THEORIZING PRACTICE/PRACTICING THEORIZING:
INQUIRIES IN GLOBAL HOME ECONOMICS EDUCATION

by

MARY GALE SMITH

B.Ed., University of British Columbia, 1985
M.A., University of British Columbia, 1990

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Department of **CURRICULUM STUDIES**

The University of British Columbia
Vancouver, Canada

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ABSTRACT

Eight home economics teachers and I took up the invitation of Coulter (1993) to explore the work of Mikhail Bakhtin as a way of making us more "wide awake" (Greene, 1978) and "answerable" (Clark & Holquist, 1984) for our teaching and researching practices. The study involved learning from our own experiences inquiring into global home economics education. We met as a group once a month, and I met periodically with each teacher, for one semester. Using action research, conceptualized as grounded ethical practice, the research methods were primarily dialogues as conversational inquiry, whereby greater emphasis was given to listening and hearing than ocularcentric methods of gathering data. The three research questions that guided the study related to learning from experience in: the substantive area, in this case developing curriculum for a global perspective in home economics; the action research process, in this case as a process to effect a specific educational change; and the self or personal growth, in this case primarily professional development (Reinharz, 1992).

This research report includes narrative and reflective accounts from three forms of action research within the study: teachers cooperating with an outside researcher where the researcher defines the topic and purpose of the research; teachers collaborating with a researcher where the research is seen as mutually beneficial and the topics and purposes are jointly defined; and teachers defining and conducting their own research independently or in collaboration with one another. It captures the diversity and complexity of the teachers' and the researcher's experiences and explores some of the struggles, the tensions, and the inner turmoil associated with action research for educational change.

As a result of this research, we have become more consciously intentional in our practices and more thoughtful and reflective of their consequences. The phrase theorizing practice/practicing theorizing captures this notion as the teachers and I turned/returned to the ethical questions that hold us in education.
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CHAPTER 1

WHAT BRINGS US TO THIS PLACE

Contextualizing Dialogue

The link between education and modernity is so much part of our discursive and practical landscape; it is something that we both think through and yet cannot think 'through'. But it is at the same time familiar because we know, if only intuitively, that this landscape is beginning to look increasingly post modern - fragmented and 'unreal'. (Usher & Edwards, 1994, p. 126)

In recent years, increasingly, curriculum scholars have opened themselves to the realm of language, linguistics, discourse and narratives to understand their own field. Within this curricular turn, language is understood not so much as a disembodied tool of communication caught up in an instrumental view of language, but moreso language understood in an embodied way-a way that allows us to say "We are the language we speak" or "Language is the house of being". (Aoki, 1993b, p. 88)

Discourses in any field define the stories that can be expressed. They permit certain stories to unfold, and they forbid others. (Pagano, 1990, p. 2)

I maintain that we have been fighting an ultimately fruitless uphill battle. The solution is not how to climb the hill of getting more innovations or reforms into the educational system. We need a different formulation to get at the heart of the problem, a different hill, so to speak. We need, in short, a new mindset about educational change. (Fullan, 1993, p. 3)

Theoretical speculation moves us to a higher ground--we stand on the mountain with its sweeping vantage point and gaze at the world of human affairs. Our sense of place precludes the possibility that we might get stranded in these higher elevations. Place reminds us that the mountainside is one more place, despite its illusion of inclusivity, even omniscience. The abstract (the sweeping, the general) and the concrete (the focused and particularistic) represent two sides of the same epistemological coin. (Kincheloe & Pinar, 1991, p. 6)

A major consequence of the historical and theoretical movements...has been to dislodge the ground from which persons and groups securely represent others. A conceptual shift, "tectonic" in its implications, has taken place. We ground things, now on a moving earth. There is no longer any place of overview (mountaintop) from which to map human ways of life, no Archimedian point from which to represent the world. Mountains are in constant motion. So are islands; for one cannot occupy, unambiguously, a bounded cultural world from which to journey out and analyze other cultures. Human ways of life increasingly influence, dominate, parody, translate, and subvert one another. Cultural analysis is
always enmeshed in global movements of difference and power. However one defines it, and the phrase is here used loosely, a "world system" now links the planet's societies in a common historical process. (Clifford, 1986, p. 22)

**Locating The Study/Finding A Place On The Educational Landscape**

Geographical metaphors are increasingly apparent in educational literature. "Place", "location", and "landscape" are all concepts that involve an interpretation of geography and how we live in social relationship with it. Maxine Greene (1978) talks about landscapes as personal histories and lived lives. Jane Roland Martin (1994) refers to changing the educational landscape as a way to capture her theorizing about bringing women into the educational conversation and why the ideals of home and domesticity and their associated values have been excluded in education. Jean Clandinin (1994), an advocate of teacher research and collaboration, speaks of trying to "figure out how the professional knowledge landscapes on which we work shape our lives and told stories" (p. 234). Ted Aoki (1993b) contrasts the C & I Landscape (Curriculum and Instruction/Implementation) with the C & C Landscape (Curriculum as Planned and Curriculum as Lived) in order to highlight the persistent "instrumentalism in...curriculum discourse" (p. 99). As these few examples illustrate, landscapes are symbolic interpretations of the world, of the places that people occupy, and of the network of social relations that locates people.

What is implied in "location", "place", and "landscape" is situating the study in a particular social, historical, geopolitical, cultural, and educational context. For this study it means finding a place to learn from experience. It means locating a place on a changing educational landscape where the foundations, the bedrock, are being questioned and challenged and the topography is being re-configured and re-textured. It means locating that place within the constantly shifting boundaries of society, educational change/reform, school subjects, educational research, curriculum theory, and teacher professional development.
Re-Configuring The Topography Of The Educational Narrative

We are now living in what has been called a post modern world. Post modernism and its variants are oft used, vague and difficult to define. Much that is written about the post modern is framed around the crisis of modernity and the need to transcend modernity. Post modernism is seen as a historical juncture and used to describe the current period of great economic and social change, particularly post Fordism and the emphasis on consumption and accumulation of capital and the growing gap between rich and poor. It is seen as a culture and politics of transgression questioning the very notion of meaning and representation. It is seen as a certain type of critique which provides the theoretical foundation for deconstructing the "grand narratives" of modernism, enlightenment modes of thinking, and the authority and certainty of science. It is seen as an epistemological change asking who or what constructs and generates knowledge and the relationship between knowledge and power. It is also seen as a turn to language attending to the concepts of self and subjectivity and the ways they are produced as an effect of discursive practice. The preceding examples serve to illustrate some of the general issues that have been stressed in post modern writing: the centrality of analysis of power and hierarchy; an emphasis on the irreducible plurality of cultural views; and questioning of uniformity or the ideal of finding common underlying principles, generalizable rules, and universal definitions as the sign of theoretical coherence and credibility (Burbules, 1993). The conditions associated with post modernism, or with re-writing modernism (Aoki, 1995) have provided fertile ground for the growth of movements for social change (for example: feminism, politics of difference, identity politics, gender, race, class, culture critique, development, environmentalism, social justice, etc.).

Slattery (1995) contends that post modernity is a constructive social paradigm that integrates the best features of the premodern world, such as spirituality,
family/tribal/community values, with the best features of the modern world, such as advances in health care, communication, and transportation, to construct a more balanced and ecologically sustainable global community. He describes a transcended modernity as being: post-anthropocentric, with a view of living in harmony with nature; post-competitive, moving to cooperative relationships; post militaristic, with an emphasis on peaceful negotiation; post-patriarchal, open to the inclusion of feminist perspectives; post-Eurocentric, taking into consideration the diversity of cultures that exist on the planet; post-scientific, including a consideration of morality, religion, aesthetics, and intuition as well as science; post-disciplinary, in terms of scholarship; post nationalistic with greater planetary consciousness; and so on. While "post" is being increasingly questioned for its linearity, this list highlights the economic, political, social, cultural, ethical, epistemological and ecological uncertainty of the times in which we live. Education is going through changes that in some ways reflect these uncertainties of the so-called post modern movement. These features of the current times have set the context for this study.

**Questioning The Bedrock/Re-Texturing The Terrain In Educational Research**

During the past decade, assumptions of traditional research methods have come under constant attack. Logical positivism, the epistemological foundation of traditional research both qualitative and quantitative, with its claim of value and theoretical neutrality, has been subjected to an ongoing critique. Ethical and political questions have been raised, such as: whose interests are being served by the particular research projects and methods? (e.g., Lather, 1986); who is speaking for whom? (e.g., Alcoff, 1991-92); what responsibility does the researcher have to the participants of their studies? (e.g., Roman & Apple, 1990); what are the best ways to describe the experiences of Others? (Lincoln & Denzin, 1994); and so on. Sources of these challenges are varied: from critical theory, to
feminism, post structuralism, semiotics and language/literary studies, hermeneutics and phenomenology. In general, it is argued that research accounts are intentional creations and that interpreters constantly construct themselves through the others they study. Questioning the authority of the text also means rejecting traditional notions of validity, reliability and generalizability (Lather, 1994; 1986). All of this questioning and re-thinking means a constant texturing and re-texturing of the terrain in educational research which opens possibilities.

According to Denzin and Lincoln (1994), the end of the modernist phase has been followed by five periods. The first consisted in blurred genres, where social scientists turned to the humanities for models, theories and methods of analysis. The second is described as a crisis of representation, where research and writing became more reflexive and called into question the issues of gender, class and race. This was followed by a double crisis, where the crisis of representation was combined with the crisis of legitimation resulting in a linguistic turn where the ability to capture lived experience in text was made problematic and the traditional criteria for evaluating and interpreting qualitative research questioned. They suggest that we are now moving toward a fifth moment shaped by the former where:

Theories are now read in narrative terms...Preoccupations with the representation of the "other" remain.... The concept of the aloof researcher has been abandoned. More action-, activist-oriented research is on the horizon, as are more social criticism and social critique. The search for grand narratives will be replaced by more local, small scale theories fitted to specific problems and specific situations. (Denzin & Lincoln, 1994, p. 11)

This is a movement toward interpretive discourses that are dialogical and concerned with the continuation of dialogue. Such dialogical-hermeneutical approaches insist on the importance of context and invite researchers to take up the work of Mikhail Bakhtin (see for example, Bauer & McKinstry, 1991) and other literary scholars to overcome the separation of public rationality and private intersubjectivity bringing the language of the former, or what Bakhtin would call the authoritative voice, together with the latter, termed the internally persuasive voice to reinvent a shared ethics. In this fifth movement
researchers/authors are encouraged to be explicit about the space in which they stand and there is a greater emphasis on the researcher's conception of self and other, and the ethics and politics of research (Gitlin & Russell, 1994). Researchers are invited to recognize the embeddedness of subjectivity in an effort to realize that they are the language they speak. Gitlin and Russell (1994) encourage researchers to seek methods (mode of inquiry) and methodologies (the theoretical perspectives that ground the method and influence the transformation of data) that are more consistent with the values of the topic under study. They invite movement toward a literary stance that encourages researchers to experience topics and to be with the people they study rather than struggle for neutrality (Tierney, 1994).

This brief account serves to indicate that educational research is in a period of change. Professional, epistemological and sociopolitical critique has questioned the bedrock and encouraged a re-texturing in turning to other theoretical approaches such as literary theory, and in doing so has opened new possibilities in qualitative research that provide a post modern grounding for contemporary teacher/action research to gain acceptability (Hollingsworth & Sockett, 1994). Within this moving ground there are fissures, spaces that provide a location, a place for this study.

**Questioning The Bedrock/Re-Texturing The Terrain In Curriculum Landscape**

Paralleling the movements in educational research has been the ongoing work of curriculum scholars reconceptualizing the field of curriculum studies (Pinar, 1988). Beginning as a critique of the instrumentalism associated with the Tylerian tradition, attention has shifted to political (e.g., Michael Apple, Henry Giroux), feminist (e.g., Madeline Grumet, Jo Pagano, Florence Krall, Patti Lather), post structuralist (e.g., Cleo Cherryhomes, Jacques Daignault, Clermont Gauthier), phenomenological (e.g., Ted Aoki,
Max van Manen, David Smith) and autobiographical scholarship (e.g., William Pinar, Richard Butt). In short, there exists today a wide range of positions within the field each with their own set of beliefs, issues, tasks and practices. They offer new terrains on the curriculum landscape. These terrains are textualized with the possibility of an interweaving of justice, fairness, caring, and community; of reflective action; of content more relevant to everyday life; and of teachers as inquirers with students (Berman, 1990, p. 284). They are textures that offer possibilities to link the major contemporary discourses mentioned previously, to dislodge previous canons, and to make space for re-visiting, re-visioning, and re-forming curriculum and instruction.

Re-Visiting The Bedrock/Re-Visioning Re-Forming Home Economics Curriculum And Instruction

For a number of years I have argued that a global perspective is implicit in the mission of home economics (Brown & Paloucci, 1979) and thus ought to be integrated in home economics education (Smith, 1990). I have used the notion of developing in students a global perspective (sometimes shortened to global education) as a re-form slogan or an approach to talking about creating a new story for home economics education in public schools. This story is one that moves beyond the technical instrumental view that is so prevalent to include more interpretive, critical, and moral perspectives.

Constructing a new story or conception of global home economics education involves articulating what home economics education would be like if it adopted the goal of developing in students a defensible global perspective. I will highlight briefly what I offered as a conception in my master's thesis and have elaborated in further work (Smith, 1990, 1991, 1993, 1994, 1995a, 1995b; Smith & Peterat, 1992; Ulrich & Smith, 1995). It involved extending an existing conception of home economics offered by Brown (1980) to include the conception of a defensible global perspective offered by Coombs (1988a).
Global home economics education would give consideration to developing the dispositions required for developing a moral point of view, for deliberation of value issues, and for contributing to common moral understandings in a global community (Coombs, 1988a; Smith, 1990). It gives attention to developing such cognitive and affective attributes as: open-mindedness, anticipation of complexity, resistance to stereotyping, the inclination to empathize, and non-chauvinism (Case, 1993). It includes developing substantive knowledge and understanding of: universal and cultural values and practices of families; global interconnections affecting individuals and families; present concerns and conditions which impede the fulfillment of our mission; the origins and past patterns of home economics and families; and alternatives and future directions for professional practice and families (Case, 1993). It means to continue to frame the curriculum around the perennial practical problems of the family (Brown, 1980).

By perennial practical problems I am referring to those that are complex, contextual, continuing, and ever changing. These problems are not technical and cannot be solved. They are problems of interpretation and significance, with implications and consequences and solutions that are contingent and provisional. They are interconnected among the individual, the family and the global society. Reid (1979) makes a distinction between problems that are theoretical or academic and those that are practical. He notes that practical problems have many features in common: (a) they are questions that have to be answered; (b) the grounds on which decisions should be made are uncertain; (c) they demand taking into account some existing state of affairs; (d) each question is somewhat unique belonging to a specific time and contexts, the particulars of which we can never exhaustively describe; (e) the question will compel us to adjudicate between competing goals and values; (f) we can never predict the outcome of the particular solution we choose; and (g) the grounds on which we decide to answer a practical question lead us to suppose that the action will result in some desirable state of affairs (pp. 188-189). Using the critical theory of Habermas, Brown (1980) argues that the means to address the
perennial practical problems of families in home economics is to develop systems of action: technical (instrumental) action for the satisfaction of needs for food, clothing, and shelter; communicative action for understanding life histories and cultural traditions; and emancipative action to provide a free or liberating social environment.

Global home economics is concerned with the welfare and fair treatment of families locally and globally. Therefore it is concerned with pressing perennial problems, such as food security, militarism, poverty, exploitation of women and children, environmental concerns that affect families, and so on. The questions that surround these problems are likely to be controversial because they affect different individuals and groups differently and there is unlikely to be common agreement on what action to take. They are morally and politically complex and hold the possibility of being highly emotionally charged and affecting moral discomfort. What they all have in common is "a capacity to generate moral dilemmas—or trilemmas or multilemmas—between courses of action that are all to some extent distasteful" (Jaggar, 1994a, pp. 8-9).

Global home economics education could be pictured as creating a caring community where students and teachers enter into human conversations including the voices of those who have been marginalized and excluded. It is a move to a more moral and political vision of education, educating students to lead humane lives, concerned for the welfare and fair treatment of individuals and families locally and globally. The valued end is students who are able to look at problems with a skeptical eye in order to raise value laden, ethical and moral questions, such as "What should be done about food security, adequate housing for all, child labour, families displaced by war and conflict, and access to adequate health care?", that seek morally and ethically defensible ways of being. There is a particular focus on personal worth and personal growth, along with an emphasis on the need to engage in value deliberation which examines the "globalness" of everyday living, aspects of life that are often taken for granted. For example, the provision of food moves beyond purchasing and meal preparation to include considerations of where the food was produced, under
what conditions, by whom. Topics such as the social, political and human effects of agribusiness and cash cropping, the environmental consequences of monocropping, use of pesticides, herbicides, chemical fertilizers, the implications of transporting food from great distances, the causes of famines, malnutrition, chronic undernutrition, and other forms of food insecurity are included in foods and nutrition courses. Classrooms become sites of ethical inquiry where students are engaged in practical reasoning to determine actions that they can take as individuals and actions that could be taken at a family, community, national and global level. The guiding vision is a just society rather than a society governed by the criteria of efficiency, performance, competence, and competition. Some may think that such a vision is naive, but I believe that the women who founded home economics and those who have worked to shape its mission over the years had a vision of social betterment (Baldwin, 1991) that extended beyond the technical, materialist, individualist orientation that appears to be most prevalent today. I also believe that teachers and researchers require a vision of a better future that can motivate them to sacrifice time and energy towards its realization.

**Questioning The Bedrock Of Educational Change/Embedding In New Ground**

Visions of change and reform do not become reality without some avenue of enactment. For the past decade and more, emphasis on educational change and reform or re-form has been a large part of educational discourse. Processes to effect change are many and varied and change over time. For example, Michael Fullan, one of the most prolific writers on educational change in North America, began emphasizing a three stage process of initiation, implementation, and continuation of an innovation (Fullan, 1982). He then moved away from talking about implementation. Instead he emphasized coping with and turning change to our advantage by developing a new mind-set of positive politics;
alternative solutions; institutional development; alliances, a deeper appreciation of the change process; and acting on change on an individual and institutional level (Fullan, 1991). More recently he has argued that educators must search for a "different hill" (p. 3) a place where they can become change agents working for a moral purpose using the capacities of personal vision-building, inquiry, mastery and collaboration (Fullan, 1993).

Women writing on educational change emphasize that the subjective experiences of the participants in the change must be considered. They highlight the importance of attending to the personal and the contextual (see for example, Lieberman & Miller, 1984, 1992). Feminist educators also include attending to political considerations within the concepts of power, imposition, and oppression (see for example, Weiler 1988 and Weiler & Mitchell 1992).

Cherryholmes (1988) described educational reform as one structural invasion after another. Yet schools remain remarkably the same. Individualism and isolation have long been known as experiences common to teachers that mitigate against professional development [defined here as a willingness to change and improve] (see for example Little, 1990). Teacher professional development in the form of inservice and workshops and other types of top down initiatives have never been particularly successful in effecting change. Recently there has been a growing body of literature emphasizing collaboration, collegiality, and groups of teachers working together in learning communities of interactive professionals as key concepts in educational change (for example, Fullan, 1992; Fullan & Hargreaves, 1992; Hargreaves & Fullan, 1992; Lieberman, 1993).

Teachers and others working in small groups interacting frequently in the course of planning, testing new ideas, attempting to solve different problems, assessing effectiveness, and so on. It is interactive in the sense that giving and receiving advice and help would be the natural order of things. Teachers would be continuous learners in a community of interactive professionals. (Fullan, 1992, pp. 120-121)

This is a contrast to educational change viewed as an innovation developed and monitored by people outside of schools. The underlying metaphors of the latter is often management
and control with evidence gathered regarding teachers' use of, or "fidelity" to, the original innovation. Increasingly educators, informed by educational principles, research, and experience, and given the time and opportunities to work together, formulate educational programs and engage in educational practices that are more meaningful for students than those formulated by people outside the classroom. (Hawthorne, 1990, p. 280)

Curriculum as lived is brought into fuller view and change is seen as always in process, uncompletable, and constantly open to question. Displacing the linearity of traditional notions of implementation, this study locates itself in a place where change is embedded within the context of inquiry and inquiry is embedded within the context of change.

The Locale Or Setting Of The Study

This study takes place in an urban centre in the lower mainland of the province of British Columbia, Canada. This area of the province is in a state of rapid growth with immigration and in-migration increasing the diversity of peoples and landscapes. Schools have become more multiethnic than in the past with a dramatic increase in the numbers of students with English as a Second Language. Most of the secondary schools house student populations numbering over a thousand.

Education in the province has been in a state of what might be called transition by the hopeful, or chaos by the skeptics. A Royal Commission on Education (Sullivan, 1988) in 1988 set in motion curriculum reform and educational change in the province. The Commission made recommendations that the curriculum be made up of four subject categories--Humanities, Fine Arts, Sciences, and Practical Arts--that would in turn form the Common Curriculum for students from Kindergarten to Grade Ten after which students would enter the Graduation Program where they would take a core program and additional subjects related to their post secondary interests. This document was translated by the Ministry of Education into Year 2000: A Framework for Learning (British Columbia
Ministry of Education, 1990) and consequently curriculum revision began. Home economics along with technology education and physical education were the first secondary subject areas to begin curriculum revision in 1990. Six years later the revisions are not completed. Various teams of teachers over the years have been seconded to the Ministry to work on the documents but the format has been constantly changed, the terms of reference have been continually modified, and the underlying philosophy has become increasingly unclear. Even now, six years later, ambiguity surrounds mandated curriculum. Teachers are working from the last two official curriculum documents produced in 1979 and 1986 (British Columbia Ministry of Education, 1986; 1979) and from various draft documents that have been made available (for example, British Columbia Ministry of Education, 1992). The 1992 draft document consisted of several broad objectives and encouraged teachers to develop teaching strategies and content that would meet these objectives.

Home economics has generally been marginalized in schools, considered as low in status, and as an elective often deemed as more appropriate for students of lower ability. The notion that the Practical Arts, including home economics, would become part of the common curriculum from kindergarten to graduation was a source of hope for home economics teachers in the province. However, Practical Arts has now become Applied Skills. This name change is indicative of a shift from an emphasis on liberal education to one oriented more toward vocational education.

The 1979 home economics curriculum articulates a fairly technical/instrumental vision of the subject area focussed largely on the transmission of knowledge and technical know-how. There is some indication that the current revision will present a broader vision that includes some aspects of a global perspective. At present there is no obligation on the part of teachers to change home economics in schools in the province. Yet there are many teachers who have indicated an interest in developing programs and teaching practices that would be more representative of global home economics.
There also appears to be increasing interest in teacher research in the province. The Ministry has published a document to assist teachers in field based research (Jeroski, 1992). The British Columbia Teachers' Federation (BCTF) has a policy of supporting teachers-as-researchers whenever possible and has recently launched an electronic teacher-research publication on the BCTF World Wide Web site called Teacher Inquirer (Naylor, 1996).

**Finding A Place**

I began this chapter with the question "what brings us to this place?" My intent was to give the reader a sense of the times and the conditions that made the foregrounding of the experience of teachers possible. This context allowed the following questions to be asked and the study to proceed:

1. In what ways can home economics curriculum be developed to include a global perspective?

2. In what ways can we understand the relationship between action research and curriculum change?

3. In what ways can curriculum development and action research contribute to personal and professional growth?

Post modern times are times of paradox where contradictions abound, where borders are coming down literally and figuratively, where concepts are shifting, slippery and fuzzy. All of this provides a context, a location. In this context, a place can be created for teachers and researchers to learn from their own experience while infusing a global perspective into existing school programs. Finding a place, or making a place, involves clearing a site by dis-placing traditional notions such as who does research, who does curriculum development, who theorizes, who practices, what constitutes research, and so on, radically reconsidering the relationship between research participants. It requires finding new
ground to under gird us, a ground that allows us to listen and engage in dialogue as praxis where participants are creating knowledge and taking actions to change their own conditions and are not objects of research. This new ground allows us to take up Apple's (1995) call for different vocabularies and new theories to understand the complexities of education.

**Continuing The Dialogue**

*At all the possible levels of conflict between statis and change, there is always a situated subject whose specific place is defined precisely by its in-between-ness. To be responsible for the site we occupy in the space of nature and the time of history is a mandate we cannot avoid--in the ongoing and open event of existence we have no alibi.* (Holquist, 1990, p. 181)
CHAPTER 2

A GATHERING

Introducing The Dialogic Partners

Teachers and students must reconceive the contexts of their places of learning, no matter how hostile the environment, as fertile ground for meandering and self-reflection and not as a polluted landfill that poisons and suffocates creative growth. (Slattery & Daigle, 1994, p. 447)

A sense of place is one of life's touchstones. It is a feeling that we are gathered in a place that is right/ripe/fertile ground for dwelling together in questions that hold us. In this "post modern" context, it seemed right/ripe/fertile to begin to make changes in curriculum and monitor those changes for self and others. It seemed right/ripe/fertile to gather together, to create a place from which to make sense of the world. We have all made our way to this place on the landscape at this particular time. We have followed different paths. Our stories briefly tell of our histories, our relations to each other and to the master narratives that have shaped our lives. What follows are accounts of our paths to this place beginning with my own path as organizer of the study and principal researcher followed by descriptions of the teachers who participated in the study. Each of the teachers' stories were co-constructed with me. I combined excerpts from our audio recorded conversations and group meeting with autobiographical excerpts from their journal writing. I shared the resulting draft with each teacher suggesting that this is what might be included and invited them to make additions and corrections. I then organized the information into paragraphs and returned it to them for further revisions. They have approved of the final version of these accounts. The names of the teachers are pseudonyms. Diane, Alex, Lorraine, and Amelia selected their own pseudonyms. Nancy, Mae, Laura and Leslie were names that I designated to those who gave me the responsibility for choosing pseudonyms.
Gale's Path

I sometimes feel as if I have always been a teacher. I was the oldest in the family and often took on the responsibility of overseeing my brother and sister. I can remember having my own "school" in our attic and collecting bits of paper and worksheets from my Grade four teacher for my "school". During my high school years, I taught swimming lessons during the summer and in the winter I tutored a young man who had suffered brain damage as the result of an accident. I began teaching at the age of twenty and after eleven years at the elementary level moved to the high school where I began to teach home economics. Because I started teaching on a temporary certificate I attended summer school off and on for many years until I had to return to campus for a full year to complete courses that were never offered during the summer. After completing a bachelor's degree, I decided to carry on. When I began my master's studies in the mid 1980s after teaching for almost twenty years, I was asked by one of my professors, "Why are you doing this?". My answer was that I wanted to be a better teacher. At that time I did not foresee anything in my future but continuing to teach in the public school system. All that changed when I accepted the opportunity to work with student teachers and then decided to enroll in doctoral studies. No one has asked me why I am doing this but I suppose I would give the same answer "I want to be a better teacher." Jean McNiff (1993) argues for teaching as learning and as a process of enquiry in action. Bullough and Gitlin (1995) write about the importance of becoming students of teaching. Those phrases, "teaching as learning" and "becoming a student of teaching", describe my approach to teaching and teacher education.

I have taught elementary general subjects and physical education for twelve years, I have taught high school home economics and a smattering of other secondary subjects for ten years, and I have been involved in teacher education for the past five years. Because of this history, of being so rooted in schools and in working with other teachers and students,
I couldn't bring myself to do research on others. Such research, in my opinion, often alienates and disenfranchises teachers, making them feel as if they are under a microscope. For my master's thesis, I chose to avoid this dilemma by involving myself in a conceptual quest, a search for understanding of what global education or education for a global perspective would mean for home economics. The mode of that inquiry was a conceptual analysis (a detailed exploration of ideas and unfolding of layers of meaning) and conception construction. I proposed a conceptual framework for global home economics education that expanded an existing conception (Brown, 1980) systematically integrating a defensible global perspective (Coombs, 1988a). I endorsed the practical problem orientation recommended by Brown (1980) and the inclusion of practical reasoning (AHEA, 1989; Coombs, 1988b). This document was not meant to be the final word on global home economics. On the contrary, it was meant to provide the basis for further dialogue and collaboration within the field. Its purpose was to form the foundation for further reform of home economics education in the light of an increasingly interconnected, interdependent world. In reality it was a personal, theoretical investigation.

Conceptualizing a phenomena is a valuable first step in considering an education change but my concern is that it is potentially an intellectual pursuit detached from practical action. I have also given a lot of thought to the questions raised by Rosemary Jones (1992) about Brown's conceptual work upon which my work was based. Brown had asked "What is Home Economics Education?" According to Jones, to ask "what is" objectifies the topic. She suggests that perhaps we need to ask how something is for others and "to talk about home economics and its teaching in terms of being" (p. 144). She calls on the work of Gadamer (1976) and the power of hermeneutical consciousness as a way of finding a relatedness to others that was lost in Brown's, and thus my, discourse of justification. She calls for us to be oriented towards restoring the questions of being and to understanding "more in terms of our pedagogic being and how we are" (p. 129) giving attention to connectedness, listening and asking questions.
As well, I have recently been influenced by the work of Allison Jaggar (1994a; 1994b; 1993), a feminist philosopher who raises questions regarding practical reasoning. She notes that much of moral philosophy, particularly that which forms the foundation of practical reasoning, is grounded in contractualist approaches that show that under certain ideal conditions rational persons would freely agree to them. She contends that this hypothetical consensus does not work with controversial issues and that it is culturally and gender biased. The questions of global home economics education, for example, what ought to be done about food security, peace and security in families, the exploitation of women and children, and so on, are likely to be controversial in that they affect different individuals and groups in different ways and common agreement on what action to take is unlikely. Thus, I find Jaggar's points particularly salient. She advocates what she calls feminist practical dialogue. She has constructed this notion of feminist practical dialogue from various accounts of women's grassroots activist organizations. It is characterized as: beginning with people talking about their own lives, re-evaluating these narratives through collective reflection and revision; including different perspectives especially those usually excluded; taking place between people involving listening and hearing; and a nurturant rather than adversarial style of discourse. Jaggar is highlighting that there are no neutral frameworks or universal schemes of reason upon which to evaluate rational arguments. They are socially constructed rules and standards and as such represent and embody social relations.

For my doctoral research I wanted to continue my exploration of what global education means for home economics teaching. In my search for a mode of inquiry I had three criteria: (a) it must not be research on others; (b) it must include what it is like to be a global home economics educator; and (c) it must be dialogic, involving the characteristics of Jaggar's feminist practical dialogue. I gravitated to what is called action research.

Action research, participatory research, teacher as researcher, insider-research, teacher research, action science, action learning, collaborative inquiry, self inquiry, and an
assortment of other descriptors have gained much currency in the educational literature of late (e.g., Altrichter, Posch & Somekh, 1993; Brooks & Watkins, 1994; Carson & Sumara, 1989; Ebbutt, 1985; Gitlin, Bringhurst, Burns, Cooley, Myers, Price, Russell & Tiess, 1992; Hollingsworth, 1994; Hollingsworth & Sockett, 1994; McNiff, 1993; McNiff & Collins, 1994; Whitehead, 1993; Winter, 1989). I prefer to use the term action research. What all types and forms of action research share is a commitment to bringing the participants of the study into the process of educational inquiry. They share an ontological position which honours lived reality and involves participants and their actions in the creation of personal and social knowing and ways of being. They also share the epistemological position that places importance on (a) experiential knowing that emerges through participation with others; and (b) the belief that people can learn to be self reflexive about their world and their actions within it (Reason, 1994). Additionally, all types and forms of action research are focused on change (Brooks & Watkins, 1994). Most would concur with the definition of educational action research offered by Ebbutt (1985) as:

the systematic study of attempts to change and improve educational practice by groups of participants by means of their own practical actions and by means of their own reflection upon the effects of those actions. (p. 156)

I find it useful to distinguish types of action research on the basis of their ideological perspectives, associated intellectual or philosophical traditions and rhetoric about action, for example, action research as scientific problem solving, as practical decision making, as emancipatory research, as interpretive research, as reflexive narrative research, and as grounded ethical practice. I offer this synthesis of the literature as a typology (see Table 1).

Action research in education is not new. While some suggest that it began in the early 1900s (McKernan, 1988; Whitehead, 1993), McFarland (1990) traces its lineage from Aristotle in the fourth century BC, to Comenius in the late 1640s, to Rousseau, to Pestalozzi in the late eighteenth century, to Dewey, Montessori, and Lucy Sprague Mitchell in the late 1800s and early 1900s, and to Kurt Lewin, who she says coined the term "action
<table>
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<tr>
<td>Scientific Problem Solving</td>
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<td>Purposes</td>
<td>Applying methods of social science to the problems of school improvement; hypothesis' testing</td>
<td>Improving teachers' practical judgments and understanding of their work</td>
<td>Emancipation from distorted self-understandings to improve the situation in which the practice is carried out</td>
<td>To uncover and illuminate the meaning people construct out of the events and phenomenon they encounter in their lives</td>
<td>To challenge unreflexive thought</td>
<td>Developing consciously moral teaching practices within the multiplicity of local possibilities</td>
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<tr>
<td>Practices/Methods</td>
<td>Application of scientific methods; quantitative; experimental; positivistic</td>
<td>Naturalistic or ethnographic methods, particularly case studies</td>
<td>Self critical inquiry through a spiral of cycles of planning, acting, observing and reflecting</td>
<td>Deliberative inquiry using qualitative/human science methods</td>
<td>Reflexivity, dialectics</td>
<td>Post modern ethnography; polyphonic dialogue; contextual narrative</td>
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<tr>
<td>Assumptions about:</td>
<td></td>
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</tr>
<tr>
<td>- Theory Practice Relationship</td>
<td>Theory is privileged over practice. Theory is applied to practice.</td>
<td>Practice privileged over theory, development of practical theories</td>
<td>Inextricably enmeshed. Often a gap between espoused theory and practice</td>
<td>Theory and theorizing produce principles to guide practice</td>
<td>Theory practice in double dialectic</td>
<td>In productive tension with spaces in between</td>
</tr>
<tr>
<td>- Teaching Practice</td>
<td>Applied science</td>
<td>Teacher decision making including the interaction of the common places</td>
<td>Involves uncovering interests and ideology</td>
<td>A way of being guided by pedagogical thoughtfulness and pedagogical task</td>
<td>Reflexive</td>
<td>-Open dialogue -participants acknowledge both roles and limitations on dialogue</td>
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<td>- Rigor</td>
<td>Generalizability</td>
<td>Public critical scrutiny</td>
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<td>- Theorists (e.g.)</td>
<td>Lewin, Corey</td>
<td>Stenhouse, Elliott</td>
<td>Carr &amp; Kemmis</td>
<td>van Manen</td>
<td>Winter, Carson</td>
<td>Coulter</td>
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Table 1 Types of Action Research
research. In the 1930s and 1940s Lewin, a social-psychologist, fled Nazi Germany to the United States where he developed participatory research for communities to engage in social action projects. His interest was in the consequences of democratic participation of people in community and work settings that allowed them, with the guidance of external consultants, to learn to become detached and objective in examining their projects (Ebbutt, 1985). In the 1930s and 1940s, Collier, a commissioner for Indian Affairs in the United States, used the term action research to describe a collaborative research project of improving farming practices in native Indian communities by bringing findings of research into the field (Coulter, 1993; Ebbutt, 1985). In the 1950s, Stephen Corey, Dean of Teachers College, Columbia University, began using Lewin's approach in education to work with school districts to improve various school practices (Carson, 1989; Lieberman, 1986). McKernan (1988) refers to this initial attempt as Type I action research while McCutcheon and Jung (1990) place it in a positivist paradigm because it involves the use of scientific methods, scientific rigor and scientific rationality. Application of theory originating in the academy under the direction and control of outside researchers was common. This type of action research flourished briefly but eventually declined due to a variety of factors such as a growing separation of research and practice, increased criticism of its scientific rigor, and the inability of action researchers to compete for research funds (Coulter, 1993).

Action research was revived in the 1970s by Lawrence Stenhouse (Rudduck & Hopkins, 1985). He initiated action research in England as a form of ethnographic case study methodology or interactive research. Part of the credit for the resurgence of action research at that time goes to Schwab's notion of practical deliberation. Schwab (1971) argued that theory was not up to the task of curriculum problems because curriculum problems are concrete and particular. Curriculum problems are contextual and multidimensional not to be encompassed by one theory and they are never solved once and for all but require ongoing action. Schwab envisioned teachers, curriculum leaders, other
school staff, parents, students, and community members engaged in deliberation, making choices and determining defensible action for schools. Action research thus conceived was a practical curriculum activity requiring rigorous deliberative inquiry applying various arts of the eclectic. For Stenhouse, action research was a way of informing educational practice. Using naturalistic or ethnographic methods, teaching practice could be critiqued and researched. Teachers are encouraged to develop pedagogical strategies by generating and testing practical hypotheses. Research as a self-monitoring process on the part of teachers could then be monitored by outside researchers who would conduct second order inquiries into teacher reflection. About this same time action research was being "rediscovered and renamed interactive research and development" in the United States (McKernan, 1988, p. 180, italic in the original). Stenhouse's approach continues to thrive under the guidance of John Elliott (1989) who emphasizes the integration of teaching and research in a conception of reflective educational practice. Action research, thus formulated, was concerned with the improvement of practice. McKernan (1988) refers to this as Type II action research. "The teacher could function as a focus of the research and development in this conceptualization, but still sometimes remain as consumer, critiquer, and tester of others' research" (Miller, 1990, p. 164). The outside researchers would assist teachers in developing practical theories to improve teaching practice and such research could be portrayed as cases from which other teachers could learn. The need for outside/academic/university support is necessary.

Carr and Kemmis (1986) moved action research to another level based on their reading of Habermas and critical theory. McCutcheon and Jung (1990) refer to this as the critical paradigm, while McKernan (1988) designates this as Type III action research. Where Type II assumes common interests and consensus in problem resolution within the system, critical action research focuses on the wider social structures and forces groups to challenge power and distribution of resources. Here action research is linked to democratic reform and social justice and the need to change policies that are educationally unsound or
morally bankrupt (Zeichner, 1994). The intent is to emancipate people from "false consciousness" by mapping out inequalities and injustices in society, tracing those inequalities and injustices to their source showing how they are maintained, seeking or proposing remedies for those injustices, taking action, reflecting on the action and continuing on in cycles of planning, acting, observing, and reflecting. Theory and practice are inextricably linked. Critical theories inform practice, and practices inform theories (Carson, 1989). Outside researchers are required because a person with greater theoretical background is required.

The critical science perspective of Carr and Kemmis is not the only notion of "critical". van Manen (1990b) argues that what he calls human science, a hermeneutic phenomenological approach derived from Wilhem Dilthey, is also critically oriented action research. He makes his case based on three points. First, "hermeneutic phenomenological reflection deepens thought and therefore radicalizes thinking and the action that flows from it" (p. 154). That action may be collective political action or personal action. Second, he contends that phenomenology is a philosophy of action and in the context of pedagogy it deals with practical action. This practical action is evidenced in a theorizing of the unique that sponsors what he calls "pedagogic thoughtfulness" and "pedagogic tact". Lastly, he argues that "a person who turns toward phenomenological reflection does so out of personal engagement" (p. 154). I have labeled this type of action research Type IIIb.

More recently other conceptions of action research have been offered. Winter (1989) builds a case for action research as reflexive narrative from principles of reflexivity and dialectics. Reflexivity claims that the activity of the knower always influences what is known and if researchers are to be reflexive they must subject themselves to self-scrutiny. In this way reflexivity becomes a resource rather than a source of bias. Winter contends that practitioner action-research simply cannot use the research methods of conventional social science and sets out a series of six principles for procedures which are economical, specific, accessible, and still rigorous. The six principles are: reflexive critique; dialectical
critique; collaborative resource; risk; plural structure; and theory practice transformation.
The last principle assumes that theory and practice are mutually indispensable phases of a
unified change process and that practitioners can and should learn from their experiences.
This epistemological turn is similar to the point made by Carson (1990) who contends
action research is a way of knowing, a hermeneutics of practice, that tries to attend most
carefully to interpreting the way we are with our colleagues and students in schools.

It does not neglect the desire to make specific improvements, but it tempers
this with the realization that, because of our deeply ingrained habits of
prescription and totalization, we will easily be convinced to impose these
improvements willy-nilly on everyone. An emphasis on interpretations
attempts to resist and reform this habit, urging us to better develop our
abilities to hear others. (p. 114)

In addition such things as collaborative autobiography have been described as action
research (Butt, McCue, Townsend, & Raymond, 1989).

Gauthier (1992) contends that action research is about moral questions, such as
"What should we do?" For him, the most important thing in action research is to determine
what one must do when what one envisions is not the reality. He also suggests that it is
more productive to concern oneself with what action research can do, rather than with what
action research is. Although McNiff (1993) and Whitehead (1993) have close links to the
deliberative stance of Stenhouse, they appear to be moving action research in this same
direction when they argue that it is a response to the question "How do I live my values
more fully in my practice?" But their position is not clear as they rely on Habermas, and
their use of "how to" questions indicates a technocratic rationality, even though they
advocate dialogue and dialogical communities. Recently, Coulter (1993) has expanded
existing conceptions of action research by including a component of dialogism based on the
work of Mikhail Bakhtin, a Russian literary critic and philosopher. Coulter is concerned
with making each person answerable for his/her understanding of the world and acting on
that understanding. He believes that "teacher-research can and should be concerned with
developing consciously moral teaching practices that help students in turn become educated
people" (p. 140). Using a Bakhtinian frame means attending to context and language, and
the voices of teachers themselves. It provides an opportunity to get away from the control and prediction of prevailing discourse by using narrative, story telling, talking among friends, as a way of understanding practice outside of a particular context without distorting the context. Dialogue becomes an ethical endeavor and meaning is examined as depending on the context of the discussion. When Bakhtin's theories are used as an interpretive theoretical frame they have been described as dialogical hermeneutics (Maranhão, 1990).

Although McKernan does not identify a Type IV, these later developments suggest another category because they appear to have adopted more of a poststructural approach where action research becomes a site for local narratives, responsive to the stories that are often lost in the grand narratives, the universal theories of modernism. As Carson (1989) explains:

Much writing and thinking in action research has been dedicated to bridging the so-called theory-practice gap. But poststructuralists claim there is really no gap to close, because the distinction between theory and practice exists in discourse, not in nature...Thus, a real contribution of poststructuralism to action research is the shift in emphasis that it brings about. We are now less concerned about the language about theory and practice, and more interested (in) reflecting on teaching and school life. Rather than debating forms of action research and the relative weight that ought to be given to theory and practice, a space for ethical reflection on action now is opened between theory and practice....The difference between poststructuralism and the earlier forms of reflective practice, is that poststructuralism does not argue for the resolution of the theory or practice debate. It is content to remain in the space between. (p. v-vi)

The ethical reflection that Carson highlights is what Coulter (1993) found in the theorizing of Bakhtin. Bakhtin refers to this as an "oughtness", "answerability" and "having no alibi". Gauthier (1992) echoes this when he concludes that "the moral question is the problem of action research" (p. 190) and this is "a totally different matter and belongs to ethics" (p. 192).

Type IIIb, IVa and IVb all have roots in hermeneutical inquiry which is grounded in the particularity and concreteness of everyday life and is concerned with "restor(ing) life to its original difficulty" (Jardine, 1992, p. 117). While none are mutually exclusive, Type IIIb appears to be oriented more to the exploration of ontological questions, IVa
epistemological questions, and IVb axiology. While they all draw on ethnographic methods associated with qualitative research, they would more likely use those that have been designated post modern. According to Tyler (1986), the prefix ethno implies ethical and the intent of ethnography is to evoke ethical action.

Because post-modern ethnography privileges "discourse" over "text", it foregrounds dialogue as opposed to monologue, and emphasizes the cooperative and collaborative nature of the ethnographic situation in contrast to the ideology of the transcendental observer. In fact it rejects the ideology of "observer-observed", there being nothing observed and no one who is observer. There is instead the mutual, dialogical production of a discourse, of a story of sorts. We better understand the ethnographic context as one of cooperative story making that, in one of its ideal forms, would result in a polyphonic text, none of whose participants would have the final word in the form of a framing story or encompassing synthesis—a discourse on the discourse. It might just be the dialogue itself. (p. 126)

In this form of action research the "looking at" of many approaches is replaced with "listening to" and "talking with." Here in the space between theory and practice, a place is found for ethical reflection. It is a space for a "participatory mode of consciousness" (Hershusius, 1994).

A dialogic conception of teacher-research is based on an open, ongoing discussion of practice involving all affected by that practice. No one should be privileged. Norms for this dialogue are decided among participants. Truths are incomplete, unfinalizable and valid for a particular context. Generalizations to other situations, other contexts, are tentative and provisional. (Coulter, 1993, p. 160)

The goal is not to produce a monologic voice or a dominant voice but a text that incorporates the multiple voices of the cultural web. The text becomes an occasion for the interplay of multiple codes and perspectives. An "outside" researcher may, or may not be involved, but if involved, would do so at a deeper level of kinship and with no privileged status.

In designating the different types of action research as Type I through IV (summarized in Table 1), my intent is not to create a hierarchy but to gain greater clarity on what action research can do by illustrating that action research can serve different purposes, ask different questions, and generate quite different results. Action research may be used as hypothesis testing and the application of theories in a scientific problem solving manner.
(Type I). It may be used to enhance the practical decision making of practitioners by providing them with the means to gather data that expose the theories that they are using in order to change and improve their practice (Type II). It may be used with the critical intent of exposing oppressive ideologies and institutional power hierarchies that can then be challenged by freeing people from false consciousness and enhancing social justice (Type IIIa). It may be used to uncover and illuminate a deeper, critical meaning that comes from dwelling in questions (Type IIIb). It may be used with a sense of openness to the experience of practice and participants reflections on practice as a way to "reground our understanding in practice" (Carson, 1990, p. 172) (Type IVa). Or it may be used to consider ethical questions, such as, in what ways ought we be with others, recognizing that people's responses are conditional, human circumstances are irreducible and contingent, and context and condition mean there is no univocal or monologic text (Type IVb).

I recognize a major danger in offering a typology like this one is the risk of having it be seen as an exhaustive set of categories to which all forms of action research must conform. Those offered, though not exhaustive, are fluid categories that support the possibility that any actual action research may be a hybrid resulting from a "cross-disciplinary fertilization of ideas which opens up possibilities" (Lather, 1991, p. 7). I find typologies useful to clarify my own thinking about a topic by outlining the theoretical underpinnings and assumptions.

It is in the last type that I situate this research. Type IVb, grounded ethical practice, seemed to satisfy my three criteria. It offers a place where I can undertake research with not on others, where we can collaborate on curriculum development, on research, and on discussing the meaning of both in relation to teaching. It is a place where we can explore and convey the contradictory, partial, and subjective nature of being a home economics teacher concerned with bringing the goal of developing in students a global perspective into our programs. It is a place where we can talk about our own lives in our own voices, employing dialogue and narrative within a relationship that emphasized the primacy of
caring, nurturance, and listening and hearing. And it is a place where we can dwell in the questions that surround the perennial practical problems of global home economics. I use the word questions here because questions and problems are not necessarily interchangeable. Problems are concerns that can be objectified, held in view, and set off from ourselves in order to be dealt with reflectively. Questions pertain more with our way of being, who we are as human beings. In dwelling in questions, our having, doing, thinking and being together is at issue (Aoki, 1994). This notion of questions closer reflects the orientation of global home economics education where the questions are not epistemological such as, "Is the answer or solution accurate?" but rather, they are moral, such as, "What kind of a society ought we to construct?"

Although a global perspective is not part of the mandated home economics curriculum in the province of British Columbia, the curriculum is under revision and there is some indication that the revised curriculum will present a broader vision that could be considered to include the goal of developing in students a global perspective. While there is no obligation on the part of home economics teachers to change, many have expressed an interest, or have been involved in developing programs and teaching practices that would be more representative of home economics education for a global perspective. So I put out a call for home economics teachers in a large urban school district to participate in an action research project called Global Education: Learning from Our Own Experiences. Eight teachers responded and all eight agreed to take part.

_I feel very nervous because I don't want to impose on teachers and yet I know that I need them in order to do this. It is a very humbling experience yet I am constantly amazed by the generosity of teachers and the time they are willing to give and I hope that they will see this as a worthwhile experience. It is the beginning of a journey in the sense that I'm not sure where it will take me but I'm hoping it will help me to think about ways to work with others, ways to think about educational change, etc. (Gale, Journal entry, January 12, 1995)_
Amelia's Path

I am a graduate from the School of Family and Nutritional Sciences and the Faculty of Education at the University of British Columbia (UBC). I grew up in the Fraser Valley area of British Columbia on a large poultry farm. I am the eldest child in a large family. My mother just recently returned to school and became an elementary teacher. She has been a source of inspiration for me and a mentor throughout my teacher preparation program and the practicum experience.

After high school, I completed first year sciences at UBC. During my second year at the university I entered the School of Family and Nutritional Sciences. The program goals for the Comprehensive Degree in Home Economics met with my own personal and educational goals. Family is very important to me, as are health and nutrition, and I had a personal interest in clothing and textiles. When I finished that degree I decided to complete one more year and enter the educational field. I thoroughly enjoyed spending time with children and adolescents, and I saw an opportunity to apply the knowledge and skills I had learned in my undergraduate program.

My student teaching was a very positive experience and I obtained a temporary position the first year after graduation in a school district in a nearby suburb. This year I got called to a west side school in the city to teach home economics. What was wonderful about this position was that I was able to teach with Laura, a colleague whom I had met at university. We had taken the teacher education program together and we had spent some time together in the summer planning a Global Foods and Nutrition Course, and now we were going to be able to teach the course that we had planned together. We developed the course around the theme of a trip around the world. We thought it would be a way to interest students in the course as well as a way to integrate global content and issues into the foods and nutrition program. Being that we had so recently graduated, bringing a global approach seemed only natural as that focus was stressed in both our undergraduate
degree and in our teacher education program. Gale was our instructor and faculty advisor in the home economics teacher education program.

I can happily say that I enjoy my job as a home economics educator. I enjoy my time teaching and preparing. Home economics is taking on a new shape in British Columbia and it is an exciting time for me to be in the profession. I volunteered for this project because I wanted to be involved in collaborating with other teachers.

Alex's Path

My home country is Myanmar. My family and I immigrated to Canada seven years after my birth. That is how long it took my parents to get a Canadian visa and permission to leave Myanmar. We arrived in Canada one day before the visa expired, with very few belongings and only one hundred American dollars to feed the six of us.

I began school as an English as a Second Language (ESL) student who was fully integrated in a regular program. I learned to speak English from watching endless hours of television. Some students picked on and teased me due to my language difficulties. This experience taught me to stand up for myself.

For as long as I can remember, my mother has always told me that I would never make it as a teacher. She told me that I didn't have what it took to be in the teaching profession—patience—based on my interaction with my sisters. But my thinking has been, "Who has the patience to tutor one's siblings?" My mom still can't understand what spurred me to become a teacher. I can imagine her shaking her head at my choice. I guess after hearing that I never had enough patience to be a good teacher, it was one profession I didn't consider pursuing as a child. My parents "programmed" me to believe that there were only two career choices: sciences and business management. I tried to pursue business but found it to be very "cut throat" and egocentric. It wasn't until I volunteered at the neighbourhood park to supervise children that I started to reassess my career goals. I
found that I enjoyed spending time helping kids. So with a lot of thought, I changed my major to a comprehensive program in home economics in hopes of becoming a teacher. I am happy that I made my own choice even though my mother is in disbelief. I think part of me wants to be a "great" teacher just to make a point that I can do a good job and that her point of view about me is wrong.

Now I am a first year teacher. I completed my Bachelor of Education in August and was hired to replace a home economics teacher on pregnancy leave two days before school started. I didn't have much time to plan. I am teaching full time. My load is foods and nutrition courses from grade nine to twelve plus grade eight home economics. I work in a middle to lower socio-economic part of the city where there is a high Indo-Canadian, Chinese, and Hispanic student population. There are six teachers in the home economics department, many of whom have been teaching at this school for more that six years.

Since my time at university, particularly since my last course in home economics education which was a special topics course on global education, I have become more interested in how I affect the world and my community. I am always told that I am very empathic and I guess wanting to know/learn about other peoples' challenges reflects this characteristic. Also having lived in a third world country as a child has made me more aware of what people in that country face daily. I want my students to learn about the greater community and to think about others. They are so egocentric! Another reason is that students have not been given opportunities to learn about their cultural backgrounds. Traditionally, home economics has always taken the North American, western point of view and many students may have a difficult time relating to that way of life. I want students to become more in tune with their ethnicity and to know that it is nothing to be ashamed of. I am hoping that by participating in this study, I will learn more about myself. This is my professional development.
Diane's Path

I grew up in a small town in Ontario. My ancestors were Irish who came to Canada at the time of the potato famine. My grandmother was one of the British "Home Children". I always knew I would be a teacher. I used to teach my younger brother everything I learned at school. I taught figure skating and swimming throughout high school and university. In my early years I thought I would teach physical education but I decided on home economics instead. The biggest influence on my career decision was my high school home economics teacher with whom I still keep in touch.

I quit high school in grade 12 and later applied to the University of Guelph as a mature student. I started out in Arts but transferred to the College of Family and Consumer Studies after two semesters where I majored in Family Studies. I graduated in 1976 and did substitute teaching in Ontario for one year. I moved to British Columbia in 1978 and took fifth year Education at the University of British Columbia. After substitute teaching in several lower mainland districts, I eventually was hired full time in a large urban school district and I have been here ever since. I have been at my present school five years. I came here as a department head. I work with three other home economics teachers. For the past five years my department has been involved in the home economics teacher education program at the University of British Columbia. We generally take two student teachers and Gale has frequently been their faculty advisor.

In 1980, as a rookie teacher in Vancouver, I got involved in a curriculum development project for the first time. It was for a course I was teaching, Housing and Interior Design. I found it really helped me in my own planning of lessons to share ideas with others. I also felt it was expected of me to be involved because the head of home economics for the district had been my professor at university. From then on there always seemed to be something that needed developing so it got to be a habit. I have been involved in the Computers in the Home course, Foods and Nutrition curriculum projects,
Ministry of Education curriculum initiatives, and developing and implementing home economics programs for elementary schools. I was hired as a District Elementary Home Economics teacher in 1990 which led me to take a master’s degree specializing in elementary education in home economics.

Working with student teachers in recent years has kindled an interest in global home economics. That, and a feeling of keeping up with the changing times, made me feel that I needed to get involved in global education. I also wanted to support Gale’s research project and I looked forward to working with a former student teacher, Laura.

Laura’s Path

I grew up in a suburb of Vancouver. I am the oldest of three children. I am married and expecting my first child. My husband is from a different background than me and he has really helped me see how narrow my view of life used to be. We have enjoyed travelling, particularly in Europe, and that has broadened my experience as well. We also have friends from many ethnic backgrounds and I think that really enriches my life. My husband and I try to live lightly on the planet and sometimes it is not easy. For example, it took us months to find a carpet for our home that we could afford, and were willing to buy, because we wanted to be absolutely certain it wasn’t produced under conditions that exploited workers.

I got my first degree in English and I hated it. It wasn’t what I wanted. In my last year in Arts, I took Family Science 316 and I thought it was really interesting. I really wanted to teach but my English marks were too low to get into the Faculty of Education and so I took a year off. I worked in a pre-school and for Planned Parenthood and those two experiences convinced me to return to university to complete a Family Science degree. When I got into the School of Family and Nutritional Sciences, it was like a revelation. The topics were so relevant to me because they are so related to everyday life. I really liked
the courses. I could understand why it was important. It wasn't like doing James Joyce for weeks on end. It was wonderful and I can't imagine teaching anything else. Interestingly, my grandmother was a home economics teacher.

When I finished the Family Science major, I entered the Faculty of Education at the University of British Columbia. Gale was my instructor and my faculty advisor and I did my student teaching placement with Diane. I got a job right out of the teacher education program with a large urban school district. I felt really fortunate as many of my classmates had to substitute teach their way into a job where I was able to obtain a permanent contract in my first year. I mostly taught foods and nutrition last year. This year I am teaching foods and nutrition, family psychology and health sciences.

I talked to Gale in the summer of 1994 and she said she would like to do an action research project related to global education for her doctoral study and I told her then that I would be really interested. I joined as soon as the study was announced. I have a deep interest in global education and wish to infuse a global perspective more in courses that I teach, for example, psychology, where I have not had the time to develop related curriculum. I enjoy taking part in meetings with other teachers for sharing and discussions. I feel that this project will not be too empirical and will be focussed on learning as we teach and through each others' experiences. This suits me and my teaching/learning style.

**Leslie's Path**

I was born and raised in Vancouver. I attended university at the University of British Columbia (UBC) also in Vancouver. I graduated in 1983 with a Bachelor of Education with a home economics major and an English as a Second Language (ESL) minor. I taught home economics for several years in many British Columbia communities, both in the lower mainland and in rural communities in the interior of the province. I
completed a masters degree in education in 1991. For my major paper I explored higher order thinking skills in Foods and Nutrition courses. My husband and I returned to Vancouver in 1989 and for the past six years I have been teaching ESL and some home economics. I have two daughters, aged four and one.

I think my interest in Global Education began with my own cultural background. Although I'm a fourth generation Chinese Canadian, my father instilled some strong values about my culture. He worked in the Chinese community, so we were still connected in many ways. Like many Canadians, the early waves of Chinese came to Canada for a better life. My father built a successful business out of hard work of which I admire very much. I have a real passion for those who really work hard to get ahead. Through my own family history, I can often relate to the new immigrant who comes to Canada for a better way of life. Also, my parents went through a lot of discrimination even though they were Canadians. So I really feel that pain for people who are discriminated against especially for racial reasons. With this historical background, I think this is where my interest in global education lies.

Being a mom now, my priorities revolve around family life, especially at this time when my daughters are young. I feel that I will play a large role in helping to mold their lives. I think global education is an important part of children's lives. They need exposure to the entire world around them. To exclude them from global education is to shelter and seclude them from something that will make their lives more whole and rich.

I feel that family life is an integral part of global education because families exist in all cultures. Since home economics encompasses the family through the topics of family life, clothing, and food, it is the ideal place for global education to be included. I joined the project because Mae, the home economics department head, suggested it might be something I would be interested in and I looked forward to the opportunity to work with a group of colleagues with similar goals.
Lorraine's Path

I was born and raised in Vancouver. My family has lived here since my great grandfather came from China to work on the railroad. There is a family building down in Chinatown that was built by my great grandfather. At one time everyone who was a descendent lived there.

When people ask me if I can speak my heritage language I usually say "I speak food!". I only communicate in our regional dialect when I am speaking to older relatives and we usually speak a mixture of English and my heritage language.

My elementary and secondary school education was a very positive one. As a student, I felt that I was very fortunate to have teachers who stayed past three o'clock and became involved in after school programs. That has influenced me as a teacher as I support a number of extra curricular activities. I truly believe that both teachers and students benefit from these experiences.

I graduated from the University of British Columbia with a degree in Physical Education and a home economics minor. I then completed my Bachelor of Education. I took courses such as world food problems and Gale's curriculum and instruction in global education. I gravitated toward global education because something needs to be changed. People, and especially school-aged kids, are so desensitized and that's not right. Maybe we can do something here in the classroom. The British Columbia Teachers' Federation thinks enough about it to have a Global Education Project and Gale goes all over giving workshops for the Canadian Home Economics Association's Development Education Program. That must mean something.

For my student teaching practicum, Mae was my sponsor teacher and Gale was my faculty advisor. Since graduation in 1992, I have worked for a large urban school board in various long term assignments. This year, 1994-95, I have a full time, full year home economics position teaching foods and nutrition and consumer education.
I joined the research project to gain some useful information and to contribute to an area of education which I feel is very important. I am also looking forward to examining my teaching style and why I am doing certain things and why I am not. I wouldn't be here if I did not believe that what global education encompasses is relevant to students.

**Mae's Path**

I was born and raised in Vancouver. I am the first-born in a family of only two daughters. Both my parents, who were first generation Canadians, were bilingual orally. I grew up in a working middle class neighbourhood which was predominantly white Anglo-Saxon and I had the opportunity to experience Chinatown when it was predominantly a product of the "low wah kew", the first generation of overseas Chinese.

My father was sent to China for his education because at that time (the mid 1910s) Vancouver did not allow Chinese even though they were born in Canada to attend school. My mother went to school on Vancouver Island near Chemainus until grade six when she went to work to help support her eight brothers and sisters. Both my parents lived through the Depression years in British Columbia and held a variety of jobs such as kitchen help and running grocery stores. They did not start their family until later in life when they felt more financially secure.

When I first started public school, I went into language shock. I realized my peers did not speak Cantonese. My parents realized that I needed a quick jump start in acquiring enough English to survive. I remember the black and white TV and watching Howdy Doo Dee. I learned English by total immersion as I was the only student in Grade One who was not fluent in English. I still remember having much difficulty with certain sounds such as "th" which I pronounced as "f". This hampered my ability to spell words phonetically. I probably did not get caught up until about Grade Four. Even then my grammar was weak and so was my spelling. In all of this my Cantonese as childish as it was began to fade and
today it remains childlike in vocabulary and my "accent" labels me as a "non-native" speaker.

My parents spent a lot of time and energy to encourage both my sister and I to do well in school and to not rock the boat. An underlying message was never to draw attention negatively as it would label all "Chinese" negatively. We had moved to the all white neighbourhood before I started Grade One. All our neighbours were of the dominant culture, many from British backgrounds or from the prairies. My parents were very friendly and were readily accepted in the neighbourhood. My mother in particular is known for her generous, helpful nature. She would always be bringing baking to the neighbours and promoted neighbourhood pancake/waffle parties. She would always volunteer to water gardens, feed pets, take in newspapers when our neighbours were out of town. Our neighbours were also of this nature.

My parents believed that a university education would provide an escape from the menial jobs that they had to do, and that becoming professional would in some way make us Chinese-Canadians become more accepted in Canadian society. I became the first child from both sides of the families' Canadian generation to graduate from university. My first career choice was to become a doctor, but my uncle thought that it was not a lady-like profession. He suggested that I consider something else. I decided to go into home economics, a very traditional woman's area of study, but as I learned more about home economics I felt that it was the right area of study for me. It reinforced the importance of families in our lives--a Chinese value that I grew up with. It also provided a career avenue for my feminine side of caring and nurturing which my mother modelled very well.

I got my first teaching position in Victoria on Vancouver Island. Later, I returned to the lower mainland to a large urban school district where I have been ever since. I have taught at various schools in the district and I have been at my present school for seven years. I came to this school as the home economics department head. My father feels that
having his daughter teach in the system that rejected him because of the colour of his skin is a small miracle. I see it as a ray of hope that positive change can occur.

My Uncle Harry who recently passed away also set an example for me. My father and uncle would spend what seemed like hours telling us, the younger generation, of the struggles and hardships that they endured to help create a community where my peers and I would be respected. My Uncle Harry became financially successful and yet never had a super expensive car, nor fancy expensive clothes. Instead he donated his wealth to various charities here in Canada and he funded a school in his village in China. He lived a simple lifestyle.

It is these kinds of values and this sense of community that has laid a foundation for me to pursue global education. I feel that global education promotes harmony and caring. While I have been involved in curriculum projects associated with multiculturalism, Pacific Rim Studies and anti-racist education, I prefer education for a global perspective because it brings a wholeness and you can think about infusing it in every course whereas the others tend to treat topics in isolation. I am part of Global Leadership Development Project sponsored by the Canadian Home Economics Association here in British Columbia. Joining this research project seemed to be a logical next step. I encouraged all members of my department to join as well. All, except one, agreed.

**Nancy’s Path**

I was born and spent the first ten years of my life in Taiwan. My parents had moved to Taiwan with the mass exodus from China in 1949 but they were the only members of their immediate families who made it to the island province. Because of the lack of roots, and opportunities for the family, we moved to Canada in 1967. We spoke Mandarin, the language of power in Taiwan. The dominant language in Vancouver's Chinese community was Cantonese. Due to the language barrier, my family did not
interact with the Chinese community. Our family assimilated into Canadian society. Because most of the people my family and I encountered were Canadians, English was the language of commonality and my Chinese became disused and forgotten. For many years our family did not celebrate any Chinese holidays and rarely went to Chinatown. In 1981, my parents made their first trip back to China since the Communist takeover. Suddenly I found myself with pictures and names of relatives and old family haunts that I never knew existed. I started to feel a sense of identity and belonging with Chinese again. During the 1980s I took advantage of opportunities provided by the British Columbia government to improve my knowledge of Mandarin, and of Chinese culture, with trips to China and Taiwan.

My experience in Canadian schools began in classes for New Canadians that were in a school downtown away from my neighbourhood. My brother and I were the only Mandarin speakers. I felt lost and lacking in identity and I did not interact with children in the neighbourhood. Once I began attending the neighbourhood school, I resented being pulled out of regular classes, especially art and other electives, for remedial English help. I was also put back a year. Now, I am teaching in the same school and I feel empathy for the ESL students. Even though we are colleagues, I still can't call some of the teachers who taught me who are still at the school by their first names.

Unlike many Asian parents, my parents allowed me to choose my own direction in career choice. I enjoyed working with my hands, as well as working with young people, therefore teaching seemed the perfect career. I attended the University of British Columbia for a home economics degree and I took courses in special education, English as a Second Language and Chinese. I took my teacher certification year at the University of Victoria. That was my first time away from home--living in dormitories exposed only to a totally western style of eating.

My first teaching position was a culture shock. I began my career in a small rural community in the south central interior of the province. I was often the only Asian at
functions. I was always seen as being different, exotic, the Chinese expert, alien. I have been teaching ESL and home economics for the past seven years in a large urban centre in the lower mainland of British Columbia. I have continued to take courses for self enrichment and I am presently enrolled in a master's of education program at the University of British Columbia.

My interest in Global Education has been a gradual process that has developed over the years. My first conscious interest came through Mae, the department head at my school. I joined this project at her encouragement and I look forward to finding out more about globally-related issues.

**A Place For Dwelling In Research Questions/An Ongoing Dialogue**

We gathered together to consider what home economics ought or could be if it was re-formed to include the goal of developing in students a global perspective. Ebbutt (1985) highlights the importance of "harness(ing) an already present imperative for change" (p. 167, italics in the original). Each of the teachers who volunteered for the study were teachers I knew. They were teachers who indicated an interest in change and who were willing to seize this opportunity when mandated curriculum was in a state of flux and possibilities for change existed. Mae, Laura, Amelia, Alex and Lorraine had taken a course that I have taught at the University of British Columbia called Home Economics Education 465 Curriculum for Global Education. Leslie had a background in critical thinking and had been involved in an environmental project which has similar values to global education. Diane had acted as a school advisor to several student teachers who have been enthusiastic supporters of bringing a global perspective into home economics. Nancy had been working with Mae on introducing a global perspective in clothing and textiles courses. So we had some common understanding of the topic under study. We did, however, find it
useful to re-visit the definition offered by the Canadian International Development Agency (CIDA) as a starting point.

Global education is a perspective (not a subject) which underlies and shapes the teaching and learning process in schools. Through it students develop knowledge about, and critical understanding of, global issues as well as skills to enable them to address those issues. Through it, they acquire values that give priority to ecological sustainability, global interdependence, social justice for all the world's people, peace, human rights, and mutually beneficial processes of economic, social and cultural development. Through it they are enabled to develop the will and ability to act as mature, responsible citizens with a commitment to create acceptable futures for themselves, their communities, and the world. (CIDA, 1994)

Alex was a beginning teacher, Laura and Amelia had one year of experience, Lorraine had two, and the remainder had been teachers for more than ten years. Mae, Nancy and Leslie were located in one school, Laura and Amelia were together at another, while Lorraine, Diane, and Sandra were each from separate schools.

We came from a variety of places, with a variety of life experiences. We were similar enough for communication and collaboration to happen, yet different enough to make the communication and collaboration worthwhile. We began a multi-layered inquiry into what infusing a global perspective into our courses means and to whether action research was useful as a process of curriculum/professional development and educational inquiry. Action research offered a place to begin, a place for "listening to" and "talking with", and a place for an open on-going conversation about practice and dialogue for understanding that suited our purposes.

The questions that opened this research project were mentioned in Chapter 1. They involve three broad areas commonly associated with educational action research: the substantive area, in this case developing curriculum for a global perspective in home economics education; the action research process, in this case as a process to effect a specific educational change; and the self or personal growth, in this case primarily professional development (Reinharz, 1992). The questions are interrelated, overlapping,
and always intertwined. They are framed within the context of learning from the experiences of teachers. To review, they are:

1. In what ways can home economics curriculum be developed to include a global perspective?
2. In what ways can we understand the relationship between action research and curriculum change?
3. In what ways can curriculum development and action research contribute to personal and professional growth?

A Study Unfolds

The study evolved in the following manner (See Fig. 1 and the Calendar of Meeting Dates in Appendix A).

1. Participants Volunteer for the Study

Upon receiving ethics approval from the University (See Appendix B) and from the School Board (See Appendix C), I sent letters of announcement to the home economics department heads of each of the secondary schools in the district (See Appendix D). I was also invited to a meeting of department heads in order to outline the nature and purposes of the research in September of 1994. That meeting was also attended by the district principal in charge of home economics programs. Upon hearing of the project, she offered funding so that the teachers could be released from their teaching responsibilities for meetings. She deemed the project appropriate for curriculum and professional development. As a result the eight teachers introduced earlier in this chapter volunteered to take part.
GLOBAL HOME ECONOMICS EDUCATION: LEARNING FROM OUR OWN EXPERIENCES

SEEK PARTICIPANTS FOR THE STUDY
- Sent announcements to home economics teachers
- Attended home economics department head meeting

INITIAL CONVERSATIONS
- Audio taped dialogue as conversational inquiry with the participants

FORM AN ACTION RESEARCH GROUP
- Meetings once a month to collaborate on questions related to global home economics, develop curriculum, establish research agendas, share results, reflect on action. Meetings were audio taped and included time for reflective writing.

Participants inquire into mutually agreed upon questions

* Dialogues as Conversational Inquiry
- Periodically throughout the study, and at the end of the study meetings with participants to conduct dialogues as conversational inquiry that reflect on the experience. These conversations were audio taped.

Figure 1. A Study Unfolds
2. **Ongoing Dialogues as Conversational Inquiry**

Before the study began, I met with the teachers, some individually (Alex and Diane) and some together (Mae, Leslie, Lorraine, and Nancy; and Amelia and Laura), to talk about the study, what I was interested in, what they might do, and to answer any of their questions. I then met with them periodically sometimes individually and sometimes in two's or three's throughout the study to discuss how things were going, what the experience was like for them, and to ponder possible actions, ever open to whatever direction the conversation may take. I also met with each teacher individually at the end of the school year to reflect on the experience. Each of these meetings was audio taped (See Appendix A for dates and times of all meetings).

3. **Action Research Group Meetings**

We formed an action research group that met once a month for six months, from January 1995 until June 1995. We were able to secure funding from the British Columbia Teachers' Federation Global Education Project and from the School Board. Each of the funding sources provided two release days per teacher. These meetings consisted of three all day sessions in January, April and May and two half day sessions in February and March. The teachers were released from teaching responsibilities and we met at the Teachers' Centre in a seminar room. The last meeting, in June, was held at the home of Diane. We had opted to take a full day in May and to have our meeting in conjunction with potluck dinner in June. The teachers felt that they were able to accomplish more when we had full day meetings. The purpose of the meetings was to discuss questions of mutual concern, to identify ways and means to address the questions, and to determine action for the forthcoming month. Each of the meetings began with a sharing session where teachers described what they had been doing in their classes, materials they found interesting and
informative, and so on. The meetings were audio taped. We all kept journals of reflective writings and comments.

4. Teachers Conduct Their Own Research Projects

At the first meeting I gave each of the teachers a copy of Field-Based Research, A Working Guide (Jeroski, 1992) and we spent some time going through the sections on research questions, developing a research plan and collecting data. I also outlined on the blackboard the common cyclical pattern associated with much of action research, that is, to plan, act, reflect, revise plan, and so on. I encouraged each of the teachers to think about what they might like to do within the context of bringing a global perspective into their teaching. This approach is similar to what Ebbutt (1985) called teacher-researcher "classic" action research mode in that the teachers still work very much in the isolation of their own classrooms but are part of a coherent group that meets regularly to reflect on practice and plan further action. Ebbutt would call me a consultant or a critical friend but I prefer to be seen as a collaborative, dialogical, or conversational friend.

A Place Of Struggle

Although finding a place seems to include a sense of comfort, it is a sense of comfort that encourages discomfort. It is a place where we can take up Lather's invitation to "do our thinking and our investigating in and through struggle" (1991, p. 164) and to reconceive the contexts of our places of learning as fertile ground for meandering and self-reflection (Slattery & Daigle, 1994, p. 447). Such a struggle of learning in the midst of practice is
a struggle over assigned meaning, a struggle over discourse as the expression of both form and content, a struggle over interpretations of experience, and a struggle over "self"... It is a struggle that makes possible new knowledge that expands beyond individual experience and hence redefines our identities and the real possibilities we see in the daily conditions of our lives.... It is the struggle through which new knowledge, identities, and possibilities are introduced that may lead to the alteration simultaneously of circumstances and selves. (Lewis & Simon, 1986, p. 469)
A Gathering Of Voices

What distinguishes research from other forms of human discourse is the application of research methods. When we conduct educational research we make the claim that there is a method to our madness. (Schulman, 1988, p. 16)

[We] have perhaps too often made persons (teachers and students) the objects of research. An alternative is to choose problems that interest and concern researchers, students and teachers.... Such research would be genuine research for teaching instead of simple research on teaching. (Noddings, 1986, p. 394)

In collaborative relationships teachers come together to engage in conversation and inquiry. The work undertaken in collaborative relationships is uncertain and improvisational. We cannot predetermine our inquiries ... the only certainty in collaboration is the caring that guides our responses. (Clandinin, Davis, Hogan & Kennard, 1993, p. 220)

Collaboration, collegiality, and conversation provide us with the means for reform and professional change within the context of self and community. (Beattie, 1995, p. 144)

If there is a feminist revolution that strikes deeper than affirmative action curricula; and I think there is, it is a revolution of the body. It is the revolution of the peasant who knows that one cannot eat ideas and still have strength to carry the world. It is a revolution in which doubleness is welcomed; it is a conversation rather that a debate, a question rather than an assertion. (Pagano, 1990, p. 41)

(E)ducators...will do well to remember that any true bridge is more than merely a physical bridge. It is clearing a site into which earth, sky, mortals, and divinities are admitted. Indeed it is a dwelling place for humans who, in their longing to be together, belong together.

Bridges...are not mere paths for human transit; nor are they mere routes for commerce and trade. They are dwelling places for people. (They)...invite educators to transcend instrumentalism and understand what it means to dwell together humanly. (Aoki, 1992, pp. 26-28)
We gathered together in a place that we created in a shifting, unstable world. It was a place to foreground relationships, a place to learn from our experiences in curriculum development, in educational re-form, and in action research. It was a place to take up Dr. Aoki's invitation to transcend instrumentalism and to understand what it means to dwell together humanly. What does it mean to "dwell together humanly" in an action research project? What does it mean to transcend instrumentalism in research methodology? in curriculum development? in encountering educational change? These are questions that I was pondering as I invited home economics teachers to join me in an action research project. The intent of the project was to inquire into the meaning of education for a global perspective. The teachers agreed to work with me in developing curriculum that fosters the educational goal of developing in students a global perspective for the courses they were teaching, in trying out the curriculum in their classrooms, in using action research as an approach to monitoring curriculum change, and in participating in an inquiry into the meaning of the experience.

Choosing To Transcend Instrumentalism

Greene (1978) contends that "transcendence has to be chosen; it can neither be given nor imposed" (p. 2). Of the eight home economics teachers from an urban school district in British Columbia who chose to join the action research project, all were known to me. Several were former students, some were school advisors with whom I had worked over the years, some were teachers with whom I had collaborated on other curriculum projects, and all were teachers I admired and respected. Most of them knew each other. Three were from one school and two were from another and so they worked together. Of the former students, two did student teaching practica with two of the teachers who were part of the group. I justify working with people I know and who know each other because as Burbules (1993) argues to form pedagogic communicative relations, we must work
with, and within, some of the relations we have available to us. Such relations assume participants seek to teach and learn from one another. It becomes a requirement that participants come to the relation with a motivation to keep that relationship flourishing and developing (Thompson & Gitlin, 1995). A degree of mutual respect is required before participants will freely share relevant data and take the risks involved in disclosing. Individuals are more likely to be willing to reveal deeper thoughts and experiences to someone with whom they have an ongoing relationship characterized by mutual trust and respect, than to a relative stranger (Kriesberg, 1992). Reluctant participants will not likely gain or contribute and could even "poison the group" (Laura, June conversation, Tape 1).

We all knew you outside of this project.... So I wonder if that would have an impact. You were a known entity. We were already comfortable with you. That makes a difference. I'm trying to think of who coming in, ... like [names a male university professor], if he was trying to organize that group, I don't know if I would ever open my mouth. But I didn't have that problem. (Diane, June conversation, Tape 2)

What does it mean to become co-researchers with friends and colleagues? What would be my role/responsibility/practice? Certainly I could not be the detached objective outside researcher. Every inch of my being told me that. I was looking for what Dadd's (1995) refers to as "ethical consonance" between method (mode of inquiry) and methodology (theoretical perspectives that ground the method and influence the transformation of the data) and education for a global perspective. The underlying values of global education include ensuring the welfare and fair treatment of others, social justice, equity, cooperation, connectedness, freedom, and the ethic of caring. Altrichter (1993) would refer to research with these foundational values as democratic research where "research aims to involve all those who are concerned with a practical problem in a collaborative effort to change situations according to shared aspirations" (p. 42). He suggests that an important ethical quality of this type of research is that it (a) "should be compatible with the educational aims of the situation under research" and (b) "must build on democratic and cooperative relationships and contribute to their further development" (p. 44, emphasis in the original). This notion of democratic principles guiding action research...
is compatible with the goals of infusing education for a global perspective into home economics education and thus provides a "framework of justification and orientation for professionals who want to innovate their practice in a socially responsible way" (p. 53).

In one sense I saw myself as a co-researcher, as one who attempts to work with other teachers in a cooperative, non-hierarchical relationship investigating their experiences with global home economics and action research. In another sense I saw myself as collaborating with the teachers in their own action research inquiries. To use Elliott's (1989) terminology, this could be considered facilitating first-order action research. But each of these go both ways in that the teachers were working with me to investigate global home economics education and they were cooperating with me in my inquiry into action research as a process of educational change, curriculum and professional development. The latter is more in line with what Elliott (1989) describes as second order inquiries into facilitating action research. Denzin and Lincoln (1994) endorse an ethical position that they refer to as the consequentialist model. This model "elaborates a feminist ethic that calls for collaborative, trusting, non-oppressive relationships between researcher and those studied" and "stresses personal accountability, the caring, the value of individual expressiveness, the capacity for empathy, and the sharing of emotionality" (p. 22). This position guided me as a researcher in this study. I became part of the conversation and dialogue. I became what I call a dialogic researcher re-embedding research within the context of change. In such a relationship, listening becomes a key element of the dialogue.

I want to emphasize just how crucial being listened to and really well heard can be in facilitating the formation, recognition, and interpretation of our feelings, our thoughts, our needs, our motivations. When listening really echoes and resonates, when it allows the communication to reverberate between the communicants, and to constitute, there, a space free of pressure and constraint, it actively contributes, quite apart from the speaking, to the intersubjective constellation of new meanings, meanings actually born within this intercorporeality; and it promises, because of this, the achievement of mutual understanding--if not also consensus. (Levin, 1989, p. 181)
I envisioned the research as allowing us to form collaborative, dialogical relationships for teaching. I hoped to clear a site, to create a place where we might dwell together in questions, where relationship might become the foreground of the project and where we might consider the curriculum as lived (Aoki, 1993a, 1993b). I was searching for a type of research that would allow me to be with other teachers (I still consider myself first and foremost a teacher) akin to Buber's (1970) I-Thou. This meant seeking ways to construct more participatory, democratic practices, to encourage dialogue and collaborative deliberation, to privilege the dynamics of reciprocity in the research, and to reduce hierarchies. As a researcher, my intent was to pay attention to my practice, my actions, my words, examining them for the role they might play in fostering communication, collaboration, and curriculum change rather than perpetuating the status quo.

Fortunately others have also placed importance on foregrounding relationship and transcending instrumentalism. Lather (1994) has argued for politically engaged, openly ideological, praxis oriented research that is embodied, connected, and lives in and through human behaviors, thoughts and actions. Gitlin, working with various other educational theorists (Bullough & Gitlin, 1995; Thompson & Gitlin 1995; Gitlin & Russell, 1994; Gitlin, Bringhurst, Burns, Cooley, Myers, Price, Russell, & Tiess, 1992), has coined the term "educative" research to distinguish research "on" teaching and learning from research "for" teaching and learning. Dadds (1995) described teacher research as "passionate" inquiry. Lomax (1994) uses the descriptor "educational" outlining such research as: tentative; done by people in education; ethical; self-developing; practical; authentic; democratic; rigorous; holistic; and influential. Although this list is not exhaustive, it is sufficient to note that there are forms of research where the old poses of detachment and distance are no long tempting or acceptable. Such research is organized around the values of mutuality, reciprocity, caring and justice. A dialogic process assumes: that participants negotiate meaning at the level of question posing, data collection, and analysis; that participants are united in both the inquiry and in investigating the process of inquiry; that
the intent is to scrutinize normative "truths" and challenge taken-for-granted notions; and that conversation and dialogue is employed for reflection and growth not for monitoring or control (Gitlin & Russell, 1994).

**Conversation Or Dialogue?**

Transcending instrumentalism means searching for a place that fosters "listening to", "talking with", a place where there is open on-going conversation about practice and dialogue for understanding. When I proposed the research, my intention was to enter into what I called collaborative conversations that I hoped would become dialogical. These conversations would be audio taped. I deliberately did not use the term interview because I associate interview (to enter into view) with instrumental research where no sense of attachment is encouraged and the emphasis is on seeing. The very word implies a one way discourse, a giver and a receiver of information or knowledge. While van Manen (1990) suggests that interviewing in hermeneutic phenomenology serves two very specific purposes: (a) it may be used as a means for exploring and gathering experiential narrative material that may serve as a resource for developing a richer and deeper understanding of a human phenomenon, and (b) the interview may be used as a vehicle to develop a conversational relation with a partner (interviewee) about the meaning of an experience (p. 66), my preference for using conversation or dialogue remains.

By using conversation and dialogue as words and concepts to capture what was happening between and among the teachers and myself, I was highlighting the active participation of all in the interaction and the need to acknowledge the context, the intentions, the "baggage" that each person brings to the occasion. I would like to dwell for a moment on the words dialogue and conversation. In the literature there appear to be conflicting and contradictory notions of dialogue and conversation. Some say the two words mean the same and can be used interchangeably. Some just use them
interchangeably with no explanation, like Linge (1976), who in describing the dialogical character of Gadamer's approach to interpretation, says:

Like all genuine dialogue, the hermeneutical conversations between the interpreter and the text involves equality and active reciprocity. It presupposes that both conversational partners are concerned with a common subject matter—a common question—about which they converse, for dialogue is always dialogue about something. (p. xx)

Others, for example, Hollingsworth (1994), argue that dialogue is like the conversation in a play which appears to have two or more voices but which actually comes from one author's perspective, and thus indicate a preference for conversation. Thompson and Gitlin (1995) make the distinction on the basis of the number of people involved, dialogue between two people, conversation when there is a group. Some, like Burbules (1993), contend that dialogue is the larger term because it is more purposeful than conversation. He contends that dialogue explores human thought on an issue and inquires into the values and beliefs behind the thoughts. Noddings (1995) would agree. Dialogue has a topic. So conversation can be considered a "sub-species" of dialogue (Luckmann, 1990). Swearingen (1990), in support of this position, states that the modern understanding of "conversation" [is] an understanding that too often leads to its use as a quasi-metaphor, and one that skirts detailed understanding of dialogue. The essence of "conversation" is informality and structurelessness, total openness, whereas dialogue is far from amiable rambling. (p. 63)

It becomes quite confusing.

Perhaps it is prudent to explore the etymology of both dialogue and conversation to see whether an understanding of the roots can ease the confusion. "Dia" means two and so the Oxford English Dictionary (1995) states that dialogue is a conversation between two people. But "dia" is also a preposition meaning between, across or through, implying a notion of spanning or connecting or bridging. According to Burbules (1993), "logos...connotes the negotiated, relational status of validity claims. It situates meaning and truth...in the practical attainment of understanding and agreement between persons" (p. 15). The Oxford Dictionary of English Etymology (1966) states that the Latin derivation of
dialogue led to dialectics, while the Greek derivation is linked to conversation and discourse. Other sources link dialogue to speaking across or between (Barnhart, 1995), which perhaps explains the notion of dialogue across difference as commonly used in the literature of identity politics.

The root for conversation, *conversari*, means "to live with", "dwell with", "talk with". Thus, conversation has to do with acting and living among others. It is linked to a manner of behaving (Barnhart, 1995). It is made up of gesture and posture as well as of words. Pagano (1990) suggests that "pedagogy as conversation reinstitutes the democratic mind" (p. 16) and the same could be true for research as conversation. She contends that "it is the connection forged through conversation that permits and encourages the consolidation of difference" (p. xviii). Also associated with the root of conversation is intercourse which brings an element of intimacy to the exchange.

A combination of dialogue and conversation possibly forms an alternative to bridges as technical structures, as feats of technique. Dialogue with its notion of bridging and conversation with its notions of dwelling, of living, and of forming intimate relations, could mean that dialogue as conversation becomes a place to transcend instrumentalism in educational action research. Burbules (1993) outlines four forms of dialogue: as conversation; as inquiry; as debate; and as instruction. Dialogue as conversation and as inquiry are those that relate to conceptualizing what might be appropriate for this particular action research project. Dialogue as conversation is described as inclusive and divergent whereas dialogue as inquiry is inclusive and convergent. Thus both are inclusive. By inclusive, Burbules (1993) means that they undertake the initial task of understanding what has led the other person to her or his position. This is a form of connected knowing (Belenky, Clinchy, Goldberger & Tarule, 1986). By divergent, Burbules means dialogue as conversation becomes plural and heteroglossic guided by a spirit of sympathy and tolerance for alternative points of view. Dialogue as inquiry is convergent because it is animated by a pursuit of new knowledge, consensus on moral or political issues, and the
solution of problems. I contend that the two can be collapsed into "dialogue as conversational inquiry". Consensus is necessary because at some point the dialogue must be suspended and practical action taken. However, many problems are perennial in that they recur over time and generations and are never solved once and for all. Thus, consensus can be provisional and the agreement subject to change in the light of new information, new contexts, and so on.

The type of action research in which I wished to engage has a particular normative influence that helps strengthen the association people feel between one another. It is a more participatory, egalitarian, non-authoritarian, and pedagogical form of research. I drew on several resources to further conceptualize dialogue as conversational inquiry as a method of our action research process. They included: conversation as method and feminist praxis; research as dialogic praxis; and research informed by Bakhtinian dialogism.

**Dialogue as Conversational Inquiry Informed by Conversation As Method and Feminist Praxis.**

Ever since Belenky, Clinchy, Goldberger and Tarule's (1986) *Women's Ways of Knowing* there has been an interest in dialogue and narrative. Since we were all women teaching the same subject, a subject area that has historically attracted mostly women, and recently has been described as feminist (Thompson, 1992; 1988), it was important to be informed by feminist research (Peterat, 1990; 1989). While there is no clear unified feminist research methodology, just as there is no one feminist theory, there are some features of feminist research that are common to all, for example: a non-hierarchical, collaborative approach to social change and development; the notion that theory and practice are interlinked and continually revisited; the valuing of the subjective experience of participants and researchers; an acknowledgment of the complex power relations in the research situation; and being grounded in women's experiences. My use of feminism in
articulating a research method is confined to the specific problematic of the seemingly masculinist dominance and instrumental rationality of prevailing curriculum development, implementation and change literature (Smith, 1995d). In addition, the work of feminist researchers in rethinking relationships between "subjects" and researchers has been helpful (Fine, 1994).

For Hollingsworth (1994) collaborative conversation is grounded in certain feminist principles such as those mentioned in the preceding paragraph and a redefinition of the researcher's role as a participant rather than director. For the research group of which she was a part, "the collaborative and sustained conversation became the exchange and reformulation of ideas, intimate talk, and reconstructive questions" (p. 6). She contends that the conversational processes of the research allowed risk taking and change that "was a continuous form of feminist praxis" (p. 9).

According to Thompson and Gitlin (1995) the conversational approach used in feminist praxis is about both particular topics and the relationship itself. Participants come together to further their relationship and to seek some distinctively mutual ground. They identify three key functions of conversation as method: "we" relations; a reliance on conversational shifts; the redrawing of expectations of appropriateness" (italics in original p. 143). For Thompson and Gitlin, it is "we" relations that distinguish dialogue from conversation "whereas dialogue involves separate contributions in which each is honored...conversation as method directs attention to the group or the team rather than to individuals" (p. 143). They use the term conversational shifts to capture the possibility to explore new possibilities rather than implementing changes that have already been designated as improvements. I find this concept particularly useful in this study where the intent was not to set a particular program of instruction that teachers were to follow in their classes, or fixed standards of conduct during the meetings. Thompson and Gitlin argue that because of we relations and conversational shifts the expectations of appropriateness can be redrawn and the participants are jointly motivated to realize the good in the
relationships. I am more cautious with the term "we" relations as "we" can become a homogenizing, harmonizing term masking differences and the vitality of non-correspondence with others.

Dialog as Conversational Inquiry Embodying Dialogue as Praxis.

Praxis is the unity of reflection and action. For Freire (1973, 1970), no genuine learning can occur without active involvement of students. Therefore, he advocated replacing a banking approach to education with problem-posing. If his theories were applied to research, it would mean that research, as a search for genuine understanding, would require the active involvement of the participants. It would require that participants be engaged in dialogues as they dwell in the questions they have posed. Dialogue, according to Shor and Freire (1987), is the moment where humans meet to reflect on their reality as they make it and remake it. It is the quintessential human act, the social moment wherein ties are established, and where we have authentic recognition of the other (pp. 98-99). For them dialogue as praxis is a "joint act of knowing and re-knowing the object of study" (p. 14).

Burbules (1993) conceptualizes dialogue as a particular kind of pedagogical communicative relationship. Although he is talking about classroom teaching, I find that much of his elaboration applies to the relationship formed in an action research group. For example, he says, "We are drawn to dialogical approaches not because they are methods guaranteed to succeed, but fundamentally because we are drawn to the spirit of equality, mutuality, and cooperation that animates them" (p. 143). He identifies dialogue as a "conversational interaction directed intentionally toward teaching and learning" (p. 143). He suggests that dialogue is marked by openness between its partners, an attitude of reciprocity and respect, and a commitment to the process itself, manifested in a willingness
to see it through. To him, dialogue is "more an expression of *praxis* than of *techne*" (p. xi). "It is a relation that we *enter into*" (p. xii).

Arnett (1992) also contributes to the discussion. He advocates what he calls dialogic education, a form of praxis whereby education becomes a conversation about ideas between persons. Again, he is referring to education but I believe that research too can be a conversation about ideas between persons. Drawing from the work of several others, Arnett outlines the following ingredients as necessary for human dialogue: presence; unanticipated consequences; otherness; vulnerability; mutual implication; temporal flow; and authenticity.

I have also found Jaggar's (1994a, 1994b, 1993) notion of feminist practical dialogue helpful. She offers this as an alternative to contractualist approaches to moral philosophy that rely on hypothetical consensus. It is grounded in spoken discourse and in understanding what is right and good to do in practice. It assumes that actual consensus is a form of praxis in which moral knowledge is inseparable from practical wisdom that "can tell us when, and especially with whom, it is morally incumbent to engage in dialogue, as well as when it is necessary to end the dialogue and to commit ourselves to practical action" (1993, p. 84). In her work I hear echoes of other feminists such as Nel Noddings' (1984) ethic of caring, and Carol Gilligan's (1982) feminine voice which gives primacy to relationships and relies on contextual narratives and dialogue to resolve moral problems. In contrast to traditional Kantian ethic where only those acts performed out of duty or conformity to ethical principals are labelled moral, it is a relational ethic. In conversational inquiry there is a possibility of moving to a "hermeneutical moral thinking" (Jaggar, 1995) or consciousness-raising that allows questioning of the taken for granted and the anticipation of the complexity.
It has been suggested that Bakhtin can be, and has been, appropriated for just about anything (Young, 1985). Bakhtin was concerned with text and discourse in the text. His theory of communication, frequently called dialogism, highlights social context, ethical values and authority, and the way we consummate relationships with others. It was his way to transcend monologism where a person or group unilaterally forces order on experience.

Dialogism is Bakhtin's attempt to think his way out of such an all-pervasive monologism. Dialogism is not intended to be merely another theory of literature or even another philosophy of language, but is an account of relations between people and between persons and things that cuts across religious, political and aesthetic boundaries. Despite the enormous range of topics to which it is relevant, dialogism is not the usual abstract system of thought. Unlike other systems that claim such comprehensiveness, Bakhtin's system never loses sight of the nitty-gritty of everyday life, with all the awkwardness, confusion, and pain peculiar to the *hic et nun*, but also with the joy that only the immediacy of the here and now can bring.

And unlike other philosophies that opposed radical individuality in the name of the greater primacy of socially organized groups, Bakhtin's philosophy never undercuts the dignity of persons. In fact, dialogism liberates precisely because we are all necessarily involved in the making of meaning. Insofar as we are all involved in the architectonics of answerability for ourselves and thus for each other, we are all authors, creators of whatever order and sense our world can have. (Clark & Holquist, 1984, p. 348)

Bakhtin, who lived from 1895 until 1975, was a Russian intellectual whose ideas have risen from relative obscurity in the past twenty years with the translation and reprinting of many of his manuscripts. His work has been characterized as philosophical anthropology, as a distinct epistemology, as an axiology (Holquist, 1990), as between Marxism and phenomenology (Bernard-Donals, 1994), as speech act theory, as sociolinguistics, as structuralism and poststructuralism, and as Marxist and post-Marxist (Morson & Emerson, 1990). While it is difficult and probably incorrect to assume that Bakhtin's work forms a single, unified theory, all of his work is informed by his philosophy of language. "That philosophy is grounded on the rock of praxis, the immediacy of utterance, and the stern necessities of dialogue, which requires that the freedom to shape meaning constantly be
won anew" (Clark & Holquist, 1984, p. 211). One of the cornerstones of Bakhtin's theories is heterglossia.

The base condition governing the operating of meaning in any utterance. It is that which ensures primacy of context over text. At any given time, in any given place, there will be a set of conditions—social, historical, meteorological, physiological—that will insure that a word uttered in that place and at that time will have a meaning different than it would have under any other conditions. (Bakhtin, 1981, p. 428)

Change, flux, becoming, this is the goal of dialogue. It assumes active responsiveness on the part of both the speaker and the listener, that an utterance takes place in an already inhabited interactional zones, and that the word is already always inhabited with others' meanings. Bakhtin also maintained that dialogism celebrates alterity, a sense that the influence of individuals can change society. These, and other Bakhtinian themes such as "answerability" and "unfinalizability", also contribute to an understanding of dialogue as conversational inquiry.

Some feminists have also turned to Bakhtin's notion of the word and dialogue in order to break down the public-private split and bring the authoritative voice (masculinized public language) and internally persuasive language (the private voice) into dialogue (Bauer & McKinstry, 1991). They contend that Bakhtin's theory about encountering otherness through the potential of dialogue invites new possibilities for activism and change.

Dialogue as Conversational Inquiry.

Up to this point in this chapter, I have been exploring a method to use within an action research project. I have tried to gain clarity on the terms I used, dialogue and conversation, and the ways they may be similar, or different. In this investigation of dialogue and conversation I have settled on dialogue as conversational inquiry informed by feminist praxis, dialogue as praxis, and Bakhtinian dialogism, as a way to frame my approach with the others with whom I worked in this research project. I am drawn to this sort of dialogue because in this process I see an opportunity to supplement and refigure my
own understandings. I am drawn to dialogue as conversational inquiry because "it is through dialogue that the subject-object relationship of traditional science gives way to a subject-subject one ... to produce a more profound understanding of the situation" (Reason, 1994, p. 328). I do not seek a correct or final answer. Inquiry into dialogue as conversation/dialogue as conversational inquiry is a condition that encourages an ongoing doubling. It is neither a phenomena nor a method but both.

I ask myself at this point why I have spent so much time struggling to make these distinctions and clarifications and I discover that I hear echoes from my past, a past rooted in both a technical-scientific discourse where laying out "a methodical agenda of pre-given concepts and methods" (Jardine, 1992, p. 125) is expected; a past that valued conceptual clarity; a past of agreeing with Marjorie Brown (1993, 1989, 1985, 1980) and her interpretation of critical theory and home economics using such terms as "autonomous" and "rational" to describe ideals, and "emancipatory" to describe action; and a past where teachers were most often seen to be testers of theories or implementers of curriculum developed elsewhere. Now I question these past influences for their isolation and tendency to be cut off from ordinary experiential grounding, for their sense of closure and inability to imagine a subject-in-process, for their search for the "right answer", and for their inability to imagine the impossibility of finalizability. I am not seeking a correct or final answer because "meaning is not fixed and invariant; rather it is constantly changing with our every act of participation" (Penman, 1992, p. 243).

Amelia It's interesting, I was just thinking of an analogy between why some students are so looking for the right answer and some will just say what they think. It's probably because so many of their subjects deal with, this is what happened in the past, this is what works. So now we're charting this new water and we're not sure in which direction we're going in but we sort of know that we're basing it on moral values and how we...

Gale live together?

Amelia It's kind of tricky.

Gale Although we do try to bring in a historical perspective and what is happening right now there is sort of a future orientation and we don't know. And we have to say, well we don't know, what do you think? what should happen? or what ought to happen?

Leslie It's getting them just to think for themselves... (March Meeting Tape 2)
This action research project is a "charting of new water" whereby "looking for the right answer" or seeking mastery is not possible.

If life dwells in an original difficulty, and original ambiguity that cannot be mastered but only lived with well, the pursuit of such mastery can only lead to immobility or exhaustion—it does not lead to understanding human life-as-lived in a deep way. Life as something to be mastered seems to deny what we already know about being alive. A hermeneutic notion of understanding is centered on the dispossessing of understanding from its methodical, prepared self-security. It returns inquiry in education to the original, serious, and difficult interpretive play in which we live our lives together with children; it returns inquiry to the need and possibility of true conversation. (Jardine, 1992, p. 124)

Meaning is examined as depending not on fixed and a priori categories of knowledge and understanding but in the context of dialogue as conversational inquiry, a dialogical hermeneutics. The interest here is in practical knowledge grounded in the philosophical orientation of phenomenology and the interpretive and hermeneutic sciences derived from phenomenology. It attempts to move beyond the assumption that social reality is fixed and immutable and the critiques of distortion associated with subjective understandings, to a position of both/and whereby we are both a product of our cultures and a transformer of that culture. The more we come to understand our experience, the more the experience is changed by our understanding of it. There is a doubling occurring, a double hermeneutic.

This action research uses qualitative methods and is phenomenological in the sense that it is oriented to lived experience, hermeneutic in the sense that it is oriented to how these lived experiences are interpreted, and semiotic and post structural in the sense that it is attuned to language and the practice of writing. Special attention is given to reflexivity which recognizes that the researcher and the research act are part of the world under investigation.
Problematizing The "Eye": Bringing The "Ear" Into Analysis And Interpretation

A major impact of the critique of educational research mentioned in Chapter 1 is a rejection of "visualism" and of seeing as having dominance over all the other senses including hearing. The common metaphors, participant-observation, data collection, cultural descriptions, all presuppose a standpoint outside—looking at, objectifying, or, a somewhat closer "reading" of, a given reality. Denzin (1995) calls this "ocular epistemology" (p. 9) that "presumes the primacy of visual perception as the dominant form of knowing" (p. 9). Language is considered ready made and static and research that dissects it into parts is accepted practice. Hollingsworth (1994), for example, relates how she felt the need to transcribe the tapes to fulfill the empiricist emphasis of the educational research community.

Clifford (1986) notes that much has been made of the ethnographer's gaze but not much attention has been given to the ethnographic ear. When it came to "data analysis", I could not bring myself to transcribe and to put the words under the gaze. A friend brought a Dictaphone machine. Another told me to get my tapes transcribed by a professional. But I continued to resist. Was I unconsciously searching for a more embodied form of engaging with the "data"? I do not know. All I know is that I could not bring myself to put our words into transcripts that could be pulled apart, dissected. I was concerned that words, transcribed and put under the gaze, would lose their capacity to mean. I settled on listening. I listened to the tapes over and over. I made notes about the content using the tape counter (see Appendix E) and in the end I did transcribe some of the dialogues but I transcribed them directly into the text of this document. In selecting which excerpts to transcribe, I was guided by the research questions and the emergent themes that echoed and resonated with them. In the careful, embodied listening, themes, such as multiplicity, doubling, power and control, subversion, heteroglossia, response-ability, and attending to
the ordinary, came to the foreground and reverberated. These themes are explored in the next chapter.

In some ways this rejection of the "eye" can be seen as a seeking of consonance with the methodology. In Chapter 1, I indicated favouring action research as founded in post structuralism and dialogical hermeneutics influenced by Bakhtinian dialogism. I also outlined global education as concerned for social justice and shaped a leaning toward democratic research methods. According to Levin (1989) "concern for social justice...ultimately requires the delegitimation of our ocularcentric metaphysics of presence" (p. 204). He argues for hermeneutical phenomenology that gives primacy to hearing. This resonates with Bakhtin (1981) and his use of musical metaphors as a way to move from seeing to hearing.

I did not come to listening as a way to engage with the "data" naively. I know that the ear like the eye can be a mirror that distorts, an acoustical mirror (Denzin, 1995). Additionally, there is a danger of appropriating what was said into an already existing schema, and therefore no longer really listening to the others (Anderson & Jack, 1991). My intent was to seek a "more fully grounded, multi-sensual, multi-perspectival epistemology that does not privilege sight (vision) over other senses, including sound, touch, and taste" (Denzin, 1995, p. 10).

I found in listening I could close my eyes and attend to the context and I could make connections to physical, social, political, and cultural conditions. The physical context would return to consciousness. I could put myself back into the seminar room in the Teachers' Centre, an old school, where we held our meetings. I could see the old blackboard (it is really black), the old carpet with its loose threads dangling at the seams, the brown wooden tables arranged in a square, the assortment of chairs, some so old and comfortable that when you sink into them you can hardly see the table top, and the piles of books and resources we each brought which would cover the table before the meeting was over. I could smell the coffee from the lounge. I could hear the voices from the other
rooms, the telephone ringing, the birds singing and the traffic sounds on the warm days when the window was open. I could feel the warmth when the sun's rays filtered through the window, sometimes so warm and bright that we had to pull the curtain.

I could put myself back into the teachers' classrooms where we so often sat at a table in the foods lab surrounded by kitchen cupboards, stoves, and colourful posters, by aromas of the food that had been prepared that day, by the humming of the washing machine, interrupted by announcements on the public address system, by other teachers dropping by, or students wanting to talk to the teacher, and so on. I could revisit the social context where I could feel the tensions, the frustrations, the struggles so often expressed in the intonations and inflections in the dialogues. I could hear the pauses, the silences and attend to the before and after. I could recall the political and cultural context. I could more fully remember the dynamics of the schools, the hierarchies that exist, the personalities involved, the power and control that swirls and entwines. I felt more receptive, more attuned to meaning that is made between partners in a dialogue, to the contextual meaning, to the extra verbal context. For Bakhtin, the extra verbal context includes 1) the common spatial purview (the unity of the visible); 2) the interlocutors' common knowledge and understanding of the situation, and 3) their common evaluation of that situation (Holquist, 1990, p. 63). It seemed to me to be a more "ethical" form of dealing with the "data", a way of studying it in "relation".

In thinking about why listening became so important to me I have gained from reading Levin (1989). He says

There is more to communication than language. There is more to language than its cognitive-instrumental content. In every discursive situation, there are consonances and dissonances, echoes and resonances which remain unspoken--and which perhaps cannot be spoken. There are consonances and dissonances, echoes and resonances, tones and undercurrents of meaning, of sense, of feeling, communicated only through the listening-space around language and between language, or by it, but not in it. (p. 195)

For Levin, hearing is a self-formative process for critical consciousness and ontological understanding. The primary purpose of action research is to effect improvements in
practice, our practice as teachers, our practice as researchers. Developing our capacity for listening as a key component of dialogue as conversational inquiry "is a meaningful way of reclaiming alienated meaning and assuming responsibility for the future" (Levin, 1989, p. 8).

One day I noticed that emancipatory action research was represented by the acronym E.A.R. and it struck me that if we thought of this research as home economics action research we could use the acronym H.E.A.R. It seems to appropriately highlight what became important for us, in our teaching, in our research, in the "data" analysis, whereby we do not make any claims of emancipation or liberation or of giving voice but merely make a commitment to listen to each other and hear the voices.

I use the terminology "dialogue as conversational inquiry", "research for education and teaching", "researching with", and "learning from our own experiences" as ways to frame an approach that I envisioned would reduce hierarchies, encourage reciprocity, and stimulated engaged, embodied listening. It was an approach that I envisioned would allow us to work "with", to co-labour, to dwell in questions together, to take action, and to reflect on that action. This type of research is not for everyone. Not all researchers want to invite a conversational relational form of research, a research that lacks closure, that is unwilling to be contained.

I can hear myself when I listen to the other. I can hear myself in the other, or in the position of the other. But the reverse is also true. I can hear the other or the position of the other in myself. Between myself and the other are echoes and resonances. (Levin, 1989, p. 182).
CHAPTER 4

NARRATIVES OF ACTION RESEARCH

Opening Dialogue

Our stories are continually constructed and reconstructed through our conversations with each other and with our cultural heritage. They are produced in our experience, and they produce that experience. (Pagano, 1990, p. 16)

A teacher’s medium is the narrative; narratives enact our connection to our work and to each other. (Pagano, 1990, p. 101)

There have been few explicit attempts to encompass multiple conceptions or dimensions of collegiality in single studies, to discriminate among these various forms of collegiality, and to trace their apparent consequences. (Little, 1990, p. 530).

(T)elling a story to a friend is risky business; the better the friend, the riskier the business. (Grumet, 1991, p. 69)

The politics of narrative is not, then, merely a social struggle but an ontological one as well. We are, at least partially, constituted by the stories we tell to others and to ourselves about experience. (Grumet, 1991, p. 69)

Stories and narrative, whether personal or fictional, provide meaning and belonging in our lives. They attach us to others and to our own histories by providing a tapestry rich with threads of time, place, characters, and even advice on what we might do with our lives. The story fabric offers us images, myths, and metaphors that are morally resonant and contribute both to our knowing and our being known. (Witherell & Noddings, 1991, p. 1)

When we teach we tell stories. We tell stories about our disciplines, about the place of these disciplines in the structure of human knowledge. We tell stories about knowledge, about what it is to be a human knower, about how knowledge is made, claimed, and legitimated. The stories that we tell are stories built on others stories; they forge community between our stories and those of others, to confirm community among ourselves and others, and to initiate others into our communities. That stories are performances as well as tellings is important. They express and represent. In educational theory we tell stories of teaching, stories that at once reveal, constitute, and confirm the values giving significance to pedagogical acts, to that which we enact in our classrooms. (Pagano, 1990, p. 101)
In Chapter 2, I outlined various types of action research based on different ideological perspectives and intellectual traditions. I also find it useful to distinguish between different forms of action research. By forms of action research, I am referring to the arrangements and relationships within the research, such as: 1) teachers cooperating with a researcher where the researcher defines the topics and purposes of the research; 2) teachers collaborating with a researcher where the research is seen as mutually beneficial and the topics and purposes are jointly defined; and 3) teachers as researchers where the teachers define and conduct their own research where the outside researcher acts as a dialogical friend. I will use these three forms as sub-headings in this chapter and I will provide narratives to illustrate each. This a lengthy chapter as the narratives, particularly those under the third sub-heading, take some time to unfold and explore. They essentially become chapters within a chapter. I have selected certain narratives to relate and certain narratives to leave out of this account. I used the research questions as criteria for selection, choosing narratives that highlighted some of the struggles and tensions that relate to: curriculum development (i.e., that speak to the struggle of understanding the meaning of bringing a curriculum change, specifically a global perspective, into home economics education); understanding the relationship between action research and curriculum change (i.e., that speak to the struggle of using action research to implement and inquire into global home economics education); and of ways curriculum development and action research contribute to personal and professional development. The study was rich in stories and offered the possibility for many explorations but if the stories did not speak to the research questions, they were not included. A research report requires some boundaries that are somewhat arbitrary but also necessary to bring order and focus to the data gathered.
**Stories Or Narratives?**

We live storied lives and tell stories about those lives (Clandinin & Connelly, 1994). Dialogue as conversation inquiry as a research method within action research yields stories as "data." In stories and conversations participants are more likely to express the tensions and contradictions of their work.

I have decided to use narrative here because I have created the descriptions and selected the excerpts of the tapes. I have decided what to include and what not to include and I have done the writing. I have become the narrator. Narrative has roots in Latin *narrare*, which means "to relate", therefore, narrators relate accounts of incidents or events (Barone, 1995). Narrative becomes a method of representation and a construction of the author. There is a doubling here in that in constructing the account the author is also authoring the self in the sense that "the Other who is represented in the text is always a version of the researcher's self" (Denzin, 1994, p. 503).

Narratives are also a form of inquiry because the stories that are related provide the occasion for thinking that can provide the starting point for research. Relating the "data" is really a preliminary interpretation that displays the limits of our thinking beyond which we can move.

**Teachers Cooperating With An Outside Researcher Where The Researcher Defines The Topic And Purpose Of The Research**

The whole research project falls under this heading. I selected the areas of investigation: curriculum for global home economics education; action research; and curriculum/professional development. I set the agenda or the purpose of the research as learning from our experiences. The teachers agreed to cooperate by volunteering to join the research project. What we learned will be highlighted in Chapter 5 where the research
questions are revisited. In this chapter, I give a specific example of one topic that I defined and that two teachers agreed to investigate further.

**Student Resistance**

One aspect of developing a global perspective in home economics that has interested me is student resistance. As the study progressed two teachers cooperated with me by exploring the topic further. One of the most common reasons teachers give for their reluctance to become involved in global education relates to student resistance. Many teachers contend that students elect to take home economics because they want to cook, sew, or to create products and that they are not interested in their place in the world, where the products they use come from, nor how the decisions they make affect others (Smith & Lowe, 1994). In my dialogues with two of the teachers in the study, the topic of student resistance surfaced and they agreed to explore their initial perceptions further.

"They just didn't get it."

I visited Alex, a beginning teacher, in the fall. She had joined the staff of a large urban secondary school three days before school began. Her teaching load consists of several of the courses that are also taught by other teachers in the department. To maintain consistency of the home economics program, all teachers are expected to follow an already established course outline and use common course materials. Developing a global perspective is not one of the objectives of these outlines and materials. Referring to these courses, Alex says:

*I'm having a hard time. Just a hard time. It goes against everything I believe in.* (Alex, November Conversation, Tape 1)

Alex had two courses for which she was totally responsible. In these courses, she was determined to bring in a global perspective even though it was not supported by several other members of the department. Of these courses, where she can plan the scope and sequence, she says:

*Maybe I'm just trying to prove that it can work to the other teachers in this department. They need to know why we are doing this.* (November Conversation, Tape 1)
On my first visit, Alex had just finished a class where she had raised gender as an issue when considering who does the work of the family. The reaction of the students was a disappointment for her. She said:

_They just didn't get it. They said we shouldn't be doing this in Foods. Why aren't we doing it in Social Psychology? We should be doing this in Miss G's class. It didn't go over very well. They said it must be women who are writing this. I don't know what I can do in this class to bring it across. They just want to cook._ (November Conversation, Tape 1)

I asked her if she was sure that everyone felt that way. She wasn't sure. She has just felt this overall negativity and it left her feeling very insecure. I said:

_If you are interested in why they are not getting it, then you need to collect some data to see what they really are thinking._ (November Conversation, Tape 1)

I suggested that she have the students do exit slips (this refers to having students make a comment about the class or answer a specific question anonymously, on a slip of paper that is handed in as the students leave the room at the end of the class). At the next group meeting she reported:

_I was so disappointed in their reaction.... I was upset. Then Gale mentioned that I have the students do a log or an exit slip which I did and it was interesting. I think it was through peer pressure that they wouldn't talk about it or it must have been something. With these exit slips, it was like, "Yeah this has changed my perspective." It was just amazing.... Some said they were already aware of this. They were mostly women. Then some of the boys who had really traditional backgrounds said that women should do the work anyway And then for others it was, "Well that really made me think." ... When I asked them in a group, it is whoever is brave enough to give an opinion, well they will all go along with it._ (January Group Meeting, Tape 1)

"I'm sure the kids hate it too."

I also visited Diane in the fall. She had been following a course outline called Foods and Nutrition 12B -- A Global Perspective with a class of senior students. She was very frustrated with the way the course was progressing. Many of the initial units involved student research projects that she felt were a disaster. She was concerned that the students hated the course as much as she did. She was concerned that the students were not doing enough food preparation and had even inserted a unit on soups just to ensure that they did more cooking. I asked her if she had talked to the students about it and she replied:
I have been wanting to ask them how they think things are going but I'm almost afraid to, because I'm too fragile. (Diane, December Conversation, Tape 1)

I suggested that she might consider getting feedback from the students and later she did.

She reported this to the group meeting:

The first day back after Christmas break we had a little chat about what was happening and where we were going. And I put a list of everything we had done so far during the year and I told them if they wanted to put their name on it they could or they could be anonymous as well and I want you to be honest about your comments about the activities that we've been involved in.... So I was expecting that they would all hate this. I was also expecting that the Out There On Your Own project they would also hate and they would like the soup one because they got to cook all the time and before Christmas we did a traditional North American Christmas dinner which each kid had a part to do and we all ate together. And I would expect that they would like that. That in fact was true. It got rave raves. They liked this (Staple Food Research Assignment) which really surprised me. (laughter). I give up. I can't read these kids. They liked it because, the one thing they really enjoyed was they got to taste really different food because the recipes weren't ... they would never choose to cook yams if they were given a free lab. That surprised me. They didn't like how long it took. They didn't like so much the research of doing the research but they liked the things that they found out about. (January, Group Meeting, Tape 1)

These are two examples of teachers cooperating with me to investigate perceptions of student resistance. I classify this as cooperating with me because I do not think the teachers would have taken up this inquiry, had I not suggested it. Their inquiries demonstrate that student resistance is not a unified reaction to course content or to a teacher. When we use a concept such as student resistance, there is a potential for over generalization. Classifying student reaction as resistance can obscure our perceptions about what is happening and may prevent us from understanding the power relations that exist within the classroom and among students. Like Alex, we may hear only the loudest voices and mistakenly assume they are speaking for all. We may react defensively and place ourselves in the position of doing battle with the students. Or, like Diane, we may let our own insecurities obscure our perceptions and influence the actions we take. If we are hating it, then they must be hating it. We may condemn the whole when it may be only some of the parts that are the problem.

This rather cursory account reveals that there are multiple ways students and teachers respond to curriculum change, especially change in their perception of the course. When student responses are categorized as resistance the multiple subjectivities that exist in
a classroom are overlooked. Other dynamics in, and out of, the classroom that may be influencing the ways students are responding are sometimes not considered. This can limit the teacher's possible responses to students. It also neglects the diversity of the responses of the students and the possibility of considering the teacher's perceptions as possible reflections of their own beliefs and/or insecurities. Additionally, it masks the multiple ways power works in producing social practices and identities and calls to us to risk the attunement of really listening to our students the way Alex and Diane did.

Teachers Collaborating With A Researcher Where The Research Is Seen As Mutually Beneficial And The Topics And Purposes Are Jointly Defined

We used the group meetings to develop curriculum, to share our experiences with the curriculum, to reflect, and to struggle collectively with the meaning of developing a global perspective in home economics education.

Weaving It In

Lorraine brought to our attention how developing a global perspective in one course seemed to have an effect on the other courses she was teaching. She noticed that she was bringing up more topics related to developing a global perspective in the courses other than the consumer education that she had identified as the one course where she would concentrate her curriculum development efforts. Lorraine suggested that the teachers keep a log documenting when and how global content was being infused and everyone agreed. I made up simple log sheets that were used for four months.

Excerpts from the logs were shared at the group meetings. As the study continued, the evidence accumulated. What follows are some examples from each participant.

Mae had not revised her Foods and Nutrition courses because there was another teacher in the department also teaching some of the same courses who did not want to change. However, Mae found that in the unit on animal source proteins, she was bringing
up questions such as "what do we consider food?". She used a picture of a pizza with insect toppings, and two articles, one on an Ontario worm farm featuring worm burgers and the other about the ostrich industry, to initiate a discussion about the social, political, cultural, geographical, and global factors that influence the selection of protein foods locally and globally.

Alex, in the last term of the year, decided she just could not do the project on adolescence that was part of the pre-determined curriculum in grade eight Family Management. Instead, she introduced lessons on racism and discrimination and followed this with a simulated experience that asked students to identify the values, skills and actions that are needed to create a better world.

Although Lorraine had intended to only remodel a consumer education course, her planning in foods and nutrition continued to involve more global activities. She brought to students' attention the amount of packaging and over-packaging of products and the consequences of excess garbage. She brought in awareness of the conditions under which food is produced in her rice unit. She introduced several activities that made students aware of where their food comes from (analysis of a newspaper article, Global Morning: A Consumer Awareness Activity [Smith, 1995e], Oxfam's [1995] The Global Chocolate Bar) and asked them to speculate on the consequences of such interdependence. In the meat unit, she included a consideration of factory farming which provoked a discussion of the ethical treatment of animals in food production. She also found she was including the various factors that influence the food habits of people living in specific geographical locations. She used fusion foods (foods that combine everyday ingredients with the tradition flavours of another culture) to explore the cultural influences on the foods we eat. In the unit on tropical fruits, she raised questions such as what is the effect of the demand for different fruits all year round on the local farming economy and on the people and farmers working and living where the tropical fruits are produced for export. She also
introduced recycling and the effects it has on the environment and encouraged students to use recycling facilities.

Nancy intended to concentrate mainly on clothing and textiles, but she found that she began to modify some of her ESL foods and nutrition classes. Instead of teaching Canada's Food Guide as a given, she asked the students how it might be adapted to include ethnic foods. She challenged students to think about what might be considered food, for example, the placenta of newborns, insects, and so on. In learning the names of fruits, the students looked for similarities and differences in the names in Mandarin, Cantonese, Korean, Japanese, English, Croatian, and Filipino. They also looked at similarities and differences in cheese and bean curd production.

Leslie found she was broadening her approach to ESL Social Studies, including a historical perspective so that the students could have a better understanding of the context of social events. She also had students compare the Mercator and Peters projections of maps of the world and raised questions about which countries are at the center and which countries are at the margins on a world map. She engaged her students in a discussion about the maps and the location of countries and challenged her students to think about the meanings and implications of such representations of the world.

Diane expressed surprise at how much she changed her presentation of the material and the questions she raised in her teaching of a cheese unit in Foods and Nutrition 11.

Laura found she was bringing global issues into Health Sciences. One issue that was hotly debated was the global trade in human body parts.

I have not extensively documented all that the teachers were able to accomplish, but overwhelmingly they found that the experience of deliberately modifying one course affected their planning and teaching of other classes. This research, suggested by Lorraine, helped us attend to the importance of the everyday, of the small things that are often overlooked or hardly noticeable. It could be only a comment here and there, for example, "Where do you think this food came from?" or "Is this fair?". It could be the relationships
formed with students and the classrooms created that allow them to experience fairness and justice or the ethic of caring. It could be images displayed on bulletin boards and classroom walls. It could be the news that is brought to their attention and the newspaper articles shared casually at the beginning of class. It could be the examples set by reusing paper, by avoiding waste, and so on. It echoes what Morson and Emerson (1990) call prosaics or Bakhtin’s philosophy of the ordinary.

To be sure, prosaic creativity generally proceeds slowly, begins in narrow spheres, and is hardly noticeable. For that reason we do not see it, and think that innovation must come from somewhere else. But innovation is in fact the product of innumerable small changes taking place “incessantly.” The difficulty we have in perceiving and understanding it results from its very familiarity. (Morson & Emerson, 1990, p. 23)

I classify this piece of the research project as teachers collaborating with a researcher (me) where the research is seen as mutually beneficial and the topics and purposes are jointly defined because this investigation would not have happened had Lorraine not been interested in seeing whether or not what she thought was happening in her own practice was indeed the case and whether or not other teachers were also having similar experiences. It became mutually beneficial because it helped all of us understand how change does not happen in isolation and change in one area imminently overlaps and influences other areas.

**Teachers Defining And Conducting Their Own Research Independently Or In Collaboration With One Another**

Each of the teachers identified a curriculum development project that she would implement and monitor as an individual research project. In this, I was a dialogic conversational partner, meeting with them individually periodically throughout. At each of the group meetings, all members of the group also served as dialogic conversational partners as they listened to reports, asked questions and offered suggestions. Diane, Laura, Alex, and Amelia chose to remodel a year plan for one course (Smith & Peterat,
1992) and monitored their teaching and student responses as a cycle of research. Diane and Alex worked alone in their respective schools. Laura and Amelia, who collaborated, worked at the same school. Leslie, Lorraine, Mae and Nancy remodelled units in various courses following a similar approach. Leslie's unit was on immigration for ESL Social Studies. Lorraine developed a global approach to a unit on housing for Consumer Education. Mae and Nancy collaborated on extending the consumer unit in Clothing and Textiles to include a critical perspective in which human rights and environmental concerns were introduced as additional criteria in clothing and textile selection and use. Mae involved her students in addressing a problem that they brought to her attention during a unit on racism entitled Count Everyone In: Towards Inclusivity. The problem concerned the use of languages other than English in a school with a high English as a Second Language population. Mae, Leslie and Nancy became interested in representation and documented students' impressions of "others" and the source of these impressions as an awareness exercise prior to researching other parts of the world for a tourism assignment. They worked collaboratively on this research project.

The type and nature of each teacher's inquiry was their choice. In joining the project they knew that they were committing to undertake some "research" and some "action." I did not want to force the direction of this. In other words, I did not want to become part of an authoritative discourse. We were drawn together by developing curriculum with a global perspective as a common bond, a centripetal force, as a centre but from that centre the possibilities could spin off in many directions. In this way the individual teacher research was centrifugal in nature. The project could be considered an example of Bakhtinian polyphony or heteroglossia translated into social terms (Clark & Holquist, 1984, p. 129).

The feedback from each other I found really helpful. Having a different perspective from everyone in the group. Sharing a common goal. Everyone here had a common link. So that's been nice. (Amelia, June Group Meeting, Tape 2)
What follows are narratives of four teacher research projects. I have chosen four out of many possibilities. Selecting them was difficult. I begin with Laura and Amelia whose youthful enthusiasm contrasts with the second narrative that focusses on Diane's struggles. I then move on to Alex because her story highlights the politics of curriculum change. The fourth narrative is Mae's research on the language issue at her school. Her inquiry was unique. It was research that started in the classroom and moved beyond to include other classes, teachers, and parents.

I struggled with how to write this section. This is my dissertation, my investment, to use Delamont's (1992) terminology, and yet I did not want to speak for, or instead of, others in this section where the intent is to describe the individual research projects of the teachers. I also did not want to impose on the teachers the task of writing up their work in the form of a research report as they had spent time writing the curriculum materials they developed for the resource book. So, I have constructed these accounts as dialogues, using excerpts from the audio recorded conversations and group meetings. My intent is to allow the reader to savour the speaking with rather than for, to encourage the reader to hear the voices, and listen for the echoes and resonances. I realize this is artificial and to use one of Bakhtin's metaphors somewhat like trying to "transpose a symphonic (orchestrated) theme on to the piano keyboard" (Bakhtin, 1981, p. 263). The tone, the inflections, the pauses, the tensions are missing. However, it is my attempt to be sensitive to the "author- ity" that I have as the narrator and my "respons-ability" to the teachers who agreed to work with me.

Kincheloe (1991) states that a "post formal thinker/researcher engages in a running meta-dialogue, a constant conversation with self, a perceptual reconceptualizing of his or her system of thinking" (p. 46). With this in mind, I interrupt the text periodically to construct a conversation with myself, or with the teachers, or with the literature about the echoes and resonances that careful listening to the stories inspires. Here I take exception to Markovà (1990) who says that dialogue is face-to-face symbolic communication between
persons and side with Bakhtin who says dialogization has internal and external aspects—externally, dialogization takes place between two alien conceptual horizons using words encrusted with still others' meanings. Internally, dialogization takes place within a single speaker or self, using these same already invested words, and takes place between different speaker states and/or at different times, for example, between past and present selves. The interruptions will dwell in one or two tensions, or struggles, or themes that relate to the research questions. I have only chosen a few out of a multiplicity of possibilities. Each narrative offers unlimited opportunities for theming, for re-visiting our own educational narratives, for pausing to reflect on what it means to be a teacher/researcher attempting to change curriculum and instructional practices, and what it means to do research differently, on the relationships we form with others, and so on. So I make no claim to have covered all the possibilities. They were tensions, struggles or themes that spoke to me, that resonated with me, and invited me to engage or linger with them longer. Readers can also write themselves in. They can find other spaces in which to pause or linger, places that speak to them or provide the occasion to listen to the echoes that resound.

Each of these stories have been shared with the teachers and they have approved the format.

Postcards from My Travels with Laura and Amelia on Their Journey into Teacher Research in Global Foods and Nutrition 9/10

Laura and Amelia were classmates at university. Both were involved in a teacher education program at the University of British Columbia that encouraged collaboration in a variety of ways and placed student teachers in pairs in order to facilitate such things as team planning, team teaching, peer coaching, and collaborative reflection. Upon completing the program, Laura obtained a permanent contract in a large urban school district while Amelia was employed to replace a teacher on leave in another district. They kept in close contact
and after their first year of teaching met during the summer to plan a Foods and Nutrition 9/10 course. Laura had taught the course in the previous year and about mid-year had started to introduce the theme of travelling around the world looking at food and food preparation as related to geographical location and culture. She was interested in making this a theme for a whole year course. Amelia did not know at the time where she would be teaching but she was not satisfied with the typical way foods and nutrition courses were taught. Many courses are designed around individual foods or groups or types of foods and seldom are interconnections explored. Typically, a course outline simply moves from a unit on milk, to eggs, to meat, to vegetables, to fruits, to salads, to flour mixtures, to soups, to casseroles, and so forth. Laura and Amelia set out to plan a course called Global Foods and Nutrition 9/10 (see outline in Appendix F). This is an example of year plan remodelling stage two (Smith & Peterat, 1992) in which global content is infused and a thematic approach is used but falls short of designing a course totally around perennial practical problems and practical reasoning. Laura knew she would be teaching the course in September 1995. Amelia knew that when she got a job it would be useful to have the planning for one course already done. As it turned out, a part time position became available at Laura’s school and Amelia was hired. So both were able to teach the course and monitor its progress.

Their school is in a middle to upper class neighbourhood. Like most schools on the west side of this urban school district the population is in transition. Increasing numbers of Asian immigrants have meant a rise in the number of ESL students and increasing ethnic diversity in what was a fairly homogeneous “white” neighbourhood. Laura and Amelia have been encouraged to participate in this project to monitor the unfolding of this course by the home economics department head who has been involved in various global education projects in the past but who was becoming more involved with career education and work experience placements and was not available to participate herself. For their teacher research, Laura and Amelia concentrated on the question: “What kinds of
understanding are the students taking away from this course? They used a variety of data collection methods. Amelia reports the methods and some of the results in her conference presentation.

To set the context, I have constructed the story of their research project from individual conversations, from conversations with Laura and Amelia together, and from group meetings. Also included is a condensed version of Amelia's report on the research given at the conference, *Imagining a Pacific Community*. I interrupt the text to provide further information, to elaborate on thoughts from my journal, to highlight some themes that I see emerging from the work of Laura and Amelia, and to further reflect on the research project. I write these interruptions as imaginary postcards written to Laura and Amelia throughout the journey.

October Conversation with Laura and Amelia

Amelia I think the Foods and Nutrition 9/10 class will lend itself really well to this whole project....
Laura I really like a year to have a cohesive theme. It is really important to me. Especially in Foods....
Amelia It's more of a course with them too actually now that I think about it. More than just, the grade elevens, it's just cooking. I'm sure they signed up just for cooking....
Laura I think what we are trying to do by taking this trip is to look at each culture and saying isn't this interesting....
Amelia It's the same but different....
Amelia (referring to Global Education) It's a big thing. It's something that we know we should be doing but how do you do it.
Laura But I think the main thing is that it really should be done. I think that was already a given for those of us who just graduated.
Gale Well it is interesting that you should say that. That it was just a given for those of you who just graduated. Where did that come from?
Amelia Because it's in our new curriculum too....
Laura It just seemed to make sense to me.
Amelia Oh yeah. It fit. It seemed like a natural thing to include in a home economics course.
Laura Because we're about family....
Amelia We're so diverse. You did so many awareness things with us. Our clothing ... foods.
October 20th- Reconnecting and Supporting

Dear Laura and Amelia,

It was wonderful to see you today as full fledged teachers. How quickly the time has passed since your student teaching days. I have fond memories of working with you on practicum. Laura, do you remember your bread demonstration when you filled the long kneading time with a discussion of the political summit that was taking place in Vancouver and how wheat talks would be on the agenda and how that related to the bread you were making? I remembered thinking at the time how this was a good example of infusing global content into an existing program and I've often related this example to other teachers who still feel that "cooking" is important. I don't deny that students should learn some food preparation techniques but is this the be all and end all of home economics? I don't think so. Amelia, I can still remember the final conference of your practicum experience. We were talking about your metaphorical explanation of your teaching up to that point. You said that you had been skating along the on the surface and now you were ready to go ice fishing. Do you remember that? Is this project part of the risk taking you were talking about?

Laura, when you told me last summer that you would be really interested in joining the project and volunteered before I had even finished my proposal, it really helped my confidence. I was always worried that no one would volunteer and then what would I do? Did you know that Diane also stood up at the Department Head meeting and said she was going to join and she encouraged others to as well? I really appreciate the support. Our meeting today wouldn't have taken place either had not your department head suggested that I come before your professional development day to discuss what curriculum development you might do on that day. I have not yet got the official go-ahead from the University ethics committee or the school board.

Gale

November Conversation with Laura and Amelia

Laura I think it has to be something you start from the beginning.
Amelia If I teach Foods 11 and 12 next year I have so many ideas about how I want to do it. This 9/10 it's just running. It's going so well....
Amelia I see for the next meeting that we could have some sort of written work from the students.

January Group Meeting

Laura What are they taking away from it? Are they just taking away ... like "Foreign Foods"? I worry that is what they are doing and we try to bring up different topics. I brought up the topic of control in communist societies and how people who feel they have less control tend to have much worse diets. I try to incorporate topics like that and I hope they go home and maybe think about it. But I wonder if they just go, oh like "pirogies"! They learned how to make pirogies! That was neat! I worry about that and that I'm not incorporating enough. And we're slowly, because you can't really do it the first lab, so we're slowly throughout the year trying to incorporate more and more sort of broader spectrum global ideas.
Alex, I was thinking that you kind of expressed that same concern.

Yeah. Yeah. ... Because I have that same concern. Like its just a tourist approach. And I'm thinking I'm doing that. Really.

January 13 - Echoing Concerns

Dear Laura,

I can still hear your words "like pirogies!" The way your inflection captured the sense of a fascination with the unique and different with traces of exoticism and no real understanding of the socio-political-cultural-economic-personal context of the food. I hear echoes of my own concerns. A few years ago I wrote that I was concerned that "done incorrectly, improperly or perhaps naively, education for a global perspective could reinforce stereotypes, racism, ethnocentrism, and inequalities thus further alienating the poor, oppressed and isolated, creating just the opposite of what was intended" (Smith, 1992b). I wonder if we ever really know the impact and implications of our actions?

Gale

January Group Meeting Continued

Laura

But you have to remember that it's grade 9's. And to make it enjoyable to them you have to make it something that's fun. And I see the kids having much more fun in foods this year that they did last year. They are more interested. They come in saying, "We're in Poland". One thing that's happening is that they are offering up some of themselves, like "My parents are from Poland." I really like that. Having them talk about their own personal stories... But you have to package it really attractively. You're going to enjoy foods and you're going to like it and you'll have a good time. You're not cooking every single class but at the same time you're doing things that are relevant.

January 13 cont'd. - Contradictions

Dear Laura,

The words "you have to package it really attractively" also resonate. I have heard words to this effect from several of the other teachers and I also had the same thoughts when I was seeking participants for the study. To me the phrase echoes Jaggar's (1994a) notion of "living with contradictions". Here we are with a vision of justice and fairness and cooperation but in order to "sell" the idea we have to "package it attractively" we have to "buy into" ideologies of capitalism and competition. Are there other ways of thinking about this? Or are we always caught since home economics is an elective subject and have to compete for students? Are we always caught since we are a marginalized subject always struggling for survival in a school culture that does not place a priority on domestic values?

Gale
January Group Meeting Continued

Amelia I had the students do an evaluation of Term 1. [I asked them to list] three things you liked, describe two ways you've linked foods and nutrition with your other school subjects because we thought that global ed. really links with the other subjects they take, world conditions that they've started to think about, and can you describe your increased knowledge about how food is bought and consumed worldwide.... I took the highlights off their evaluations and typed them up and I posted them on the wall so they could read it and see what the other classes were thinking as well. It was good because you get feedback as a teacher.... We have some really thoughtful students and I could tell by reading them that some things were getting across.

February Conversation with Laura

Laura Teacher research requires quite a bit of energy that I'm not really full of energy right now (Laura is pregnant).

Gale If we get back to your Global Foods is the teacher research helpful in looking at that.

Laura Yes I definitely think that. Because there are some kids in the class that right off the bat they know what is going on. And there are others who still think they are here to eat. And that's really difficult...

Laura I like to take the opportunity when the students are working to walk around to each group and try to talk to each student ... Are you liking this class? How is the class going? How are your other classes going? What do they like about school? And sometimes that way, asking them about other classes you get ideas about what they enjoy in school and what they don't and what is an appropriate way to excite them about learning.

February Group Meeting

Amelia We keep going along in the course. When we thought about it in the summer we sort of had it all outlined for the whole year.

Laura We've had to cut some things out because timewise.

Amelia I was just thinking while we were all sharing here that even our 9/10 course could be divided in half because there are so many other issues that we could be incorporating. But we keep trudging along through.
February 23 - Time

Dear Amelia and Laura,

Time. One thing I've noticed about integrating the goal of developing in students a global perspective is that topics take longer to cover. For example, when Mae and Nancy remodelled their unit on consumerism in Clothing and Textiles it went from one or two lessons to eight or ten. For teachers who see curriculum as something that has to be covered, this becomes quite disconcerting because it becomes impossible to cover all the content. But do you think that depth is perhaps as important as breadth? Is the increased understanding of the socio-political-cultural-economic-human-geographic context of food production and consumption worth the time?

While you wonder about how to find the time to cover everything that you wanted to include, I too wonder about the time. I wonder about the length of time for this type of research. Is there a minimum amount of time required? Although many of you actually started at the beginning of the year, officially we met over the course of one semester or half a school year. Was this enough? We also had resources that allowed the teachers to be released for meetings during the school day. Is this a contrived situation (Hargreave, 1989, cited in Grimmet & Crehan, 1992)? Is it possible to suggest that if the teachers' professional development days were used in this way more projects of this nature could be undertaken? What conditions best foster professional development? Does this project have effects that ripple and reverberate beyond the formal meetings?

Gale

March Conversation with Amelia

Gale (looking over student projects) So they're not just giving superficial treatments. When you really look at it they've highlighted...

Amelia I was talking to K (Department Head). She said she was very impressed with them.... It's neat too the recipes that they come up with. I mean things that I've never heard of. Like J. in my block F class, her family does this all the time, so she's sharing that with the class.

March 3 - Teaching Imitating Researching?

Dear Amelia,

Back in January, Laura brought up including students' personal stories in her classes and now you bring that sharing up as well. I was struck by the parallel between what is happening in the research and what is happening in the teaching. In our research group we often tell personal stories and now I see that becoming part of teaching.

I see parallels between the research and teaching with some of the others as well. Mae, for example, keeps mentioning the importance of listening to, and hearing from, the students in her class in much the same way that I highlighted the importance of listening in action research. It seems that the methods of teaching and the methods of research become intertwined, each influencing each other.

Gale
March Conversation with Amelia Continued

Gale Now the other thing that you were saying is that there is far too much here for one year so what are your thoughts on that.
Amelia (laughter) Well look how many teacher boxes I have and this is only my second year. I'm not quite sure how to approach it. ... It's interesting because some things work with one class and don't work with another. Since this is the first time through it, I'm not quite sure what should stay, what should go, but at least you can get a basic timeline for just a basic how to do it and what issues could get fit in.

Gale Would you say that that's one of the harder things, getting the issues in?
Amelia Just time wise. That's the thing....
Amelia I had the chance to take a old outline and move it to a new outline and I've seen that it can work. In fact I'm living it right now with the students and plus within my own life. I'm so conscious of it.

March Group Meeting

Amelia We've been bringing up a lot of geography type issues with our students you know in the presentations. What types of foods are available there, because of the weather and
Laura because of the political issues.

April Group Meeting

Laura You feel that you are never going to reach some students.
Amelia With a lot of them when you start to highlight some of the information...I can see how some of them will not really be ready to think about this until maybe they are in their twenties.
Laura When they have more buying power.

(This was the last group meeting for Laura. She was having difficulty with her pregnancy and was ordered by the doctor to have complete rest so that there was a better chance that the baby would go to full term.)

May Group Meeting

(discussing possible inclusions on an end of the year course evaluation)
Amelia Describe this course. I'd like to get the students view.
Gale What would be appropriate length of this in order to do it well?
Amelia It took my students to do two pages about 25 minutes.

May Conversation with Amelia

Amelia I have a pretty good idea about what I'd do next year. Too much time was spent in Europe. We did only one week on Africa. ... I'm not sure just yet. I haven't had much time for reflecting....
Amelia All year long I've been keeping track of resources that I've seen that could fit in. ... Just having a chance to digest all this and go through it really thoroughly....
June Group Meeting

Amelia Well I had very positive evaluations. The kids loved it. I'm sure they all signed up for next year. A lot of them say they have.

Gale Which questions did you choose from the list (for student evaluations)?

Amelia OK. I used What did you learn? What did you like or would like to change? Most of course would like to see more cooking (laughter). Even though they had on average a lab a week....

Amelia With Laura gone it's a bit of a scramble (Because Amelia was part time, she took over some of Laura's classes). I still can't believe that it's the end of the year. From Laura and I sitting down last summer and planning what the course would look like and then me getting the job at (name of school) last year and now just completing it I'm just sitting here and going "whew" and I can start to have some retrospection on it.

June Conversation with Laura

Gale If you were going to teach that course again what would I do differently? We were going to do a travel journal with critical questions this year and we never quite got around to that.... So that's something we'd like to do. And we'd like the students in their presentation to come up with a critical thought question.... And then as well to have a question box on different issues, colour coded, some might be ethical or work issues, some might be nutrition, one would be on shopping, different things like that, and

Gale You could even do environmental, and some human rights, for example child labour, workers protection, and those kinds of things.

Laura Exactly and we were going to have a section on the food business, agribusiness. And they would have to answer at least one each term....

Laura Next year what I would do with the presentations, I would give them more criteria on what makes a good presentation...having maybe the class evaluate the presentation, PQS (Positive, Question, Suggestion) format...also more issue oriented.

Gale The other thing, did you mention this or did Amelia mention it, that maybe it was too Eurocentric.

Laura Oh yes. Well it took so long to get through Europe.... It didn't really dawn on us until we started to go through but for us and this is totally egocentric and we realize that now, for us each European country because I have travelled through Europe and Amelia's been to Europe, each European country has completely different foods to us but when we think of Africa...we don't really know. And I know that each country has just as distinct foods as the countries in Europe but we don't know that and so next year we have to do fewer European countries definitely....

Laura I don't think I'll ever teach a course and be perfectly happy and not want to change something at the end of the year. I hope I never do because that would be boring.

June Conversation with Amelia

Amelia What I can see after having taught this course for a year is once you get through all the material ... I can take what they've done this year and they don't necessarily have to learn it in a traditional manner ... make some stations and that sort of thing.

Gale So you'd make it more active then.
Amelia: Well... it's more interesting, more to do...

Gale: In a way your research project being that it was really a year, the year is almost the first cycle. So this research information, this data, that you've just got can help you plan next year.

June 29 - A Beginning that has just Begun

Dear Amelia and Laura,

I saw your action research project as an example of challenging the dominant discourse in home economics. The dominant discourse that is evident in the 1979 curriculum document which is still the official document since the others are in draft form. That discourse is founded in instrumentalism, in the transmission of knowledge and technical skills. You incorporated interpretive modes with your encouragement of student stories and critical modes with the raising of questions about issues related to food.

You've also tuned into your own stories and the way those stories intersect with the grand narratives of our times. I remember the March group meeting when Leslie brought in the maps with Africa at the top and when we went around the table at the end of the meeting, you, Amelia saying that what impressed you most about the meeting was the map and how it had challenged the things we take for granted. It seems to me that your critique of your course outline resonates with this experience with the map in that it makes us realize how Eurocentric we can be and it takes a map without Europe at the centre to prompt us to re-think past experiences that have shaped our understandings. Revealing aspect of monologism in our curriculum can open up dialogic possibilities where other points of view, a heteroglossia, may exist. I'll be interested in hearing the ways you address this in the second year of this course. You have just begun the journey. I hope, like you, Laura that it never ends.

Gale

Amelia Presents at Imagining a Pacific Community Conference

I am a home economics teacher. I work part-time.... I teach four classes of foods and nutrition. ... My action research project involves changing the course outline from a very traditional approach to one that encompasses global concepts. With a peer teacher, together we collaborated on our action research project to introduce a global education theme into our classes. This is the previous course outline (overhead). There is a heavy emphasis on food preparation techniques.... This year we are working from the draft curriculum document which uses the terms "students will be empowered to respond to and shape change in a globally responsible manner".... And so began our journey in changing
our course around to one with a global focus. My colleague and I decided to change the course outline to one with a year long look at global issues and concepts related to food around the world. In order to present this in an interesting and understandable manner to the students we built into the course the theme of travelling around the world during the school year. Therefore, as we travelled across the globe we studied the foods prepared by different families and why. This is where we could build in the global issues that affect our food supply and food choices, such as the physical environment, health issues, economic, technological, cultural, ethical, inequitable resource distribution, religion, et cetera.... The theme seems to work very well for our students.... Rather than saying "What are we going to cook today?" it's "Where are we going to next?".... I have been fortunate to have a colleague at the school and we've been planning, sharing feedback, modifying lesson plans all year long. I've also been involved in Gale's large group action research project which has been helpful in terms of planning and what sort of strategies for bringing global perspectives into the class.

Collection And Analysis Of Data. At our school, for our project, we've been using a variety of techniques to collect information on how its going. Concrete data are collected in the form of student journals, exit slips, teacher observation notes on classroom participation, student questionnaires and feedback forms, evaluation of the course which the students completed after the first four months, and tape recordings of the interviews done with students. Also I record anecdotal comments that I hear from the students. Term 1 evaluation was done as a postcard home. These were some of the things that the students liked about the course so far: looking at food from other cultures; learning about where food comes from; how we travelled around; completing the research project; learning new techniques.... They learned: food consumption is based on the economy; food is the basis of life in every country; the diversity of different foods from different cultures; that the food supply is influenced by climate, temperature, terrain, wars, disasters, population and poverty.
Some Things To Still Be Investigated. Are we crunching too many things together or overlap with other subject areas? Looking at student assumptions at the beginning of the year and then re-testing them at the end. An example might be, What comes to mind when you think of Italian food? and then re-assessing that at the end of the year. Changes to the major project is another question we have.

What Does It All Mean? Implications For My Practice. I found it a wonderful opportunity to be involved in this project because it is a professional development type of task for me. I'm learning as I'm doing and I'm finding how my approach to courses has changed. It's been fun to be part of the action research group and for myself doing action research because the students have been so positive.

May 26 - Both Research and Professional Development?

Dear Amelia,

I hope this conference presentation was a worthwhile experience for you. I know that you put a lot of time and effort into preparing for it. It is discouraging that we only got two people at our session but I'm glad we decided to carry on. It was a good opportunity for me to listen and hear about our project from a different point of view. I was drawn to your comment that this was a "professional development type of task" because I was once told that research and professional development are not the same thing and that in this project I should focus on the research. However, I have not been able to keep them separate or to even conceive of them as separate. It seems to me that the two are entwined. Perhaps in teacher action research we need to think about it as a both/and arrangement.

Gale

I decided to write these postcards as reflections on my conversations with Laura and Amelia. Writing a postcard home was one of the ways they sought feedback from their students as they researched the students' understanding of their remodelled foods and nutrition course. Slocum and Engberg (1995) suggest that postcards can also be an "act of interpretation" (p. 90) and that "in the writing we may discover deeper meanings and new understandings of our experience" (p. 90). My postcards highlight some of the questions or themes related to global education, such as, possible unintended consequences and the
dilemma of breadth versus depth in curriculum and instruction. They also highlight tensions and themes related to action research, for example, the relationship between teaching and researching, and between research and professional development. As well, they highlight themes related to curriculum change such as time and support. These tensions, questions and themes reiterate and reverberate forward and backward throughout this research project.

**Continuing The Dialogue**

*What becomes apparent in collaborative research is that we are not working within relationships where someone is researching someone else, and therefore, has authority over them that must be exercised cautiously and with considered judgment. In collaborative research all participants are trying to find ways to live out and tell their stories. It is in the telling of our stories—that is, in the representation of the collaborative research—that we note the most significant differences. It is not one person or one category of person whose judgment is most at issue here. Rather what is at issue is the judgment of a group of individuals who are trying to work together to represent their experiences in telling ways, ways that offer each participant a space in which to tell his or her story and to have themselves and his or her work represented.* (Clandinin, 1993, p. 210)

*We do not study lived experience; rather, we examine lived textuality. There is a doubling of textuality at work here. The direct link between experience and text can no longer be presumed. Lived textuality transforms lived experience -- that is, real, live experiences are shaped by prior textual representations and understandings.* (Denzin, 1995, p. 9)
Slippery Theme Words and Diane's Teacher Research and Foods and Nutrition 12B - A Global Perspective

[Research] should bring deeper meaning into our daily lives without controlling the lives of others. It should not reduce the complexities of human interaction and learning to simple formulas but rather should elaborate and accentuate their richness. As a result of our research, we should become more consciously intentional of our actions and more thoughtful and reflective of their consequences. (Krall, 1988 cited in Miller, 1990, p. 162)

In the spring of 1994, a number of grade eleven students in Diane's Foods and Nutrition program, who had completed all the courses that the home economics department were currently offering, asked if there was the possibility of taking another course in the next school year. Diane knew that there was a locally developed course called Foods and Nutrition 12B, sub-titled Foreign Foods, that she could offer them. The course had not been offered in this school for a number of years and Diane was not particularly happy with the notion of "foreign" and its focus on different and so-called "exotic" foods. Nonetheless, she wanted to be able to keep the students in the home economics program, so she decided to modify the Foreign Foods course to include a global perspective. At the time, she had two student teachers from UBC's teacher education program and Gale was their faculty advisor. They were all part of a collaborative teacher education project that offered funding for collaborative activities. Diane decided to apply to the project for release time to develop an outline for the new course. She was granted two days and was able to involve the two students teachers, Gale, and Laura, a former student teacher who was now teaching at another school in the district. They met and produced a course outline called Foods and Nutrition 12 B - A Global Perspective (See outline in Appendix G). This is also an example of stage two year plan remodelling (Smith & Peterat, 1992), where global content is systematically and thematically infused. It falls short of stage three which takes a practical problem/practical reasoning approach.

Diane teaches at a large inner city community school known for its multi-cultural, multi-ethnic population drawn from mainly lower and middle income families. She began
in September of 1994 to work from the Foods and Nutrition 12B outline. Her teacher research project involved monitoring the progress of this course. What was it like for her? What was it like for her students?

What follows is Diane's story constructed from listening to the tape recordings of conversations and group meetings and from her journal accounts interrupted periodically with a sub-text that I call Control: A Shifting Theme Word. As I listened to Diane's words and to our conversations over the course of the project I kept hearing the word control. I heard Diane's various uses of the word and it echoed in my own experience as I tried to determine my place, my response-ability, as friend, colleague, as doctoral candidate who intended to use the dialogue for research purposes.

Control--A Shifting Theme Word

December Conversation

Gale Maybe you can tell me where you are at.
Diane Well, (pause) I am really frustrated with my grade 12 class. And I have been almost from the very start...
Gale Umm.
Diane So it's really, really hard. Most of the kids I have are mediocre. Very mediocre. And to give them anything that requires creativity or thought or research...
Gale Or working on their own.
Diane Working on their own. I have some projects that I want to show you. As far as I'm concerned they've all been a disaster. It's been terrible. I just hate it. And I'm sure the kids hate it too. (We go over the projects. Interrupted by phone call.)
Diane The only thing they did reasonably well was choosing a recipe representative of the food and we each made a dish and we sampled it and talked about it a bit when they were serving. What was in the product that they prepared and why did they feel it was an appropriate choice for what they were doing.
Gale Umhum. Well, I don't think these are that bad, Diane.
Diane Well. No?
Gale Well, I guess one of the concerns might be that these are grade twelves.
Diane Yes.
Gale And I suppose that is where you are coming from. I was thinking that this particular group and I don't know their ability level ... but they have shown where it (the food) comes from, giving a sense that they know about the world, and they've talked about an issue.
Diane Yeah. But that's just lifted.
Gale Oh, he hasn't written that?
Diane No, he hasn't written that. He's just like all the rest. Like this kid he just took it straight off CD-ROM....
Diane: I guess I'm just concerned about the use of class time for something that I don't know... that they didn't get much out of. I don't think they got much out of it.... (She goes on to describe another activity.)

Diane: So they didn't like doing it. It wasn't fun. They couldn't see that it would be real.... So it wasn't fun. They couldn't see the point.... Their vision is so narrow it was just really discouraging to me.

Gale: Umhum.

Diane: So that's what we started with. So I didn't like that. Then because I was mad I thought I don't want to use this stuff anymore. I said OK we'll do soups. (She describes the unit on soups.)

Diane: So I feel like I have to be more in control. I have to be the direct teacher.... So I guess I'm just at the point now where I am frustrated to death.

Gale: Umhum.

Diane: Whereas the grade nines and grade eights are great because I'm in control. I'm the one directing. They are doing everything. As soon as I am able to or I assume that they can have some freedom.

Gale: It's not working?

Diane: It doesn't work.

Gale: So what are you thinking about from here on in.

Diane: Well I think I need to take much more control. To take away the independent kind of freedom that they've had. It's funny one of the kids said "Gee, teaching this course is pretty easy for you isn't it" and I thought if only they knew the hours I've spent worrying and fretting about this. That's a different impression that I had never even thought about. How do the kids see my role? And if they think it's a cushy job for me that's something else I'm doing wrong.

Gale: Yeah.

Diane: So I'm having a career crisis here.

Gale: Well it could be that it's too much, too soon. I'm thinking that maybe they need a slow initiation into this. If I had my way I'd start in grade eight then they don't know any different. Then next year you add grade nine and so on. You've jumped in at grade twelve. So maybe you just have to pull back and slow down,

Diane: Umhum.

Gale: Just do a little at a time....

Diane: I have been wanting to ask them how they think things are going but I'm almost afraid to because I'm too fragile. (We go on to discuss how she might bring in more practical activities by beginning a unit on fusion foods.)

Diane: Well that leaves me a little more encouraged. I could be more in control because it's also more familiar.

Control--The Direct Teacher/Researcher

As Diane struggled with the lived experience of a new course outline, one that began with several student independent research oriented learning experiences, she struggled with changing her way of being as a teacher. She was attempting to create a
democratic ethos in her classroom, an ethos that would allow students some freedom in determining the direction of their learning and that would encourage greater participation in sharing what they have learned with others in the class. However, she was used to being "in control", "the one directing", the one with the knowledge to transmit. Knowledge is a source of power and control. Her identity, an identity common to teachers, was tangled up in this image of teaching. Changing her way of being was a frustrating experience, a "career crisis", an identity crisis that she felt was embodied in her relations with her students. The whole experience left her "fragile", "vulnerable", and "sick to death of this". Her response was to "take away the independent kind of freedom that they've had" and to gain comfort in being the one who knows. "I could be in control because it's also more familiar".

While I engaged in dialogue with Diane I was constantly thinking about how I should respond. I was also struggling with control and my way of being as a researcher. Should I be taking more control? Should I be doing more directing?

I am very concerned about controlling the teachers in my study. I like to think that we are working together but I am aware that I set a large part of the agenda. But I also hold back and have not insisted on anything. (Gale, Journal entry, March 12, 1995)

Should I tell Diane what to do? It is my response-ability to transmit knowledge, to provide Diane with some "how to's"? These questions constantly plagued me with Diane and with other members of the research group. I relate this struggle to traditional notions of research, especially objectivity. While I knew I could not be the "fly on the wall", I struggled with how much I should become involved. Should I offer suggestions? Echoes of positivism, a phrase I borrow from Winter (1989, p. 31), which has been such a strong influence in my thirty years in education, continually resonate.

At one of the meetings, we had decided to set aside time to address the question of assessment and evaluation. I brought many materials and talked about different methods of assessing critical thinking, practical reasoning, and open ended, subjective assignments.

I began the afternoon session with handouts of some assessment activities. I basically talked to the handouts and afterwards I wondered if I should have given more of a
presentation. It seems I am always struggling with power and position or more accurately imposition. (Gale, Journal entry, April 27, 1995)

We sat around the table and talked and somehow I did not think this was sufficient. I thought I should have given a presentation, a lecture, led a seminar. Like Diane, I thought I should be standing up, the one directing.

Power and authority swirl and entwine, as our identities and our ways of being are embedded in a hegemonic ideology of control in education and educational research. The dominant way of being in our society is power over. Kreisberg (1992) states that

our experience of schooling, saturated with power over within a culture saturated with power over, have taught us to see the world through a lens of domination and have provided us with clear models of how to exert and respond to such exercises of power. We have too few experiences with power with, particularly in our schooling and in our other institutional experiences in our lives (p. 201).

Teacher, researcher, teacher as researcher, researcher as teacher. Where am I in all of this?

December Conversation Continued

Gale So I am really curious about this assignment. What I was thinking was that we may be able to reflect on it a bit ... about how you might change it and so forth ... because I think that there is a start here and I just wonder if maybe next time if it was structured slightly different and as you say, maybe you taking more control at the beginning, for example, you saying these are my expectations and even if now that you have more of an example, you can say I want it to be even better than this.... Maybe we assume too much of these students. We assume that they know that they shouldn't just copy from an encyclopedia but.

Diane Umhum

Gale Or if they do they cite it.

Diane Right.

Gale I know with my grade twelves sometimes especially in Family Management I just ... assumed that they could write a paper and then I realized that no we have to teach them. If we want a certain style of paper we have to sit down and almost give them an example.

Diane Yes.

Gale I find in my own work anyway that the assignments get better as you go on because you kind of fine tune them based on the experience of the year before.

Diane Yeah. Yeah. Well maybe that's what I'm finding. I'm finding because I've never done it before my expectations are based on nothing and so maybe this is better than I'm giving it credit for. But also ... I gave them
eight classes or maybe six and of that only one was a lab day and to me I
don't want to do that. I would rather make food or something.

Gale
Or somehow use the food and the experience of touching, feeling, tasting,
creating food as the vehicle rather than this research assignment.

January Group Meeting

Diane
What Gale and I talked about that I was finding frustrating was that I didn't
feel that I had enough control in the class because I thought I wasn't being
clear in my expectations and therefore I was being disappointed in what the
kids were giving back to me that I wanted to take more control, maybe go
back do more demonstrations and we talked about a project that you've
done, Mae, with your kids with carbohydrate wrappers.

February Conversation

Gale
Remember the last time we talked and you were feeling quite frustrated.
You said at the time that you weren't ready to talk to the kids about their
feelings about the course and I asked you a bit about that at the group
meeting but I'd really like to hear a bit more. What just got you to do that?

Diane
Well, I did it

Gale
I just thought it was so risky because the last time you were feeling so
vulnerable.

Diane
I had them do it in our first class back after Christmas holidays. I had been
away before the Christmas holidays for a week and a half (back injury). ... 
And I'd given it some thought over the holidays about how to block it out
and how long it would take and what's reasonable to expect and all that. I
felt I had a solution before I needed to address the problem that I thought
they were going to give me. So I figured that it didn't matter what they
said, at least I would be on top of it.

Control--I Didn't Have Enough Control Because I Was Not
Being Clear In My Expectations

Having not done this program before, Diane theorized that perhaps she was not
clear and that lack of clarity had contributed to the learning situation becoming out of her
control. So, she thought it out more carefully over the holidays and felt that she had a
better plan, that she was "on top of it".

After the first group meeting, I too wondered about control related to clarity of
directions.

*I'll really have to listen to the tape because I'm not sure how clear I was about the
directions of this project. I felt as if I was babbling at times and slow to come up with
examples and sample questions. I think I have to be more prepared.* (Gale, Journal entry,
January 12, 1995)
I was concerned that if I was not clear the research project might not be successful. My vested interest was possibly at risk.

Having a certain facility, in this case a facility with the language and conceptual clarity, enhances self confidence and becomes a source of power and control, and conversely, lacking in confidence and facility with the language and conceptual clarity can be a source of insecurity and lack of perceived control or power.

December Conversation Continued

Diane I gave them the length of time I thought was reasonable to do the assignment and that allowed for planning, ordering food ... but when it came down to it they only had three labs out of fifteen classes.

Gale And then you worry about losing them?

Diane Exactly. And that they are going to talk to their friends in grade eleven about how boring Foods 12 is and how weird it is and how they never cook. So don't take that. And I'm going to teach myself out of a job.

Gale Exactly.

Diane And we are just at the point that we are starting to increase our enrollment and I take that very personally.

Gale Yes.

Diane If kids don't take Foods 12. It's because it's not interesting. It's my problem.

January Group Meeting

Diane I think another thing that I worry about too, a lot ... is enrollment. Am I going to teach myself out of a job by making this stuff uninteresting to the kids. That if they don't like it, they won't sign up for the next level. And I'm going to have to teach math or I'm going to lose a teacher and I'm going to have to teach clothing. So, I think it's a real struggle to get them interested in things other than feeding themselves.

Control--You Worry About Losing Them

Who really has the power? Who is controlling? Who or what is being controlled?

Often we talk about losing the audience in the sense that we know they are not "with" us. We tend to blame ourselves for not making our presentations more interesting. In elective subjects, where students choose to take the courses, there is an added dimension to "losing
"them". The teacher's employment is determined by the numbers of students who elect to take the courses offered. So, if the students think it is not enjoyable, too boring, "weird", they may drop out of the course and convince others that it is not a course in which to enroll. Losing enrollment becomes a concern and Diane worries about "teaching herself out of a job".

Like Diane I was also concerned about "losing them".

*I feel very nervous because I don't want to impose on teachers and yet I know that I need them in order to do this.* (Gale, Journal entry, January 12, 1995)

In research, where the participants are volunteers, the research is determined by those who elect to volunteer. So, as the one who has the largest investment in this research, I am somewhat controlled by those who choose to participate. I am always aware that if I demand too much, they could decide to disassociate themselves from the project. I do not want to impose to such an extent that the teachers may leave, otherwise, I would be "imposing myself out of a dissertation".

The control or power of others makes us vulnerable.

December Conversation Continued

Gale (There are) Differences between curriculum as planned and the curriculum as lived. I think sometimes the curriculum as planned becomes a straight jacket.

Diane That's right.

Gale And we feel we have to do it even though it's not working. We know it's not working and yet we feel we have to use them. And I think we have to tune ourselves more into the lived experience in the classroom and if it's not working feel that we can say "Well let's move on to something else" or "Let's try this in a different way".... There are lots of ways to get at a problem and maybe research based learning is not appropriate for this particular class.

Diane That's right. And this class that I have is fairly typical of every class that I get.

March Group Meeting.

Diane I have given over my class to my student teacher. She took over March first....
April Group Meeting

Diane: I think I'm going to play it by ear with my senior kids because I'm just getting them back after a long time. I think they just need a collective hug. Are they just happy to have you back?

Laura: Yes. So I think we just need to get refocussed on what we want to accomplish for the next few months.

Control--The Curriculum/Research as Planned Can Become a Straight Jacket

The first units in Diane's foods and nutrition course involved student independent research as the main learning activities. As the students progressed through these activities, Diane felt very frustrated. She described it this way:

As far as I'm concerned they've all been a disaster. It's been terrible. I just hate it. And I'm sure the kids hate it too.

Diane felt her students were calling to her, not in words, it was more of an embodied communication. She just knew they hated it and she felt they needed a "collective hug".

There was tension between the instrumental rational Diane and the emotive, embodied Diane.

In my interpretation, the curriculum as planned had become controlling and prevented an openness to the call of students. There was a tension between what was proposed and what ought to be. Echoes of technocratic rationality were overshadowing the lived reality of teachers and students.

Some of those same echoes featured in my concern that the research as planned could become a straight jacket and not allow an openness to the lived experience. Our group meetings began to follow a standard format of beginning with a round the table sharing of what each person has been doing since the last meeting. The sharing sometimes to me seemed to be long and I worried about it becoming tedious. I also worried that it was taking too much time away from curriculum development and from data analysis.

Diane and I went for a quick walk around the block at lunch hour today just to stretch our legs and get some fresh air. I shared with her my concern that we tend to talk a lot and
perhaps don’t get too much done but she says that we need that talking time and there is no time in school for it. (Gale, Journal entry, April 27, 1995)

Echoes of technocratic rationality. Even though I had outlined dialogue as conversational inquiry as my method within the action research, my insecurities with doing research differently continued to resonate and I would find myself thinking that we should be doing something more concrete, more hands on, more in the form of documentary evidence. I wondered whether I should lay down a fixed plan or say "you have to do this." It was an echo that was trying to tell me that talking was not enough, an echo of power and control that frequently occurred but that I had to resist. I had to allow the project to evolve. What became important was the support of each other in the process of planning, trying out, sharing findings, and so on.

Originally I had suggested to the teachers that part of the project could involve me visiting their classrooms and assisting them with their research. But I left it up to them to invite me. Only one invitation was forthcoming. I visited Mae's school on a Professional Development day to attend a panel presentation involving her students. They had been investigating the question of language use in a school with a large ESL population and the Professional Development Day was spent with students and teachers engaging in dialogue on the issue. I was not invited to any of the teachers' classrooms while they were teaching. They probably would have consented if I had insisted but I did not insist. I was concerned that they may see me as an evaluator and that this may have been destructive to the relationship that had been established.

The curriculum/research as planned can become a mechanism that regulates and controls. It restrains being creative, being open to question and wonder, and being able to be with others in their quests. It can distract and disembowel us from the lived reality.

May Conversation

Diane

The assignment that I came up with (describes the assignment that she drafted as a result of attending the Dairy Foundation Workshop). I tried to incorporate every person's learning style.... I gave this information
package and we went through it. Then we sat down and made up the due
dates....

Diane

So I'm getting into it now. I was a bit unsure about giving them all this
information but they (the students) are starting to pick out what is useful and
relevant to them.

May Group Meeting

Diane

When I got my students back we were going to sit down and decide what
we were going to do for the rest of the year.... The kinds of things that they
wanted to do, like a field trip to Europe (laughter), but when we got back to
reality it was interesting how their wants and needs were for the rest of the
year were very similar to what I thought we should get out of this course....

June Conversation

Diane

I'd like to give them some control over what they do and I don't feel I did at
the very beginning and I was very unhappy about the whole thing but I
think this (referring to possible plans for next year) could be a whole lot of
fun.

Gale

And certainly from these (the student evaluations), what is coming out is
that one of the things they did like was having choice, being able to give
input and negotiate the curriculum.

Diane

Exactly, and when we sat down after the student teacher left to plan out the
six or seven weeks that were left, it worked out really well.

June Group Meeting

Diane

But I also think that the way we approached it, they had input, you know it
wasn't top down. It wasn't just me saying here's what you have to do.
You know me, me, me. I took a lot from what they wanted. So that was
good.


[I have learned] to relax my control over the choice of learning experience, allowing
students the freedom to make decisions about the curriculum and how they interpret and/or
present the information. The research has allowed me to experiment within a nurturing
framework. I have a chance to try new things, take risks and yet know I am supported and
I'm going into the activity after having shared the ideas with others and get suggestions so
I'm not going in totally "cold". I think I've realized that I don't have to change everything
I'm doing. A different example or current event can be brought up in any lesson that can
introduce a global perspective and increase global awareness. Also, I look at some of the
really great things that our group is doing and I think of how I could incorporate them into
my own classes and because it has been done and met with success its very much less
intimidating.
Control--I'd Like To Give Them Some Control

Diane finds a place where she can encourage students to have "input" into the planning of the units, where "it wasn't top down", and where there was some freedom that allowed students to choose a way to represent their learning from a variety of options. Control becomes something that is negotiated.

Action research was for me a place where participants have "input", where "it isn't top down", and where there was freedom for participants to choose their own curriculum and research projects. I paid attention to language as a way to frame this ideal. By talking about research for education and teaching and with teachers, I was attempting to break down the hierarchies that are so common, but I had to be honest as well:

*I hope to be, as much as possible, a part of the process and so I don't see myself doing research on you.... I don't see that as my role here. I see it as doing research together. What am I learning about myself: What am I learning about the research process. Not so much what am I learning about you.... I am interested, and I guess this is sort of about you, but I'm interested why people want to change. Why do we want to change home ec? Why don't we just carry on the way we've been? What motivates us to make those changes? (Gale, January group meeting, Tape 1).

The teachers had control over their individual research projects, but I always knew that I would be responsible for the authoring. I would be the one in the end with the author-ity, the control, and the power. I would be choosing what to include and what not to include. Diane articulated my responsibility in this way:

*I felt that I was a researcher too and that you were the collator of all the bits and pieces that came together but also I think that you had the bigger role in that you had to take all this information and make sense of it. All I had to do was take the part that I needed, that I could use. (June Conversation)

Even though the teachers read over my writing at various times especially the sections that referred to their work, as regular classroom teachers their time for this is short. Generally they just said "it sounds good" or "it's OK" or offered technical advice regarding spelling errors or word omissions.
Diane's text and my meta dialogue with the text provides the opportunity for intertextuality, an opportunity to dwell and linger between the texts, and hear the echoes and resonances of control. It provides the opportunity to highlight some of the tensions that surface in the space between vision and reality. A space where control, power and power relations become central considerations of an action research project that espouses democratic ideals. Power relations often have unintended, unanticipated, and unwilled consequences. They exist in the categories, distinctions, and differentiation of practices of teachers and researchers. This brief account highlights the limitation of modernist notions of power and control as repression and calls us to be ever open to exploring the ways in which individuals are always at once undergoing and exercising control and power. When control becomes a dialogized word "the resonance or oscillation of possible meanings within it is not only not resolved, but must increase in complexity as it continues to live" (Bakhtin, 1981, p. 426). In describing control as a "slippery theme-word", I was borrowing from Aoki (1993a) who used it in a title of an invited address at a curriculum conference. When I think of slippery, I think of an ice cube and how it slips and slides when out of the freezer. I think of how it is difficult to grasp, and once you have it in your hand it melts, increasing in fluidity, and slowly drips away in this direction and that.

Being involved in the action research served to interrupt the ways in which power circulates in, and through, our subjectivities and allowed Diane and I to explore some of the shifting themes associated with the concept of control. These shifting themes call us to examine the ways we are shaped by power and domination, to confront our professional beings, and to identify and nurture ways of being that allow vulnerability and mutuality, that allow us to let go, and that allow us to think about the complexity and fluidity of the concept of control.
Extending The Dialogue

Concepts can be more usefully thought of as terrains which can be occupied by a number of shifting and conflicting points of view. (Usher & Edwards, 1994, p. 201)

Dialogism assumes that at any given time, in any given place, there is set of powerful but highly unstable conditions at work that will give a word uttered then and there a meaning that is different from what it would be at other times and in other places. (Holquist, 1990, p. 69)

A word is a bridge thrown between myself and another.... It is territory shared by both addresser and addressee.... The immediate social situation and the broader social milieu wholly determine--and determine from within so to speak--the structure of an utterance. (Clark & Holquist, 1984, p. 214-215)

Any utterance, whether it be in outer or inner speech, has a meaning as a whole unit that guarantees the unitariness of the utterance as a distinctive unit. Bakhtin calls this global meaning the utterance's "theme" (smysl). Theme is characterized by transitoriness, since its significance is appropriate only to the moment of its utterance and to no other. It is unique and unreproducible. Theme has such exquisitely fine shades of significance that most of us do not countenance them in the rush of daily communication. Bakhtin argues that the utterance "What time is it?" has a different meaning each time it is used and hence a different theme, depending on the particular situation in which it is expressed and of which it is a part. The theme of an utterance is thus a product as much of a real-life situation as of such conventional linguistic categories as syntax, grammar, and lexicon. (Clark & Holquist, 1984, p. 231)
Alex is a beginning teacher replacing a home economics teacher on pregnancy leave in a large urban secondary school. She took up the position at the beginning of the school year uncertain when the teacher would return. In the end, the teacher requested extended parenthood leave so Alex completed the full year. The school population is ethnically diverse and the home economics department is one of the largest in the city. Alex's teaching load consists of several courses that other teachers also teach. There is an effort in these courses to keep the course offerings consistent. Thus, Alex was teaching from a set curriculum that the teachers at the school developed over the years. She taught two courses in senior foods and nutrition in which she had complete autonomy to plan and teach. In those, Alex used a format similar to Laura, Amelia, and Diane, where she remodelled the standard approach to bring in a global perspective. Her course outline developed like Laura's and Amelia's with the theme of travelling around the world, but she identified specific issues to cover in each unit, for example, population, poverty, hunger and malnutrition (See course outline in Appendix H). Her research interest in these two courses was in her students' understandings of the global interconnections and issues related to food. She frequently expressed concern about whether the course was a "tourist" approach that developed only superficial, and perhaps stereotypical, understandings of the countries and cultures included. She gathered data throughout the year from student work, from observations and discussions with students, from exit slips, student logs and year end evaluations. Some of the comments that the students made were:
I learned about different cultures, their foods and beliefs.
This course showed me that there are a lot of other great foods around me.
I learned that the world is not as easy going as I thought it was.
Different people eat different foods because of tradition and availability of food.
We learned why and how foods have originated.
I see food everywhere now.
I never knew that China has such a strict population policy.
I thought foods class would be writing recipes one day, cooking the next. I've never learned from videos or learned about lifestyles or foodstyles before.
We learned about different cultures and their beliefs when I thought all we would do was cook.
It was unexpected to learn about different types of foods in other countries.

On the basis of this and other feedback, Alex had a foundation upon which she could build. She planned to use this information to revise the course and continue to monitor its progress in her second year of teaching.

What became interesting to me were the stories of Alex's struggles with the courses she taught in common with other teachers in her department. They were interesting because they provided the opportunity to consider challenging the dominant discourse as a factor to consider in curriculum and educational change and because they echo the themes of curriculum as straight jacket from Diane's story and of the spill over, or ripple out, effect that Lorraine had us investigate. They spoke of being in between and among the curriculum as given, or set, and the curriculum as envisioned and as lived. Alex often referred to how schools were more political than for what she was prepared. She was referring to the struggles for power, control, and dominance that were her experience in the first few months of school. Our dialogues as conversational inquiry over the year became a study of subverting authoritative discourses when they conflicted with her theorizing about teaching. What follows is an account constructed as fragments of conversations interrupted by comments from the literature.
Alex Just the constant questioning. Am I doing it the way it should be done?
Gale But is there a should way? Who determines the should? ...
Gale Just the fact that you don't want to give in and do the traditional.
Alex Well I'm doing that with the 9/10's and I'm having a hard time. It goes against everything that I believe in. It's every day we have a demonstration and then a lab. During the demonstration half of the class was doing worksheets.... Another worksheet. I'm getting really tired of worksheets. And of course what am I supposed to say. I need to keep the same scope as everybody else because it is an expectation on their part and that's what I've been told. And I hate lecturing to them.
Gale Perhaps we need to think about subverting the system.... Slip in a few questions here and there to get them thinking. (November Conversation, Tape 1 Side 1)

What is crucial to a feminist dialogics is the idea that resistance can begin in private when women negotiate, manipulate, and often subvert systems of domination they encounter. (Bauer & McKinstry, 1991, p. 3)

Alex Did I tell you about my changing the grade eight curriculum from what it was? ... I said (to the other teacher) that I didn't do that (the usual lessons) because a student mentioned that he didn't get anything out of it.... So I changed it and brought in more international foods.... At least they learned something and that's the most important thing for me as a teacher.... They (the students) respect me for that....
Alex She (another teacher at the school) thought I was taking a swipe at her teaching style because I was changing everything but I said "It's not you, it's the way I teach."
Gale These are just the ins and outs of negotiating your place in a new job, in a school... with your students....
Alex I added this (an application question) to the Foods and Nutrition 9/10 term two test....
Alex The grade eights have to make aprons ... but I added a recycling project....
Alex Why am I doing this?... I've thought about it. Why am I teaching this and why do they have to learn that. And, if I can't give a good rationale then it's not important. That's just the way I think. I try to make it appropriate so that it's something that is going to effect their survival.... I try to put myself in their place, I'm not that much older than they are and so much of high school is, well you need to know this just because, and that's not good enough for me. (She describes a project she tried that was part of the set curriculum.) Students didn't know why they were doing it. I didn't understand why we were doing it. I would never do it again. (February Conversation, Tape 1 Side 2)

I am convinced that, if teachers today are to initiate young people into an ethical existence, they themselves must attend more fully than they normally have to their own lives and its requirements; they have to break with the mechanical life, to overcome their own submergence in the habitual, even in what they conceive to be virtuous, and ask the "why" with which learning and moral reasoning begin. (Green, 1978, p. 46)
When we consider the moral dimension of teaching "knowing what to do" is phenomenologically indistinguishable from "knowing why". It becomes a matter of moral justification. (Pagano, 1990, pp. 52-53)

Alex With my grade eights I dropped the (name) project.... I decided to do more discussion about values and decision making about what they thought a perfect world would be and then bring that into the schools ... to address racism. So that's where I'm going. (May Group Meeting, Tape 1 Side 2)

To subvert foundations is not to court irrationality and paralysis but to foreground dialogue, practical engagement and a certain kind of self-referentiality. In the post modern, the claim is not that there are no norms but that they are not to be found in foundations. They have to be struggled over, and in this struggle, everyone must assume a personal responsibility. (Usher & Edwards, 1994, p. 27)

Alex Teaching foods, seven blocks of secondary, I think was teaching respect and feeling good about yourself as the number one thing. I think it was an unconscious thing that I did.... Once they (the students) get out (of school) they have to work with different people and to respect others. (June, Group Meeting, Tape 2, Side 1)

Disrespect of self and others, disregard for the future of the planet, failure to take social and political responsibility, moral apathy, spiritual enslavement to fashion or anything else--such things as these seem to me subversive of educational goals, for it seems to me that a sense of respect and regard ought to be a principal educational goal. (Pagano, 1990, p. 130)

Gale Even those who are committed to it (education for a global perspective) find it is a daily struggle. Change takes time.

Alex Unless you take action, things will never change and this is how I saw it (this research project). Because I was tired with the way things were being done in home ec. (June Conversation, Tape 1, Side 1)

We can still act ethically and still fight for some things rather than others but we have to do this within practices of everyday life and struggle rather than in terms of an appeal to a transcendent and invariant set of values. (Usher & Edwards, 1994, p. 27)

Mae I'm going to try to be more subversive this year. You're my example of subversion, Alex.

Alex Really! (October, 1996 Group Meeting)

Kristeva insists on the individual as a site of subversion and ethical possibility. (Clark & Hulley, An interview with Julia Kristeva, 1990-91, p. 154).
I have used Alex's text juxtaposed with quotations from the literature to explore the usefulness of the concept of subversion to understanding curriculum and educational change. It is a story of struggling with a standard or set curriculum that has become an authoritative discourse that permits no play with the context framing it, no play at the borders. In that sense, it echoes the notion of curriculum as straight jacket as in Diane's narrative. It also is a story of what Kanpol (1993) calls reskilling of teachers. It demonstrates that a teacher who is dissatisfied with an "official" curriculum can create a different version, a "sub" version, whereby refusing to become a technician implementing standardized or set programs. Instead, a teacher can question the rationale, and if it is found lacking, create and implement a more pragmatic curriculum that has at its core a global perspective.

Alex's experience with enacting a vision echoes Fullan's (1993) call for every teacher to be a change agent with moral purpose. Fullan does not elaborate on the theoretical foundations of his sense of moral purpose except to mention Goodlad's moral imperatives of schooling and Sirotnik's moral requirements of inquiry; knowledge; competence; caring; freedom; well being; and social justice (pp. 8-9). So, it is possible that the moral purpose he speaks of is not grounded in a Kantian sense of appealing to or applying certain ethical norms or principles but in the sense of ethics as praxis where normative questions become issues of individual praxis. The latter is more akin to Bakhtin's sense of moral purpose that is characterized as our "answerability", or "responsibility", or "having no alibi." It is not an artificially imposed order, rather, it is our response to context. For Bakhtin, dialogues, conversations and writing are forms of authoring that are activities central to the analysis of human experience. How we "author" our lives influences what we think, how we feel, and what we do. Bakhtin helps us see that "by shaping answers in the constant activity of our dialogue with the world, we enact the architectonics of our own responsibility" (Clark & Holquist, 1984, p. 10).
Enacted in every pedagogy are the tensions between knowing and being, thought and action, theory and practice, knowledge and experience, the technical and the existential, the objective and the subjective. Traditionally expressed as dichotomies, these relationships are not nearly so neat or binary. Rather, such relationships are better expressed as a dialogic in that they are shaped as they shape each other in the process of coming to know. Produced because of social interaction, subject to negotiation, consent and circumstance, inscribed with power and desire, and always in the process of becoming, these dialogic relations determine the very texture of teaching and the possibilities it opens. They fashion as well the ways teachers understand their practices and the subjectivity that bestows this practice with identity. Indeed, negotiating among what may seem to be conflicting visions, disparaging considerations, and contesting interpretations about social practice and the teacher's identity is part of the hidden work of learning to teach. This unmapped territory, then, must be charted in ways that can permit a double consciousness of how systemic constraints become lived as individual dilemmas. (Britzman, 1991, p. 3)
Mae's Teacher Research and the Language Issue

I feel like a foreigner again walking down the hall. (Student whose first language is Hebrew)

It's language that divides [name of school] students. (English Transitional Student)

Dear Regular Teachers:
Can you give more care for ESL students?... I'm very afraid to go to regular classes. I can't understand your speak so we always misunderstand each other? Can you write clear of letter so I can copy correct note?... Please don't speak loudly to me...Dear teacher you lesson is very good to me but I can't understand. I want you can accept my truly. (ESL Student)

If I have trouble, another student can always translate for me. Students are receptive to a teacher who is open and accepting and interested. (Teacher)

This year should be called the year of the "silent stare." I talk; no one responds. (Teacher)

I think everyone should have the responsibility to help new students to try to learn English and respect their first language as well. (English as a First Language Student)

We need a common language to communicate. Can you imagine what would happen if not [sic] one spoke? (ESL Student)

Mae teaches at a large central city school whose population is in transition. The area used to have such a large Jewish population that school professional development days were scheduled around Jewish holidays so students would not have to miss school to attend religious celebrations. The school has had a large influx of immigrants from the Pacific Rim which has dramatically changed the ethnic mix of the student population.

I had previously worked with Mae and a teacher from another school district to develop a workshop for the Program Against Racism (PAR) sponsored by the British Columbia Teachers' Federation. We called the workshop Count Everyone In: Towards Inclusivity in Home Economics. One part of the workshop concentrated on teaching participants the vocabulary associated with racism (stereotyping, bias, discrimination, prejudice, etc.) in order that they may accurately label and describe their experiences (for example, "you have just expressed a stereotype, a stereotype is..."). This section of the workshop concluded with asking participants to describe situations where they have felt
excluded and why. Many of the teachers who attended the workshop have used this
exercise in their teaching in various ways, such as in a unit on communication in Family
Management, in creating classroom climate at the beginning of the year in general home
economics courses, in units on media analysis, and so on. Mae used it at the beginning of
the year in her Social Psychology course. The result of this lesson was a year long
investigation on that she called the language issue.

Mae gave an account of the experience at the Imaging a Pacific Community
Conference, in May 1995, and it is presented here in a version that has been slightly edited
for brevity. Following the presentation is a construction of what might have happened had
there been a larger turn out to the session--a question and answer period. I have created the
questions and used abstractions from my conversations with Mae as the possible answers.

Mae's Presentation

The school that I currently teach at has undergone a really significant population
change. In the seven years that I have been there, it has gone from two ESL classes to ten.
About half our school population are immigrants. Hong Kong and Taiwan are the major
sources. Historically, the school has not had a heavy Asian base and so almost over night
it has changed considerably. The school has not shown very good adaptation to the
change. During the years that I have been there, I have noticed less English and more
Asian languages being used. And that is not just outside the classroom. I am also talking
about inside the classrooms. So teachers were feeling a lot of frustration but no one really
wanted to say there was a problem. Last fall, at one of our first Pro D days we had
someone come to speak about the ESL population and it was during that discussion that I
raised the question of the underlying tension that I felt in the school as a result of the
change in population and the use of all these different languages. So I was put on a task
force to address this issue. I wasn't planning it to be teacher action research at that time.
Because of getting into my masters, and several years ago getting into Global Education, I
realized that maybe this could all come together for me and for my school.
In the fall, I did a unit on group dynamics with my Social Psychology class and in the unit on stereotyping and prejudice, I had them brainstorm what behaviours they saw as inclusive and exclusive in our school. It was during this brainstorming that they identified that the number one priority was the use of different languages in the school and how they were feeling left out, lonely, isolated, frustrated, sometimes angry. There was fear of ridicule because they didn't understand what the other person was saying about them. It was interesting because the group included mainstream ESL students, recently mainstreamed ESL students, ESL students who have not been ESL for maybe as long as eight years, and then students whose first language is English. They were quite keen to talk about how they saw it as being divisive in the classroom. They got very passionate.

One thing that I realized, as I was letting them talk about this and sharing their feelings, was that all of a sudden I didn't have to say anything. They were doing it all themselves.

I'll give a sample of some of the things they shared. I had them do some reflective feedback (which I learned from teacher action research). In answer to what I learned about the language issue from class discussion, some of the things they said included: in certain situations people felt embarrassed; they thought many of the ESL students would leave Canada after they got their Canadian passport; they felt uncomfortable when people were not speaking English; that it wasn't anyone's business because they shouldn't be trying to listen to other people's conversations; and people should speak English only in the classroom but outside they could speak whatever they wanted as long as they didn't leave anybody out. This was an acknowledgment that language is a problem that exists with different languages dominating. Another response was "it doesn't bother me unless people are being rude, like laughing and talking at me. I think it is important to preserve one's own culture. Language is an important part of culture." Something totally different was "I suggest that everyone smile more often. Sometimes smiling makes people more friendly when you meet someone you can't communicate with."
I talked to one of my colleagues about what I was doing in my classroom. She said, "That's strange. I teach an English traditional class and we are doing a newsletter to help them with their English language development. One of our topics is using different languages in the school." So we collaborated and put our classes together and we did some ice breaking, team building activities and then we started talking about the language issue where they got to hear different points of view. It was quite interesting. There was a group of students who became quite involved and wanted to see if they could do something with this. So they helped the transitional class put out a little newspaper called the Language Issue at (name of school). From that, they decided they wanted to hear what the teachers had to say. (They composed a questionnaire.) The teachers were asked to complete statements. For example some of their responses were:

When students speak a language that I don't understand I feel:

angry even though I know I shouldn't. I want to strike out and tell them to "speak English". If they do not want to speak English, they should not have come to Canada; left out; generally comfortable with it but I don't like it; it depends; and so on.

How does it affect their teaching:

lower their standards; group their students differently to facilitate a common language in the classroom; it is a more interesting environment; when I talk no one responds and then communication starts in their home language rather than English; I feel very uncomfortable being a language police.

Out of a staff of eighty-five, we had sixty people respond in less than a week.

So the students were invited to a Professional Development day to form a panel to express how they saw language being used in the classroom and around the school. We chose six students who represented different perspectives on English as a First Language. We tried to get the gambit and it ranged from trying to eliminate ESL classes and doing total immersion to English only throughout the school. It was interesting to see the reaction and it in a way mirrored what the staff had been feeling as well. Then we got the staff to meet in small groups with each group including an ESL student and a non ESL student. They
talked about their feelings and we had someone identified as a reporter. We had them report on three topics: issues; guidelines; and action. These were collated.

On our March Pro D day we decided to get everyone back to get some action going. We also invited the parents that day. Unfortunately, only two parents showed up. With the people who did show up, we got them to do a statement of what they thought the school should do in terms of language and how it should be implemented. We collated all that information. We got it into a draft statement developed by the task force of teachers and one administrator. I will give this to my classes that were involved and the student council. Right now, the mission statement from all their responses reads "While respecting all languages and cultures in our community, English is the language of instruction, communication, and classroom interaction at [name of school] for the following reasons: to build a sense of community; to enhance social inclusion; to ensure safety; to foster respect and cooperation; and to increase proficiency." We are hoping that once it gets run by the parents' group, with whom I will be meeting with next week, and have students and staff go over it, it will be printed as a goal in the student agenda.

Other things that we are trying to do to build a better climate in terms of community are that we hope that every department will have a philosophy on language as part of their course outline, that the administration will be responsible for encouraging all the departments to do so, that at our first staff meeting administrators will encourage the use of English in the classroom, and that at the beginning of the year at the grade assemblies the counselors will make reference to the mission statement which will be in the handbook by then. We will invite the drama class to put together a two to three minute skit at the assembly to drive home the reasons why we should try to make an effort to build a community through a common language. We will encourage staff to mention it during the parent walk-about in September so that the parents will be well aware of it besides the ones that have given us feedback. Our August newsletter before we start the school year will include a mention of this as well.
So this is where we are at right now. The thing that I found out from doing this, is that it is possible to do something transformative in the school. I think it was made possible due to two things. One was my exposure to global education because it talks about learning things but also putting things into action. I guess that is a reflection of Paulo Freire’s philosophy of education. So, having gone through this whole process up to this point, because I think it’s ongoing, I feel uplifted that there is possibility for a teacher and students to initiate action if administration, or the board, or other power groups within the education system won’t move; that we can take ownership of the problem and work towards doing something about it.

Question 1: I am interested in creating community whether it be in the classroom or in an action research group. You mention beginning the year with a unit on group dynamics. It occurs to me that this notion of group dynamics is important, could you elaborate on that a bit?

Mae I spent the whole two and a half months working on team building things.... The first year I did it, I thought I’m spending way too much time one this ... but what I found was that I moved faster after I got to that point. It seemed like such a long time to get to the point where kids were more trusting, I won’t say they are complete trusting, but more trusting, felt more safe, I don’t think they feel totally safe yet, but more safe to get to the point where you can get the dynamics going for the discussion that I think is critical for them to develop their own opinion and to be able to defend their own opinion and for them to be able to say you know after I heard your voices out there, I think I’d like to change my mind.... The investment that you make in creating community is substantial in terms of time but I think you get into the issues a lot deeper, they are not superficial, you get kids confiding in one another or in me. Things I probably never would have heard of or been aware of and it just brings a whole new sense of what it means to be in that class.... I think now there is a bit of dialogue. But how many teachers take the time to do that? Like in Math, where maybe dialogue isn’t quite as important. Those opportunities aren’t present in some areas. (January Conversation)
Question 2: You mention how hearing brings a whole new sense of what it means to be in that class. What do you mean by that?

Mae When people find out how everyone feels about it, we revisit how we feel and how we think about it, I think we can empathize with the feeling because I think that is very universal. Feeling isolated, feeling alone, feeling frustrated, feeling suspicious of what people are saying, feeling embarrassed—it doesn't matter what language we speak, we can all feel those.... Communication across difference appeals to me.... Sometimes I think that multiculturalism tends to negate the differences. It just glosses over the differences. You know we all have our celebratory day.... That phrase (communication across difference) would address some of those issues because there is no one voice within any single community and even within ourselves I think we have many voices.... Even the ability to speak English or the ability not to speak English has caused barriers. It's amazing, I don't think I would have ever suspected that had I not had opportunities to hear students speak to me about it.... The students said as the teacher who got them involved, I have made the effort to listen to them and to ensure that they were being listened to by other teachers. (January Conversation)

Question 3: Can you briefly describe some of the perspectives that influenced the substance of the drafted mission statement?

Mae We were all broken down and we had to come up with a statement of philosophy and guidelines for the school, a department statement and then suggestions for implementation.... Generally, all the departments, including the students, we counted the students as a department, with the exception of ESL, said English is the instructional language or working language in the classroom.... Then, in terms of respecting other languages and cultures in the process of doing this, there were only four departments out of twelve, so about one third talked about respecting other languages and cultures in the throes of promoting English as a working language.... You can tell by the way they've written it up where the tension lies. P.E. was quite militant in their view because of the safety issue and apparently there is a lawsuit being pursued at another school over an incident where a student apparently did not understand the safety. Students' suggestions for implementation were quite interesting. They were suggesting things like maybe the government should not have driver's license tests in other languages because is does not encourage the use of English as a language. There were a couple of suggestions that they would find out who was in their class at the beginning of the year and designate certain students who would act as interpreters so that a student couldn't go to their neighbour or their buddy and then get off track. There also seemed to be a lack of knowledge about what the ESL program does.... From reading this it becomes more clear to me that they have to reach out to determine what the needs are in terms of language development.... What kinds of language are the students being taught? Everyday language as opposed to academic language as opposed to the safety language of the tech studies department and the P.E. department in particular. (April Conversation)
Question 4: Why do this?

Mae I think if we had dealt with it earlier when it was viewed less of a problem we would have been further ahead. No one wanted to say anything for fear of being labelled racist or whatever. They didn't want to do that so instead they let the problem grow. For some reason they felt more comfortable that I raised it being a visible minority and therefore it took off that edge of the racist attitude. I am hoping to draw some parallels to what this whole experience has been in the classroom and what would happen if we take it out of the classroom into the community or society at large. If they were able to become so passionate about something, in the future they might be able to organize themselves to action. Someone said don't set yourself up for failure. But, for some reason I sometimes don't think about the final outcome and whether it will be a failure. I look at it with hope. (January Conversation)

Question 5: Are there any questions about this project that remain for you?

Mae What is a reasonable time frame to see some kind of change? My perceived reality at the moment is that it is going to take a long time. Having this statement isn't going to change things overnight. But, I think it is kind of a first step to clarify for the student body what is expected in terms of language. Then, at least we eliminate some of the grayness. So, at least that is one side but now we have to work on the other side. When is it appropriate to use heritage language? I think it is a very valid question. And I don't think we can ignore it but I think there are a lot of people who would like to ignore it. Because they said, "If we acknowledge on paper when it is appropriate to use heritage language then we are just going to condone the pervasive use of Asian languages in our school." But, is it an educator's responsibility to try to understand the community? Should they, perhaps, try to use some phrases in that language? I don't know. We are expecting other people to change but what changes as an educator am I prepared to make to help foster a better community. We are expecting students to change but what change are we as educators going to do? (May conversation)

How do you get along? If we are moving toward a global society, if we can't do it in this little microcosm called the school or the classroom, how are we going to expect those students to become the global citizens that we want them to become. I think what it has boiled down to, is that we can live with the similarities, that's not a big issue at all, it is how to live with those differences? (May Group Meeting, Tape 1, Side 2)
Epilogue

One of the things that the students had said was when can we use our language. We never dealt with that. So, basically, it became an English language policy. A policy that would encourage a common language in terms of the classroom but when do we allow for this diversity. The students picked up on it but the staff never had any problem with it because they are all English speaking. I can see the staff point of view and I can see the kids' point of view. So, I was given the number of the human rights commission and I faxed them a copy and I told them a brief history and they said we're not really violating anything but it could be challenged. What you need to do is expand on it and really stress academic purposes for the use of English, so now I'm rethinking this. (Mae, June Group Meeting, Tape 1, Side 2)

According to Romanish (1989)

Critical thought in its emancipatory form requires more than skill acquisition and technical reasoning. Purposeful dialogue between and among teachers and learners, for instance, is seen as basic to the development of critical thought by virtually all modern theorists. Yet ample evidence exists to indicate that such encounters are truly the exception. (p. 54)

Mae's research involving the engagement of students and staff in the question "What should the school's position be on the use of language?" is an example of one of those encounters. It demonstrates the process of dialogism which according to Holquist's (1990) interpretation of Bakhtin begins with "visualizing existence of an event, the event of being responsible for (and to) the particular situation existence assumes as it unfolds in the unique (and constantly changing) place I occupy in it" (p. 47), then becomes a process of "attempting to think through relations between human beings, and between human beings and the world" (p. 157). In this process, dialogue "implies the simultaneous existence of manifold possibilities, a smaller number of values, and the need for choice" (p. 181). In Mae's case it was not a comfortable place. In some ways, it was very much an example of Bakhtin's conception of language as a constant battle between centrifugal forces that seek to keep things apart, and centripetal forces that strive to make things cohere. There is also a sense of carnivalness and the ambivalent logic of carnival. Mae brought up the language issue in a spirit of fairness, justice and of creating a sense of community but the discussion became dominated by the language of rules, rights, and policy. The notion of inclusion
and legitimating the silenced voices which had promoted the action was being displaced by potentially oppressive discourses. At one point she said "I wish I never started this." But the following also could have been her words:

Life will not let me be inactive, no matter how dormant I may appear (relatively) to be in the eyes of others. I cannot be passive, even if I choose to be, for passivity will then be the activity of choosing to be passive. My relation to life in all its aspects is one of intense participation, of interested activity; having "no alibi" means I have a stake in everything that comes my way. (Holquist, 1990, p. 153)

It was the teacher research that allowed her to enact her architectonics of responsibility.

One of Mae's students wrote to the Voices column in the Vancouver Sun. An excerpt from his report sums up the hope behind this action:

The bottom line? It hasn't been reached -- we're still at the top of the page. Views have yet to be voiced and action has to follow. The ultimate goal is not just a resolution of what we should speak at school, but a definitive answer to how we should live together. An answer that would benefit everyone, the Canadian-born and Canadians-to-be, alike.... Perhaps a less noticeable phenomenon can provide us with a little assurance. Look around you: Hasn't karaoke become a household word? Hasn't everyone learned to say "Gung hay fat choy" or "Feng shui?" Haven't friends been made and barriers plummeted?... Haven't we made way in understanding each other's cultures and values? We have and will continue to do so. Someday, maybe the minorities will exist not as separate tributaries of the mainstream, but as contributing part of the whole stream, one stream, strong and free. (June 20, 1995, p. A4)

Echoes of prosaics round.

**Sustaining The Dialogue**

In each one of us there is always a part that is a stranger to the self--other than self ... if we don't learn to live with the dividedness of our own subjectivity, we shall never be able to live at peace with the strangers around us. (Aoki, 1993b, p. 75)

The question which arises now is knowing on what moral basis one can regulate the problem of foreigners.... So, where does one start to open up this very phobic notion of national identity, to permit the mixture of races and to welcome others, in order to proceed toward ... "puzzle states" ... states that are constituted from several types of citizens--immigrants-- ... and then perhaps one day to proceed toward the disappearance of the foreigner. (Kristeva, in Clark & Hulley, 1990-91, p. 165)
A commitment to inquiry may be the only way in which a common vision can be discovered in an ideologically diverse culture. (Arnett, 1992, p. 29)

The achievement of social justice ... ultimately requires the delegitimation of our ocularcentric metaphysics of presence. (Levin, 1989, p. 204)

Multiplicity And Doubling: Themes Of Teacher Action Research

Two of the themes that re-sound in this research project are multiplicity and doubling. To bring this chapter to a close, I augment what has already been related by presenting brief vignettes of other research undertaken by the teachers to illustrate the multiplicity of the research undertaken. This is followed by a discussion of doubling as theme and some brief sketches to portray what meaning it has to this study.

A Multiplicity of Teacher Research Projects

Previously in this chapter, I outlined Alex's and Diane's research into student resistance, and the way the group, at Lorraine's suggestion, undertook an investigation into the ways curriculum change in one course influences teacher's work in other courses. I also used the work of Laura and Amelia, Diane, Alex and Mae to explore certain themes, tensions and struggles of being in the midst of an action research project. There are other stories, too numerous to report, but I report four of them as a way to demonstrate the diversity and richness of the teachers' efforts and creativity.
Mae and Nancy's Unit Plan Remodelling in Clothing and Textiles

Using the lesson plan remodelling format in Smith and Peterat (1992), Mae and Nancy critiqued their typical approach to consumerism in clothing and textiles and found that they were placing too much emphasis on getting the best buy. They determined that to encourage students to bring a global perspective to clothing consumption they would need to become aware of other factors such as environmental issues and human rights concerns. They expanded the existing unit by adding five activities: an exercise called "Find a Clothing or Textiles Consumer Who...", a questionnaire designed to increase students' awareness of environmental and human rights issues related to clothing consumption; a "Consumer Comparison Clothing Assignment" that focuses on considering the broader social and environmental implications when determining the "best buy"; an assignment called "How Globally Friendly is Your Favourite Clothing Company" which gives students the opportunity to explore ways of taking social responsibility into account when making purchases; the "Journey of the T-Shirt", a story and exercise designed to raise students' awareness of the global connections of the clothing we wear; and a simulated experience called the "Mock Assembly Line", designed to develop students' empathy with textile workers. They monitored the progress of the unit by using reflective questions as part of the written assignments, by listening carefully to the student responses in debriefing discussions, and by video-taping the simulated experience. Mae and Nancy were able to develop curriculum which moved students from the traditional, transmissive approach of being told how to determine the best buy in clothing using largely monetary and quality criteria to a state of being able to engage in the ethical question, "What factors ought to guide our consumer choices?"
Lorraine's Unit Plan Remodelling in Consumer Education

Lorraine also used the Smith and Peterat (1992) remodelling format of critiquing the standard approach to a topic, setting new objectives, developing a remodelled plan, and transforming to a practical reasoning mode. Accordingly, she deemed the typical approach to housing in the past unrealistic because it assumed that everyone had a home and the means to decorate that home. She decided to change the objectives of the unit to make students aware of world conditions regarding housing and homelessness; to develop empathy for those who do not have adequate housing; and to understand the issues surrounding the question of adequate housing. The outline of her new unit became: housing, homes and homelessness concept clarification; needs, values, and resources and the ways they affect housing design; family size and living spaces, a simulated experience; and homelessness locally and globally. She gathered data: by observing and listening to the students during the lessons, particularly the group work, the simulated experience, and debriefing discussions; by analyzing the students written assignments; and by having the students complete a unit evaluation. In the end, she engaged her students in a discussion about what should be done to ensure adequate housing for all.

Leslie's Unit on Immigration

Leslie's teaching load included ESL Social Studies. She was to do a unit on immigration which largely consisted of making students aware of the countries of origin of North American immigrants. As we talked more about education for a global perspective in the group meetings, she became increasingly aware of the need to put topics in context and to make students aware of the past as a significant factor in understanding the way things are in the world today. She decided to take one racial group of immigrants and trace their history as a case study that could then be applied to other groups. Her new unit begins in a
village in Africa, moving to the slave trade, to the United States, to the underground railway and finally to a group of African people living on Vancouver Island. She reported that the students gained a greater depth of understanding than they would have had they just learned facts, such as immigration statistics, and so on. She monitored the progress of the unit by listening carefully to class discussions and to student conversations as they worked on the assignments and by analyzing the written responses on the assignments.

Leslie, Mae and Nancy Research Students' Beliefs about Others

Tourism, family management and foods and nutrition courses include projects that involve student research about other countries or cultures. Typically, the assignment includes researching and reporting such things as: the languages spoken; the economic base and main industries; major urban areas and different rural regions; climate, weather and other geographic features; religions, special traditions, and holidays; family life; and so on. Leslie, Mae and Nancy decided to research students' prior knowledge and beliefs about people from around the world before the students were to undertake the assignment. They developed a questionnaire, called First Impressions, that consisted of the names of various peoples from around the world and the names of countries. Students were asked to respond to each word with their impression of the people or the country. The questionnaires were collected and the responses tabulated and themed. The results were shared with students in an effort to analyze where their images and beliefs originated. The findings revealed that many perceptions were influenced by media portrayals, for example, the view of Middle Eastern people as terrorists was traced to the Gulf War. Some perceptions appeared to be in a time warp, for example, pharaohs and pyramids were thought to be the way of life in Egypt and war and Nazism in Germany. Some perceptions were influenced by popular culture, especially Hollywood movies, rock music, and
professional sports: for example, Americans were viewed as rich and successful like the movie stars, rock artists, or professional athletes. Images of First Nations people were often negative and associated with drunkenness. When asked where this came from, since most of the students admitted to never meeting a First Nations person, the students largely reported that these images came from their Social Studies courses. They had learned that the fur traders frequently exchanged alcohol for pelts and the First Nations people became drunk. Most of their geographical perceptions were overgeneralized, for example, Africa was either a desert or jungle.

For Mae, Nancy and Leslie, this was a valuable piece of research because it called for them to attend more closely to students' prior meanings and understandings. It also pointed out the importance of engaging students in such a way that they become aware and begin to analyze how their perceptions and beliefs are shaped. It was a process of conscientization for all. Mae, Nancy and Leslie all commented that it would affect their teaching and curriculum development in the future. They recommended using the survey at the beginning of each course so that teachers and students would have a better understanding of the pre-judices they hold.

I have sketched four more stories of teacher research to illustrate the diversity of the curriculum development, implementation, and monitoring that took place within a larger research project. They demonstrate the various ways that teachers are able to use unit/lesson remodelling and teacher research to re-think their own thinking and teaching, to develop curriculum, and to inquire into the meaning of the process for themselves and for their students.

Fullan (1993) argues that teachers cannot afford to wait for the system to change itself, they must play an active role in educational change. The work of the teachers that I have described in this chapter provides examples of what he calls the seven components of
the "new work of teachers" (p. 80): a commitment to moral purpose; a deepening of pedagogical knowledge by engaging in activities such as collaborating in redesigning teaching and learning with outside support; a cognizance of the links between moral purpose at the school level and larger issues of educational policy and societal development; teachers working in interactive and collaborative ways, avoiding the pitfalls of wasted collegiality; working in new structures; developing the habits and skills of continuous inquiry and learning; and immersion in the mysteries of the change process (pp. 80-81).

**Doubling An Emerging Theme**

I use the term doubling as a theme in several ways. I mentioned in Chapter 3 that dialogue as conversational inquiry was both a phenomena and a method. In the introduction to Chapter 4, I suggest that doubling can be used to describe authoring because in authoring accounts of others, authors are also authoring themselves. Thus doubling becomes a way to describe dualisms, for example self/other, such that they are not dyads or polar opposites. They are mutually constituting, neither one nor the other but both/and.

"Both/and" is not a mere wavering between two mutually exclusive possibilities, each of which is in itself logical and consistent, thus insuring the further possibility of truth, since a logic of this restrictive sort is so limiting that only one of the two options can be correct. Dialogic has its own logic, but not this exclusive kind. (Holquist, 1990, p. 41)

The logic of doubling, "a logic of relations and analogy rather than substance and inference" (Kristeva, 1986, p. 89), is further discussed in Chapter 5. There, I explore the dualisms, such as: theory and practice; teaching and researching; research and support; researching and facilitating; and research and professional development.

A second use of doubling is in reference to the notion of a double hermeneutic. As we gain some measure of understanding the phenomena, we change the phenomena because of our understanding. I use the term double hermeneutic to describe the ways that understanding the research methods changed the research methods into teaching methods.
As we worked to transcend instrumentalism in research, I found the teachers talking about transcending instrumentalism in teaching (although they did not use the word transcendence). As we experienced dialogue as conversational inquiry with its emphasis on listening in our individual and group meetings, the teachers began to talk about the importance of listening to their students (see for example, Mae's narrative of teacher research and the importance she placed on listening to students, eliciting their opinions and perspectives). As we explored research as a form of collaborative learning from experience, I noticed the teachers began talking about their teaching in the same way, for example Laura wrote:

I definitely feel that teaching should be a learning process. If you set yourself up as someone who knows all and no longer need to examine your beliefs, assumptions, knowledge and choices, you are setting yourself up for failure. Students will see right through you and I believe over time will respect you more if you admit you don't know or ambivalent about an issue. By modelling learning you encourage your students to think critically and strive for their own answers and encourage them to view learning as a lifelong process. (Laura, Journal Entry, no date)

As we engaged in talking with, and story telling, in our research group, I noticed teachers began to relate incidents of talking with their students, encouraging them to share experiences and stories (see for example, Diane's, Amelia's and Laura's narratives in this chapter). As we shared results of our research in the group meetings and began to think about our thinking, I noticed that teachers began to share the research results with their students and to encourage them to think about their thinking (see for example, Amelia's posting the results of her students' evaluations, and Nancy's, Mae's and Leslie's research on students' beliefs). These examples suggest doubling as a form of duplicating but the notion of double hermeneutic could also be used to describe the action research of this study. As I/we gained an understanding of the phenomena of action research, the phenomena changed because of that understanding. This is explained further in Chapter 6.

A third use of doubling is in reference to echoes. Specifically, I am referring to the way our pasts reverberate in the present. For example, much of the research and theorizing
undertaken by the teachers echoes their paths to this place as outlined in Chapter 2. Lorraine's theorizing practice that will be discussed in Chapter 5 echoes her family's ideal of caring and community that was part of living together and looking after each other when they all lived in the same building. Alex's experience, living in a developing country, allows her to question the relevance of an ethnocentric curriculum for schools with high immigrant populations. Nancy, Mae and Leslie, as so-called visible minorities, albeit with different experiences, are called upon to bring students' attention to the way they view others and how these views are constructed. Mae's experience as an ESL student led to her involvement in language policy.

Lastly, doubling speaks to the ethical practice of education. Here, I am referring to doubling as related to the refractive effect of attuning to relationships, to dialogue as conversational inquiry, and to listening, thereby hearing and seeing self in others, others in self. The self emerges in response or reaction to others and that relationship is developed through dialogue. There is a doubling of self in, and through, relationship that speaks to the ethical practice of education. Heshusius (1994) refers to this as a participatory mode of consciousness that requires an understanding of the concept of self as epistemically related to other through self-other unity (p. 17). This renders the act of knowing as an ethical act.

This chapter provides examples of teachers recontextualizing curriculum and their teaching to foster the goal of developing in students a global perspective enlarging the scope of traditional programs by including in them a sociohistorical context and by orienting them to social transformation. The narratives and reports demonstrate the diversity of research that took place within this study. It has been a lengthy chapter but one with ample opportunity to stop and linger in the stories and engage in a meta-dialogue with the text. In the beginning, I stated that this could be considered an example of Bakhtinian polyphony or heteroglossia translated into social terms. By polyphony, I was referring to the many points of view and the many voices that existed simultaneously within one research project. By heteroglossia, I was referring to the context where centripetal and
centrifugal forces collide yet uniqueness can be honoured. I ended this chapter by introducing the theme of doubling. Chapter 5 will continue this exploration.

An Unsettling Voice

To represent means to have a kind of magical power over appearance, to be able to bring into presence what is absent, and that is why writing, the most powerful means of representation, was called "grammarye", a magical act. The true historical significance of writing is that it has increased our capacity to create totalistic illusions with which to have power over things or over others as if they were things. The whole ideology of representational signification is an ideology of power. To break its spell we would have to attack writing, totalistic representational signification, and authorial authority. (Tyler, 1986, p. 131)
CHAPTER 5

QUESTIONS FROM THE INSIDE

Introductory Voices

The literature on collaborative programs is richer than research on them. (Hunsaker & Johnston, 1992, p. 367).

There is a great deal of rhetoric about teacher-as-researcher, action research, and the like. Much of the literature is about teacher as researcher rather than 'inside' it. (Fullan, 1994 in Wells, 1994, p. vii)

The continuing struggle seems to be what constitutes RESEARCH. Is it systematic inquiry? Or should it be an openness to question? an openness to wonder? an openness to the possibilities? I wonder what gets missed in systematic inquiry? (Gale, Journal entry, February 8, 1995)

Our experience, particularly our experience of ourselves is always situationally mediated. Situating subjects in this way requires, therefore, that autonomy and agency be re-theorized rather than abolished.... They would be seen as things that are constructed and re-constructed, created and re-created, through practical and discursive encounter and engagement, through the kind of stories that are told and the kind of work these stories do. (Usher & Edwards, 1994, p. 147)

Dwelling In Questions

Being inside an action research project means constantly dwelling in questions. "A question pertains to our very being in the world. As such, it is non-objective and eludes our grasp. We do not pose questions as such; we are encompassed by them and we live in them" (Aoki, 1994, p. 5). Throughout this research project, we lived in questions. Unsettling questions that caused uncertainty and discomfort. Questions that concerned our way of being with others. At the beginning of this chapter, I take up some of those questions. At the end of the chapter I revisit the original research questions. They were the questions that invited this quest.
Is This Re/Search?

What is research? There is no clear, unambiguous answer available. Some would characterize it as disciplined inquiry, others, the process of discovery, a scientific investigation, a deliberate learning, a searching and searching again, and so on. Aoki (1989) says that re/search is

a reaching out for deeper meanings for in that reaching is the possibility of reaching into our selves.... (T)he research gesture of reaching to grasp (aggressively positivistic) must be coupled with the gesture of reaching to receive, a gesture born of humility, without which the light of clearing will not be present to us. In this mode of re-searching, we are able to hear more eloquently the stories of lives lived of people ... whose speakings and re-speakings bring into a single moment the past and the present, and as well the is and the yet to be. (Aoki, 1989, p. 316)

In Chapter 1, I indicated a preference for action research and a particular type of action research based on my reading of Coulter (1993) as a place to start, a place to dwell in the question of in what ways should we infuse a global perspective in home economics education, to take action, and learn from the experience. Coulter argued that dialogism based on the writing and theorizing of Bakhtin provided the resources for teachers using action research, and I would add "outside" researchers, who are striving to be wide-awake and answerable for their actions. The theorizing of Bakhtin (1981) prompted me to wonder about the possibilities of "novelness" in research. Research that includes: the potential of many points of view; the inclusion of personal experience; eternal re-thinking and re-evaluating; and being on the vanguard of change. On several occasions, I have indicated how the ghosts of positivism and technocratic rationalism continue to haunt me. It is not that I want to reject them outright, I just want to decenter them and their dominance, and be open to other possibilities. In exploring research that has "novel" characteristics, I am continuing my theorizing and justification of this project as research. Much of the latter arises from my uncertainty and insecurity in using action research in doctoral studies. I feel I have to demonstrate that the practical orientation of action research, that often leads to accusations of it being method not research, is informed by a theoretical orientation. It is
part of an eternal thinking and re-thinking, evaluating and re-evaluating on my part that resonates with Mae's research on the language issue.

Diane is much more succinct. In answering the question, "Is this research?" she says:

Yes, in that there were tasks that had to be done. That yes we talked a lot about evaluation of what had gone on, and how you could improve it, blah, blah, blah. That to me is research. The fact that we all got together to talk about it and it was a whole learning process for everyone. That's research. I guess it depends on your definition of research. It certainly wasn't clinical. And it wasn't a survey. But it was certainly looking for information and sharing information and working towards acquiring knowledge. That's research. So if research is also adding the knowledge pool for the future then of course this was research. (June Conversation, Tape 2)

Teaching or Researching?

Peterat (1994) has described action research as "now you see it now you don't." She uses this phrase to capture the illusive quality of action research. Is it something that teachers do all the time? Is it a natural attitude toward practice? In what ways does describing it as research, distinguish it from reflecting on practice? Does it make it more formal? Does it bring the process into scrutiny?

Atkinson (1994) describes fourteen ways the roles of teacher and researcher are distinctly different and in conflict. For example, researchers are plagued by doubts, think before they act, set out to raise questions and analyze, concentrate on a very few things, work slowly, use analytical and theoretical language, while teachers require confidence, act rapidly before thinking later, resolve problems often by synthesizing all that they know, deal with a number of different things, use language that is often imprecise, fragmented, descriptive and anecdotal, and so on. Distinctions such as these are useful in terms of understanding the tensions that exist, but they also set up dualisms that I find artificial. In my practice, as a researcher, using dialogue as conversational inquiry, frequently I found that my language was imprecise, fragmented, descriptive and anecdotal. While I may have
displayed confidence as a teacher, most of my memories are of being plagued by doubts and, as I became more involved in infusing a global perspective into my teaching, I was constantly raising questions.

Smagorinsky (1995) points out that teaching and research are alike in fundamental ways. They both involve a sense of telos, an optimal sense of development/growth as an end point. They both are purposeful, involve mediation in the form of instruction and assessment, and both involve gathering evidence of development. His work resonates with the experiences of this research more so than Atkinson's.

*Before I used to think it was just part of a teacher's job but never labelling it as research. Because I learned from that experience, it has made me value my experience more.... Looking at it from a research perspective ... it made us more critical in a sense ... we questioned our approach more rather than it being just something we did in class. Now we are saying, "Was there any value in it?" and asking our students for feedback.* (Mae, June Conversation, Tape 1 Side 1)

Amelia Reflecting is something I think gets done all the time and researching, I think you have to be sort of stimulated to do it. It is more work.
Gale I was just thinking about this project. We've called it research and how is it different than just reflecting on your practice.
Amelia Well, we are not only looking at what's been done. We're planning what to do and then reflecting on it and then going on. You know, the cycles of the diagram. One is dealing with what's been done; the other is more hopeful. (June Conversation, Tape 1 Side 1)

*Because it was practical it didn't feel like research.* (Leslie, June Conversation)

While some argue that researching and teaching are two separate discourses, the distinction between research and teaching is never so clear-cut as it has been conventionally cast. Research is instructional. It teaches. Teaching is research. It is an inquiry into the experience of teaching. In the previous chapter, it was revealed that often research practices become teaching practices, and teaching practices can become research practices. The teachers both are, and are not, researchers. As a researcher, I both am, and am not, a teacher. I am not a classroom teacher at this time, but I always consider myself a teacher.
With this group, I also at times became the teacher. For example, I was the teacher: when I outlined the cycles of action research on the blackboard; when I took up the topic of assessment explaining the new approaches variously labelled authentic, naturalistic, performance, and so on; and when I reviewed readings from Jeroski (1992), Winter (1989), and Altrichter et al (1993) with Mae and Amelia to prepare them for presenting a conference paper. Perhaps the best way to describe this is using the logic of doubling. We are neither exclusively one or the other but both/and albeit with different priorities. The teachers in this study are teachers first and researchers second, whereas I am a researcher first and teacher second. However, each aspect at specific times is constituted as a center requiring the other to act as centrifugal force preventing the solidification or reification of that center. There is an ongoing decentering, causing an unresolvable tension where we make our world an object of inquiry in order to transform it.

**Researcher or Facilitator?**

Another question that is related to the teacher/researcher question is the question of insider or outsider. This question can be taken up at many levels but I limit it here to a consideration of my position as a researcher. I have described myself at various times throughout this report as an "outside" researcher. I used that term because I did come from the outside in terms of physical space. I was not a teacher in the school district at the time. I was located at the university as a student. However, because I am a teacher and had just recently become removed from the classroom, because I had been in many of the teachers' classrooms as a faculty advisor, and because I had taught in the school district at one time, I did not really feel like an "outsider." I was in between, always wondering what the teachers thought of me so in the end I asked.
Gale  I didn't feel that I was the university "authority." I mean, sure, I did bring resources. But I always felt we were on a level playing field.

Mae  Well, yes, because you were learning with us and also because of your recent classroom experience you fit right in with us and the challenges we face. ... and also what you were helping us do was something that we were going to do anyway in our classrooms and it just enhanced the whole process of evaluating what we were doing and whether or not our global perspective was being infused in our work ... in a way I saw you kind of as a guide just guiding us through these little adventures in the classroom.... The way you listened and asked us questions that really helped ... and encouraging us to ask our students. Those were some major things that I think made us look at it from a research perspective. (June Conversation, Tape 1 Side 1)

Nancy  You were the facilitator. You didn't tell us what to do. You just sort of guided us by saying how about doing it this way. It was really helpful and really useful because we all had different interests and were teaching different things. You just let us go. (June Conversation, Tape 1 Side 1)

Alex  Facilitator, someone who kind of guided us along. Someone who really understood what it was all about. We need a leader and you were it. I think you were the one who had the most experience with this and having all the ideas and the resources so that when we needed them it was right there. (June conversation, Tape 1 Side 1)

Lisa  Sort of like a guide. That's what I think. You weren't picking us for information. Just sort of guiding us and getting us to think about what we were doing. So you know presenting us questions, critical thought questions.... You were benefiting from listening to us but you weren't necessarily directing us. You did give us some questions to think about and to make sure we didn't get totally off topic. So just sort of a guide and a resource person. A guide for helping us understand better what we were doing and why we were doing it because often we don't question that just like the students we just accept. (June Conversation, Tape 1 Side 2)

Leslie  A facilitator. To keep things going. To supply us with a lot of support and guidance for what we were doing. (June Conversation, Tape 1, Side 1)

Diane  I saw you as the facilitator. As the one who got the money to get us together. As a focal point for knowledge as I felt that I didn't have a lot in this particular area. My skills are in other areas. So I was comfortable talking about what do I need to know in order to be able to do this. ... Also you kept the group on task and were basically the organizer of the project. I felt that I was a researcher too and that you were the collator of all the bits and pieces that came together but also I think that you had the bigger role in that you had to take all this information and make sense of it. All I had to do was take the part that I needed, that I could use. So I didn't have to worry about everybody. I just had to worry about me. (June Conversation, Tape 1, Side 2)
Lorraine Resource person...

Gale Do you need someone to be an outside facilitator or whatever you want to call it?

Lorraine I think you do, ... because I think its too close to home. ... You made us solve the problem if there is a problem ourselves. You'd say well why don't you try this or in the past I've done this.

Gale Or so-in-so had done this.

Lorraine Yeah. So that you can still solve the problem yourself which I think is important because that is the only way you learn. (June Conversation, Tape 1, Side 1)

The teachers who participated in the study saw me as a facilitator or a guide. Facilitator in the sense that I made it possible for the group to form, arranged the meeting times, set a tentative agenda, provided resource materials, and so on, but not in the sense that I made their inquiries easy. The struggle with infusing a global perspective, with insecurities, with perceived and real resistance from student and other staff, with being honest and critical of the work done was a constant uneasiness in our midst. Pedretti (1996) in considering the roles of facilitator and researcher states:

> Although these roles are diverse, they are mutually compatible. The discourses and underlying assumptions of 'researching' and 'facilitating' can co-exist and complement one another. This "double discourse", albeit laden with potential tensions, enriches the experiences of the facilitator and the participants. (p. 22)

As a "outsider", I was not exclusively a researcher, nor exclusively a facilitator, but both/and, the logic of doubling resonates.

**Research Group or Support Group?**

You need to have a group. You need to get together to work on things and to share to keep it going. You need the support, ... the network. If you were doing it on your own you'd have to be very self disciplined. (Leslie, June Conversation, Tape 1 Side 1)

We have a lot to share with our colleagues and once you set a date and you meet, it becomes more systematic. But also I think the feedback from the group encourages you to keep going. There is sort of a sense of obligation to the group.... The feedback from the group has been very encouraging, being very supportive in trying to achieve the goal. People weren't judgmental when people said it wasn't going that great or you ran into a roadblock. I never heard anybody saying, "Oh that was stupid." It was "Oh have you tried this. Perhaps you just need more information or a different way of seeing it." I know
that Diane got very down at one point but she kept on going. (Mae, June conversation, Tape 1 Side 1)

Amelia What did you think of the group?
Gale I was just amazed with how much people were able to accomplish in a short period of time and how committed people were. It is interesting because some people have said something like "Well we had to do something for the next meeting" and I was wondering did I ever make it that way? That you felt that you had to do...

Amelia In a group people spur themselves on. I need structure. (June Conversation, Tape 1 Side 2)

The group was a lifeline. It gave me the confidence. We talked about, well it didn't work, well try it again. That kind of thing. You need that support. There is no way, at least I couldn't see myself doing it, if I didn't have that support. And, as Lorraine was saying, the motivation. You know, you had to show that you did something the next time around. Otherwise you'd sit there and say I didn't do anything and what's the point of being here. ... So it just kind of spurs you on. And I think I got more out of it than you did. (Alex, June conversation, Tape 1 Side 1)

Diane I think, too, having the group to share ideas with really gives you the confidence to try something at the end, try something different, or even take a risk period. I think if you were on your own, worrying about it, you might not.
Alex Just that reassurance that you're not...
Diane that you're not insane! (June Group Meeting, Tape 2 Side 2)

Listening to the voices it is difficult to determine whether our action research group functioned as a research group or a support group. The difficulty making the distinction resonates with the current turn/return to psychoanalysis in much post modern writing where psychoanalysis is seen not so much as therapy but more as pedagogy, a way of learning (see for example, Flax, 1990). Action research likewise is more of a pedagogy, a way of learning from experience (Winter, 1989).

An action research group and a support group are alike in that they both involve forms of self-questioning, social criticism, empathy, imagination, and ethical motivation. They both are designed to change or guide human lives and to foster the capacity to find meaning and integrity through one's experiences. In an action research group, such as ours, where the method involved talking with, and engaging in dialogue as conversational inquiry, there are parallels with the storytelling method used in psychoanalytic theory (Flax, 1990) and in counseling (Witherell, 1991).
At group meetings, the discussion was free and open, any topic was appropriate, and assumptions or authority could be questioned. At times, we were focussed on the curriculum development and implementation, but at other times, we were exploring our autobiographies for how they shaped our beliefs and actions. For example, at the April group meeting, we were talking about whose stories get told in schools and how our family histories have made us more aware and vigilant about the treatment of others. Both Laura and I shared parts of our family histories that influenced our thinking. Laura's family had gained property when the Japanese were interned in British Columbia during the war and my grandfather who dealt with First Nations people, as a fur buyer and merchant, had denied them access to the "white" school. Our backgrounds were also useful in providing knowledge on certain topics. For example, Mae's family had a long history in market gardens eventually moving into hydroponics, and Amelia's family has a long involvement in the poultry industry and marketing boards. They were able to help us understand agribusiness and its relation to the food supply.

At other times, the group became a place for sharing personal thoughts and asking for assistance in deciding what action to take regarding particular situations at our schools. For example, Laura related an upsetting incident at school where one of the students had implied that she had expressed a racial stereotype. As a group, we went over the event to assist her in determining if what she had done was appropriate and what we should do when faced with similar circumstances. Alex, as a beginning teacher frequently sought advice, from what to do about the people on staff who wanted to use her room but did not clean it appropriately, to how to deal with conflicts with other members of her department.

Even when the group was leaning more to support than research, I noticed that the advice was often given in the form of a story. Instead of telling someone what to do, most often the teachers and I would begin with "When I..." The storytelling functioned in much the same way as Jaggar's (1994b) feminine practical dialogue, with the teachers beginning by talking about their own lives, re-evaluating these narratives through collective reflection
and revision, and hearing different perspectives especially those usually excluded. Listening is a concrete relational activity that alters the status of one's authority, exhibits respect, interest and concern for others. Listening encourages others to develop and express their own points of view. When we express thoughts that we had previously suppressed for fear of negative judgment, we experience a form of catharsis that allows for a healthier, more authentic relationship and better communication and mutual understanding.

Thus, the story-telling became a part of the dialogue as conversational inquiry. The stories became a part of the research, a part of searching for knowledge from experience, and a part of supporting each other in research and in teaching. They demonstrate the power of contextual narratives and dialogues in living with, and inquiring into, the tensions of curriculum change.

The function of the group was paradoxical in that it provided security, that is it functioned as a support group, fostering risk, that is taking part in an action research group. Research group or support group? Was the group supporting research or researching support? Again, it appears to be a both/and situation.

I myself would imagine (the therapist, the teacher, the social worker, [researcher]) as an intermediary who becomes a fixed point of support and confidence and who permits the individual to find his (her) capacities for play and for construction. (Kristeva, in Clark & Hulley, 1990-91, p. 161)

These are a few of the questions that arise from the inside of action research. They are not the only ones. Others could have been explored to echo the same theme of both/and or the logic of doubling. They include: professional development or curriculum development; research or professional development; and research or curriculum development. Each become mutually constituting such that it is impossible to say that one is exclusively doing either one or the other.

The examples given portray some of the tensions and struggles inside an action research group project. They speak to the uncertainty of collaborative work. Collaboration has not been explored but has been swirling in the midst of this project. Many theorists use
it in conjunction with action research making statements about strict equity principles (e.g., McKernan, 1988) or "equal credence and status" (Somekh, 1994, p. 368) but I have difficulty with the credibility of such notions given that I am using the results for a dissertation. I also agree with Sumara and Luce-Kapler (1993) that collaboration has become a slogan in action research that has "become aligned with the idea of equal participation, responsibility, and representation—all subsumed with a comfortable, friendly community of persons engaged in a mutually interesting project or endeavour" (p. 39). Sumara and Luce-Kapler suggest that collaboration "really means to toil together, often under conditions of distress or trouble; to exert the body and mind in ways which are sometimes painful" (p. 39). I characterize this study as both/and. We were working together toward a common goal. We did establish friendly relations and a sense of community that allowed for "celebrating difference and strengthening one's own sense of identity; and at the same time it is about developing knowledge and understanding of the other..." (Somekh, 1994, p. 373). But we also experienced tension, pain, distress, and uncertainty that was not comfortable (see for example, Diane's struggle in Slippery Theme Words and Mae wishing she had never started this, in Chapter 4). For me, such discomfort comes with what Flinders (1992) describes as relational ethics. He suggests moving to more collaborative forms of inquiry requires a re-thinking ethical foundations found in utilitarian approaches. He characterizes collaboration as involving agreements for mutual benefit where there is a shared affinity as well as interdependence: where the researcher is present, attentive, and fully engaged as a co-member of the participants' immediate community; where the engagement is a matter of both receptivity (e.g., the art of listening) and involvement (e.g., providing assistance); and researchers enter into a discussion among friends with an open agenda, not to teach them or gather information, but to confirm our relationship (Flinders, 1992, p. 107). This may be held up as an ideal but,
I've finished all my final "conversations" for this school year. I put "conversation" in quotation marks here because I'm still not sure about the differences between "conversation" and "interview" and it seemed to me that as these end of the year "conversations" progressed I was repeating questions from one person to the other so I began to feel as if I had a fixed schedule of questions in my head, almost like an interview questionnaire and I wasn't particularly happy, but how else to find out what people are thinking at this stage? This is part of an on-going struggle as I found that I had these same concerns in the beginning. Trying to figure out when to enter the conversation and how much to be involved, how much to reveal, always being aware that I may dominate. Is there such a thing as "collaborative conversation"? What do I really mean when I use this terminology? (Gale, Journal Entry, June 30, 1995)

Thus, we live with contradictions. But acknowledging contradictions can be a place to start to make changes. For Witherell (1991), contradictions are not viewed as irreconcilable rather they are "different but complementary facets of the human experience" (p. 86). For her, envisioning teaching, or in this case researching, as grounded in paradoxical relations offers "new possibilities for moral engagement to arise" (p. 95). In this research, considering the both/and relationship between teaching/researching, facilitating/researching, research group/support group, curriculum development/professional development, and action research/professional development offers similar possibilities.

An Interlude

Educators do recognize that the fissures of teaching and research, theory and practice, public and private, are artificial distinctions that separate us from ourselves and from the relationships in which knowledges about self and about our worlds are generated. (Miller, 1990, p. 172)

No longer must teachers be content to defer to the "star system" of instructional research, a system in which classroom teachers wait to learn from the "true luminaries" of the profession. Each of us has something to contribute, and it is only as we come together to share our insights and our theoretical understandings that our evolving theories will benefit the children we want to teach. (Patterson, Stansell, & Lee 1990, p. 46)

Educational theories are stories about how teaching and learning work, about who does what to whom and for what purposes; and, most particularly, educational theories are stories about the kind of world we want to live in, about what we should do to make that world. Stories obey a narrative logic and, like mythologies, help us to find our place in the world. (Pagano, 1991, p.197)
A feminist theory is a theory of practice and a practice of theory in which the acts of theorizing and practicing are continually re-presented as artifacts of the unrepresented. (Pagano, 1990, p. 17)

Theory Or Practice?

While earlier types of educational action research eschewed the poses of detachment and distance, the sense of separation was apparent in notions of the theory and practice relationship. The way action research was used in the 1950s by Corey in the United States involved the application of theory originating in the academy under the direction and control of outside researchers (Lieberman, 1986). The same could be said for the use of critical theory by Carr and Kemmis (1986). Both saw the relationship as a movement from theory into practice. Alternatively, action research used in the 1960s and 1970s under the direction of Stenhouse in England involved practitioners developing and testing hypotheses resulting in a grounded theory approach whereby theory was derived from practice (Ruddick & Hopkins, 1985). Stanley and Wise (1990) describe both of these as dichotomized understandings of the theory/research relationship, whether they be deductive whereby theory precedes research, or inductive where theory is derived from research. They contend that neither conceptions capture experience nor adequately describe the knowledge produced. Rather than debate whether it should be theory into practice, or theory derived from practice, Carson (1989) as mentioned in Chapter 1, suggests that action research in post modern times is content to remain or linger in the space between, a space for ethical reflection on action. This section of this chapter takes up the question of what it is like to be in the space between theory and practice, and returns to the theme of doubling in suggesting that the "ethical reflection" becomes a theorizing of practice and practicing of theorizing.
Teachers Talk of Theory

Home economics teachers, particularly foods and nutrition teachers, use the word "theory" in their teaching in this way:

*There is so much theory to cover.*
*Today is a theory day.*
*If you don't behave, we'll have to do theory.*

Theory appears to mean the given, the unquestioned, and the transmission of accumulated knowledge. The use of "theory" in this manner in home economics education is pervasive and, even though I am quite vigilant about not using this terminology with student teachers, they often return from their student teaching experience speaking in this way. It appears to be one of those taken-for-granted notions of our subject area. I do not know if other subject areas also use the terminology in this way. I used to use the word "theory" this way myself when I was teaching. It was not until someone asked me what I meant by theory that I looked the word up in the dictionary to find that it meant to speculate or offer an explanation. Embedded in the dichotomy of theory and practice, as used by teachers, is the notion of separation—one is either "doing theory" which most often translates into transmitting objective truths or "doing practical work." The two do not mix. This view of theory assumes knowledge is absolute and exists apart from the knower.

The dichotomy of theory and practice often extends to teachers' view of educational theory. They describe theory as something done by academics which they "line up and shove on our bookshelves and never touch again" or "reams of gobbly de gook stuff" (Mae, June Conversation, Tape 1 Side 2). Often, teachers have difficulty seeing that the practice they engage in everyday in schools is related to theory. Again, I do not bring this up to denigrate teachers, I have used much the same language myself on occasion.
Theorizing Practice

In our action research project, we used dialogue as conversational inquiry. Pagano (1990) says that dialogue nurtures and strengthens the health and vitality of educational theorizing. She speaks of conversation as a "vehicle of theory" (p. xviii). When teachers talk they tell stories. The stories they tell and create are a way of making sense of the world. It is a form of theorizing. For example:

Mae I was in a ... discussion group and one of the participants said it was like leading students from darkness into the light and it bothered me but I didn't know what it was.... Then, it finally dawned on me ... I think we are making an assumption that students come to us empty and that doesn't particularly sit well with me, especially when talking about ESL students because many of them come from another school system, they come with knowledge...

Gale and experience that we couldn't even imagine.

Mae That's right. Perhaps changing the metaphor to horizon. That a student comes to us with a horizon and when they enter our school system that hopefully, our system will be able to broaden their horizon to be more additive rather than filling it up. So the language that as teachers we use to describe our students is impacting on me.

Gale ...the word enlightened bothers me too ... its that darkness into light ...

Mae It's like the colonialism thing and I thought we don't want to encourage that stuff. We should have learned from history.... Just about every culture is guilty of it. And now, we're talking about making a better world and we're still using the term enlightenment, leading from dark to light and I thought, this is scary. (January Conversation Tape 1 Side 2)

This example of teachers talking about their experiences (telling stories) is an example of what I call theorizing practice. Although the enlightenment tradition is not a typical consideration when teachers are caught up in the everyday life of schools, it demonstrates how teachers do question and call for examination some assumptions that are implied in such discursive practices. Teachers do challenge oppressive ideologies, contemplate the ways they have shaped their teaching and learning, and speculate on alternatives. They do contemplate the ways words write us, for example, the use of enlightenment presupposes a condition of being illuminated, an end state, of education being over or finished at some point, overriding the notion of learning as being a continuous process that occurs both in and out of schools. They do theorize the practices of schooling and the practices they use.
in their classrooms. Often, their theorizing resonates with those more well known for their scholarly writing. For example, Mae's notion of horizon brings to mind Gadamer and Bakhtin. So, the possibility exists that theorizing of practice is a way that teachers make sense of somewhat complex educational ideas and theories developed from other experiential standpoints and applied to education.

In describing earlier involvement in Pacific Rim initiatives in education the same people had this to say:

Mae
I came to the conclusion that why wasn't this stuff in before. Asking other questions. Why do we have to separate it into a different focus? I sort of rationalized that it was a catch up thing. We weren't doing it before. Now we're realizing that it's missing, so, we are trying to catch up. But the thing is that it wasn't catching up because I didn't see it being infused in other areas and then when we did a resource book ... what I found was when I was asked to rewrite the introduction I realized that the only reason this was in place was because of economics and I guess all of a sudden to have that realization, I felt like I was being used and I don't know what to do because I don't want to compromise my morals and, yet, I want to infuse it into the curriculum so I'm ... I don't know where I am. I'm lost.

Gale
You are caught in between.

Mae
and I don't even know if I'm in-between right now. It's a strange place. All I know is that I've been told by the people at the board to promote kind of economic advantages to knowing all of this. That goes against the grain of what I'm trying to teach students ... you feel used. And that doesn't go towards building a long term lasting relationship which is what I think we want to maintain, not only economically but on a number of different areas in terms of cultural and social and it goes on and on and to be so narrow in that perspective kind of scares me. I'm at a loss as to what to do right now....

Gale
It's a struggle. "A sustainable economy" I've never felt comfortable with any of those documents because I thought that was not the flavour and sense of the Sullivan Commission. I feel the same about all the career prep in home economics, tourism....

Mae
To value everyday life we have to put a dollar value on it. So I'm seeing everyday life undervalued ... They will not invest any money or resources into healthier families.... So home economics in terms of a personal daily living skill and attitude and everything else it encompasses is not being valued. The only reason it is probably still around is because working parents complain that their children are not self-sufficient and the development of the career prep programs so they can use those skills in a commercial context to earn money. So nothing that doesn't have any monetary value is valued in our school system. So, what we do with volunteerism and things like that, that are being undermined by what we're saying at the other end?

Gale
Regarding Pacific Rim. I distinctly remember attending a conference in 1988. I went to a session on Pac Rim Studies and someone in the audience said, "but you've only selected certain countries in the Pacific Rim to include in this course of studies what about all the others?" And the
ministry people said they were not interested in the others because there is no way we can make business connections or links with them, so we are not interested in them. Wow that really opened my eyes!

Mae

I got involved in the Pacific Rim travel initiatives. There was a list of countries that you could travel to, and, if your country was not on that list you could not go there under the auspices of the Pac Rim initiatives, and, I thought that was very interesting. All were, of course, potential customers of B.C. products or services and it left ...

Gale

A bad taste in your mouth?

Mae

A bad taste in my mouth, yeah. Then what about Africa? It seems to have no economic value in our society. All the kids can really think about Africa is jungles and those wild animals and natives, and we’re talking natives in the true stereotypical sense. And yet I can see a point in time when Africa will be looked upon as another untapped market.

Gale

It's just a matter of time.

Mae

Because, if we have these kinds of attitudes about who we select to study then what? I've come to realize that what is left out is important. When we choose, what we don't choose is also a reflection of what may or may not be needed by our students. What we do and what we don't do are equally important. I used to think just what we did in our classrooms is important but now I see that what we don't do can have a very profound effect. (April Conversation, Tape 1 Side 1)

It is not my intent to unpack all of this dialogue here, but, I use it to show how teachers are able to theorize their own practice, and the practice of education. For example, they speculate on what appears to be driving education programs in this province, they ask ethical questions, such as, "What is being left out?" and "Is this right?", and they speculate on what education should be. In doing so, they begin to formulate theories about power and control and how they influence educational practices. Such theorizing, then, changes their own educational practices which leads to further theorizing and so on.

This type of dialogue/questioning/theorizing about practice demonstrates that practices are not atheoretical. Theorizing practice changes the phenomena of practice and calls for continued practice of theorizing, an ongoing doubling. In addition to the theorizing of teaching practice, there is also in this study an ongoing theorizing of the practices of research, for example, dialogue as conversational inquiry and bringing the ear into data analysis in Chapter 3.
Practicing Theorizing

Theories combine power and knowledge and are always present in practices. Theories whether implicit or explicit affect practice. "To act is to theorize" (Pagano, 1991, p. 194). Thus, our practice is a type of theorizing. In one of our group meetings, we were talking about perspective taking as a disposition that is essential to a global perspective.

The following conversation ensued:

Diane  I always find it difficult to not make a judgment call. I really do think that sometimes there are right answers. That sometimes an opinion is wrong, is bad. Yes it's out there but ... I mean how can you still maintain this (perspective taking) and, yet, still get the point across that no you have a bad attitude and you need to change because if everyone thought like that Hitler would still be a power. Or, things that are so extreme. Because I don't buy into the fact that we don't teach values and I think that we should teach values.

Laura  I think sometimes there is a fine line between giving them information and indoctrinating them ... there are some things in truth that I think are awful and yet my students are not all going to agree with me. Sometimes I'll say, well, I feel this way about it, however, you can also see ... because sometimes its very difficult to sit back and take a perfectly neutral standpoint, you know, around some issues like that.

Diane  Don't you think it's important too that you can't always sit on the fence.
Laura  No. And I don't.
Diane  You have to say, "Excuse me but it is wrong to do this. You are hurting ... or for these reasons this is not appropriate."
Laura  There are some teachers who say you should never give your opinion or a personal example.... You have to know where the limits are.
Gale  Getting back to Diane's point, it brings up the moral overtones that go with global education in that sometimes we have to take a stand on issues where harm and violation and injustices are taking place and you have to say no.
Diane  That's right. There isn't another viewpoint. If you think this way you are warped and twisted. (laughter) (April Group Meeting, Tape 1 Side 2)

The teachers were not familiar with such theorists as Stenhouse and his notion of teacher as being a neutral chairperson nor had they read Carrington and Troyna (1988), who outline five different positions teachers can take when dealing with controversial issues, nor Singh (1988) who outlines some of the problems with the neutral chairperson position, but their dialogue could almost be seen as a discussion among these theorists.

This is an example of teachers' practicing theorizing, or speculating on what should be their
way of being when dealing with moral or controversial issues in the classroom. This theorizing leads to a changing of practices, to a continued practice of theorizing practice, to a changing of practices and so on.

The example above demonstrates theorizing related to a specific aspect of practice, but, the notion of practicing theorizing can also be more broadly perceived, for example, it can assist in the ever evolving philosophy of practice. Each of the teachers kept a journal over the course of the research project. The pages of the journals were divided in half lengthwise, the teachers writing on the left side and after having read them, me writing back on the right half of the page. From this journalizing and from talking with Lorraine, I provide an illustration of practicing theorizing related to the formulation of a philosophy of practice.

Lorraine's Journal, February 22

I believe that the teaching styles [of global education] are a little different. You have to prepare students to value other's opinions. This may mean that you spend more time "setting" up the class and the atmosphere which is a safe place for sometimes controversial issues.

Gale's Response

Recently I've been playing with calling what you've described as "pedagogical relationship" and suggesting, just as you have, that this relationship is essential if global education is to take place. To me, at the heart of this is what Nel Noddings and van Manen call moral or ethical caring. What do you think?

Lorraine's Journal, March 16

I'd like to respond to your comment. I also like the term "ethical caring" and it does describe what I believe global education is. I also feel nowadays we are so desensitized to unjust or immoral acts, for example, the murder of a single person. It seems that people only become very enraged if the act is very, very brutal and out of the ordinary, for example, Jeffrey Dahmer. It truly frightens me when you hear of students "swarming" and inflicting pain "just for the heck of it." If we bring global education into the classrooms and focus more on local issues and the ideas of moral caring, then hopefully, these sorts of senseless acts of aggression can be curbed.
Gale's Response

I am interested in this "desensitization" too because it has also been a concern of mine about global education, i.e., so much of what we count as global education is negative, environmental destruction, human rights violations, wars, etc. and I worry that so much negativeness also desensitizes students and makes them feel hopeless and pessimistic about the future.... That is why the creative problem solving activity that you described appealed to me. Do you think that we have to find more examples of moral caring, of being sensitive, in our curriculum and teaching?

Lorraine's Journal, March 16 Continued

[After describing some teachers who influenced her during her public schooling] Perhaps, these so-called good teachers modelled good, caring behaviours and that's what sets them apart from the bad teachers. If the teacher acts grouchy and mean, his/her students will act that way in response to the subject matter and school atmosphere. Through global education, we can model responsible, moral and ethical behaviours to our students so that they may feel good about their choices and actions in the future (1 hour from now, years from now) and then feel good about themselves and others around them. Wow, what a large responsibility to place on teachers!

Gale's Response

It is a large responsibility but could we be satisfied in aiming for anything less?

Lorraine went on to continue to develop her philosophy of ethical caring. At the last group meeting she said:

The main thing for me was global ed, when I said it before people would say well I'm doing that. When I talked to them it was multiculturalism, more so the touristic approach, but when I wrote in my journal and you wrote back about calling it moral and ethical caring that's what I carry with me now instead of global ed. If people ask me what it is, I say its moral and ethical caring of people, earth, food, clothing choices, buying choices, etc. It is simple to the point and explains what we are all about. (June Group Meeting, Tape 2 Side 1)

Lorraine provides an example of a teacher practicing theorizing practice and making ethical relationships essential to education for a global perspective.

Practicing theorizing also applies to research. Much of this thesis has been a theorizing of research practice, of speculating on alternative methodological approaches, and on ways of being a researcher. My interruption of Diane's text in Chapter 4 on the topic of control and power is one particular example. Practicing theorizing/theorizing practice of research becomes a dialogical process whereby each influences each other and doubling occurs. It also becomes a process of making sense of established theories, of
gaining confidence in articulating the values and beliefs that guide practice, and of assessing the ethicality of practice, such that the confidence gained encourages changes in practice.

**Theorizing Practice/Practicing Theorizing**

I have used the phrase theorizing practice/practicing theorizing to describe what can, and does, happen when teachers and researchers linger in the space between theory and practice. I contend that this space opens up possibilities. In this space, it is possible to imagine and enact a dialogic view of theory building whereby, often, what results is neither theory nor practice but both/and. In this space, we as educators and researchers often must take action even if the theories seem incomplete, inconclusive, and uncertain, but we can continue to theorize practice and practice theorizing. In this space, it is possible to re-store, re-story and generate knowledge about self and about our worlds and dwell in the midst of the tapestry of the texts, to interweave our experiences, and to constitute and re-constitute meanings.

I use the phrase, theorizing practice/practicing theorizing, to capture the dynamic quality of verbs rather than fixed static notions of nouns such as "theory." This phrase, also, moves away from the theory/practice split retained in most action research and restores the emphasis on the active nature of "research" and "action." Verbs more accurately capture the active engagement of teachers in deconstructing, constructing, reconstructing meanings and in making sense of the world. Verbs more accurately capture the activity as a struggle without end.

Whitehead (1993) uses the notion of a living theory. He argues for "produc(ing) educational theory in the living form of dialogues...which have as their focus the descriptions and explanations which practitioners are producing for their own value-laden practice" (p. 71, emphasis in the original). He talks about reconceptualizing theory so that
the kind of theory that is most effective, most relevant, and has the most immediate value in
the lives of real teachers is found in the descriptions and explanations that they offer to
account for their own educational development, especially in their stories and their own
narratives. The notion of "living" in living theory is used to express the way it is embodied
in people (McNiff & Whitehead, 1995, pp. 1-2). My reaction to this terminology is to
wonder if all other forms of theory are "dead". If theory means to speculate, it appears to
me that the very word implies a sense of living. Thus, my preference remains for the
phrase theorizing practice/practicing theorizing, a practical conceptual effort to describe the
particular.

In their work in teacher research, Patterson, Stansell and Lee (1990) distinguish
between a traditional view of theory building and a view they label transactional.
Accordingly, a traditional view of theory building involves a linear progression, from
researchers conducting research to build theories, to classroom teachers who are expected
to adopt and apply without modification. They critique this view of theory building
because it assumes knowledge is absolute and exists a part from the knower, thus they
prefer a transactional view of theory building which assumes that knowing is a transaction
in which the "knower" and the "known" are not separate but inseparable. A transactional
view of theory recognizes theory "as an evolving, personal rationale for instructional
decision making" (p. 43) which is a result of a teacher's transactions with theoretical texts
and with school contexts. These personal theories are then shared with colleagues and
points of agreement create an abstracted body of knowledge called collective theory.

I find the distinctions made by Patterson, Stansell, and Lee useful, and I am
particularly intrigued with the notion that theory building is "an ever changing process, a
network of complex transactional events" (p. 45), but its linearity is limiting and theory
becomes removed or distanced from practice as the process progresses. Thus, I prefer
theorizing practice/practicing theorizing which ensures that theory is linked to questioning
and is accessible to teachers.
My preference for this notion has been influenced by Bakhtin's attack on what he called "theoretism."

Theoretism is described as a way of thinking that abstracts from concrete human actions all that is generalizable, takes that abstraction as a whole, transforms the abstraction into a set of rules, and then derives norms from those rules. But in the process, loses the most essential thing about human activity, the very thing in which the soul of morality is to be found: the "eventness" of the event. "Eventness" is always particular, and never exhaustively describable in terms of rules. (Morson & Emerson, 1989, p. 7)

Bakhtin's theorizing speaks to the limitations of traditional notions of theory building in a field of practice, like education, where actions are ethical events. So, I have been contemplating a dialogic view of theory building using the verbs theorizing and practicing. Dialogism provides a way to rethink building theories as archetonics, a building based on questions and relations and forging a tentative wholeness that is never absolute. There is no need for resolution or synthesis because theorizing/practicing is not a dialectical either/or but a syntactic doubling that points to the mutuality of their meaning. In educational research, they are mutually constituting.

Theory, being based in practice, is itself transformed by the transformations of practice. Theory and practice do not, therefore, confront one another in mutual opposition: each is necessary to the other for the continued vitality and development of both. Conversely, it is the separation of one from the other which threatens the stultification of both: theory separated from practice slips into abstract speculation and the ramification of jargon; practice separated from theory slips into self-justificatory reaction or self-perpetuating routine. (Winter, 1989, p. 67)

In Bakhtin's dialogic model of communication, what is essential is that two speakers must never completely understand each other and the continuation of dialogue is dependent on neither party knowing exactly what the other means. The distance between self and other is not a gap to be bridged or a void to be filled, either through domination or inclusion. It is in this space that we as humans exist. In some ways there is parallel here with theorizing and practicing. Continuing the dialogue between the two is a mutual questioning that is unending.
Action research foregrounds dialogue and practical engagement. It becomes a site of struggle and ethical endeavour whereby everyone must assume personal responsibility. In researching "for" education, moral issues become central. We are responsible for our actions. There is a moral dimension to our theorizing and practicing. We are not neutral, objective, detached, implementers of someone else's theories. We are situated subjects. We are part of the process into which we are inquiring. It is a communicative process that generates meaning. Evaluating our theorizing and practicing resides in "how the process affects our human experience and what it affords us in the choices we have available and the opportunities we have to act" (Penman, 1992, p. 241). The goal is not to test or impose theories but to continually develop, assess and revise theories that contribute to an emerging epistemology, ontology and axiology of practice. Most theories of educational change, particularly those related to implementation are based on a concept of unity that does not allow for creativity. They are monologic. In using theorizing practice/practicing theorizing as a way of thinking about educational change, ethicality provides the unity that allows for creativity, a Bakhtinian "non-monologic" unity (Morson & Emerson, 1990).

"Meaning is not fixed and invariant; rather it is constantly changing with our every act of participation" (Penman, 1992, p. 243). As we gain some measure of understanding of the phenomena of our educational practice that phenomena is changed. The process becomes a double hermeneutic, a dialogic hermeneutic. Action research in this study is viewed as an attempt to establish traditions of thought and reflection in teacher professional/curriculum development that will sustain the continuation of such efforts. Efforts to learn the lessons of practice, one of which is that there is no "correct line" knowable through struggle. The struggle reconstitutes itself and any useful theories of social change must deal with this fluidity.... (S)uch theories celebrate ... dispersion and fragmentation. (Lather, 1991, p. 164).

I have found the best way to express this fluidity, dispersion and fragmentation is to use the verbs of theorizing and practicing because nouns are static. Nouns do not express open-endedness or a sense of connection to the circumstances of everyday life.
I was remembering today an experience when I was elementary school age. I was walking outside after a rainfall eating an orange. I dropped a piece of the orange peel into a mud puddle and saw iridescent streaks seep out in all directions. And I remember "theorizing" that there must be oil in the orange peel. It is strange, I can't remember many other experiences like this, although I'm sure there were some. In a way it seems to be that a lot of that "theorizing" was lost over the years as I lost confidence in my ability and deferred to the "experts". (Gale, Journal Entry, July, 1995)

Only when we as teachers are able to rescue wisdom from the cult of the expert will we control our own professional destinies and release our students from the burden of history. (Kincheloe, 1991, p. 198)

Feminist theorists, like other postmodernists, should encourage us to tolerate, invite, and interpret ambivalence, ambiguity, and multiplicity, as well as to expose the roots of our needs for imposing order and structure no matter how arbitrary and oppressive these may be. If we do our work well, "reality" will appear even more unstable, complex, and disorderly than it does now. (Flax, 1990, p. 183)

Action research compels us to balance two simultaneous research streams: the understanding of a certain phenomenon, and the research process itself. Thus, constantly in tension are certain claims to knowledge and certain conditions and processes which contribute to those knowledge claims. (Peterat, 1994, p. 11)

Change is a journey, not a blueprint. (Fullan, 1993, p. 24)

Revisiting Research Questions

In this research project, we came together to dwell in questions related to three broad areas of educational theory: curriculum change; educational action research and its relationship to curriculum change; and personal/professional development. I now revisit the questions outlined in Chapters 1 and 2, to highlight some of the insights we gained during the course of our researching together. My intent was to make the narratives in Chapter 4 and the discussion of questions from inside in this chapter adequately rich in detail that a brief synthesis of what we learned from the experience is sufficient to close this chapter and lead into Chapter 6. The research questions were so interrelated and interconnected that any attempt to convey the complexity will be incomplete.
1. In what ways can home economics curriculum be developed to include a global perspective?

Curriculum development is complex and has multiple interpretations. I offer the following aspects of curriculum development related to developing a global perspective and within the context of action research as our learning:

- The year plan, unit plan and lesson plan remodelling of Smith and Peterat (1992) was a useful place to start (e.g., Postcards from My Travels with Laura and Amelia, Mae and Nancy's Clothing and Textiles Unit Plan Remodelling, and Lorraine's Unit Plan Remodelling in Consumer Education in Chapter 4). It became a way of thinking and talking about practice and rationales for teaching.

- Curriculum development involved making substantive and perceptual changes (Case, 1993) such as the inclusion of: cultural studies (e.g., the year plans of Alex, and Laura and Amelia in the Appendix); anti-racist pedagogy (e.g., Mae's Teacher Research on the Language Issue and Leslie, Mae and Nancy Research Student' Beliefs about Others, in Chapter 4); ethical questions, such as, what factors ought to guide our resource use or our consumer decisions (e.g., Mae and Nancy's Clothing and Textiles Unit Plan Remodelling, in Chapter 4) and what should be done about food security and adequate housing for all (e.g., Lorraine's Unit Plan Remodelling in Consumer Education in Chapter 4); challenging things that are taken for granted (see examples in Weaving It In, in Chapter 4); a historical perspective (e.g., Leslie's Unit on Immigration in Chapter 4); and controversial issues (see Practicing Theorizing, this chapter).

- Implementing a non-mandated curriculum change may involve creating a sub-version to counter the dominant discourse when it is found lacking moral purpose (e.g., Alex's Story, in Chapter 4).
• Curriculum development involves becoming attuned to ways of being in the classroom (e.g., Slippery Theme Words and Diane's Teacher Research and Foods and Nutrition 12B, and Mae's Teacher Research on the Language Issue in Chapter 4). This includes negotiating the curriculum with students (e.g., Slippery Theme Words and Diane's Teacher Research and Foods and Nutrition 12B, in Chapter 4) and theorizing relationships (e.g., Lorraine in Practicing Theorizing, this Chapter).

• Curriculum change can occur with small changes taking place incessantly and change in one course of study can ripple out and influence other courses of study taught by the same teacher (e.g., Weaving It In, Chapter 4).

• The concept of student resistance to curriculum change is not as straightforward as commonly portrayed (see Student Resistance, Chapter 4).

2. In what ways can we understand the relationship between action research and curriculum change?

Earlier in this chapter I addressed this question extensively. I have characterized the relationship of action research and curriculum change as an ongoing doubling of theorizing practice/practicing theorizing, a place for ethical reflection and action in the space between theory and practice. The relationship between the two and ethical reflection is further elaborated in Chapter 6. Action research and curriculum change in this study became intermeshed and mutually constituting. As well, the doubling extends to research and teaching, to research methods and teaching methods, such that the relationship is both/and.
3. In what ways can curriculum development and action research contribute to personal and professional growth?

This study demonstrates that people are most likely to change themselves in social contexts which are supportive, interesting and challenging, and where dialogue as conversational inquiry provides opportunities for meaningful thought and action. Conceptualizing action research as grounded ethical practice provides opportunities to understand curriculum and professional development differently. It enables, nurtures, and allows us to capture the possible in a context of mutuality that fosters vulnerability. This is best expressed by the voices from inside:

"(referring to the research affect on her teaching) [it] allows me to experiment within a nurturing framework. I have a chance to try new things, to take risks and yet know I am supported and I'm going into the activity etc. after having shared the idea etc. with others and get suggestions etc. so I'm not going in totally 'cold'". (Diane, Journal entry, p. 7)

"... curriculum development is a habit with me. It is part of my definition of myself as a professional. It is selfish in that I get ideas and inspiration but I also feel my contributions are helpful too. (I hope!). I enjoy the sharing, the camaraderie, the meeting and working with new people. It's good for my kids. I come back inspired and invigorated. I like to see the hard work pay off in terms of a project or publication that is useful and important to others. Curriculum development is part of me...the teacher." (Diane, Journal entry, pp. 5-6)

This has actually helped me to plan more thoroughly and better organize myself. (Lorraine, Journal Entry, June 20, 1995)

I think it reinforces your pedagogical self esteem in a sense. Because you are taking charge and trying to discover something for yourself without relying on some textbook or some prof or the model that's surrounding you. You try something and you have to accept the fact that it fails or succeeds. It's kind of an empowerment. A personal empowerment. (Mae, June Group Meeting, Tape 2 Side 1)

Personally, for me as a researcher, I came to believe, like Levin (1989) that "women have had to carry the wisdom in listening and feeling" (p. 218). In this study I have tried to recapture that for myself because I feel that I have been, in many ways, a product of the system. I learned very early in life how to please and thus never questioned the way things were. I just adapted well and followed the rules. I have now reached a
stage in my life when I can re-visit past practices, in some cases re-cover aspects of myself 
I had forgotten or lost, re-think those aspects that haunt and exorcise them, to re-vision 
future practices, and act in the present remembering both. In this study I have found 
confidence in myself and a power in working with others. It has been an opportunity to 
thorize my research and teaching practices and to practice theorizing. It has also been an 
opportunity to re-discover listening and being open to the echo:

For the echo is radically deconstructive, subversive, even anarchic: it sets in 
motion uncountable vibrations of uncertainty; it refuses to be controlled; it 
cannot be possessed; it makes careful distinctions interpenetrate; it denies 
the possibility of pure presence; it decentres the ego. (Levin, 1989, p. 237)

It has been an unsettling experience because I wanted closure, I wanted 
certainty and much of this research report displays that tension.

Assessing The Quality Of Action Research

It was really a different project because I didn't think of it as a traditional research project, 
where someone is sitting in your classroom taking notes. So it was very comfortable. 
(Leisle, June Conversation, Tape 1 Side 1)

But it was useful. I think often you get involved in research and you just feel as if you are 
a specimen and you go in and you answer questions and you go away and that's the end of 
it. Where you never see any benefit to you as an individual. Whereas in this I felt that I 
was getting as much as I was giving. If I was helping you, you were certainly helping me 
and so was the group. (Diane, June Conversation, Tape 1 Side 2)

Well I think everything we did was something we could use in our classrooms. It wasn't 
something that we'd line up shove it on our shelf and never touch it again. But it was 
something really practical and useful. Teacher friendly. Like it wasn't something where 
you had to read through reams of gobbly de gook stuff.... This was real stuff. Real 
teachers. (Mae, June Conversation, Tape 1 Side 2)

It should now be apparent that traditional notions of validity, reliability and 
generalizability are not appropriate for determining the worth of action research of this 
nature. A number of theorists both within action research (e.g., Brooks & Watkins, 1994; 
Dadds, 1995; Kincheloe, 1991; McTaggart 1994; Wells, 1994; Winter, 1994) and within
qualitative research (e.g., Fine, 1994; Lather, 1986, 1994; Lincoln & Denzin, 1994; Lincoln & Guba 1985) are suggesting other alternatives.

Given that I have described the study as being within the context of dialogical hermeneutics, it is appropriate to explore what might be the criteria for assessing the quality of action research from that perspective... Carson (1990) has called action research a hermeneutics of practice. I added the word dialogical to designate a hermeneutics of practice that has been informed by Bakhtin's theory that has been called dialogism. Hermeneutics focuses on knowledge as coping with reality and understanding as a form of practical reasoning (Atkins, 1988). Accordingly the research could be assessed in terms of its ability to assist participants in coping with reality and the adequacy of the practical reasoning, the *phronesis*, in which they engaged. But dialogic hermeneutics moves beyond the coping. Dialogue as conversational inquiry informed by dialogism aims to promote truth and justice, thus it moves beyond epistemology and ontology to ethics (Maranhão, 1990). The ethics resides in listening and relating. It calls for a consideration of Levin's (1989) question:

> If truth as correct representation is fixation, securing, permanentizing, holding-to-be true, positing what is stable, and making something come to a stand in constant presence, how *could* it be receptive to polyphony, resonance, richnesses of melody, and unruly echoes? (p. 245)

In a dialogic conception of truth, truth is dependent on the particular histories of the partners and the context in which they find themselves where future, present and past are interconnected. It respects heteroglossia, that is, it includes dialogue and involves a genuine communication between subjects that includes considerations of context and respects different points of view. The fundamental nature of dialogic truth is that there is no final, complete truth, only unfinalizable, partial truths. One can choose the future and must be answerable for that choice.
Bakhtin maintains, there is "no alibi for being." The combination of this inevitable "answerability" and the necessary "architectonics" in building the bridge between Self and Other—conditions necessary for being "in existence"—leads to an ethic of response-ability, in which "we" are accountable for "our" unique placement in existence. Furthermore, as dialogism and alterity constitute the foundation of all existence, the ethical project consists in a respons-ible calibration of "my" chronotopic needs and deeds to those of the Other. However, in Bakhtin's philosophy of action, the world is an "axiological desert" devoid of preexisting meaning and values. Therefore the ethical project not only entails a calibration of the Self's deed to those of the Other, but also the construction of an "axiological coexistence," that is, the creation of (communal) values. (Daelemans & Maranhão, 1990, p. 226)

Perhaps it is important to ask different questions of the research such as: Does the analysis resonate with participants' understanding of their experiences, beliefs, and conceptualizations of global home economics education? Have their experiences, beliefs, and conceptualizations been conveyed with power and insight? Does the analysis have relevance and resonance (as in echo—to emphasize hearing rather than giving voice) in the lives of others who are also struggling to implement the goal of developing in students a global perspective? Can the experiences explored and shared, help people to better understand the goal of developing in students a global perspective? Can the experiences explored and shared, help people to better understand action research as a way to effect curriculum change? Can the experiences explored and shared, assist in understanding the complexities of professional/curriculum development? Does this exploration assist with understanding the complexity of global home economics education and curriculum change? Does this exploration assist with developing ethical practices? Does it assist with "axiological coexistence"? Such questions invite responses that cannot be predetermined.

I leave this chapter with no long list of recommendations for further research but with an invitation to others to also dwell in questions and listen to the echoes and resonances and to explore the possibilities outlined here for themselves and others.
Continuations

A human statement is less like a precise laser beam of reference, and more like a knitted catchall in which we try to contain meaning, with mismatched yarns and numerous dangling threads that we cannot get rid of without unraveling the rest. (Burbules, 1993, p. 11)

Collective democracies of difference, struggling over authority and validity at the hyphen between activism and research -- now there's an illusion worth having. (Fine, 1994, p. 31)

The methods of qualitative research thereby become the "invention," and the telling of the tales--the representation--become the art, even though as bricoleurs, we all know we are not working with standard-issue parts, and we have come to suspect that there are no longer any such parts made (if there ever were). And so we cobble. We cobble together stories that we may tell each other, some to share our profoundest links with those whom we studied; some help us see how we can right a wrong or relieve oppression; some to help us and others to understand how and why we did what we did, and how it all went very wrong; and some simply to sing of difference. (Lincoln & Denzin, 1994, p. 584)

We plead for a conception of...education [research] that opens the door to other rooms, and larger. In these larger rooms, the solitary singer might find a choir, the lonely teller of tales, that ancient mariner, an audience and a cast of characters on whose solidity and integrity he may depend. Such a conception would not deny difference, nor would it insist on unity. Such a conception would not deny the personal, would not deny the body. It would enable us to bring ourselves to our...[research], both for ourselves and for others. (Pagano, 1990, p. 131)

If teaching is to transform the world we must let the world in. (Pagano, 1990, p. 7)
LEARNING FROM OUR OWN EXPERIENCES

Echoing Voices

Our belief is that by building on Bakhtin's concepts of dialogue, multivoicedness, and carnival, as well as time and space, characterization, ideology, and ambivalence, we will be able to construct polyphonic ethnographies located in historical and ideological situations and, therefore portray more accurately the dialogic nature and transformative possibilities of marginalized cultures. (Quantz & O'Connor, 1988, p. 109)

If persons, offered the opportunity to recapture their own voices, can come together in action once again, a public space will open. It will be a space, it ought to be a space, where persons with diverse perspectives can tell their stories and give expression to their lived lives. If they have been released to learn, to speak the languages through which the members of their society communicate and work for mutual understanding, their dialogue may in time give rise to a reciprocity of perspectives, out of which in turn may arise a vision of what they hold in common, what they cherish in common, what they image ought to be. (Greene, 1987, p. 188)

Bakhtin believed that there should be no end to becoming, and he was an enemy of all that is finished. (Clark & Holquist, 1984, p. 136)

Throughout this thesis, I have been groping my way toward understanding the ways action research may be useful in effecting curriculum change. This study is an awakening interest in dialogue as conversational inquiry within an action research project with the specific goal of developing consciously moral teaching practices within the framework of developing and implementing curriculum for a global perspective in home economics education. It was spawned by the possibilities of what has been called the post modern context which has encouraged an openness to re-writing modernism and an openness to hybridity and interaction whereby feminism, hermeneutic phenomenology, dialogic hermeneutics and literary criticism can be brought to action research. It was also spawned by the belief that research can be conceptualized in such a way to allow participants to engage in authentic dialogue as conversational inquiry and in doing so make
a difference in schools. Ideologically, it was founded in the belief that education for a global perspective is a morally defensible ideological change. It has been an exercise of drawing the experience of knowing into its product, the research report, and of exploring the epistemological, ontological and moral power of narrative and dialogue within action research.

Throughout the work, I have drawn from a variety of scholarly works and from the dialogues as conversational inquiry that took place over a period of six months with eight women home economics teachers, individually and in monthly group meetings, to illuminate the multiple dimensions of action research as a method of enacting curriculum change. Usher and Edwards (1994) state that research has a sub-text, context, and a pre-text. I use these as a framework to summarize the research to this point.

The sub-text refers to the politics of the research, the underlying epistemology, the professional paradigms and discourses, and the power-knowledge formations. In Chapters 1 and 2, I stated that the political goal of the research was to encourage home economics teachers to develop curriculum with an explicit goal of developing in students' a global perspective, and to inquire into this process using action research conceptualized as grounded ethical practice. In Chapter 3, I described such research as being openly ideological and research for education where:

The epistemology which underpins action research methodology is distinctive in that it rejects the notion that knowledge can be de-contextualized from its context of practice. We live in a world of action, a world in which the nature of existence is shaped by perceptions, and this strongly suggests that knowledge constructed without the active participation of practitioners can only be partial knowledge. (Somekh, 1994, p. 367)

Thus, this study explores phenomenological and subjective epistemologies and views knowledge as provisional, open ended, and relational. By focussing on relationships as lived, as exploratory, and as emergent, this research looked for possibilities for reconstructing knowledge that differ from those forms of knowledge that result from attempts to bracket relations to particular standpoints and from attempts that do not
destabilize existing power relationships (Thompson & Gitlin, 1995, p. 130). In Chapter 2, the professional paradigms that could form the subtext were explored. I eventually settled on Type IV action research that allows for dwelling in questions, for an openness to the experience of practice and participants reflection on practice, and for a consideration of what ways we ought to be with others. I settled on this as the subtext because as Pagano (1990) so aptly states "the subtext of any educational story is a moral one because discursive rules are moral rules defining and limiting relationships" (p. 2) and because it brought consonance between the topic under study, education for a global perspective, a moral perspective and the research methodology. The practical questions that the action research addressed were those that are central to any teaching, for example, "What to teach?" and "How to teach?". These questions are moral questions that require practical wisdom and action grounded in reflection and contemplation. Thus the sub-text involved conceptualizing the research method as dialogue as conversational inquiry and bringing the ear into research and interpretation (Chapter 3). According to Gadamer, phronesis, or practical judgment, is linked to dialogue among persons who have regard for one another, who share the same local community. This justified using participants who knew me and who knew each other (Chapter 2).

For Usher and Edwards, articulating the context includes self as text. In Chapter 1, I briefly set the context that allowed the study to unfold, situating it in a particular time and place. In Chapter 2, the autobiographies of the participants were included, thereby contextualizing the research project by outlining their interest in the project and the factors that led to their involvement. The background information, provided as part of the narratives in Chapter 4, also contributes to the context. Throughout this document I have been attentive to myself as text and open about the struggle with my multiple selves, past and present.

By pre-text, Usher and Edwards are referring to interpretive traditions and the use of various textual strategies and devices because research is more than just "finding out", it
is also about "writing up." Writing up is a textual practice of representation. I invented the questions to dwell in, I shaped the context, participated in the dialogues as conversational inquiry, and eventually, I created a text by naming, ordering, and piecing together fragments. My intent was to create a writerly text that is infinitely plural, unconstrained by representative consideration and transgressive of any desire for decidable, unified, totalized meaning (Sumara & Luce-Kapler, 1993). I have attempted to create a text that is dialogic, whereby multiple voices and multiple discourses intersect and interact, a text that explores what I have called Bakhtinian themes as a way to capture the diversity and complexity of action research, curriculum development and professional development. Being sensitive to the crisis of representation and the moral and ethical considerations of writing the lives of others, I have explored writing in differing authorial voices (Lenzo, 1995), sometimes writing in the active voice of "I" or "we", sometimes writing in the passive voice, sometimes allowing the participants to speak for themselves. I recognize that I am still objectifying to some extent, so throughout I have tried to discuss the kinds of tensions that emerge from "authoring" this type of research.

Reflections Backward And Forward

Too much research is perceived by teachers as criticism that exhorts them to change but does not provide them with a realistic means to do so. In my master's thesis, for example, I criticized traditional home economics education for failing to fulfill the mission of home economics which I deemed to imply the goal of developing a global perspective. Although I made suggestions as to how developing a global perspective through home economics curriculum might be initiated, my suggestions were speculative and had not been attempted in practice. Thus, the thesis did not provide teachers with a realistic means to develop curriculum and instructional practices, to theorize practice/practice theorizing, to try out or test their work or attempt to change and learn from the experience, or to reflect
upon and to improve on what has taken place. Such documents often have the effect of
discouraging teachers rather than inspiring them. So, I turned to action research as a place
where I might work with teachers engaging in dialogue as conversational inquiry about
infusing a global perspective into home economics education. When I began, I knew that
action research was not always accepted as rigorous enough for doctoral research. Wells
(1994) identifies two reasons for this: 1) action research challenges the established
hierarchical ways of bringing about educational change and 2) the methods used are not
those associated with traditional education research and often difficult to describe.
However, I felt it was the most defensible route to take. Although this was a small project,
it demonstrates that groups of teachers can form action research groups that function as
supportive communities where each individual can flourish, where there are no absolute
authorities, and yet all can have a sense of common bond and together "make a difference",
to use Fullan's (1993) terminology, in their classrooms and schools. Action research
provides the opportunity to create real events complete with ambiguity, difference, and
resistance that help us learn.

The Ethical Questions That Hold Us

In Chapter 3, I mentioned prosaics, a term Morson and Emerson (1990) coined to
label Bakhtin's form of thinking that presumes the importance of the everyday, the
ordinary. At that time I referred to prosaics as a philosophy of the ordinary. It is also a
philosophy of ethics. The assumption is that real ethical decisions are made, and one's
living life is lived, in everyday moments we rarely if ever notice. The "oughtness of
responsibility, arises in and responds to each particular situation in a way that cannot be
adequately generalized without depriving it of its very essence" (p. 26). This does not
imply an acceptance of relativism or subjectivism. Rather,
if ethics is real, and is located fundamentally in particular situations, then real work is *always* required. That work of judging necessarily involves a risk, a special attention to the particulars of the situation and a special involvement with unique other people at a given moment of their lives. It is precisely in such a nexus that morality, like love, lives. (Morson and Emerson, 1990, p. 26)

As Morson and Emerson explain, Bakhtin links the ethical with every ordinary moments of our lives and the focus is on the small, prosaic decisions taken after much inner debate. Therefore, "ethics is a matter not of knowledge, but of wisdom. And wisdom, Bakhtin believes, is not systematizable" (p. 27). Winter (1994) in exploring the relevance of feminist theories for action research came to a similar conclusion. He says that morality "based on the particular experiences of women, which focuses on responsibility for others, on *caring* for the varieties of others' perspectives [is a] form of understanding derived from empathy that arises from collaborative conversation, rather than from the 'judicious' imposition of abstract categories" (p. 424, emphasis in the original). While Winter's comments resonate with Bakhtin, Bakhtin would use the phrase "live entering", whereby we enter into another's place while still maintaining our own place or our own outsidedness, rather then empathy (Morson & Emerson, 1990).

In this research project, we started out with technical questions, such as, "how to" bring a global perspective into home economics education, but the dialogue as conversational inquiry within action research brought us to the "why should?". McNiff and Whitehead (1995) argue that educational research should develop its own methodology. In their view educational research is a form of dialogical enquiry that attempts to understand and explain the phenomena of education. They assume that people make sense of their own lives in education through answering questions of the form "how do I improve my practice?". I argue that the practical questions of teaching "what should I teach?" and "how should I teach it?" must be part of improving practice. The latter are ethical questions that require practical wisdom and action grounded in and from reflections and contemplation on response-ability. They are questions that encourage theorizing practice and practicing theorizing.
Mae remarked that "it is the ethical questions that continue to hold the students' interest" (May Conversation, Tape 1). She was referring to the students who continue to be engaged in the language question, even though they have gone on to other topics in class. It occurs to me that this nicely summarizes what this action research project was for us as a group. It was a chance to engage in those ethical questions that hold us: What does it mean to be moral? What is/are morally defensible teaching practices? What should we be teaching? How should we teach? What kind of a society ought we to construct? What kind of relationships should we form with students? in research? in community? with the rest of the world? Whose stories should be told? What knowledge is of most worth? What values should form the foundation of education? It offers the opportunity to engage in the moral questions of the type that Goodlad (1990) says are so infrequently part of teacher professional development. It offers the opportunity to theorize practice and practice theorizing as part of taking responsibility for curriculum and professional development.

The questions offered above could be thus conceived as "loopholes through which we glimpse the future" (Bakhtin, 1981, p. 16) to use Bakhtinian terminology. They are loopholes that compel us to think about an ethical theory that encourages a hermeneutical moral thinking that Jaggar (1995) says is missing in care and justice reasoning and, thus, does not bring about change. Bakhtin would attribute the lack of change to theoreticism. He argues that "because meaning and responsibility are given over to the theoretical realm, the world of action is impoverished in a perverse and highly dangerous way" (Morson & Emerson, 1989, p. 13). This resonates with Levin (1989), whose work on listening has informed this study. He states:

In the post-modern society of the future ... ethics would be understood, and practiced, as a communicative, discursive recognition of concrete others, and not only as a matter of abstract principles concerned with the procedural recognition of a generalized other. (p. 202)

In the action research undertaken here, ethics becomes not a matter of norms but a matter of "oughtness", a response to the concrete and particular.
It wasn't like overnight I became super ethical, I still think that I'm working my way through all this and trying to figure out what I can do realistically in my class and as an individual. (Mae, April Conversation, Tape 2)

Thus, in this research we have not found answers to profound questions or problems in education nor are we able to prescribe educational solutions but we have returned to the questions that should always be with us. The answers lie in always asking questions. Action research offers a place where renewal is manifested in the lived experiences of the research methodology, where teachers and researchers are able to embody delight in the ideas we have, where we are able to understand the self in relation to the other and uncover possibilities for ethical action, and where we can continue to theorize practice and practice theorizing as we struggle with the ethical questions that hold us.

Gale
Any final comments?
Mae
Nothing is final, Gale. (March Group Meeting)
Diane
I hope that we're not finished. (June Conversation Tape 2)
Lorraine
I'd like to stay involved. (June Conversation)

Nothing is final because our obligation is not to a project to be completed but to justice and goodness that is at the heart of developing a global perspective. For that, there can be no completion. In this sense, this document conforms to Bakhtin's theories of the unfinalized, unclosed nature of discourse. Educational change, professional development, curriculum development, action research are always in process, inherently uncompleteable and constantly open to question. This study is a testimony to what can happen when researchers transcend the limitations of traditional definitions of research and explore dialogue as conversational inquiry as a way to theorize practice/practice theorizing, the benefit of which is in creating and maintaining the conditions for more dialogue as conversational inquiry for more theorizing of practice and practicing of theorizing.
Ongoing Dialogue

(Writing) has nothing to do with signifying. It has to do with surveying, mapping, even realms that are yet to come. (Deleuze & Parnet, 1987, p. 4)

When something resonates one is not at the end of the journey, one has not reached one's goal or telos but rather another starting-point. (Usher & Edwards, 1994, p. 123)

There is neither a first word nor a last word. The contexts of dialogue are without limit. They extend into the deepest past and the most distant future. Even meanings both in dialogues of the remotest past will never be finally grasped once and for all, for they will always be renewed in later dialogue. At any present moment of the dialogue there are great masses of forgotten meanings, but these will be recalled once again at a given moment in the dialogue's later course when it will be given new life. For nothing is absolutely dead: every meaning will someday have its home coming festival. (Bakhtin, in Clark & Holquist, 1984, pp. 348, 350)

Dialogism is utopian, but in the same sense that education and democracy are utopian. We can accept them as ideals and work towards greater understanding in a more just and equal society, all the while recognizing that we will never achieve either goal. (Coulter, 1993, p. 160)
The educational landscape has changed since we began this project. The Canadian International Development Agency cancelled its funding of Global Education Projects across Canada, so the office at the British Columbia Teachers' Federation has been closed. There are small funds still available that teachers can apply for, but the support is substantially less than before. The revision of home economics curriculum continues to be in process as the curriculum branch of the Ministry of Education changes its format. Lately, curriculum revision is taking the form of IRP's (Integrated Resource Packages). A new course called Career and Personal Planning has been introduced as mandatory curriculum. This course shares much the same content as many home economics courses, particularly Family Management. New requirements for graduation include two credits of Applied Skills and Fine Arts. What all this means for education for a global perspective remains to be seen.

Mae continues as department head and home economics teacher. She continues to work on her Master's degree part time, taking night and summer courses. She is contemplating using action research as the research methodology for her thesis research. She also continues to sponsor a dragon boat team that is a mini United Nations and while English is the common language, the team members enjoy learning each other's languages.

Maybe I didn't enjoy doing the whole thing but I did really learn something from it. (Mae, June Conversation)

Nancy continues to teach ESL and home economics. She is also taking courses towards a master's degree. She is considering teacher action research for her thesis methodology and is considering continuing to investigate questions that came up in this study.

It's making me more vocal and more willing to express my opinion.... I challenge Mae now. (Nancy, June Conversation)
Laura had a baby girl in July and has spent most of the year at home on maternity leave, but she returned to teaching part time after spring break. She still has enormous enthusiasm for bringing a global perspective into the courses she teaches.

*With the rate the world is changing, this [global education] is the only way we will be able to stay current and relevant [have value and meaning].* (Journal entry, June)

Lorraine was uncertain as to whether the teacher on leave whom she was replacing would return, so she accepted a position at another school as a full time physical education teacher.

*Anything that I can do to get students to be more ethically and morally responsible I will try to do.* (Journal entry, May 29, 1995)

Amelia became acting department head at her school when the department head took parenting leave. She still finds time to be involved in curriculum development projects in the district and she has just been accepted into a master's program in curriculum studies.

*I just like trying new things. It's sort of the fun in trying, not necessarily whether you like it in the end.* (Amelia, March Conversation)

Leslie transferred to Diane's school and is teaching home economics and ESL. She became part of the provincial ministry of education curriculum writing team working on the revision of the curriculum that has been ongoing since 1990. She and Diane are excited about planning a new half year course that incorporates a global perspective.

*It got me excited about Home Economics again.* (Leslie, June Conversation)

Diane continues as department head and home economics teacher at her school. This year she led the accreditation team at her school. She continues to support the home economics teacher education program by acting as a school advisor to pre-service teachers.
I look at some of the really great things that our group is doing and think of how I could incorporate it in my own classes and because it's been done and met with success it's very much less intimidating. (Diane, Journal entry, p. 8)

Alex accepted a position at a different school in the district. She was joined at this school by a colleague from teacher education days and is enjoying the collegiality. She is thinking about enrolling in a master's program in counseling or administration.

I think of the past, what happened in the past and what brings me to where I am now. The racist comments, and that kind of thing. That is the reason you want to change it. I don't think that you can go toward the future until you really look at what has happened in the past and try to understand how the world or yourself made a mistake and to see if you can change it from there. (June Group Meeting)

I have spent the year struggling to write this account, experiencing the tension between academic discourse and "readerly" and "writerly" text (Sumara & Luce-Kapler, 1993). I continue to work with student teachers but this project has me longing for the classroom and I am considering returning to teaching.

Sometimes when you look back on your teaching you are horrified. I figure if I can change so can others. (Gale, May Conversation with Alex)

We continue to meet. The School Board provided release time to develop a resource book from the curriculum that we developed and used during the research project (See Appendix I). This resource book reports on the curriculum as planned rather than curriculum as lived so in some ways we reverted to the modern practice of producing and disseminating certain knowledge. It is difficult to untangle ourselves from our cultural frameworks and reference points and to leave behind the discourses that have shaped us. But, we are always in between, always in the process of becoming. Perhaps, our next project will be the creation a booklet that shares the experiences of the curriculum as lived. In the meantime, we are happy to report that we have had our first article accepted for publication in the Journal of Home Economics Education (See Appendix J).
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*Vancouver Sun* (1995, June 20)


Appendix A

Timeline Of Study

1994-1995

<table>
<thead>
<tr>
<th>Month</th>
<th>Date</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>August</td>
<td></td>
<td>Application for University Ethics Approval</td>
</tr>
<tr>
<td>September</td>
<td>13</td>
<td>Meeting with School Board Personnel regarding approvals</td>
</tr>
<tr>
<td>September</td>
<td>20</td>
<td>Attend Home Economics Department Head Meeting to seek participants for the study</td>
</tr>
<tr>
<td>October</td>
<td>20</td>
<td>Initial Meeting with Laura and Amelia together at their school 9:45 - 11:15 a.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Initial Meeting with Diane at her school 12:30 - 1:20 p.m.</td>
</tr>
<tr>
<td>November</td>
<td>21</td>
<td>Meeting with Laura and Amelia together at their school 3:15 - 4:15 p.m.</td>
</tr>
<tr>
<td>November</td>
<td>25</td>
<td>Initial Meeting with Alex at her school 1:45 - 4:15 p.m.</td>
</tr>
<tr>
<td>December</td>
<td>1</td>
<td>Meeting with Diane at her school 2:00 - 3:30 p.m.</td>
</tr>
<tr>
<td>December</td>
<td>16</td>
<td>Initial Meeting with Mae, Nancy, Leslie and Lorraine together at Mae's school 2:15 - 2:45 p.m.</td>
</tr>
<tr>
<td>January</td>
<td>12</td>
<td>First Group Meeting at the Teachers' Centre 8:30 a.m. - 3:30 p.m.</td>
</tr>
<tr>
<td>January</td>
<td>31</td>
<td>Meetings with Mae and then Nancy at their school 12:45 - 3:30 p.m.</td>
</tr>
<tr>
<td>February</td>
<td>6</td>
<td>Meeting with Diane at her school 2:00 - 4:00 p.m.</td>
</tr>
<tr>
<td>February</td>
<td>9</td>
<td>Meeting with Laura at her school 2:45 - 4:15 p.m.</td>
</tr>
<tr>
<td>February</td>
<td>13</td>
<td>Meeting with Lorraine at her school 3:20 - 4:30 p.m.</td>
</tr>
<tr>
<td>February</td>
<td>22</td>
<td>Second Group Meeting at the Teachers' Centre 8:30 a.m. - 12:30 p.m.</td>
</tr>
<tr>
<td>February</td>
<td>22</td>
<td>Meeting with Leslie after Group Meeting at the Teachers' Centre 12:30 - 1:30 p.m.</td>
</tr>
<tr>
<td>February</td>
<td>24</td>
<td>Meeting with Diane at her school 8:30 - 9:00 a.m.</td>
</tr>
<tr>
<td>March</td>
<td>2</td>
<td>Meeting with Amelia and Laura together at their school 12:10 - 1:10 p.m.</td>
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<tr>
<td>March</td>
<td>16</td>
<td>Third Group Meeting at the Teachers' Centre 8:30 a.m. - 12:30 p.m.</td>
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<tr>
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<td>11</td>
<td>Meeting with Amelia at her school 12:00 - 1:00 p.m.</td>
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<tr>
<td>April</td>
<td>11</td>
<td>Meeting with Mae and Nancy together at their school 3:30 - 5:15 p.m.</td>
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<td>24</td>
<td>Meeting with Amelia at her school 1:00 - 2:15 p.m.</td>
</tr>
<tr>
<td>April</td>
<td>25</td>
<td>Amelia, Mae and Gale present at Imaging a Pacific Community Conference</td>
</tr>
<tr>
<td>April</td>
<td>27</td>
<td>Fourth Group Meeting at the Teachers' Centre 8:30 a.m. - 3:30 p.m.</td>
</tr>
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<td>May</td>
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<td>Meeting with Mae then with Nancy at their school 10:00 a.m. - 1:30 p.m.</td>
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<tr>
<td>May</td>
<td>15</td>
<td>Meeting with Lorraine at her school 2:00 - 3:45 p.m.</td>
</tr>
<tr>
<td>May</td>
<td>18</td>
<td>Meeting with Alex at her school 3:20 - 5:00 p.m.</td>
</tr>
<tr>
<td>May</td>
<td>25</td>
<td>Meeting with Amelia at her school 12:15 - 1:00 p.m.</td>
</tr>
<tr>
<td>May</td>
<td>30</td>
<td>Meeting with Diane at her school 2:00 - 3:45 p.m.</td>
</tr>
<tr>
<td>May</td>
<td></td>
<td>Fifth Group Meeting at the Teachers' Centre 8:30 a.m. - 3:30 p.m.</td>
</tr>
<tr>
<td>June</td>
<td>12</td>
<td>Meeting with Mae, Leslie, and Nancy together at their school in library seminar room 8:30 a.m. - 2:30 p.m.</td>
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<tr>
<td>June</td>
<td>21</td>
<td>Sixth Group Meeting at Diane's home 4:00 - 9:30 p.m.</td>
</tr>
<tr>
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<td>Day</td>
<td>Time/Details</td>
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<td>--------------------------------------------------</td>
</tr>
<tr>
<td>June</td>
<td>23</td>
<td>Reflective Meeting with Alex at her school 1:00 - 3:00 p.m.</td>
</tr>
<tr>
<td>June</td>
<td>26</td>
<td>Reflective Meetings with Nancy 8:30 - 9:15 a.m., then Mae 9:30 - 11:00 a.m., and then Leslie 11:30 a.m. - 12:15 p.m. at their school Reflective Meeting with Diane at her school 1:15 - 4:00 p.m.</td>
</tr>
<tr>
<td>June</td>
<td>27</td>
<td>Reflective Meeting with Lorraine at her school 1:30 - 3:00 p.m.</td>
</tr>
<tr>
<td>June</td>
<td>28</td>
<td>Reflective Meeting with Laura at her home 1:15 - 2:45 p.m.</td>
</tr>
<tr>
<td>June</td>
<td>29</td>
<td>Reflective Meeting with Amelia at her school 9:30 - 11:00 a.m.</td>
</tr>
</tbody>
</table>

All these meetings were audio taped.
Appendix C
School Board Approval

1994 November 07

Mary Gale Smith
Department of Curriculum Studies,
Faculty of Education, U.B.C.,
2125 Main Mall,
Vancouver, B.C.
V6T 1Z4

Dear Ms. Smith:

I am pleased to advise you that your research proposal, "Global Education: Learning from our own Experience," has been approved for implementation in the school system.

You have mentioned several teachers who have shown interest in participating in your study. These teachers and the principals of their schools will be contacted on your behalf to ask for their voluntary participation in your study. As soon as we hear favourably from any of these schools, my assistant, Stephanie Barclay, will let you know by telephone.

As a condition of School Board approval, please plan to submit a final report of your results to this office upon completion of the research. Best wishes for success with your project.

Sincerely yours,

Ph.D.
Supervisor of Educational Research

cc: District Principal - Curriculum Management
    Staff Development/Program Services
    Consultant Career Programs
    Career and Community Education Services
Appendix E
Sample of Notes Made While Listening to Audio Tapes

86  Location of funds at left to bring may be labelled mentally inappropriate

95  S. don't we get down in L.C. left, finish, global

97  N: talks about Hitler who says it's OK for N to say thing & she is second behind next while we did she would be labelled

112  S. here is one way to disagree across different

120  S. I was worried about the "across"

130  J. re political cartoon
  A. not being very sensitive
     before we just accepted
     I was happy being caricature

140  J. re playing Asian role in Canada
     what Living with being ignorant
     of this goes
     missing issue is torture

150  J. re I'm not happy with the fact
     if we went to bring one lot we
     have being...

157  S. students cannot for youth
     could it be that our school system
     contribute to that?
Appendix F
Laura and Amelia’s Course Outline

FOOD AROUND THE WORLD

FOODS AND NUTRITION 9/10

In this course we will learn about the foods, culture and conditions in a variety of countries around the globe. We will prepare foods from around the world and will have many opportunities to practice culinary skills. We will also study nutrition and look at world conditions that affect our food supply. This course is intended to help you gain the knowledge and skills you will need to make safe, nutritionally balanced meals and to make informed decisions about the food you buy and consume.

COURSE OBJECTIVES
Students will:
• Plan and prepare balanced meals
• Sample and prepare new foods
• Question and assess food habits
• Understand and practice safety and sanitation rules in the kitchen
• Understand the function of nutrients in the body and know their sources
• Use a wide variety of kitchen equipment and small appliances
• Understand how to store and preserve foods
• Define and use basic food preparation terms, principles and techniques
• Work in a co-operative environment
• Look at the variety of foods and eating patterns around the world

EVALUATION
45% - Practical
45% - Theory - Lab books, travel journal, projects, tests, assignments, etc.
10% - Participation

EQUIPMENT
Daily - pen/pencil, 3 ring binder with paper, Lab book (coil notebook can be purchased from the teacher at the beginning of the year), and notebook to be used as a travel journal

Labs - bring all of the above and an apron (which may be purchased from the school for $5.00)
Appendix G

Diane's Course Outline

Foods and Nutrition 12B - A Global Perspective

Unit I - Feeding Myself

• Recipes for Life
• Food Recall
• Snack
• Out There on My Own
• Cupboard is Bare
• Food Bank Grocery Bag
• Staple Foods
• A Day on the Town

Unit II - Feeding My Family

• A Family Dining Affair
• Eating My Gourmet Backyard
• Practical Problems
• Case Study
• Family Emergency
• Where in the World Food Simulation

Unit III - Feasts and Festivals

• Happy Birthday
• Celebrating Diversity
• Far Out Festival
• Happy New Year
• Global Cuisine
• Creating Your Own Feasts
• Vancouver: A Taste of the World

Unit IV - Various Perspectives on Food

• Exploring the Food Industry
• Food Issues
• Special Diets
• My Life in Africa
• Biodiversity Activity
• Culinary Careers
Welcome to Foods and Nutrition 11!! This course is designed to build upon what you have learned in Foods 8 and 9 and is intended to prepare you for Foods and Nutrition 12.

Course Objectives: By the end of the FN 11 course, the student will have a basic understanding of:

1. The guidelines for the safe use of equipment appliances.
2. The rules for keeping a sanitary kitchen, including correct storage and preparation techniques.
3. The new Canada Food Guide, the major nutrients, and their uses in planning and preparing meals.
4. The principles involved in cooking fruits and vegetables, protein foods (complete and incomplete) and baked products.
5. The issues affecting local and global communities through the study of various countries.

It is hoped that students will also develop an appreciation and sense of creativity through their food experience.

Topics to be studied: The following countries will be covered. Global issues will be integrated throughout the course.

1. INTRODUCTION
   a. Course expectations and evaluation
   b. Review kitchen safety and sanitation
   c. Review metrics and metric measurement
   d. Review the new Canada Food Guide
   e. Basic nutrients; functions and sources

2. CANADA – British Columbia
   a. Quickbreads - muffin and biscuit methods
   b. Native Indian foods - flour mixtures
      * World wheat trade
   c. Fruits

3. FRANCE
   a. Quickbreads - crepes
   b. Importance of breakfasts - eggs
Appendix I
Resource Book

BRINGING THE WORLD INTO YOUR CLASSROOM

Global Education for Home Economics
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Bringing the World Into Your Classroom: Teacher Action Research For Global Education

For the past decade, home economics teachers across the country have been actively involved in a movement known as global education. The term global education seems to imply another subject area but it was never meant to be (Anderson, 1982; Begler, 1993; Case, 1993). Originally, it was referred to as "education for a global perspective" which was so unwieldy that it was shortened to global education and even "global ed." Recently the Canadian International Development Agency which had funded global education projects in eight provinces offered this explanation:

Global education is a perspective (not a subject) which underlies and shapes the teaching and learning process in schools. Through it students develop knowledge about, and critical understanding of global issues as well as skills to enable them to address those issues. Through it, they acquire values that give priority to ecological sustainability, global interdependence, social justice for all the world's people, peace, human rights, and mutually beneficial processes of economic, social and cultural development. Through it they are enabled to develop the will and ability to act as mature, responsible citizens with a commitment to create acceptable futures for themselves, their communities, and the world. (CIDA, 1994)

In home economics, some of the ways that global education can shape the teaching and learning are:

Modifying the content to include a knowledge and awareness of:

• universal and cultural values and practices of families
• global interconnections affecting individual and families
• present worldwide concerns and conditions affecting individuals and families
• origins and past patterns of family life and world affairs affecting living in families
• alternatives and future directions for families and society
  (paraphrase of Case's 1993 substantive dimension of a global perspective)

Developing skills and attributes for critical understanding such as:
• the dispositions of: open-mindedness, anticipation of complexity, resistance to
  stereotyping, the inclination to empathize, and non-chauvinism (Case's 1993 perceptual
  dimension)
• concept clarification
• problem posing, questioning
• suggesting and analyzing alternative solutions
• media literacy
• practical reasoning (deciding what is best to do for long term positive consequences on
  self and others)

Action Research

In 1995, a group of nine home economics teachers undertook a teacher action
research project aimed at bringing more global education into our classrooms. Gale was
not teaching at the time. She was a doctoral student at the University of British Columbia.
She became the organizer or guide. The rest of us were in schools in Vancouver School
District. All of us shared an interest in using global education as a way to make our home
 economics courses more relevant in light of the social context in which we and our students
 live. Action research has been suggested as a way to take action and reflect upon question
 such as "What should we do?" The benefit of action research for teachers is the importance
 that is placed on bringing teachers into the process of educational inquiry and the
 importance that is placed on the experiential knowing that emerges through participation
 with others. We define teacher action research as a form of collective self-reflective inquiry
 undertaken by teachers in order to improve, and to understand, their own educational
practices. In our project, teacher action research was both individual and collaborative. Individually, each of us identified questions that we wanted to investigate in our classes. Questions, such as:

- What kinds of understandings are the students getting from this course?
- What do students think about other cultures and groups?
- In what ways can we address problems of inclusion/exclusion in our school?
- In what ways can we bring more issues into our courses?

Collaboratively, we formed a research group to develop curriculum and to plan ways to change our approaches to home economics teaching. As well, the group meetings were a place to have conversations about our experience, to share our successes and our concerns, and to clarify global education concepts and teaching questions, such as how to deal with controversy and with assessment and evaluation. For us, the group meetings, held once a month were important because:

- *I'm not good at writing things down. The group meeting provided time for reflection.*
- *Talking time is important.*
- *Having the group meetings made us more committed. We felt we should do things for each meeting.*
- *I liked the support I got from the group as well as their ideas on global approaches to lesson.*
- *I enjoyed spending time discussing what we have been doing. It allowed me to feel more comfortable to know that others were also struggling.*

Remodelling Lessons, Units, Year Plans

Many of us did some type of lesson plan, unit plan or year plan revisions. We loosely followed the outline in Smith & Peterat (1992). We offer examples of each in this section of our paper.
Gale's Lesson Plan Remodelling

1. A Description of the Standard Approach

I used to teach the food guide, labeling, and evaluating food products to Grade 8's using a variation of the Grocery Bad Game which I learned years ago from a Dairy Foundation Workshop. I made a large food guide chart (at least 6 metres square) which I would place on the floor in the middle of the classroom. The chart had each of the food groups divided into three sections: OK, Better and Best. Then the class was divided into groups of four and each group was given a bag of groceries (empty containers, labels, food model, etc.) and were directed to put the "groceries" on the chart in what they thought was the best place. A few hints were given, for example, a label lists ingredients from most to least, the percentage number on dairy products indicated the proportion of fat, there is a difference between "juice", "drink" and "cocktail", foods that are too high in fat, sugar, alcohol, or too low in nutrients should be placed outside the chart. Each group, in turn, would then bring their "groceries" up to the chart and place them in the section of the chart that they thought was appropriate. The class then discussed whether they agreed or disagreed and sometimes foods were moved before they were removed from the chart and returned to the bag. I was quite happy with this lesson because it was active and the students were able to learn a number of concepts and skills in one lesson.

2. A Critique

Once I became involved in Global Education, I realized that the lesson did not highlight any global issues.

3. Objectives of the Remodelled Plan

Students will become away of the global interconnections of the food supply and be able to identify some global issues related to food.

4. A Description of the Remodelled Plan

I remodelled this lesson by adding two components. First, I followed the original lesson but once students had all their "groceries" back in the bags and were back in their groups I
asked them to reread the labels and this time find out where the foods came from. The locations were then marked on a map. This allowed me to raise questions for discussion, such as: Why do we eat more bananas than apples? Why were the canned peaches from the Philippines when we produce peaches in British Columbia? What environmental costs are involved in transporting food from all over the world to our communities? The second component involved placing in each bag, before the activity started, a food product that would allow me to bring other issues to the students' attention. At the end of the lesson I asked the student to return to their bags one more time and to select a product that caused them some concern, it could be related to the environment, to nutrition, to health or safety, to human or animal rights, and so on. Each group then shared what they had found and as I debriefed this activity, I would highlight the product that I had deliberately placed in the bag if the students had not picked it. Examples of products that I have placed in the bags are: a Bridgehead Coffee label which allowed me to bring attention to coffee as a cash crop and the role of alternative trading companies; a Nestle product which allowed me to discuss why this company has been boycotted at various times; an organic product that allowed discuss the conditions of food production; a product that has "may contain" in the list of ingredients and the difficulty this presents for people with allergies; a locally produced product to highlight the advantages of supporting local farmers and local industries.

5. Transforming to Practical Reasoning

I was able to conclude the class by asking student to consider the question:

What factors ought to guide our food selection?

Leslie's Unit Plan Remodelling

1. Standard Approach

A standard vegetable unit instructs students on how to categorize vegetables according to nutrient content and form, and how to purchase, store, cook and serve vegetables.
2. A Critique

Students are not given the opportunity to learn about vegetables in more meaningful ways, such as, seeking and discovering information independently. Nor are they encouraged to use higher order thinking skills to make personal, family and global connections with issues related to vegetable acquisition, grown and distribution.

3. Objectives of the Remodelled Plan

Students will:

- discover vegetables in the local markets and their countries of origin.
- learn about the relationship between vegetables and their colours, nutrients, preparation for consumption, packaging, storage, origins, and costs.
- analyze factors that influence the cost and purchase of vegetables.
- consider opinions people have about vegetables.
- examine locally available vegetables with cultural, societal, historical, and ethical perspectives.

4. A Description of the Remodelled Plan

a) Students will brainstorm and list all the vegetables they know. To add to this list students then go to a market and make note of any vegetables not previously mentioned (fresh, frozen, canned, and dried).

b) Each student is assigned a vegetable to research and report the following information: why is it in demand locally; where is it grown and in what ways is it prepared for consumption; and how does this influence the way they are served in Canada.

c) Students investigate what influences the market price of vegetables.

d) Students discover how colours and part of plants are related to the nutrient value of vegetables.

e) Students determine the advantages and disadvantages of packaging, storing, and food preparation methods for the home.
f) Class discussion about the vegetable students believe is the best. Group students together according to the vegetable they believe is the best. Each group presents information about their vegetable to the class in a way that would convince other to consider the merits of their vegetable.

g) Class discussion on the major consequence of our vegetable purchases. Should we purchase locally grown or imported vegetables? Who benefits/does not benefit from our practices and preferences? Why has the purchase of organically grown vegetables increased?

5. Transforming to Practical Reasoning

What should be done about understanding diet and food decisions from a social and family perspective?

What should be done about supporting the local economy through our food purchasing?

What should be done about identifying, understanding, and meeting individual and family food and nutrition-related health needs for growth, maintenance throughout the life cycle?

What should be done about the development of one's ability to adequately identify, assess, and discuss available good and nutrition alternatives?

What should be done about the belief that pesticides used on food crops could be harmful to health?

What should be done about developing an understanding of diet and food decisions from a societal and family perspective?

What should be done about developing an understanding of food and diet from a sociocultural perspective?

What should be done about understanding the influence of immigration on purchasing, preparing, and serving food?
Mae's and Nancy's Unit Plan Remodelling

We felt that our typical approach to consumerism in clothing and textiles placed too much emphasis on getting the best buy. We wanted to make this unit more "global" by adding a consideration of environmental issues and human rights concerns. We expanded the unit by adding five activities to our existing unit:

• An exercise called "Find a Clothing or Textiles Consumer Who...", that is a questionnaire designed to increase students' awareness of environmental and human rights issues related to clothing consumption.
• A "Consumer Comparison Clothing Assignment" that focuses on considering broader social and environmental implications when determining the "best buy".
• An assignment called "How Globally Friendly is Your Favourite Clothing Company" which involves students in a survey of clothing companies and gives them the opportunity to explore avenues of taking social responsibility into account when making purchases.
• The "Journey of the T-Shirt" a story and exercise designed to raise students' awareness of the global connections of the clothing we wear.
• A simulated experience called the "Mock Assemble Line" to develop students' empathy with textiles workers.

Lorraine's Unit Plan Remodelling

I felt that the way I had approached housing in the past was unrealistic because it assumed that everyone had a home and the means to decorate that home. I decided to change the focus of the unit to make students aware of world conditions regarding housing to develop empathy for those who do not have adequate housing and to understand the issues surrounding the question of how we can ensure there is adequate housing for all.

The outline of my new unit became:

• Homelessness Concept Clarification
• Needs, Values, and Resources and the Ways they affect Housing Design
• Family Size and Living Spaces, a simulated experience.
• Homelessness Locally and Globally

Foods and Nutrition Year Plan Remodelling by Amelia and Laura.

1. Standard Approach
When we began preparing a year plan for a foods and nutrition course we were given a sample of the way the course had previously been taught. It described the overall themes as being cooking techniques, and awareness of budgeting, consumerism, and nutrition. It outlined the units in this order: preservation; flour mixtures; breakfasts; beef; cakes; chicken; vegetarian cooking; pastry; pork; meal planning; crepes; salads; and yeastbreads.

2. A Critique
We felt that the course lacked any attention to global interconnections, to cultural influences on the foods we eat, and to raising issues related to food production and consumption. We wanted to present this course in an interesting manner so we decided to build the course around the theme of travelling around the world during the school year. As we travelled, the students would study the foods that different families prepared, why they ate the foods they did, and why they prepared them in that manner. This allowed us to bring in global issues such as: environmental devastation; access to health and education; resource distribution; poverty; appropriate technology; biodiversity; factory farming; and so on.

3. Objectives of the Remodelled Plan
Students will:
• gain a greater understanding of the foods, cultures, and conditions of a variety of countries around the globe.
• practice culinary skills by preparing foods from various sources around the world.
• become more informed about nutrition and world conditions that affect our food supply.
• be able to make informed decisions about the food they buy and consume.
4. A Description of the Remodelled Plan

We decided to start the year in British Columbia and then go to France to learn culinary techniques from there the trip would be planned by the students as the expectation was that in pairs they would research a country and make presentations to the class that include: the history of the country as it relates to food; western influences; common ingredients; availability of those ingredients here; nutritional analysis of the staple foods; family meal patterns; current food/political issues in the country; a visual presentation; a demonstration of a food product; handout for the class including at least one recipe. We filled out the travel program by planning for countries that the students did not choose so that every continent was represented and visited before we returned home at the end of the year.

5. Transforming to Practical Reasoning

Our goal was to have students critically examine their food choices and provide reasons for those choices that are defensible. The course was framed by the question:

What factors ought to guide our food consumption?

Foods and Nutrition Year Plan Remodelling by Alex.

I also used the theme of travelling around the world. I specified the countries and in each country I designated certain topics and cookery principles to be focused on while studying the culture, history, politics and geography of the area. I also identified one global issue (marked by an *) that would be brought up in that context but also related to other parts of the world and Canada.

Introduction

- Course expectations and evaluation
- Review of kitchen safety and sanitation
- Review of metric measurement
- Review of new Canada's Food Guide
- Basic nutrients: function and sources
Canada - British Columbia
• Quickbreads and Yeastbreads
• First Nations flour mixtures
• Fruits
• * World wheat trade

France
• Quickbreads - crepes
• Egg Cookery
• * Role of consumer boycotts

Greece
• Lunches - soups
• Sandwiches
• *The status of women around the world

India
• Use of herbs and spices
• Rice and Legume cookery
• *Vegetarianism

China
• Vegetables
• Meat and Poultry
• *Population
• *Poverty

Japan
• Fish
• Snacks and Fast Food
• * Fishing practices
• * Overpackaging

Mexico
• Protein Complementary
• Types of Grains
• * Hunger and Malnutrition

Germany
• Baked Desserts
• *Legacy of History

Foods and Nutrition Year Plan Remodelling by Diane

I also modified and existing plan of a course that had been called Foreign Foods. I wasn't comfortable with the descriptor "foreign" because living in Vancouver there is not much food that is "foreign". The multicultural, multi-ethnic nature of our classrooms needed a different approach, one that has more of a global perspective. I developed this outline with the assistance of three student teachers I had worked with in the Home Economics Collaborative Teacher Education Project at the University of British Columbia.
Each of these examples of remodelling course outlines would be considered second stage remodelling by Smith & Peterat (1992). They now include global themes, content and issues but they fail to transform completely to practical reasoning mode. A foods and nutrition course outline transformed to practical reasoning might be designed around practical problems such as:

- Am I ethically obligated to nourish myself?
- What should be done to develop the ability to adequately assess nutrition information and claims?
- What should be done to ensure the ability to nourish oneself? one's family? all people?
- What factors ought to guide our consumption and preparation of food?
- What should be done to ensure food security as a human right?
• What factors ought to be included in considerations of food security?
Each of these practical problems would then be broken down into sub problems that would provide the topics of specific lessons.

Conclusion

During the project and at the end of the school year, we sought feedback from our students. This is what they had to say about the changes in our courses:
• I learned that the world is not even close to being perfect. We all want many changes to create our ideal world.
• I learned about different cultures, their food and beliefs.
• We learned that we shouldn't exclude anyone just because of their race or any differences from us. We shouldn't stereotype anyone for any reason.
• I learned about world conditions that affect our food supply, for example, climate, temperature, terrain, hunger, overpopulation, poverty;
• I learned about how a country's staple food affects the cuisine.

For us, being a part of a teacher action research group was a place for personal and professional development:
• It helped me to plan more thoroughly and better organize myself.
• It allowed me to try new things, take risks, and yet know that I'm supported.
• I've grown more personally. It made me more vocal than before.
• I feel a lot more confident about doing this.
• It got me excited about Home Economics again.

Some resources on teacher action research that we recommend to other teachers interested in doing this are:


For assistance with developing a global perspective we recommend:


(Other publications by CHEA are also excellent: Food Security, Staple Food and Food Forms, Work, Violence, Forms of Clothing, and Diapering)

As a result of our project, we have produced a resource book of teaching activities called *Bringing the World Into Your Classroom: Global Education for Home Economics* (190 pages). Cost: $26.75 (includes shipping and handling and any applicable taxes within B.C.)

References


