not limited to: (1) make sure no one else is near me; (2) start a secured online meeting with password; (3) lock the virtual meeting room so that no one else can join; (4) do not take photos of/video record the meetings.

Pro00094708_AME1 Teacher and Students' Experiences of Co-composing Knowledge Communities and Curriculum: A Narrative Inquiry
May 8, 2020

Google Meet/Zoom conversations/meetings are not recorded by default. I will not use any recording functions of these two platforms during our online conversations. Thus, the platforms will not retain any recording of our conversations. The Google Meet server locates in the United States. The Zoom server locates in Canada.

(2) During health orders for physical distancing, the $96 reimbursement will be provided for any expenses incurred by the participants, e.g. internet fee, leasing electronic equipment, printing, child care, etc.

Further Information
The plan for this study has been reviewed by the Research Ethics Board (REB 1) at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researcher.

Consent Statement
I have read all of the changes in this addendum concerning the study I am currently participating in. I have been given the opportunity to discuss the information contained in this addendum, ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to continue to take part in this study. I understand that I remain free to withdraw at any time. I will receive a copy of this addendum after I sign it.

_____   _____
Participant's Name (printed) and Signature   Date

_____   _____
Name (printed) and Signature of Person Obtaining Consent   Date

INFORMATION LETTER and CONSENT FORM

Study Title: Teacher and Students' Experiences of Co-composing Knowledge Communities
and Curriculum: A Narrative Inquiry

Research Investigator:
Yuanli Chen
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Supervisor:
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Professor
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Edmonton, AB, Canada, T6G 2G5
Phone: (780)492-0902
jhuber@ualberta.ca

Dear Teacher:

My name is Yuanli Chen. I am a PhD student of Education at the University of Alberta. I invite you to consider participating in the study *Teacher and students' experiences of co-composing knowledge communities and curriculum: A narrative inquiry*. You are invited because your experience and your voice are important for enriching understandings of ways of knowing, ways of being relational and reciprocal, and ways of co-composing relational and reciprocal learning spaces – knowledge communities – as part of the ongoing and unfolding process of curriculum making.

Purpose
The purpose of this study is to inquire into one teacher's and two students' experiences of co-composing knowledge communities and curriculum.

Study Procedures
- I will go to your postsecondary class weekly for one term during 2020. In the classroom, I will take field notes about how you and two student participants build and sustain knowledge communities. I will not identify any non-participant by name nor will I quote any non-participants' words. I will not take photos or audio/video record in your classroom.
- You and I will have at least 4 one-on-one conversations outside of class time. Each conversation will be approximately 60 minutes and will be audio recorded and transcribed.
- I will invite you to share any journals, photos, videos, documents, or artifacts you feel would be beneficial to my understanding, if you would like. These data would be connected with your experiences of the research puzzle. All original materials will be returned to you.

- I will invite you to revise the transcripts of our conversations and to negotiate and co-compose the interim research texts (i.e. a narrative account that shows your and my experiences during the inquiry) and research texts (the final two chapters of my dissertation) to ensure resonance. You can also choose not to engage in this part of the overall inquiry process.

Benefits

You may not directly benefit from participating in this study. However, the potential benefits could include:

- You and student participants may benefit from sharing your knowledge and reflecting on your practices.
- You may enrich understandings of ways of knowing, ways of being relational and reciprocal, and ways of living with the tension shaped in the meeting of the mandated curriculum, planned curriculum, and lived curriculum.
- It is possible that your stories of your experience will shape policy and future teacher education programming.
- I will always try to be helpful as I participate in your postsecondary classroom.
- If you would like, you and I will co-write and co-author article(s)/book chapter(s) and co-present at conferences.

Risk

- You might feel stressed or embarrassed if you tell and we co-inquire into stories of your experience in this course/in your life that feel tension-filled.
- You might feel worried that the conversations between the student participants and me will influence their evaluation of the course and you.
- You might feel worried that my participation in the classroom will influence relationships between you and students.
- You might experience cultural or social risk, i.e., loss of privacy.

Measures to Manage and Minimize Risks and Discomforts

- If you do choose to participate, you are not obliged to tell any particular stories. You determine the stories you tell and retell through the inquiry. Moreover, this study does not make judgments on your experiences, but rather, its purpose is to generate new relations between our experiences – the experiences of the participants and of me as the researcher.
- I cannot guarantee your full anonymity because when I share the IN-CLASS ANNOUNCEMENT and INFORMATION LETTER the students will know you are the teacher participating in the inquiry. Additionally, when people see me participating in your classroom, they may guess you are a participant. However, while I cannot stop people guessing I will absolutely not respond to any questions/speculations that relate to any identifying information of you.
- I will continuously inform and remind the two student participants that: the goals of this study are not part of the goals of the course; this study should not influence their evaluation of the course or of you as the instructor.
- I will be very attentive to the ethical guidelines of the Research Ethics Board as well as the relational ethics that are a central aspect of the study methodology of narrative inquiry. It is one of my responsibilities to build and sustain a relational, respectful, and reciprocal relationship with you and the students. I will always keep in mind that I can never cause negative influences on the relationship between you and the students; I can never cause you to experience a loss of status or damage to your reputation. Through the whole inquiry, I will continuously inform you and the student participants about this aspect. Furthermore, I will continuously seek response about this from you and the student participants to ensure I am living in respectful and responsible ways.
- I will invite you to negotiate and co-compose the interim research texts and the research texts to ensure resonance. I will immediately honour your requests of deleting, revising, or adding any content to ensure the study will not cause stress, discomfort, or harm to you or to any other people.

Reimbursement

You will receive a cash reimbursement for transportation costs or parking at the rate of $12 per visit for up to 8 visits for a total value of $96.

Voluntary Participation

- You are under no obligation to participate in this study. Participation is completely voluntary.
- You are free to withdraw from the study without penalty or prejudice at any time. You can withdraw your data before my dissertation is delivered to the supervisory committee.

Confidentiality & Anonymity

- The data (i.e. conversation transcripts, my field notes, any additional documentation) generated through our inquiry will be used in my dissertation as a requirement of my PhD program. The data may also be used in my presentations at academic conferences/seminars, in papers in academic journals, and chapters in books.
- The data will be kept confidential and only I will have access to the data. The transcriptionist will sign a confidentiality agreement. You can require me to transcribe the conversations instead of releasing the data to a transcriptionist, if you have any concerns. I will not share information provided by you in conversations and throughout the inquiry with other participants.
- All identifying information about you will be removed when you sign the informed consent. From this point on, every time you are identified it will be with a pseudonym chosen by you.
- Any photos gathered will be focused on representing artifacts you may share with me. I will never photograph you.
- Data will be kept in a secure location (electronic data will be password protected or encrypted) for a minimum of 5 years following completion of this study and then destroyed in a way that ensures privacy and confidentiality.

Further Information

If you have any further questions regarding this study, please do not hesitate to contact **Yuanli Chen**, University of Alberta ██████████ or yuanli1@ualberta.ca

The plan for this study has been reviewed by the Research Ethics Board (REB 1) at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researcher.

Consent Statement

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form. I will receive a copy of this consent form after I sign it.

_____   _____
Participant's Name (printed) and Signature   Date

_____   _____
Name (printed) and Signature of Person Obtaining Consent   Date

Appendix D: The Invitation Poster

Appendix E: In-Class Announcement and Information Letter

IN-CLASS ANNOUNCEMENT and INFORMATION LETTER

Study Title: Teacher and Students' Experiences of Co-composing Knowledge Communities and Curriculum: A Narrative Inquiry

<table>
<tr><td>Research Investigator:</td><td>Supervisor:</td></tr>
<tr><td>Yuanli Chen</td><td>Dr. Janice Huber</td></tr>
<tr><td>PhD Candidate</td><td>Professor</td></tr>
<tr><td>Department of Elementary Education</td><td>Department of Elementary Education</td></tr>
<tr><td>University of Alberta</td><td>University of Alberta</td></tr>
<tr><td>Edmonton, AB, Canada, T6G 2G5</td><td>Edmonton, AB, Canada, T6G 2G5</td></tr>
<tr><td>Phone: (780) 908-8227</td><td>Phone: (780) 492-0902</td></tr>
<tr><td>yuanli1@ualberta.ca</td><td>jhuber@ualberta.ca</td></tr>
</table>

Dear Students:

My name is Yuanli Chen. I am a PhD candidate of Education at the University of Alberta. I invite two of you to participate in the study *Teacher and students' experiences of co-composing knowledge communities and curriculum: A narrative inquiry*. You are invited because your experience and your voice are important for enriching understandings of ways of knowing, ways of being relational and reciprocal, and ways of co-composing relational and reciprocal learning spaces – knowledge communities – as part of the ongoing and unfolding process of curriculum making.

Your instructor has agreed to participate in this study. If you are interested in participation, please approach me via email to ensure anonymity. If you do not become a participant in this study, I will not collect any of your personal information nor will I write your name or field notes in which I act as though I know your experience.

Purpose

The purpose of this study is to inquire into one teacher's and two students' experiences of co-composing knowledge communities and curriculum.

Study Procedures

- I will come to this postsecondary class weekly for one term during 2020. In the classroom, I will write field notes about how the participants build and sustain knowledge communities. I will not identify any non-participant by name nor will I quote any non-participants' words. I will not take photos or audio/video record in your classroom.
- If you become a participant in this study:
  - You and I will have at least 4 one-on-one conversations outside of class time. Each conversation will be approximately 60 minutes and will be audio recorded and transcribed.

- o I will invite you to share any journals, photos, videos, documents, or artifacts you feel would be beneficial to my understanding, if you would like. These data would be connected with your experiences of the research puzzle. All original materials will be returned to you.
- o I will invite you to revise the transcripts of our conversations and to negotiate and co-compose the interim research texts (i.e. a narrative account that shows your and my experiences during the inquiry) and research texts (the final two chapters of my dissertation) to ensure resonance. You can also choose not to engage in this part of the overall inquiry process.

You are under no obligation to participate in this study. Participation is completely voluntary. If you do choose to participate, you are not obliged to tell any particular stories. You determine the stories you tell and retell through the inquiry. You are free to withdraw from the study without penalty or prejudice at any time.

I will protect your anonymity. The instructor and classmates, including the other student participant, will not know you are a participant. Whether you participate or not will not influence your grade of the course.

The participants will receive a cash reimbursement for transportation costs or parking at the rate of $12 per visit for up to 8 visits for a total value of $96.

Your participation may shape policy and future teacher education programming. If you participate in this study and if you would like, you and I will co-write and co-author article(s)/book chapter(s) and co-present at conferences.

You may feel worried that my participation in the classroom will influence the relationship between you and the instructor. Actually, it is one of my responsibilities to build and sustain a respectful, relational, and reciprocal relationship with you. I will be very attentive to the ethical guidelines of the Research Ethics Board as well as the relational ethics that are a central aspect of the study methodology of narrative inquiry. If you have any other concerns about my participation in the classroom, please feel free to contact me within 14 days after this in-class announcement. If I do not hear from anyone, my understanding will be you feel comfortable with my participation as I described.

The data (i.e. conversation transcripts, my field notes, any additional documentation) generated through our inquiry will be used in my dissertation as a requirement of my PhD program. The data may also be used in my presentations at academic conferences/seminars, in papers in academic journals, and in chapters in books.

A copy of this IN-CLASS ANNOUNCEMENT and INFORMATION LETTER will be shared with you if you need it. I will ask if your instructor would agree to post it to the course e-class so that you will have a chance to read the document and carefully consider. I can also send you an electronic copy if you feel comfortable to share your email address with me. I will not retain your email address nor will I use it for any other purposes.

Only participants need to take overt action to sign consent. If you have any further questions regarding this study, please do not hesitate to contact me (**Yuanli Chen**), yuanli1@ualberta.ca

The plan for this study has been reviewed by the Research Ethics Board (REB 1) at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researcher.

Thank you for your consideration of participating in this study!

Sincerely,
Yuanli Chen
PhD Candidate, University of Alberta