Awakeness, Complexity, and Emergence: Learning Through Curriculum Theory in Teacher Education

PAMELA RICHARDSON

Royal Roads University

SABRE CHERKOWSKI

LEYTON SCHNELLERT

University of British Columbia Okanagan

Overview

In this qualitative self-study, we explore how curriculum theory informed the learning of teacher candidates within an intensive semester that serves as the foundation for a Secondary Teacher Education Program (STEP). Wanting to immerse teacher candidates in educational theory and position them as learning professionals from the first days of their program, we engaged them with the work of eleven curriculum theorists (Appendix A). Guiding questions for this inquiry include: How did teacher candidates take up and negotiate theory as part of their

emerging professional identities? How did teacher candidates understand the relationship between pedagogy and their learning of/through curriculum theory? How did teacher candidates embody diverse theories and understand the significance of this within and beyond this foundational semester? And finally, as teacher educators, how is our pedagogy developing through self-study?

Context

Conversations about teacher education program renewal were being encouraged in our faculty; we capitalized on this opportunity to reimagine how our STEP might begin. Within our one year STEP, we re-conceptualized the first semester as an intensive, interdisciplinary, inquiry-based, seven-week course that weaves together foundational knowledge in Education (Psychology, Sociology, Foundations, Literacy) through case-based inquiry and collaborative learning. As our institution does not have a curriculum theory course in our STEP, we reconstituted this interdisciplinary semester to bring to life curriculum theory perspectives through course readings, instruction and the structure of the semester (Schnellert, Richardson, Cherkowski, 2014). Through collaborative inquiry, our overarching and unifying pedagogy, teacher candidates explored an educational landscape that framed curriculum theory to include arts-based curricular modes, Indigenous epistemologies, narrative inquiry, holistic education, and critical reflection. We did this through taking up the work of educational thinkers; introducing teacher candidates to overarching questions

(Appendix B); and, foregrounding the inextricable nature of the personal and the social in teaching and learning (Schnellert, et al., 2014; Brookfield, 1995; Leggo, 2008; Palmer, 1998/2007). We selected our eleven thinkers for their relevance to our overarching questions, their diversity of perspectives, and their accessibility and interest for beginning teachers.

As the impact of theory on teacher identities and practice is contested and sometimes thought to be marginal, there is an ongoing need to understand how curriculum theory can inform teacher learning (Dahlgren & Chiriac, 2009; Flores & Day, 2006; Korthagen, 2004; 2010; Loughran, 2006). Stewart Rose et al. (2015) suggest that beginning teachers need opportunities to conceptualize 'what theory is' and have opportunities to explore dissonances and discrepancies between theory, experience and practice as fertile ground for their learning. In the first semester of the program, teacher candidates engaged with curriculum theory as a resource to be taken up in relation to the fields of study mentioned above. We invited them to be theorizers of their own learning in a process of building their teaching identities and philosophies by drawing on curriculum theory. Our purpose in this article is an exploration of how braiding curriculum theory, curricular modes of inquiry, and our own commitments to critical pedagogy impacted teacher candidates' learning and identity development. Each of us position ourselves as social justice-oriented teacher educators and scholars who take up relational, inclusive, feminist, queer and anti-colonial theoretical stances; yet, we did not want to simply transmit these

perspectives. With this self-study, we sought to understand if and how our theoretical lenses and modes of inquiry supported teacher candidates in their movement towards reflexive consciousness.

Theoretical Framework

We offer here a discussion of the theorists our STEP teacher candidates were invited to read during this semester. Their initiation into the world of curriculum theory began the first day of the semester and program; these same texts also served as the main informants for the teaching philosophies they crafted at semester's end. We explored these texts in relation to the overarching questions that guided our semester. Each of these texts does not, of course, provide a comprehensive response to all questions, and it was not our desire to interrogate them in this way. Rather we invited teacher candidates to engage texts in conversation with one another with these questions as the host of the gathering. In doing so, we hoped to support the construction of new understandings informed by these perspectives. Teaching together with these works also renewed our own relationship to these theorists who inform our pedagogy.

Each of these theorists emphasize how teaching is deeply enmeshed in the myriad relationships between teacher, student, content and self. How to be within these relationships is the question at the centre of what it means to teach and learn (Palmer, 1998/2007). Cajete (2005), who explores foundational elements across Indigenous epistemologies, says that while there are as many epistemologies as there are Indigenous

groups, depth of relationships and participation in all aspects of life are essential aspects of all systems (p. 70). Aoki (2005) urges educators' reorientation to become "more properly attuned...to hear more deeply and fully the silent call of our vocation, teaching" (p. 187), and to attune to teaching as a "place where care dwells, a place of ingathering and belonging" (p. 191). This reorientation requires understanding and hearing the question--what is teaching?--in a different modality, with the emphasis on *is*. This reorientation, Aoki says, took him to "a level that allows the essence of teaching to speak" (p. 191) to him so he may be "more properly oriented, to be in the presence of the beingness of teaching" (p. 191).

This call is echoed in Noddings' (2002) notion of care, which goes beyond a feeling or attitude toward another "to describe a relation...far deeper and more important—a way of being in the world" (p. 99). We offered teacher candidates the opportunity to explore how a caring relation requires presence, and also willingness to be vulnerable to deep feelings and "to be moved by what a student expressed or by what comes up inside ourselves in the presence of our students or the issues they raise" (Kessler, 2000, p. 8). Cultivating this open-heartedness that *is* teaching, and the willingness to explore the inner landscape to uncover the true nature of teaching (Aoki, 2005) requires the courage to remain open-hearted to "learners, learning, and the teaching life" (Palmer, 1998/2007, p. 2). Exploring our inner terrain is essential to teaching. Palmer offers the powerful notion that "we teach who we are…The entanglements I experience in the classroom are often no more or less

than the convolutions of my inner life" (p. 3). These theorists suggest that when we connect with ourselves we are able to see more clearly, connect with others, and appreciate shifting relationships within our context.

Meyer (2010) describes learning as an "ongoing interest in such awareness of everyday living, seeing my world with a fresh eye…." (p. 86). And Greene (1978) calls on us to be wide-awake to the conditions of our lives, and to our values and commitments, in order to guide young people into critical inquiry of the moral life (p. 48). Just as living inquiry into the ordinary wonder of objects of her world enabled Meyer to realize that "self and place are inextricably connected as are identity and home" (p. 86), through living inquiry we sought to shift our teacher candidates towards an understanding of teaching/learning as a way of being emerging from presence, listening, caring and self-knowledge.

Deep listening and attunement to the relationships that cradle learning, are at the heart of Archibald's (2008) teaching and inquiry method, called storywork. She says, "In Stó:lō and Coast Salish cultures the power of storywork to make meaning derives from a synergy between the story, the context in which the story is used, the way that the story is told, and how one listens to the story" (p. 84). These are interrelated aspects, and the story unfolds differently depending on the context, teacher and students. Experiencing this and knowing that it is so constitute a powerful reorientation to what it means to teach and learn. Current approaches to education often present knowledge in fragmented ways that counter the interconnectedness of life and learning. Meyer (2010) warns that now "our modern relationship to the Earth and non-

human life has become estranged" (p. 94). Indigenous perspectives tell us "all things in Nature were teachers, and what was required was a cultivated and practiced openness to the lessons the world had to teach us" (Cajete, 2005, p. 77). Cajete introduced teacher candidates to commonalities found across all Indigenous knowledge systems, such as: the values of reciprocity, integration and interconnectedness amongst all living things; concentric processes that represent ever-deepening meanings present in teaching-learning encounters; a view that each person and culture contain the seeds of possibility for their well-being and positive growth; and, a recognition that thought and language hold power to shape our worlds (p. 70).

Across the texts teacher candidates read was the understanding that when that which is dynamic is studied as if it is static, inherent relationships are severed. For Miller (1988/2007), a holistic approach to education brings us back into alignment with the true and interrelated nature of reality. Relationships to be healed include that with nature, with soul, between linear thinking and intuition, mind and body, and self and community. Miller also shows how transformative pedagogies support learners as whole beings rather than as sets of competencies to be honed. Within this approach--and central to the design of our interdisciplinary course--the role of the learner is to engage in creative problem solving, the arts, and collaborative learning in order to make meaningful connections between subjects and interests.

Hargreaves (2003) conceives of teaching as a paradoxical profession. Teachers are expected to both build a "knowledge society" through

nurturing learning communities and developing in students skills such as flexibility and innovation that support economic growth, while at the same time help to stem the tide of problems that are created by a knowledge society, such as excessive consumerism and economic disparity (p. 9). In an education culture that demands much from teachers and learners alike, and where teacher stress and burnout are common, Leggo (2005) invites us to consider how "technique and strategy are inextricably connected to experiences of well-being, and of being well in the world" (p. 440). He calls on us to dwell with the poetry at the basis of life, and to live with attention to wonder and mystery in the world, and in tune with our heart's knowing.

Each of these scholars have made important contributions helping us to reimagine the nature of teaching and learning, the roles of students and teachers, and the roles of education and school. As we moved forward in our inquiry, seeking to know in deeper and critical ways, we were reminded by these theorists to listen carefully and attune to the situations and relations that supported and challenged our own beingness as practitioner-scholars.

Methods

Self-Study Methodology

Teacher education has been increasingly shaped by teacher educators' self-study research (Hamilton & Pinnegar, 1998; LaBoskey, 2004; Samaras, 2010). We understand self-study to mean "a critical examination of one's actions and the context of those actions in order to

achieve a more conscious mode of professional activity in contrast to action based on habit, tradition and impulse" (Samaras 2000, p.xiii). Underpinned by socio-constructivist and situated theories of learning that presuppose relational learning context, self-study researchers often collaboratively engage in iterative inquiry cycles. Self-study aligns well with curricular modes of inquiry in that it foregrounds the relational nature of inquiry, reflexive and emergent ways of knowing, and the inextricable nature of the personal and professional.

Data Sources and Analysis

We drew on two sources of data for this self-study: 1) student artifacts and 2) interview transcripts. The student artifacts consisted of teaching philosophies of approximately 1500 words, which teacher candidates wrote in response to their final collaborative inquiry provocation of the semester. To construct philosophies that articulated their personal-professional commitments in relation to current educational theory and practice, we asked students to re-engage with the 11 thinkers introduced at the beginning of the semester, and to consider our overarching questions for the course. Semi-structured interviews lasting between 20-40 minutes were conducted by the authors and transcribed by a research assistant. These interviews occurred at the end of the STEP program as a whole, after teacher candidates had completed their practicum. This enabled us to learn about how aspects of the semester had been carried forward and informed their practice. All 70 STEP teacher candidates were invited to participate in the study after the conclusion of their year-

long program. Of those invited, 26 consented to interviews and to use of their course artifacts. An additional eight--for a total of 34--consented to use of their artifacts only.

Using an inductive approach, we analyzed six teaching philosophies to begin. We selected these initial six for their ability to provide a cross-section of perspectives based on subject area specialties (Humanities, Math/Science, Trades/Technology, French, Middle School) gender, and experiences within the program. We each coded possible themes to bring to the research group. Analysis was a collaborative and iterative process as we negotiated emerging themes and interpretations. From this initial round of coding we surfaced three identifiable themes: *awakeness*, *complexity* and *emergence*. We then used these as our *a priori* framework to guide the coding of six more teaching philosophies for a total of 12. We additionally drew on interview transcripts from the 12 same teacher candidates to understand how they expressed themes of awakeness, complexity and emergence post-practicum at the end of their program. Finally, we coded the remaining 24 teaching philosophies and 14 interviews for occurrence of our three themes to confirm they were representative of teacher candidates' experiences.

Findings

Through our inductive and iterative analysis, we identified the rich and layered themes of *emergence, complexity and awakeness*, which revealed shifts in teacher candidates' awareness in relation to their evolving identities. We will describe each theme and its multiple meanings in turn

with an emphasis on inviting the voices of teacher candidates into the conversation to provide examples and context.

Awakeness. The theme of awakeness is reflected in several ways in teacher candidates' philosophies and interviews: coming to an awakened understanding of one's inner world; awakening to personal passion and teaching "who we are;" and becoming awake to the role of social justice in education.

Understanding one's inner world as an essential capacity for teaching was a commonly expressed theme. Sadie said "I believe that who I am is integral to my teaching….knowledge of myself allows me to know my students and create relationships with them which creates a unique and productive learning environment." Other students expressed similar awareness of this need to question and know who they are and how they came to these understandings. Kerry explained,

> At first, I thought this summer was going to be an airy-
> fairy display of feelings that I would fake my way
> through. I cynically thought, 'I know who I am; why on
> earth are these professors so interested?' I always knew
> what kind of teacher I wanted to be. I wanted to be a
> personal, relatable, and fun teacher. However, I didn't
> seem to have a clear idea on exactly how I would do this. I
> now realize how important it is to know yourself as a
> teacher because it is reflected in how you teach.

In his end-of-program interview, Thom shared that learning how to self-reflect and be honest about his emotions is what has most influenced who he is becoming as a teacher. He said,

> The aspect of reflecting has been a real difficulty and at first it was superficial, and then I started getting to more, like, 'Oh things are really affecting me, things are happening,' and I started just being more honest about stuff, and started talking about my emotions, and how....I'm changing as a person while I'm teaching.

Part of this self-knowledge process meant exploring the various capabilities and passions that teacher candidates could bring to teaching. Sadie revealed this when she said, "I have been asked questions that I had never thought of, been challenged in my beliefs, and found affirmation for those things that make me burn in my core." And, Jack learned that through education students "begin a journey toward finding a place where their greatest passion meets the world's greatest need, a niche of belonging and self-worth." He connected this belief to Palmer's work describing, "Palmer says this best when he describes good teaching as coming from 'the identity and the integrity of the teacher' (p. 10)."

Belinda also highlighted the connection between good teaching and self-knowledge: "I believe that a good teacher, or one who teaches a 'good self', is a teacher who has not been afraid to ask themselves the difficult questions." Similarly, Erin noted, "If a teacher does not enjoy what they do the students will notice it because it will come across in everything that they do and they will be a bad teacher."

The connection between having self-knowledge and the ability to create relationships with others also emerged. Kerry reflected that "teachers should be open and honest with themselves and with their students, even if it means becoming vulnerable. Only then can they really connect with students and become a true role model." Davina, drawing on Kessler (2000), also described how vulnerability creates meaningful relationships. She explained, "by modeling my openness and vulnerability, I hope this will create a safe learning environment, which will inspire the students to "risk bringing their full humanity to the classroom." Echoing Aoki's (2005) notion of *watchfulness*, Noelle shared an awakening to the power of teachers' quality of seeing and the ability to help students value what they offer. She said,

> teaching must provide students with the rare gift of being seen….[Teaching from a progressive stance] allows students to search for answers within themselves, literature and their environment. This personal search for answers increases the value in the students' own thoughts.

Finally, teacher candidates expressed awakeness through how they were starting to see social justice and the moral agency of teaching at the heart of education. Sadie explained,

> to be critical, students and teachers must be aware of their own backgrounds (through self-reflection and metacognition) as well as the historical, cultural, political, moral and social backgrounds of the topics and issues which they are approaching. The purpose of this process

is to raise up people who will be able to live in and work

for the betterment of society, who will value diversity and

humanity, and will live in a way that is moral and ethical.

Jack, who was in the Trades and Technology cohort, described his emerging critical perspective:

Communication has leant itself to art and technology in a

forceful way, yet globalization has also resulted in a

creative conformity which decries its nature. The

individual is so often bombarded with a societal standard

of success; technology education should emphasize

uniqueness and personal expression throughout the

method, exercise and finished product.

The structure of the semester was such that after the initial orientation where we introduced the curriculum theory texts, students engaged weekly with a new case inquiry and a new set of readings drawn from the fields of Psychology, Literacy, Sociology and Philosophy. As such, readings from these other weeks also informed their teaching philosophies and contributed to their expressions of awakeness as reflexivity and social justice in education.

Complexity. A second theme that we identified was that teacher candidates developed a greater openness to and valuing of the *complexity* of teaching and learning. By complexity we mean the ability to acknowledge: multiple perspectives in a situation and diverse interpretations of reality; tensions that surface when different theories or

pedagogies come together; and, tensions that arise when attempting to live theory in practice.

Teacher candidates were asked to negotiate theoretical perspectives that were not always compatible, and to view teaching and learning situations from different lenses. We also offered Brookfield's (1995) notion of student, colleague, autobiographical and theory lenses to help teacher candidates critically reflect upon educational narratives from diverse perspectives.

Davina embodied the complexity of integrating multiple perspective in her learning when she shared,

> Although it is slightly scattered in my notes; group discussions and presentations; my initial and considered responses; and finally in my commonplace book, these are places I can go to critically draw out my values, beliefs, perspectives, and ideologies, all of which are related to my development as a student teacher.

Drawing on a class activity done in connection to Palmer, which involved filling out an "identity pie," Belinda came to understand that teaching is in fact identity work, and as such, it is an evolving expression of her own multifacetedness. She used this metaphor of pie pieces to recognize diverse parts of herself that she brings to teaching. In her teaching philosophy statement she wrote,

> I present to you my most inner self--my true identity as I have viewed and reviewed it for the past six weeks. In no particular order, I will describe the pieces of my 'identity

> pie'. A pie is an appropriate analogy because it implies
>
> that if one piece is missing, I am no longer a whole.

She was also inspired and motivated by the complexity she felt better prepared to see in her students. She said, "Humans are multifaceted, and the reasons for their thoughts, attitudes, and behaviors are very complex. Complexity is exciting… makes me want to learn and discover more." And this drive shaped her pedagogical aspirations in terms of how she views learning, "I am aware that I must be flexible…different environments and different students require different approaches….I believe that giving meaning, asking why, using several lenses, and challenging different perspectives can start long before one finishes high school."

In his end-of-program interview when Jack was asked what aspect of the semester had most impacted who he is now becoming as a teacher, he reported,

> If I think I'm not getting a good enough perspective from
>
> one perspective, I need a different perspective. That lens
>
> thing is really becoming really prevalent in my life. For
>
> my professional identity. I think of things from different
>
> angles, and I think, 'I am getting too much from this angle.

Accepting that one's own identity is composed of diverse aspects enables teacher candidates to value the diversity inherent in a classroom. Davina explained, "As multifaceted beings, I think we can learn from a variety of different spaces, methods and experiences. This is why I believe being

culturally responsible is one of my foundational structures surrounding my teaching philosophy." And, Kerry offered,

> I believe in the power of collaboration and the ability to listen to all the different voices in a group setting. These different voices may be from different cultural backgrounds, socio-economic status, or learning styles, but teachers can ensure that students feel like important individuals. Classrooms should be inclusive.

A final aspect of complexity articulated by teacher candidates was their productive awareness of theory/practice tensions that exist within teaching situations. Rina, for example, shared a difficult situation during her practicum that did not fully resolve despite her repeated attempts to embody Kessler's (2000) teaching presence. In her interview Rina reflected on how this was part of her professional learning, "Teaching necessitates a command of complex subject areas and diverse students–knowledge of which is always partial, yet overcome by a devotion to perpetuel learning." In her philosophy statement Rina also wrote, "A good teacher accepts multiplicity as the basis for continued development." Sam came to realize that theories contradict one another and that he needed to be flexible and adaptive not only in his teaching, but in the theories he draws upon and embodies. He shared, "I got the chance to step back and look at all of the ideas and theory and my experiences [to decide the best course of action to take in a challenging situation]." These teacher candidates drew on theory to embrace and

work productively with complexity in school and classroom situations and across theoretical perspectives.

Emergence. Teacher candidates expressed the theme of *emergence* through a growing awareness of the social, situated and relational of aspects of teaching and learning; or as Davina said in her end-of-program interview, "you got into that framework of being a teacher as a community, instead of that individual classroom with the closed doors." Aspects of this theme include: learning as co-constructed with one's students; learning as co-constructed with one's environment; co-teaching and learning with colleagues; learning through relationships; and, learning as inquiry. For example, Jack said,

> Education provides opportunities for students to answer questions of themselves through inquiry and relationships…. Students have the opportunity to gain in-depth understanding of their direct environment and to change their physical surroundings using the practice of skills. Here we find the playing field for imagination and creativity, where the teacher is both coach and referee.

In his philosophy statement Jack connected two curriculum scholars and wrote,

> Teachers are not meant to be narrating robots. We are not "*programming robots or filling empty containers with knowledge*" (Greene, 1978, p.51). After all, "*who we are and the environment we create in class are at least as important as the teaching skills we possess*" (Kessler, 2000, p.7).

Sadie wrote about how relationships form the foundation for a curriculum built on reciprocal learning. She said that "as the teacher, I am not the sole authority in the classroom, rather, learning takes place in dialogue where the students both learn and teach; the teacher both teaches and learns." This learning community extended beyond her classroom to include her colleagues. Drawing on Miller's (1988/2007) notion of reconnecting self and others, she explained, "I will draw on my colleagues as resources and seek to be part of a holistic curriculum." Similarly, Belinda reflected, "I only hope that my students choose different avenues to explore than I do, because that way, we will become a classroom full of scientists and teachers, with everyone learning from one another." And, "I will never quit learning how to be a teacher. I will continue to learn from my colleagues and community about many things, including how to create better curriculum and lessons...how to create collaborative programs." The teacher candidates acknowledged that this emergent understanding of curriculum, teaching and learning is challenging and involves emotional labor. In his end of program interview Sam said,

> Being able to work within a dynamic with different types of personalities was probably one of the best things, even though it was the most frustrating…. Just keep going back to the group work, because that's what really changed my understanding of what education is.

Finally, in her end of program interview, when Davina was asked which aspect of the summer most impacted who she is becoming

as a teacher, she spoke of co-creating curriculum with students,
She said,

> I really want to be student-centered instead of teacher-centered. And I think I approached that model somewhat during our practicum….I really would like, when I'm teaching without my sponsor teachers, to have the students help create their curriculum, rather than me just creating it. I think by working together with the students, I will be much more powerful as a teacher.

Conclusion

A central commitment that guided our approach to the first semester of our STEP was the infusion of diverse curriculum theory perspectives. To close, we return to the questions introduced at the beginning of this piece.

How did teacher candidates take up and negotiate theory as part of their emerging professional identities?

The curriculum theorists we journeyed with in this STEP semester offered a nourishing yet challenging set of ideas, which collectively enabled a significant shift for teacher candidates in how they could reimagine their identities. Some teacher candidates identified strongly with particular scholars (i.e., Greene, Kessler, Palmer) and let their words permeate their thinking throughout the program and beyond. Others identified strongly with particular cross-cutting themes such as care,

vulnerability, Indigenous ways of knowing, or the need for diverse perspectives. Through an ongoing process of making connections between self, texts and experiences, most teacher candidates came to know that one's personal self cannot be extricated from one's professional self, as Palmer, Leggo and Kessler emphasized; and, as Noddings and Aoki invited us to acknowledge, teaching is a practice of being in relationship with others as complex as themselves. Due to our need to construct a manageable and balanced reading load that supported our pedagogical aims, and also recognizing that we were not teaching a dedicated curriculum theory course per se, one limitation of our inquiry is, of course, the exclusion of some significant curriculum theorists.

How did teacher candidates understand the relationship between pedagogy and their learning of/through curriculum theory? How did teacher candidates embody diverse theories, and understand the significance of this within and beyond this foundational semester?

In this first semester of the STEP program we sought to enact emergent, relational, collaborative, inquiry-based pedagogy. Through this study we learned that teacher candidates were supported to make connections between lived experiences and theories. For some, witnessing and being part of this reflexive process was transformative as they came to appreciate the concentric, living and spiraling nature of our inquiry. For others, the utility of the summer semester and the deeper connections to practice were made apparent only when their practicum placements

enabled them to try more open-ended and creative approaches. Not all teacher candidates made the journey from theory to practice and back to the same degree. Also, not all had the same degree of support in their practicum to invite a shift away from more traditional, teacher-centered methods. A piece that made a difference for many, and which they attributed strongly to the summer semester, was how their teaching practice emerged from their values and identity. The summer semester helped many better own their pedagogy, be true to themselves, and develop authentic emergent professional identities. In this way, theory did inform their identity development. For example, Travis wrote, "forming my own philosophy is less about choosing someone to model myself after or coming up with my own original ideas; it is rather about positioning myself within these great thinkers."

Finally, the collaborative nature of the semester required teacher candidates to work through tensions and support each other as they negotiated their understandings of theory-informed practice. It also enabled teacher candidates to explore how teaching and learning are intrinsically social activities and how collaboration helps them to forge their identity and pedagogy.

As teacher educators, how is our pedagogy developing through self-study?

This self-study focused on our first year teaching this revisioned semester. While inquiring into our students' learning as well as our own (Richardson, Cherkowski, & Schnellert, 2013; Schnellert, Richardson & Cherkowski, 2014) supported us to deepen and extend our pedagogy,

this one year scope is a limitation of the study. Together we have taught this interdisciplinary, curriculum theory-enriched semester twice again and observed shifts in our approach each year as we learned together. Self-study has helped us to: better engage teacher candidates in our recursive overarching questions; create more opportunities for them to articulate and seek out diverse perspectives; further infuse curriculum theory into Psychology, Literacy, Sociology and Foundations; highlight particular qualities of awakeness, complexity and emergence in our teaching and relationships with one another.

Thoroughly and reflexively "unpacking" our pedagogy from our teacher candidates' perspectives helped us become more awake to complexities in ourselves, our teaching and in our relationships. We can better negotiate biases, hidden curriculum, tensions and opportunities. As we gain confidence in our relationships with one another, and in our shared willingness to be vulnerable and take personal-professional risks in our university context, we have become more able to offer teacher candidates access to diverse social justice-oriented theorists and pedagogy that we ourselves embrace. Offering the work of the eleven theorists as resources for meaning making throughout the first semester of the program, created more space for teacher candidates to reflexively engage with curriculum theory in explorations of teaching, learning and education.

A challenge faced by many Canadian 12-month, after-degree Bachelor of Education programs is how to take up curriculum theory in generative ways. With this inquiry we illustrate how integrating

curriculum theory, not by adding a course, but as a resource to be taken up in relation to foundational knowledge in Education, can help teacher educators to recognize and embrace emergent and complex sites of being and knowing--where curriculum need not be prescribed, but rather realized within relationships, through inquiry and constant negotiation.

Appendix A: Texts students read as part of the STEP foundational semester

Aoki. T. (2005). Layered voices of teaching: The uncannily correct and the elusively true. In W. Pinar & R. Irwin (Eds.), *Curriculum in a new key: The collected works of Ted Aoki* (pp. 185-197). New York, NY: Routledge.

Archibald, J. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit*. Vancouver, Canada: University of British Columbia Press.

Cajete, G. (2005). American Indian epistemologies. *New Directions for Student Services, 109*, 69-78.

Hargreaves, A. (2003). *Teaching in the knowledge society: Education in the age of insecurity.* New York, NY: Teachers' College Press.

Greene, M. (1978). *Landscapes of learning*. New York, NY: Teachers College Press.

Kessler, R. (2000). *The soul of education: Helping students find connection, compassion, and character at schoo*l. Alexandria, VA: Association for Supervision and Curriculum Development.

Leggo, C. (2008). Astonishing silence: Knowing in poetry. In A. L. Cole & J. G. Knowles (Eds.), *Handbook of the arts in qualitative social science research* (pp. 165-174). Thousand Oaks, CA: Sage Publications.

Meyer, K. (2010). Living inquiry: Me, my self, and other. *Journal of Curriculum Theorizing*, 26(1), 85-96.

Miller, J. (1988/2007) *The holistic curriculum* (2nd ed.). Toronto, Canada: University of Toronto Press.

Noddings, N. (2002). *The challenge to care: An alternative approach to education*. New York, NY: Teachers College Press.

Palmer, P. (1998/2007). *The courage to teach: Exploring the inner landscape of a teacher's life* (2nd Ed.). San Francisco, CA: Jossey-Bass.

Appendix B: Overarching questions for the STEP foundational semester

What is teaching?

What is learning?

What is the role of the student?

What is the role of the teacher?

What is education?

What are the aims of education?

Where does learning happen?

References

Aoki. T. (2005). Layered voices of teaching: The uncannily correct and the
elusively true. In W. Pinar & R. Irwin (Eds.), *Curriculum in a new key:
The collected works of Ted Aoki* (pp. 185–197). New York, NY:
Routledge.

Archibald, J. (2008). *Indigenous storywork: Educating the heart, mind, body,
and spirit*. Vancouver, Canada: UBC Press.

Brookfield, S. D. (1995). *Becoming a critically reflective teacher.* San
Francisco, CA: Jossey-Bass Publishers.

Cajete, G. (2005). American Indian epistemologies. *New Directions for
Student Services*, *109*, 69–78.

Dahlgren, M. & Chiriac, E. (2009). Learning for professional life: Student
teachers' and graduated teachers' views of learning, responsibility
and collaboration. *Teaching and Teacher Education*, *25*(8), 991–998.

Flores, M.A. & Day, C. (2006). Contexts which shape and reshape new
teachers ' identities: a multi-perspective study. *Teaching and Teacher
Education*, 22(2), 219–252.

Greene, M. (1978). *Landscapes of learning*. New York, NY: Teachers
College Press.

Hamilton, M.L. & Pinnegar, S. (1998). *Reconceptualizing Teaching Practices:
self-study in teacher education*. New York, NY: Falmer Press.

Hargreaves, A. (2003). *Teaching in the knowledge society: Education in the
age of insecurity.* New York, NY: Teachers College Press.

Kessler, R. (2000). *The soul of education: helping students find connection, compassion, and character at schoo*l. Alexandria, VA: Association for Supervision and Curriculum Development.

Korthagen, F. A. J. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and Teacher Education*, *20*, 77–97.

Korthagen, F. (2010). Situated learning theory and the pedagogy of teacher education: Towards an integrative view of teacher behavior and teacher learning. *Teaching and Teacher Education*, *26*(1), 98–106.

LaBoskey, V.K. (2004). The methodology of self-study and its theoretical underpinnings. In J.J. Loughran, M.L Hamilton, V.K. LaBoskey & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 817–869). Dordrecht, Netherlands: Springer.

Leggo, C. (2008). Astonishing silence: Knowing in poetry. In A. L. Cole & J. G. Knowles (Eds.), *Handbook of the arts in qualitative social science research* (pp. 165–174). Thousand Oaks, CA: Sage Publications.

Loughran, J. (2006). *Developing a pedagogy of teacher education: Understanding teaching and learning about teaching*. New York, NY: Routledge.

Meyer, K. (2010). Living inquiry: Me, my self, and other. *Journal of Curriculum Theorizing, 26*(1), 85–96.

Miller, J. (1988/2007). *The holistic curriculum* (2nd ed.). Toronto: University of Toronto Press.

Noddings, N. (2002). *The challenge to care: An alternative approach to education*. New York, NY: Teachers College Press.

Palmer, P. (1998/2007). *The courage to teach: Exploring the inner landscape of a teacher's life*. (2nd ed.). San Francisco, CA: Jossey-Bass.

Richardson, P., Schnellert, L., Cherkowski, S. (2013, May). Nurturing reflexivity in our students and ourselves: Lessons learned from case-based collaborative inquiry as teacher education. Paper presented at the Canadian Society for Studies in Education Conference. Victoria, BC.

Samaras, A. P. (2010). *Self-study teacher research: Improving your practice through collaborative inquiry.* Thousand Oaks, CA: Sage.

Schnellert, L., Richardson, P., & Cherkowski, S. (2014). Teacher educator professional development as reflexive inquiry. *Learning Landscapes, 8*(1), 233-250.

Stewart Rose, L., Phaisarnsitthikarn, J., Broad, K., Baxan, V., James, U., Wilton, L. (2015). Exploring teacher education graduates' conceptions of theory to better understand theory-practice connections. In L. Thomas & M. Hirschkorn (Eds.) *Change and progress in Canadian teacher education: Research on recent innovations in teacher preparation in Canada*. Ottawa, ON: Canadian Association for Teacher Education.