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Teaching and Learning in Fourth Space: Embodying Praxis, Becoming Role Model

A Dissertation Presented

by

Nicole Galante

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Abstract of the Dissertation

Teaching and Learning in Fourth Space: Embodying Praxis, Becoming Role Model

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If 21st century students can ask their mobile devices questions and receive nearly instant answers, how then can 21st century teachers enact an engaged pedagogy? One possibility is by learning with and in front of students, thus creating "fourth space"—a space in which teachers embody praxis and become simultaneous models of and participants in education. This dissertation provides a new framework for English Teacher Education that centers on fourth space and the ways that teachers and students can engage in critical contact zones from within it. Drawing on critical pedagogy, combining various perspectives about identity formation and reflection theories in teacher education, and applying these to current social and political landscapes of education will highlight the need for teachers to no longer act as a "sage on the stage" or a "guide on the side," but instead be a "mentor from the center," enacting an engaged, democratic pedagogy with students. I advocate for such mentorship to take place in online communities, using autoethnography as a vehicle for engagement in individual and collective contact zones. In the second half of the dissertation, I present a study conducted with preservice English teachers that shows the benefits of creating collaborative learning experiences such as "open" reflection and autoethnographic composition in multimodal forms (video, infographics, etc.) and the ways that these shaped preservice teachers' identities. Finally, I introduce the Fourth Space Protocol, which teacher educators and inservice secondary teachers can use to plan, create, and reflect on their own spaces that will shape theory, practice and identity formation in learning communities. By using this protocol, teachers of English in high school and college classrooms can publicly reflect on practice for and with students in order to embody the concept of praxis and act as "living examples" of democratic education in the 21st century.

Dedication

To my family, for teaching me everything I know, and for your constant willingness to enter "fourth space" with me.

To my husband, for showing me what the depths of love and support can be.

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Introduction: What is Fourth Space?

"But I wish to put in a word for a different, perhaps opposite model of teaching and learning…it could be called the emulation or participation model of teaching and learning. Or the falling-in-love model. It is Platonic or Freudian. Or perhaps infectious…Teacher as 'role model'—though that term seems to be a pale defensive abstraction trying to guard against the emotional truth we sometimes actually feel: he or she is someone you want to eat or someone you want to eat you—to love or be loved. In effect you want to be inside or actually be this person. The force that drives this kind of learning is not the itch of a problem or contradiction but the itch for the person who is teacher."

—Peter Elbow, from "The Pedagogy of the Bamboozled"

Teacher preparation is a complicated, unpredictable, important labor of love. Even after more than ten years as a teacher, I still feel every day like my own "preparation" as a teacher continues. The political, social, and economic landscapes of public education are shifting, fluid, and often difficult to navigate—especially for preservice teachers, whose ideas and opinions are relegated to the realm of abstract participation in what is essentially a theoretical world. I have experienced first-hand this disconnect between the practical and the theoretical as a teacher myself, and, at the time, I wished I were more prepared to address it.

As a new teacher, I remember the feeling of utter failure I had when I realized that the lesson plans I had worked so hard to make—the plans that were chock-full of sound theory and backed by relevant research—would never fit into the thirty eight minutes I had, or that my students were not at the reading level needed to complete the lesson, or the themes in the texts did not relate at all to the real-world culture of my students, or, students just plain didn't like me. I also remember the feeling of loneliness when I wasn't sure if I could turn to my colleagues for help re-working my plans or ideas about how to relate to and reach my students. I couldn't call to mind any research or theory that would help with any of the situations I was facing. I was lost, alone, and simultaneously under- and over-prepared by my program to be a teacher.

When I think about the ways that I felt out of my depth during my first months and years of teaching, I am reminded of the feelings of loneliness, insecurity, and failure that accompanied those moments. I remember wishing for an ally, a mentor, a fairy godmother, someone with whom I felt safe enough to express my fears (without worrying whether I was inadvertently raising an issue of school politics), someone whose experience I trusted, and who was willing to share that experience with me. When I asked for help, I rarely got advice more specific than, "Try this book, they love it," or "That's just ninth grade…they'll be better after winter break," or, "You'll get the hang of it." I had to plod through the unfamiliar territory alone.

I am motivated by the memories of all of my own experiences and feelings to try and re-shape teacher preparation for my students. It has led me to consider the trajectory of my own career in respect to theirs. What about my teaching experiences could they use to help them shape their own—if anything at all? Do worthwhile alternatives to practical classroom experiences exist? If so, what do these look like? How could I provide them to students? What could I do to make sure they were prepared for all of the *feelings* involved in the process of becoming (and remaining) a teacher? How could I tell them about the vulnerability they needed? How could I cultivate the kind of empathy that transcends personal feelings and is the basis for reaching *every* student? How could I teach students how to be the kind of role model Elbow was talking about?

In the advanced methods class that I teach, I am often asked about my past in the classroom. I know that sharing my reflections about my own experiences as a secondary classroom teacher will certainly help future teachers prepare to face their own challenges. Students in our program are adept and reading response and at transacting with texts; they could certainly transpose my stories "from the field" onto their own present experiences to imagine what their futures as teachers would be like. However, I also know the potential danger that "Back-in-My-Day" stories have to disengage, isolate, and otherwise alienate students. Reflecting on my own experiences *with* preservice teachers in "real-time" and in concert with their experiences helped me to change not only what teacher preparation meant to me, but what *teaching* meant to me and to my students.

This Dissertation's Contribution to Teacher Education

In an assessment age of secondary education, it is possible to teach preservice English teachers to practice the kind of personal, hands-on engagement that seems to be in direct competition with the standardization and digitization of education and their future students. It is perhaps more important than ever to teach these values to beginning teachers in the midst of a paradigm shift in education that points to the marketization of our children and their learning. In this dissertation, I have examined the ways in which praxis (defined by Freire in *Pedagogy of the Oppressed* as "reflection and action upon the world in order to transform it") can lead to democratic engagement in secondary education. Specifically, I use bell hooks' concept of "engaged pedagogy" to develop what I call "fourth space," an electronic site of collaboration in which preservice teachers and teacher educators can activate personal praxis in order to learn from each other.

Fourth space is a digital site of discursive relationships between teachers and learners; it is in these relationships—through autoethnographic storytelling—where meaning is made and learning takes place. It is a platform for liberating, problem-posing education that recenters the traditional power relationships in education by redefining the aims of critical pedagogy to include individual *and* collaborative reflection as well as action. Fourth space requires participation in equal (and authentic) parts from students and teachers, and relies on the engagement of each in varying contact zones (local and global, political and social, etc.) to inspire learning.

In this dissertation, I more clearly define fourth space through an exploration of its foundations in critical pedagogy, the creation of its theoretical framework, a description of an Institutional Review Board approved study I conducted with my advanced methods class, and the creation of a formal protocol by which engaged pedagogy could be measured on a scale that includes reflection, identity formation, contact zone engagement, and social justice issues. Through fourth space and my own application of it in the teacher education classroom, I offer further suggestions for how teacher educators and preservice teachers can respond together to the shifting landscapes of a “flat,” globalized world and the subsequent communities we and our students are now members of. I advocate for an embodiment of critical pedagogy on the part of the instructor that creates role-model teaching and offers the “anatomy” of embodied praxis *as* content in (and out of) our classes. This embodiment becomes “role model” teaching in the public, collaborative, digital site of fourth space.

The chapters of this work are outlined below.

Chapter 1: 21st Century Critical Pedagogy: An “Engaged Pedagogy” for Democracy through Language

In the first chapter of this dissertation, I begin with the foundations of critical pedagogy, focusing on Freire’s concept of praxis and bell hooks’ urging to practice an “engaged pedagogy,” which I later use as a foundation for a call to teachers to be active participants with students in praxis. I discuss foundational components of critical pedagogy, engage with its contemporary receptions and applications, and move to a discussion of the idea of “democracy through language” (the theme and ultimate goal of the 1987 English Coalition Conference) and the ways in which this concept has (and has not) been translated to the social justice of American secondary and college education in through initiatives like *Students' Rights to Their Own Language*, No Child Left Behind, Race to the Top, etc. I seek to challenge the notion that critical pedagogy as an example of lived, emotional experience is ineffectual in or irrelevant to 21st century American secondary students (McClaren and Kincheloe). This chapter will provide an overview of the ways that foundations of critical pedagogy have affected theories and practices of modern secondary and college instruction, will identify the conflicts we should be teaching about our educational history, and will explore the ways in which these initiatives and resolutions are applicable to the current educational landscape of teacher education.

Chapter 2: Defining Fourth Space: Identity Formation and Reflection in Praxis

Much of the scholarship on preparing preservice teachers focuses on the constructed identity of the teacher as separate from the content of the class. In chapter two, I present the idea that teacher identity should be constructed *as* the content of the class by using experiential, collaborative reflection in fourth space. Drawing on the lived experiences of teachers and students to engage with authentic content can create opportunities for Mary Louise Pratt's concept of the "contact-zone"—"social spaces where cultures meet, clash, and grapple with each other" (34) to engage with pedagogy; a practice which Patricia Bizzell urges teachers to focus on as "a way of organizing literary study" to "include *all* material relevant to the struggles going on [in a particular culture]" (166). In this chapter, I suggest ways that we can use writing to conceptualize the "struggles" of teachers and students as those of epistemic cultures, and how we can use relevant, multimodal texts in digital environments to make meaning through critical reflection. It is my hope that in so doing, we can better enact a democratic pedagogy in which, as Bizzell advocates, "professional and student writing can also be seen as contending in contact zones and experimenting with the textual arts" (168). Because my own identity as a teacher shaped this project and because much of what I would like to present as a framework for constructing democratic embodiments of teacher-as-praxis is dependent on identity, I will use the work of Janet Alsup, Deborah Britzman and others in discussing professional and personal identity formation in pre-service teachers in concert with the work of many scholars on reflection, such as George Hillocks, Marilyn Cochran-Smith and Susan L. Lytle, and Peter Elbow.

Chapter 3: Learning in Fourth Space

The third chapter of my dissertation will provide illustrations of fourth space learning experiences that took place during the study that I conducted in the Spring, 2013 semester with preservice English teachers in a Methods class. These illustrations describe community-centered classrooms with teacher as role model and engaged learner. Because the focus of the study was on student/teacher collaborative reflection using hybrid forms of discourse, I have included personal reflections on teaching and learning in various forms that I have shared with my students. The results of the study—through both the experiences of the students and myself as instructor—illustrate how we created fourth space, dialogic learning experiences as well as the ways in which creating and participating in such a space shaped theory, practice and identity formation.

As a result of the teaching strategies used in this study, I believe the students themselves have benefited from the following: (1) discovering a new and more effective strategy for reflection; (2) discovering a new and more effective strategy for exploring different perspectives, opinions, ideas, and concepts that influence their professional identity and teaching theory; (3) improving their ability to enact a critical pedagogy that allows them to use language for democratic aims in their future classrooms; and (4) improving their teaching practice by examining different "contact zones" in personal and professional communities and by broadening their perspective on teaching practices.

Chapter 4: A New Framework for 21^{st} Century Praxis

In order for teachers to fully embody praxis, I will suggest ways in which they can become role models for students by participating with them in hybrid communities online to reflect on theory and practice in the final chapter of my dissertation. Chapter four will illustrate the possibilities that teachers have to *experience* problem-posing education *with* their students and their communities by participating in learning. This chapter will present my formal Fourth Space Protocols for Reflection and Planning, and suggest ways to apply the protocols to various classroom settings. I will use this idea to create a new lens through which to view teaching and learning in a global market, and present examples of the ways in which democratic, high school and college English teachers in the 21^{st} century can use fourth space to go beyond traditional roles of “a sage on the stage” or “a guide on the side” to become “a mentor from the center.”

Chapter 1: 21st Century Critical Pedagogy: An "Engaged Pedagogy" for Democracy through Language

Critical Pedagogy: Liberation Through Praxis

Henry Giroux claims that critical pedagogy "opens up a space where students should be able to come to terms with their own power as critical agents; it provides a sphere where the unconditional freedom to question and assert is central to the purpose of the university, if not democracy itself" and goes on to say that "pedagogy should provide the conditions for students to be able to reflectively frame their own relationship to the ongoing project of an unfinished democracy" ("Academic Freedom" 32). One of the ways that teachers can create a democratic space for critical pedagogy is to engage with the localized conflicts that underpin the contemporary educational landscape: traditional power imbalances that undergird the institution's larger ideological goals at the expense of the teacher's and students' agencies as individuals. In order to enact praxis (as defined by Freire: action and reflection together), educators must engage in dialogic relationships with students, modeling critical agency, and transact with generative themes of inquiry. In this way, education becomes a "practice of freedom" (Freire 15) through which people can think critically and enact change.

Freire famously urged a turn away from the “banking model,” where the teacher is seen as the one who possesses all of the knowledge and dispenses it to students to absorb, much like depositing money into a savings account (Freire). This knowledge may be withdrawn later, as needed, but is forgotten about if it is not needed. Instead, Freire asserts, the classroom should focus on problem-posing or dialogic education. In this model, students work with each other to develop solutions to problems posed by the teacher, which focus on students’ own experiences and relationship to the world. Through praxis, teachers can “teach the conflicts” (Graff), engaging in critical reflection and dialogue with students, creating generative themes for developing a collective, critical agency mediated by the world around them. Approaching education in this collaborative, generative way allows teachers and students to contextualize school as a systemic institution, subsequently allowing for critical reflection about the ways in which individuals relate to the world from within such systems, and use education as a means to achieve social justice.

The “banking model” of traditional schooling sets students up to be powerless, disengaged adults: power and authority is given to the teacher, and the students’ strengths, prior knowledge, and cultures are ignored. This leads to both teachers and students feeling alienated, and promotes a culture of failure. However, praxis through problem-posing education is one-sided when a teacher seeks to “liberate” his students and contains the potential for a counter-marginalization of the oppressor by the oppressed. According to Freire, when the oppressed seek to regain and deepen their humanity, they must not in turn oppress the oppressors, but rather help to restore the humanity of both. In the process of liberation, the process itself transforms both the oppressed and the oppressors, and both emerge as new people. It is not possible to engage critically with oppression by changing the role of the oppressed to oppressor (or vice versa) (Freire 42). However, through problem-posing dialogue, teachers and students simultaneously teach and learn, and "become jointly responsible for a process in which we all grow." Here, "arguments based on 'authority' are no longer valid [and] authority must be on the side of freedom, not against it…No one teaches another, nor is any one self taught. We teach each other, mediated by the world" (Freire 67). Traditional "banking model" classrooms—classrooms in which a teacher-authority "deposits" knowledge into student-learners—lead to what Freire calls, "narration sickness": teacher as narrator and student as listening object, and serves the interests of the oppressors, "who care neither to have the world revealed nor to see it transformed" (57).

Freire defines the task of liberation in education by the ways in which "teachers and students are both subjects" engaged in "the task of recreating knowledge…through common reflection and action" (59). Teachers and students must be simultaneously both teachers and learners—learning from each other and helping each other learn. If teachers commit to Freire's charge, the result is a transformative experience acted out through living praxis:

> The educator constantly re-forms his reflections in the reflections of the students [who] are now critical co-investigators in dialogue with the teacher…Problem-posing education involves a constant unveiling of

> reality, the emergence of consciousness, and critical intervention in reality (68).

This is education as the practice of freedom rather than the practice of domination.

Ira Shor similarly suggests praxis that involves a reciprocal relationship between teacher and student, but highlights the importance of reconciling cultural and social differences. Shor calls for “empowering education”:

> [A] critical-democratic pedagogy for self and social change…a student-centered program for multicultural democracy in school and society. It approaches individual growth as an active, cooperative, and social process, because the self and society create each other…The goals of this pedagogy are to relate personal growth to public life, by developing strong skills, academic knowledge, habits of inquiry, and critical curiosity about society, power, inequality and change (15).

In order to accomplish this reciprocal relationship, Shor urges teachers to become “classroom researchers” by reflecting on their classrooms and pedagogies. Teachers should first research “what students know, speak, experience and feel” to create a “critical paradigm” that respects and empowers students (202). Likewise, Henry Giroux urges teachers to become “participating researchers” of ethnic, linguistic, and popular cultural practices in students’ communities. However, by “empowering” students or by “researching” them, the structure of power in which teacher enacts liberation *on* rather than *with* students remains intact, and the relationship between oppressor and oppressed, though it may take a new form, remains the same.

False Liberation

Freire, Shor, and Giroux each put the onus on the teacher to liberate her students—albeit with a keen awareness of the power differentials inherent in that liberation. While each offers a means by which students and teachers can achieve liberation, the teacher's role remains that of facilitator—a role inherently imbued with power. Peter Elbow offers a critique of the ways teachers in institutionalized settings are hindered from doing this in his essay, "The Pedagogy of the Bamboozled," arguing that by choosing curriculum that teachers *perceive* to be relevant to students' lives, they are actually subtly marginalizing students further: Elbow claims that the teachers "set up" arguments between students and themselves that "allow" students to explore issues, but ultimately end these arguments by exercising their ultimate authority—while at the same time pretending the argument was not ended by an exercise of authority, but of rationality (91). In these ways, teachers, though well intentioned, lead students to a "false" liberation.

bell hooks, on the other hand, advocates for an "engaged pedagogy" which is a more demanding form of critical pedagogy because it requires teachers to be "actively committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students" (15). Teachers who are "teaching to transgress" forms of oppression must be living examples of their politics.

In *Teaching to Transgress,* hooks locates reciprocity in teacher/student relationships—but locates it in inequality by mapping Freire's work with economically poor adult farmers onto places of privilege in the United States. She focuses on universities, but the ideas are applicable to all levels of education. Her arguments focus on her own experiences confronting class in the classroom as an undergraduate at Stanford University where she became aware that class was not only about possessions, but also a question of values, attitudes, biases, etc., and the way these shaped how knowledge would be given/received. hooks' experiences echo a truth in many US public schools: poor and working-class students are effectively marginalized by bourgeois class biases and the way these shape educational norms and pedagogical practices. According to hooks, in order to address this marginalization and enact an "engaged pedagogy," educators should employ a critical pedagogy that confronts this and other forms of inequality. We should encourage profound, emotional responses to the material studied—no matter a student's referent—and "encourage students to reject the notion that they must choose between experiences." hooks goes on to say:

> [Students] must believe they can inhabit comfortably two different worlds, but they must make each space one of comfort. They must creatively

> invent ways to cross borders. They must believe in their capacity to alter the bourgeois settings they enter (182-183).

hooks departs from Freire and Shor in the ways she imagines liberation from the ideologies of the institution. Rather than reinventing agency through critical engagement and problem-posing, hooks advocates for teacher-as-model, highlighting the importance of enacting critical pedagogy *for* students rather than *with* them—and enacting Elbow's "bamboozlement." It is this departure that I will use to shape my definition of engaged pedagogy—which expands hooks'—and which will serve as the basis for analysis of teachers' dispositions and practices later in this dissertation.

Enacting a Contemporary, Engaged Praxis

In light of the dramatic pedagogical and political shifts in the educational landscape that have occurred over the last twenty five years, how can preservice teachers develop with confidence an identity that allows for the construction of a liberating teaching persona under the ever-increasing pressures of standardization and assessment? When teachers are given keys to gates that will or will not "leave children behind," how can they truly model a democratic, critical pedagogy? To what extent have initiatives like Students' Rights to Their Own Language, the English Coalition Conference, Race to the Top and others served to level the proverbial playing field of the classroom? By taking into account the social situations in which language is constructed, teachers of English can gain an understanding of how to enact a liberatory pedagogy that centers on problem-posing education as a means of destabilizing traditional power differentials in the classroom.

Critical pedagogy grounds education in social, cultural, economic and political contexts, identifying education as a larger part of human development that is dependent on an individual's relationship to varying aspects of social justice and democracy. This relationship is ultimately what mediates the extent to which teachers can become role models for students to want to "fall in love with" (Elbow) in order to bring about social change. Classrooms are inherently political spaces, and these politics are often influenced by varying, competing, group ideologies in order to negotiate power within larger structures: race, class, gender, etc. Often, instructors take what seems to be an objectivist position in higher education, attempting to "neutralize" the politics of the classroom. In doing so, focus is ironically shifted to constructivism. Students are encouraged to view literature and language through different ontological "lenses" in order to form epistemologies that are dependent on culturally, historically, and socially sensitive readings.   Instructors remove themselves from the learning process, and do not attend to their own contexts with students, instead transmitting the need for *them* to interact with their own content and contexts—often in isolation from the contexts of their peers.

As many scholars note, teaching and learning cannot be separated from questions of democracy and justice (Giroux, "Public"; Kincheloe; McClaren and Kincheloe; Pitt and Britzman), and the ideologies enacted by larger systemic institutions often counteract the agency of the teacher in the classroom, calling into question the value and station of her influence on students. It is precisely this stripping of agency—by political mandates, by standardization, etc.—that fuels a turn back toward objectivism in the classroom and is at the heart of what Parker J. Palmer refers to when he writes,

> [a]n objectivist epistemology is based on the myth that we must hold the world at arm's length in order to know it purely, untainted by subjectivity, then transmit what we know in ways that keep us and our students distanced from that world. It stands to reason that this form of education would breed 'educated' people whose knowledge of the world is so abstract that they cannot engage the world morally: disengaged forms of learning are likely to lead learners towards disengaged lives (31).

Because teachers are often disengaged from their institutions, they are disengaged from their students, and, therefore, detached from their own context: the classroom. Teachers in higher education have proven that they have mastered academic discourse to the extent that they are filling teaching positions as "experts" in their fields. This mastery is often what teachers rely on as they revert to the banking model to transmit the information their students need in order to move closer to replicating the same mastery.

As Patricia Bizzell claims, through changes in policy and practice, what has remained constant is the privileged social position of whatever currently counts as academic discourse. Teachers use their own preferred linguistic standards in functioning as gatekeepers to higher education, limiting access along already established lines or race, class, and gender privilege (Bizzell, “Basic” 6). Bizzell’s solution to this is to use “local” pedagogical materials that are developed on site and in collaboration with one’s students (“Basic” 11). Similarly, Maxine Hairston claims that “[t]he real political truth about classrooms is that the teacher has all the power; she sets the agenda, she controls the discussion, and she gives the grades” (189). This is because, according to Hairston, more writing classes are turning toward politics and ideology because they are located in English departments and usually taught by English graduate students who are focused on reading and responding to politically-charged literary theorists. She suggests that “students’ own writing must be the center of the course” and, “as writing teachers, we should stay within our area of professional expertise: helping students learn to write in order to learn, to explore, to communicate, to gain control over their lives” (186). The type of danger that exists in the oppressed giving way to becoming the oppressor exists in the writing classroom as well: according to Hairston, working toward a political agenda in the classroom that “promotes”—or at least recognizes—the diversity and multiculturalism of the makeup of the class actually works against the goal of a liberatory, problem-posing pedagogy:

> It is always hard to get students to write seriously and honestly, but when they find themselves in a classroom where they suspect there is a correct way to think, they are likely to take refuge in generalities and responses that please the teacher. Such fake discourse is a kind of silence, the silence we have so often deplored when it is forced on the disadvantaged. But

> when we stifle creative impulse and make students opt for survival over honesty, we have done the same thing (190).

According to Hairston, focusing on the genuine, multicultural experiences of our students teaches them to bring their “lenses” to bear on others’ work and to accept their work through the “lenses” of others, thus promoting authentic engagement in the classroom. In this way, we can promote a student-centered classroom in which the teacher doesn’t assume that she owns the truth. Rather the students bring their own truths, and the teacher’s role is to nurture change and growth as students encounter individual differences.

In the chapters to follow in this dissertation, I propose an extension of Hairston and Bizzell’s applications of critical pedagogy for teachers. In order to enact an engaged pedagogy—actively participating in problem-posing, liberatory education *with* students—teachers could create a space for modeling constructivist approaches to their own ideological struggles. Hairston further claims that “[g]radually [students’] truths will change, but so will ours because in such a classroom one continually learns from one’s students” (192). In chapters two, three, and four of this dissertation, I illustrate the benefits of *showing* students the ways that one’s “truth” changes as a result of the ways that their truths have changed in a shared classroom.

Kurt Spellmeyer makes the interesting assertion that there exists a disconnect between the world in which students live and the world that is preserved and transferred through institutionalized knowledge (“Can Teaching?”). He further claims that students need a cultural literacy—an understanding of the contemporary society and world—in order to address problems, and that we should make this the focus of our teaching. Ann George applies critical pedagogy to the composition classroom, a place where democratic ideals and principles should be embraced to question the authoritative nature of the dominant society. According to George, students should not only be taught to write, but the class should focus on issues that students should question and work to change in order to help the underprivileged or under-represented. These ideas are further explored in chapter three of this project, where I describe my own attempts to bridge the gap between the "world" in which my students are preparing to live as future educators and the "world" of the university's preparation program. These are often disconnected—and are sometimes at odds with each other.

The Hidden Curriculum

Giroux asserts that educators who use critical pedagogy have a radical view of knowledge that leads to a "pedagogy of appropriation" (Duncan-Andrade and Morrell 34) wherein oppressed groups claim the most progressive dimensions of their own cultural histories while at the same time restructuring and appropriating the most radical aspects of bourgeois culture. Highlighting the importance of avoiding the "hidden curriculum"—

one in which teachers and students become part of the systems of social and cultural production that they are in, Giroux urges critical pedagogues to fight for control over the organization of school knowledge to develop pedagogy for the least-advantaged through investigating, valuing, participating in and incorporating the cultural norms and resources of the community in their classrooms (local, place-based education). This has been (controversially) translated by Lisa Delpit to mean that:

> students must be taught the codes needed to participate fully in the mainstream of American life, not be being forced to attend to hollow, inane, decontextualized subskills, but rather within the context of meaningful communicative endeavors; that they must be allowed the resource of the teacher's expert knowledge, while being helped to acknowledge their own 'expertness' as well; and that even while students are assisted in learning the culture of power, they must also be helped to learn about the arbitrariness of those codes and about the power relationships they represent (45).

While Delpit advocates for liberatory education for under-represented populations, she does not call for a shift in power balance, merely a re-appropriation of it and calls for a banking model in which the "deposit" is students' knowledge that if they are to "survive" in mainstream America, they must learn to manipulate (rather than transform) codes of power—namely, language.

Donald Murray advocates for student-centered writing as a way to disrupt the injustices of "traditional" teaching in which the teacher co-opts the democracy of writing. According to Murray, the student has the "opportunity and obligation" to exercise his "freedoms" of finding her own subject, looking at the world and reacting to it honestly, critically, specifically and personally, documenting his own subject, constructing a piece of writing which supports his subject and convinces his reader, and earning an audience, winning respect for what he has on the page (119-120). He also points out what he considers the teacher's primary responsibility in such a democratic classroom: "to create a psychological and physical environment in which the student can fulfill his responsibilities" (121). In this age, the physical and psychological environment in which students can fulfill these responsibilities is online in a community formed with the shared goal of praxis. According to Murray,

> too often our students have not been allowed to speak, and when they have spoken, no one has listened, and when we have listened we have not allowed the freedom of action which encourages responsibility…too often the composition teacher not only denies his students freedom, he even goes further and performs the key writing tasks for his students. He gives an assignment; he lists sources; he dictates the form; and, by irresponsibly conscientious correcting, he actually revises his students' papers…Democracy is forged out of a responsible Babel, and the mature English teacher welcomes a diversity of contradictory voices, each student speaking of his own concerns in his own way (118).

I believe that opening a space for “mature teachers” to model a “responsible Babel” online is paramount to students’ and teachers’ future success in a participatory democracy.

Movements Toward and Away From Democracy

In *Democracy and Education*, John Dewey advocated for a democracy reliant upon the recognition of mutual interests as a factor of social control, freer interaction between social groups that were previously isolated, and an adjustment to the various new situations produced as a result of those interactions. Dividing groups assigns power to one or the other. Dewy explains democracy as a shared experience in order to remove barriers that serve as a form of social control. One of the most basic disconnects in democratic English education is the teacher as dictator of form, style, audience, purpose. Students’ use of the vernacular may not be accepted in classroom writing and speaking, and is certainly not accepted or validated on standardized testing. This disconnect puts students at a democratic deficit in the classroom. If the ways in which they communicate their readings of the world are unacceptable, then how can we ever expect them to use language to enact social justice? The 1974 resolution, *Students’ Rights to Their Own Language*, spoke to this ideal by advocating for students’ rights to their own “patterns and varieties of language,” recognizing that privileging one over the other would be affirming one social group exerting dominance over another. Preferences for one or another surface features (or dialects) exist because of social attitudes and cultural norms. Reading is the ability to extract meaning; using different surface forms in writing rarely affects the reader's ability to extract meaning but may serve to demonstrate the students' connection with and reaction to their own culturally-specific reading of the world. Previously, we taught speech and writing as inseparable, so students who were raised with "standard, formal" English did well on standardized assessments; students who were not had difficulty. The inherent bias in standardized tests is exposed as the ways in which they cater to those who are used to Edited American English (EAE) and do not consider the regional/ socioeconomic differences in dialect that affect deep structures. Urban students wouldn't know the meaning of rural words and phrases and vice versa. In setting up students this way, standardized tests punish both the students who pass and the students who fail: those who pass will be restricted to operating in only EAE and many not be open to respecting or learning new dialects; those who fail will be excluded from opportunity. Teaching students to engage with this dichotomy is asking them to engage critically with the language of their worlds. Lisa Delpit recommends teaching students to master a dominant discourse (Gee) or, to learn the "power codes" of dominant society and to understand the power dynamics inherent in the attempt at mastery. However, to stop here is to do students a grave disservice. It reinforces the failure of both the winners and losers and reifies the power structures in our institutions.

It is this right to their own language coupled with Murray's emphasis on students' taking responsibility for their practices that leads to a more democratic classroom in which students can authentically enact praxis that has a direct affect on their worlds.

Murray's 1969 call for teachers of English to welcome an "age of dissent" rings as true today as it did during the social turmoil and political instability of the late sixties. *Students' Rights to Their Own Language* (*SRTOL*) treats languages and language users as individually homogenous, static, discrete, politically neutral yet tied indelibly to ethnicity (Horner 743). Therefore, either the workings of power in language are denied, the classroom then is declassified as a political space—which is impossible—and the ethics of such a space are left unquestioned, or the question of power is ignored and, therefore, the power of the students as individuals is ignored. Their identity and writing is stripped of agency, leaving no room for individual, valid, democratic readings of the world. Bruce Horner addresses this dichotomy by suggesting that what is needed is "a theory of pedagogy of language and power that accounts for the interplay between writing, agency, social identity, and power: that takes writing as material social practice" (751). In order to enact *SRTOL* is a liberating, democratic way, I suggest focusing on the "interplay" proposed by Horner to create a working theory *that becomes* material social practice. It is this interplay that will shape the material social practice of fourth space.

Horner juxtaposes the changes in *Students' Rights to Their Own Language* and the "English Only" movement and draws on Pierre Bourdieu's analysis of the relation of language to power, claiming that dominant approaches to language and "error" have failed to understand language as a social practice and thus produce strategies that are at odds with the realities teachers, students and other writing publics face every day. English Only in *SRTOL* does not account for the differences in "languages" but rather in dialects. Horner claims that the resolution wrongly uses dialect to mean language and is in opposition to our nation's multilingual tradition and diverse origins. Horner claims that the "right" to languages compartmentalizes them as "individually homogeneous" (743) and that identifying languages as students' "own" (or anyone's "own") inherently creates autonomous division that counteracts the social qualities and functions of language. Horner points out what he calls the "ethical dilemma" (744) of students' "right" to accept/change a dialect based on their "acceptance of a new—and possibly strange or hostile—set of cultural values" (*SRTOL* 6). He points out that the basis of English Only legislation is the idea that English language (that is, Edited American English) stands as a means of "access" to freedom and prosperity-both figuratively and literally-and identifies a major flaw: that what is "English" is not in need of definition and therefore power differentials are left unchallenged, the status quo of hegemonic language is intact. Horner posits that we need to view hegemony as a lived process that encompasses the inevitable (linguistic and otherwise) struggle between and among different groups. Horner also claims that to alter students' current language practices would be complicit with hegemony— which he claims would be akin to changing their social identities. We should continue to challenge the material social conditions under which language is made rather than the language itself. By doing so, we question the power assigned to language and destabilize hegemonic status quo. And we should teach students to do this as part of their construction of agency in language use and writing. Horner concludes,

> I have been arguing instead for a pedagogy that engages students in question and struggle over recognition of anyone's use of language, for in making the *SRTOL*'s gesture, what has been overlooked is students'

> already existing potential and active agency—students' power—as writers, to work with, within, and through language, in their own and others' use of language, to respond to and against the material social conditions of the place in which they find themselves, in order to better that place (755).

Horner's conclusion echoes the goals of critical pedagogy and speaks to the ways students are exercising their agency in environments online. In chapters three and four of this dissertation, I suggest ways we can harness our students' (and their future students') instincts to express agency online in productive and creative ways, thus enacting a truly democratic pedagogy that attends to the interplay between the social and political, writing and power, democracy and language.

In 1987, at the English Coalition Conference, the theme of which was, "Democracy Through Language," scholars and teachers came together to vertically align English education in the United States from primary school through college. Wayne Booth closes the introduction to the now over twenty-five year old report with what sounds like a proverb of sorts, echoing the theme in the conference's subtitle:

> It is only when we teachers engage in reflection on what we want to learn and why, only when we 'take responsibility for our own meanings,' that we become models of what we want our students to become. Only if we lead our students to take such active responsibility will they become full participants in the political and cultural life they will meet after they leave our care (xii).

It is this responsibility that preservice teacher educators need to instill in their students. In the political context of the secondary classroom, how can we ask teachers to engage with students to make meaning and subsequently take responsibility for that meaning in order to model the process for students if we don't ask them to understand *why*? Or if we don't give them the proper preparation and tools to do so? In light of the changing markets and the increasing pressure on educators in a neocapitalist assessment culture, it is difficult to think of one's own identity as a teacher and role model in a "democratic" classroom. Many of the epistemological frames provided by the English Coalition Conference (ECC) in 1987 continue to be theoretically relevant, but must be reconsidered through political, multimodal practices that are responsive to environments that account for multiple literacies and the ways that these environments affect and are affected by democracy.

Preservice Training for Democratic Praxis

In respect to preservice teacher training classrooms, Lilia Bartolomé asserts that "teachers' ideological awareness and clarity require that educators compare and contrast their personal explanations of the wider social order with those propagated by the dominant society." She also points out that "more progressive literature on teacher education suggests that prospective teachers, regardless of their ethnic background, tend to uncritically and often unconsciously hold beliefs and attitudes about the existing social order that reflect dominant ideologies that are harmful to so many students" (265). She claims that lack of “political and ideological clarity” leads to assimilationist teaching rather than a “culturally responsive, integrative, and transformative [approach]” (266). The only way to gain this perspective is to include preservice teachers in the act of praxis in the classroom. She goes on to say:

> …even though it is important to provide pre-service teachers with critical pedagogical strategies, particular instructional programs and specific teaching methods, it is erroneous to assume that blind replication of these programs and methods will, in and of themselves, guarantee successful student learning. (281)

Bartolomé points to the lack of awareness of critical pedagogy in her preservice teachers, claiming that if students were aware of the theory, they were unaware of the ways in which they could transact with the practice:

> Despite good intentions on the part of many teacher educators, and the tremendous potential of many of their learning activities to increase political and ideological clarity, prospective teachers are generally left to their own devices when making sense of cross-cultural and cross-socioeconomic class experiences. Often, the unanticipated end result of many of these learning experiences is that the majority of students emerge ever-more bound to their unquestioned ethnocentric ideologies, precisely because they go into these learning situations without explicitly

> identifying and questioning the ideological lenses that filter their perceptions. (282)

If preservice teachers are not urged to consider and engage with the many contexts in which teaching and learning take place, how then could we expect their future students to do this?

Luis Huerta-Charles similarly comments on the disconnect between theory and practice in teacher education programs regarding critical pedagogy, citing a study he conducted in 2001 in a "critical-pedagogy-based teacher education program" in which students "still felt lost after taking several classes based on the foundational principles of this perspective" (251). He cites students who mentioned "the professors that taught the critical pedagogy classes were not modeling to them, or at least they were not using in the classroom, critical pedagogy in action" (252). Huerta-Charles points to the fact that because pre-service educators have come from the system they are trying to enter with its neoliberal perspective, this perspective manipulates the ways in which they see themselves as educators, and that "[m]ost of the time they have not had the opportunity, nor the support, for critically thinking about their own practice and the impact it has in changing and shaping a more just society" (253). Teacher education programs need to reinvent the ways that preservice teachers see themselves as educators, as simultaneous object and subject, and as able, through those perspectives, to shape their identities in relation to both power positions. Huerta-Charles claims that "critical educators must change the relationship we have with our students from one where we are in control of the learning and teaching processes into one that places us in a subject-to-subject relationship of collaboration in constructing knowledge and learning “ (254). In his “Pedagogy of Testimony,” Huerta-Charles details the ways in which he participates as co-teacher and co-learner in his teacher preparation classes. Drawing from Freire’s *Teachers as Cultural Workers*, he advocates for testimony as critical pedagogy, as the transformative force that will shape praxis:

> I seek to give testimony of the consistency between what I preach and what I do, between the dream of which I speak and my practice, the fail I embrace and the authentic manner in which, while educating myself with them, I educate them in an ethical and democratic perspective. (255, Freire 13)

Giving personal testimony, or, using narrative to talk about practice and action, reinforces the ways by which the teacher can enact praxis. With an awareness that every testimony is political and reinforces a personal stance, Huerta-Charles makes his students aware that “testimonies help us make meaning of the world, the stories must help us name what we see around us which is not just…stories are windows of opportunities to reflect critically on the way in which we can change our word” (255). Huerta-Charles’ concept of testimony is useful in building a system for teachers to model learning for students. If teacher-educators participate with preservice teachers as Huerta-Charles has done, they are modeling authentic engagement and will help to prepare future teachers to enact a similar praxis with their students for social justice. See chapter three for a discussion of a study conducted with my Methods students that was designed to create a framework for such participation.

A Space for Democratic Pedagogy

In order to talk about critical pedagogy as a political act for students and teachers, one must talk about place. When scholars refer to critical pedagogy, they often are referring to the urban classroom—as that is where social injustice and class differences are plain to see. However, if we consider the ways that we can combine place-based education with critical pedagogy's ideals, we can begin to conceive of a new space in which critical pedagogy can take place that is not dependent on the students' immediate environment—though the effects of it may be seen there in the end.

We need critical pedagogy to challenge traditional assumptions made in society—and education—like the belief that a competitive system that operates on individual and global scales will benefit a diverse society. This is what schooling has become because of *A Nation at Risk* and NCLB. We need place-based pedagogy so that education may have some direct impact on the well being of the social and ecological places that we inhabit. Place-based education, or, education that seeks to address local issues, is usually concerned with natural, rural places, the environmental issues surrounding such places, and sustainability (Orr, Sobel). Critical pedagogy is usually found in relation to more urban environments or presents “place” as dependent on individuals’ reactions and responses to their situations. McClaren and Giroux point out that this is ironic as most critical pedagogy theory deals with urban centers but was grown out of third-world rural environments. David Gruenewald advocates for critical pedagogy combining with place-based education and re-imagined as a spatial analysis of social experience. He offers a definition of “critical pedagogy of place” with two objectives: decolonization and “reinhabitation” through synthesizing critical and place-based pedagogies. According to Gruenewald, critical and place-based pedagogy overlap in terms of examining and focusing on context as a key catalyst; however, critical pedagogy often neglects the importance of place, and place-based education that is focused on the exploration or creation of natural environments doesn’t deal with cultural conflicts. I agree with Gruenewald’s critique that, “both critical pedagogy and place-based education have through these silences missed opportunities to strengthen each respective tradition by borrowing from the other” (4). Gruenewald cites Haynes’ *Race, Culture, and the City: A Pedagogy for Black Urban Struggle* (1995) as central to defining and advancing a critical, place-based pedagogy. Haynes advocates for a critical reflection through narrative (telling one’s story, or “reading his world”) that combines critical pedagogy with literally being situated from within a specific community. He asserts,

> [t]hough the ecologically grounded emphasis of these place-based educators differs from the socially grounded emphasis of critical pedagogy, taken together, a critical pedagogy of place aims to evaluate the appropriateness of our relationships to each other, and to our *socio-*

> *ecological* places. Moreover, a critical pedagogy of place ultimately encourages teachers and students to reinhabit their places, that is, to pursue the kind of social action that improves the social and ecological life of places, near and far, now and in the future. (7)

I believe that these places can and do exist now, online.

Using Online Space

In considering socio-ecological places in the twenty first century, one must consider online communities. This brings to light different issues of social justice as a different set of socio-ecological rules are enacted online—especially in writing. Gruenewald also cites Bowers as a leading critic of the absence of ecological matters in critical pedagogy and discusses his concept of "eco-justice," a pedagogy that recognizes the importance of subjugation of communities. He points out ways that education in such places as a means to overcome marginalization is further complicated by the constraints of place, thus perpetuating the struggle. Therefore, Gruenewald urges readers to imagine eco-justice as an expanding concept that takes place across communities near and far, now and in the future—a concept that transcends the limitations of physical space.

Gruenewald uses Sobel's developmental framework for place-based curriculum (fostering empathy for the familiar, moving out toward the home range, social action and reinhabitation) to imagine a critical place-based pedagogy that accounts for social conditions and conflicts that are community-based. He writes,

> Human communities, or places, are politicized, social constructions that often marginalize individuals, groups, as well as ecosystems. If place-based educators seek to connect place with self and community, they must identify and confront the ways that power works through places to limit the possibilities for human and non-human others. Their place-based pedagogy must, in other words, be critical. (7)

This construction of "human and non-human others" seems to have anticipated the turn toward the "flattening" of communities and what "place" means in the 21st century.

Exploring outward from a specific "place"—virtual or actual— can be an ecological approach to a Freirean reading of the world. Allowing students to "reinhabit" spaces online with teachers in order to communicate from their communities and to other, diverse communities allows for a critical pedagogy approach that will open opportunities for critically challenging the supposedly de-politicized ("democratic") spaces students and teachers inhabit every day online.

Gruenewald claims:

> …educational theory that synthesizes ecological and social justice concerns is, however, still in an early stage of development…ecological educators and critical pedagogues must build an education framework that

> interrogates the intersection between urbanization, racism, classism, sexism, environmentalism, global economics, and other political themes. (6)

It is my hope that by combining these theories, I have developed a framework that can interrogate those intersections in an environment online that I call fourth space. This environment (the creation of which is detailed in chapter three of this dissertation) is a space in which students and teachers can consider critical pedagogy and place from different, unstable points of view. Rather than placing value in particular spaces or particular people and their particular rights to their own languages and writing processes, I hope to place value in the communal effort of personal testimony through multimodal composition of autoethnography. Fourth space, in which this communal autoethnography is built like a quilt or mosaic, is what we should consider "twenty-first century education." It is important that preservice teachers experience this kind of education themselves—both as students and teachers—in order to enact praxis in the classrooms of the future.

Creating Fourth Space Contact Zones

Critical pedagogy asks questions that lead to transformation, whereas place-based education asks questions that lead to conservation. Leaving out one or the other misses an opportunity for deep reflection. A marriage of critical and place-based pedagogy is a very good starting point for beginning to conceptualize what fourth space looks like—and can be a theoretical starting point for preservice teachers to begin to critically "read" the world which they are about to enter. In the current educational landscape, there is an ever-increasing emphasis on standardized assessments and performance measurements that are in direct opposition to social justice. It is important that we teach preservice teachers to read the profession critically, to act out of the places in which they find themselves—all inherently political—and to enact praxis about these very conditions as a community with their students. Gruenewald sums it up this way:

> Classroom-based research on teaching and learning that focuses on teacher skills and student performances and takes for granted the legitimacy of a standards-based paradigm of accountability is inadequate to the larger tasks of cultural and ecological analysis that reinhabitation and decolonization demand. Further, the heavy emphasis in educational research on school and classroom practices reinforces institutional practices that keep teachers and students isolated from places outside of schools. Critical approaches to educational research, such as critical ethnography, discourse analysis, and other deconstructive approaches are needed, yet these methodologies must provide a theoretical rationale to connect schools with the social and ecological dimensions of places. (10)

Drawing on the lived experiences of teachers and students to engage with authentic content can create opportunities for Mary Louise Pratt's concept of the "'contact zone'— social spaces where cultures meet, clash, and grapple with each other" (34). If we conceptualize the "struggles" of teachers and students as those of epistemic cultures which use relevant, multimodal texts in digital environments to make meaning through critical reflection, we could better enact a democratic, critical pedagogy in which, as Patricia Bizzell advocates for, "professional and student writing can also be seen as contending in contact zones and experimenting with the textual arts" (168). Combining the benefits of critical pedagogy with place-based pedagogy with the idea of contact zones allows teachers to create spaces that are different than the physical places from which our students and we emerge. A teacher engaging in "contact zone" struggles with a particular issue will approach it from a personal, political stance that is affected by (and, in order to affect) physical place. A student in that same contact zone will bring a different political stance that originates from a (usually) different physical place. What would happen if both teacher and student collaborated to "reinhabit" a new political stance born out of a *community* space of collaboration in the contact zone? We should make public our struggles—our reflection, the ways we think about teaching and learning— in order to model for preservice teachers how to enter contact zones and use language to build a democratic space where process is valued over product, and where the site of engagement is embodied in individuals and enacted in communal contact zones.

Chapter 2: Defining Fourth Space: Identity Formation and Reflection in Praxis

Preservice Teacher Identity Crisis

Students in our university's English teacher preparation program often enter my advanced Methods course (the last in our sequence before student teaching) with a disconnected sense of teacher identity. These students are well-versed in theory, and have observed much practice, but because they have not had the opportunity to consistently stand and deliver in front of students, they do not identify themselves as "teachers." They are often surprised that "becoming" a teacher has more to do with their own acceptance of the persona and trust in the ethos they've built through engaging with research and theory and less to do with passing standardized assessments. When I ask them to speculate about how they would deal with an ethical dilemma in the classroom or which aspects of their personalities they would use to engage students in a lesson, I am often met with blank stares. Students use the research and theory they've read to answer questions or to make conjectures, but do not initially insert themselves in their responses. They refer to classrooms they've observed, case studies they've read, teaching videos they've seen. Because students lack the practical experience of teaching (planning, delivering, and assessing lessons), they are at what I call an "experience deficit." To begin to address this deficit, I shaped the course to provide students with opportunities and vehicles for reflecting about practice—without actually practicing—and for letting their present (student) identities shape their *future* (teacher) identities. Much of the semester they spend with me, in fact, is focused on helping them complete a shift in self-perception and eventually in identity from student to teacher.

In order to begin shifting their self-perceptions from student to teacher, I encourage students to think like teachers *(What can I take from this movie, this television show, this YouTube video that I think would be worthwhile to bring to students?),* to read like teachers—even tabloids on line at the grocery store—*(How could this "Who Wore it Best?" article become a lesson in rhetoric?)* to act like teachers *(What kind of example am I setting for my students through my participation in my social networks? Does that even matter?),* and, most importantly, to reflect like teachers.

Often, students think that "reflecting like a teacher" implies a duality of mind, a separation of their "private" and "professional" selves. This idea is reified by the difference between experiences students have in university classrooms (as students) versus the experiences they have high school classrooms (as "observers"). This difference—between student identity and teacher identity—is also echoed by the experiences that typify most university and college-based teacher preparation programs. Though students are "taught" how to teach, the learning that happens in college classrooms (in content classes and even many education classes) rarely resembles the real-world experiences that secondary teachers will have in their future classrooms. In university classes, lecture (direct instruction) is the most common form of instructional delivery; in secondary classrooms, lecture typically would not be permitted by administration (nor tolerated by students) for more than 5-10 minutes without then moving students into guided practice, group work, and finally, independent practice. In university classes, students are at best attentive and diligent, and at worst busy and compliant—two adjectives that are the antithesis to engagement according to Charlotte Danielson, who currently has the last word on current "best practices"[1] for teacher evaluation and on whose rubrics teachers' jobs are lost or saved, due to recent policy changes encouraged by Race to the Top and other national education initiatives. Students in our program have at least two opportunities to teach their peers in a mini-lesson each semester—but those opportunities combined don't equal the amount of time in one average high school class period. Students are expected to conduct fifty hours of "field experience" each semester—which is generally translated by preservice teachers and the inservice teachers they are working with to mean observations. Students are expected to watch a high school class from the back of the room and are rarely afforded opportunities to engage with students (though occasionally they are given such opportunities in the form of monitoring group work or offering feedback on writing assignments). This "experience" often serves to underscore the lines drawn between student and teacher in their own identities. In short, much of the content of the programs in which preservice teachers are immersed does not provide the practical experiences they need in order to prepare to be secondary teachers. In order to bridge the gap between theory and practice, between student identity and teacher identity, reflection is often utilized as a vehicle for what I call "pseudo-practical" experience. This is a valuable tool for identity formation and professional and personal growth; if students do not have the opportunity to *act* like teachers in a traditional form (i.e., in a classroom), then reflection affords them the opportunity to *think* like teachers.

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[1] See "The Danielson Framework for Teaching" at the Danielson Group website: danielsongroup.org.

Throughout the advanced methods course, students are required to reflect on their field experience in high school classrooms as well as on the development of their identities as teachers[2] online through either written blogs or video blogs (vlogs). I give them prompts for reflection on their field experience that include:

- Prompt #1: What have you observed during your field experience that is interesting? Noticeable? Questionable? Exciting? Intimidating?
- Prompt #2: Focus on the ways that you have or have not "performed" an identity in the classes you've been in. Think about what kind of persona you have while in the classroom at this point in your career. Why is that?
- Prompt #3: For this blog post, please write about an ethical dilemma that you have observed during your field experience. How did the teacher handle the situation? How would you handle a similar situation? How do you see ethics playing a part in teaching at large?
- Prompt #4: Open response (student's choice).

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[2] Students' reflections on identity were included as part of the research study conducted for this dissertation in the spring, 2013 semester. See chapter three for a detailed description of the reflection assignments as well as a discussion of the results of the study.

- Prompt #5: Make a top 10 list of your favorite moments during your field experience this semester. Write/talk a little about each moment—why was it your favorite? Did it teach you a valuable lesson about teachers? Students? Was it just plain fun? Be creative.

Initially, students are unaware of how (or don't feel qualified) to voice themselves as teachers in the present to enter the professional conversation—even in reflection with themselves. Their blogs and vlogs refer to one of their "selves"—their present student selves and their future teacher selves—considering the other: "**When** I am a teacher, I want my students to…" or "**The** teacher used awful handouts that bored **her** students to death…" Because they do not yet have the experience of teaching themselves, they write (or speak) tentatively about what they observe in classrooms. One student began her first blog post, "Walking into my old high school for the first time in five years was amazing. I was no longer a student that had to follow rules or stay all day… I was an observer!" She did not describe herself as a teacher candidate, or even as a future teacher, but as something else entirely—an "observer" with enthusiasm that the distinction meant that no authority figure would hold her accountable to school rules. Another student took objective notes that read like an explorer's report in a travel log, akin to tracking the movements of dangerous animals: "Upon observing one class, I was intrigued by the behavior of the students in the class. They initially seemed rather rowdy and inattentive, but as soon as the teacher gave out an assignment, they were nothing but compliant and enthusiastic." Both students' reflections were far removed from their identities as teachers.

I was pleased to see that over the course of the reflections, both students' posts became more indicative of their thinking of themselves as teachers, and both made rhetorical moves to indicate shifts in perspective and stance. The first student wrote for his fourth reflection, "For this entry, I will be focusing on relating things that I have learned as an observer to my experiences as a student tutor at a particular high school." With his "teaching" experience in mind, his reflections (and his ethos) changed. He wrote about an interaction he had with an Autistic student during his observations:

> After discussing a number of things, the student mentioned his college plans, to apply to Stony Brook [University] for Engineering after studying Liberal Arts at [a nearby community college]. It was at this point that he mentioned he had been diagnosed with Autism. The student told me that he realized his differences, but also his potential, which it was clear that he had a lot of. This interaction made me think about how I could best incorporate students with Autism or other disabilities into my classroom.

The student's use of "how I could…" and "my classroom…" indicates an important shift in how he perceives his identity and an important change in how he is thinking about theory and practice. This student is now *thinking* like a teacher.

The second student's fourth reflection was done through a video blog and also showed growth in her perceptions of herself as a teacher:

> We learned about the Zone of Proximal Development, and I feel that a lot of times, the teachers I'm observing are setting the goal of the lesson too

> low, kind of, and the students are getting bored. And I feel like I really want to incorporate in my lesson plan where it's not so low where the students are bored but it's not so high that the students are confused and I just want something in between, obviously; that's what every teacher wants.

This student is also thinking like a teacher, and has plans to *act* like a teacher as well—plans that show how she internalizes professional knowledge. This entry was made weeks before the class' final project, a full-length novel unit plan, was due. Because of her reflections on her field experience observations, the student was able to enact a personal pedagogy that was refined by engaging with deep reflection about her experiences.

Students in the advanced methods course were able to eventually move beyond the divide of teacher and student through their reflections. In their reflections, they were able to reconcile their burgeoning identities as teachers with their *situated* identities as students. In the following sections of this chapter, I will build toward intensifying reflection through collaboration online; it is this intensifying in a shared electronic site that creates fourth space: students' reflections voiced out of an experience deficit **in virtual conversation with** my own reflections on experiences I have had throughout my career as a teacher.

Reflection and Identity Formation

In order to build a foundation for fourth space, I would like to contextualize reflection in the field of education, and, more specifically, in teacher education. Reflection is a vital part of Freire's "problem-posing education" (discussed in more detail in chapter one of this dissertation), the democratic aims of the English Coalition Conference, and of liberating education for social justice. In order to "read and write" the "worlds" around them, students must reflect on these worlds. Reflection is crucial in order recognize and address social justice issues such as race, gender, or socioeconomic differences. Reflection is a valuable tool for growth—both personal and societal. Teacher candidates recognize the importance of reflection for their future students, and often include the practice in lesson plans—commonly as a moment of "closure" at the end of a lesson. There is a disconnect, however, between what teacher candidates ask students to reflect about and what students could *do* with this reflection. Though teacher candidates know it's important to include reflection in lessons, they often do not show students how to use this reflection to take action, nor do they ask students to share their reflection with others.

Additionally, reflection is often autonomous and, typically, a personal (thus, individual) practice. Though my students know they should (and, indeed they are required to) reflect on their experiences, they do not know how to use or share their reflection effectively to affect change as a community.

Reflection has long been a part of the discourse of teacher preparation programs as well as professional development for inservice teachers (Cooper and Olson, Farrell, Kerby, Posner, Schön, Vinz). Many scholars highlight the benefits of communal reflection to increase capacity and spur professional growth, and many assert that through sharing such reflection with others, a change in epistemology occurs that deepens the impact of metacognition and broadens the application of it. In George Hillocks's study, *Ways of Thinking, Ways of Teaching,* his conclusions about teacher change are centered on a reconstruction of epistemological stance through reflective practice with others. Hillocks claims that "one possibility lies in helping teachers to develop professional networks in which they can discuss their work with one another, become teacher researchers, and write about their thinking" (135). In *Inside/Outside: Teacher Research and Knowledge*, Marilyn Cochran-Smith and Susan L. Lytle also advocate for professional learning networks in which teachers should reflect on their practice. However, by collaborating not only with peers, but also with students to reflect together, teachers truly embrace the role of "coach," thus offering an authentic and valuable engagement with language for students while deepening their own understanding of practice. In *Embracing Contraries*, Peter Elbow first advocates for teacher-as-learner, claiming that the teacher "must relinquish the role of 'expert' or 'professional'" and must "take the role of collaborator" in the classroom as well as in reflection. He asserts that, "better teaching behavior comes primarily from exploring one's *own* teaching from an experiential and phenomenological point of view" (10). This kind of inquiry should be public and collaborative with students in order for them to experience the discourse of authentic learning and emerge from our classrooms as active citizens who use language to create knowledge, meaning, and community in ways that meet Common Core standards in their own classrooms. Rather than taking on the role of "sage on the stage" or "guide on the side," the collaborative, reflective teacher becomes the mentor from the center. In order to move to this role, teachers must simultaneously model and participate in deep, collaborative reflection.

I am arguing for an even stronger form of reflection in fourth space—one strengthened further by the participatory nature of *collaborative* reflection online. Thomas Farrell delineates between two types of reflective practice: "a weak form that encourages reflection at the descriptive level and a strong form that seeks hard evidence on the results of reflection" (36). Farrell goes on to say that teachers who participate in "strong" reflective practice need to collect "hard data" about their practice and use that data to take action and make future decisions about those practices—decisions through which teachers "make their beliefs and assumptions about their practices evident in their analysis of their teaching" (37). A collaboration between experienced and novice teachers is important to the development of both as it facilitates simultaneous learning and teaching, simultaneous producing and consuming, in order to meet the needs of 21st century teachers and students. As Dewey noted, "all genuine education comes through experience," and, "every experience lives on in further experience" (29). The value of fourth space reflection, as I will explain using examples from my methods class, is in the ways by which participation in a community that is reflecting in relevant, contextually dependent contact zones can shape identity. Aristotle wrote, "[w]e must attend, then, to the undemonstrated remarks and beliefs of experienced and older people or of intelligent people, no less than to demonstrations. For these people see correctly because experience has given them their eye" (6.11). Using the experiences of others through their reflections in fourth space, preservice teachers can shape their own identities in ways that will better prepare them to help their students do the same. The context of such identity formation in the university setting is professional, yet fluid, as students discover the ways in which their personal or private "selves" inform their public or professional ones. This discovery mirrors the journey we wish our secondary students to take in our English classrooms.

The incongruence found in preservice teachers' experiences in various (sometimes competing) secondary and university classrooms contributes to the ways that they build professional ethos in isolation from their own beliefs about the world. Students often disconnect their "private" selves from the ways that they (re)present themselves as teachers for fear of exposing vulnerabilities that would belie their professional ethos. However, research on teacher identity formation shows that students' biographies are seen as paramount in identity formation—specifically, students' beliefs as they are revealed through biography (Beijaard et al. 109). Identity formation, though it emerged as a separate research area in the 1990s (Bullogh, 1997; Connelly and Clandinin; Knowles; Kompf, Bond, Dworet and Boak), does not seem to be part of most university teacher preparation programs—or, at least not a part as important as learning pedagogical theories and approaches. Many methods courses include activities that foster reflection about teacher identity including writing personal narratives, articulating a personal teaching philosophy, or crafting a metaphor to express students' perceptions of themselves as teachers. These are useful tools for students to use to consider their beliefs, the way they present themselves to students, and their own relationship to past role models. However, these are not enough for students to engage deeply with their own biases, their relationship to past models of teaching (for better or worse), their perceptions of what a "student" is or should be, and other issues. We cannot ignore the importance of helping students create an identity that is forged out of the contact zone of their own educational archives. Students need to consider the productive struggles that arise between their own self-perception based on previous experiences and the expectations that they will face in their future classrooms.

The previous sections of this chapter serve to illustrate the need for reflection on identity in the absence of practical experience, and the ways in which preservice teachers can theorize about practice in personal ways. I believe that this reflection can and needs to be intensified in order to prepare students for future teaching situations. In the following sections of this chapter, I will develop the idea of "fourth space" reflection—both teachers and students engaging in reflection—as a way to conceptualize a new kind of intensity

Teacher Identity Formation in Third Space

In rethinking the connections between university teacher preparation programs and field experience for preservice teachers, Ken Zeichner suggests creating hybrid, third spaces where "academic and practitioner knowledge and knowledge that exists in communities come together in new less hierarchical ways in the service of teacher learning" (89). The idea of creating a third space, a concept first introduced by Homi Bhabha, was advanced by Edward Soja to refer to a space in which there exists a "productive tension" between real and imagined spaces. Soja and other theorists (Harvey, Massey) assert that spaces are inherently social and that the social is inherently spatial; the ideas and tensions of a community are contextually (spatially) dependent. Brooke, et al., transpose Soja's theory onto professional development experiences and examine the tension between the real (what Soja terms, firstspace) of the educational context—a school's resources, the defined roles of teacher and students, and the imagined (what Soja terms, secondspace)—the curriculum, the standards, and any and all ideas for reform. Within that context, thirdspace is, according to the authors, "a space of resistance and engagement, of motivated and created alternatives to the current social order" (369). In this case, the context of the school would determine the nature of the resistance. If a school lacks the resources to buy textbooks (firstspace), yet what is important in that context is standardization of curriculum (secondspace), then the "productive tension" is generated in the thirdspace between these two. Johnathon Mauk uses the term third space to refer to college students who are "placeless" and extends the idea to the ways in which varying spaces are containing both personal and academic lives and selves. Mauk claims that students' spaces outside of the institution must be thought of as academic, that academic third space "is born of the juncture between academic space and student ontology, the region where academic space is dispersed throughout students' daily lives, a dimension emergent from the generative collision of academic, domestic, and work spatialities. Students, themselves, in an academic third space *are* the intersection of academic and nonacademic spatialities…"(380). Though Zeichner advocates for third space environments in which preservice teachers can gain practical experience, they are very literally spaces—spaces containing the tensions between the two worlds, that are also contained in physical space. There exists the possibility for expanding Bhaba's and Soja's and Mauk's conceptions of first, second and third spaces to include a non-physical site for collaborative engagement: fourth space. Fourth space can expand these physical spaces into digital ones, where multiple first and second spaces can converge to form multiple third spaces and eventually fourth spaces. The function of the space changes because of the participants in it and the perspectives that they bring to "contact zone" engagement. This notion is particularly useful in teacher education to negotiate the conflicts between personal and professional identities and selves—from both the perspectives of teacher educators and preservice teachers.

The tension between personal belief and notions of professional self, and the contexts in which such beliefs are shaped create a useful space for reflection. Jennifer Nias has explored identity formation with British teachers and describes the resolution of this tension as a contextualized sense of self, drawing from Ball (1972) to make distinctions between "substantial" and "situational" self. She uses these distinctions to create a narrative in which an "inner" or "core" identity strives to define its purpose while later, an "external" or professional self is defined by situational constraints. These two selves do not meet, nor do they inform each other. Nias found that teachers who were successful (who remained in the profession and described themselves as fulfilled) were able to reconcile their substantial selves (the first space of their situations) with the contexts of teaching they were faced with (the second space of their situations) to create a "preserved substantial self" (the third space of their situations). All of the "successful" teachers were able to operate within third space effectively because of the *preservation* of their "core" identities in the *context* of their professional lives. I argue in chapters three and four of this dissertation that preservice teacher identity formation can be *created* (not affected, not shaped, not preserved) in fourth space by interacting with what Nias calls "reference groups" of colleagues who value and can model the successful blending of "core" and "external" selves.

The idea that third space (according to Bhabha) contains a useful tension echoes the ways in which Patricia Bizzell advocates for a contact-zone approach to English studies (defined by Mary Louise Pratt, and explained in chapter one of this dissertation, as social spaces where cultures meet, clash, and grapple with each other). Bizzell urges teachers to focus on contact-zone English teaching as "a way of organizing literary study" to "include *all* material relevant to the struggles going on [in a particular culture]" (166). If we conceptualize the "struggles" of preservice teachers as using language for critical reflection about the ways that their identities are formed through both practice and theory, we could better enact a democratic pedagogy in which, as Bizzell advocates, "professional and student writing can also be seen as contending in contact zones and experimenting with the textual arts" (168). I contend that we should make public our struggles—our reflection, the ways we think about teaching and learning and the politics inherent in these—in order to model for students how to enter contact zones and use language to build a democratic space where process is valued over product, and where the site of engagement is embodied in individuals, in addition to experienced through content.

There is growing agreement in teacher preparation scholarship that much of what preservice teachers need to learn can only come from practical experience rather than preparing for that experience only through research and theory (Ball and Cohen; Hammerness, Darling-Hammond and Bransford). However, those experiences are limited for my students. In an age of ever-increasing accountability, many potential cooperating teachers are wary to “give up” their classes to student teachers—as they will be judged on their students’ performance in class during administrative observations and by their scores on standardized tests. In order to bridge the gap between the experiences that preservice teachers need to prepare them for student teaching as well as to meet university, English Education Program, and New York State certification requirements (the first space of my students’ situation) and the ways they can and should develop their teacher personae (the second space of my students’ situation), they will need to grapple in the third space of different contexts that are at once practical (classrooms in which they observe inservice teachers, the university classroom where they have the chance to practice their own teaching) and theoretical (the spaces of reflection on these activities—their blogs).

As students grapple with their own identity development through reflection in third spaces, where are the “expert” opinions located? How should students reconcile these opinions with the theory and practice (often delivered through lectures) during our three-hour class? In order to provide for students a framework for navigating practical contact zones using theoretical foundations, it is important that I, as their instructor, make my own struggles—past and present—public so that students can enter into dialogic engagement with their own, their peers' and my experiences. I wanted to share with my students my own cultural context in my reflection—the classroom. Whether it was the classroom of my first year as a teacher, the classroom of a teacher in New York City that I had observed that afternoon, or the classroom we were sitting in together at the university, I wanted to be as open and honest as possible about my reflections from within these contexts. In turn, students shared their cultural contexts with each other and with me—both in and out of classrooms.

If university professors only *provide* students with the means to create third space contact zones, they still risk the kind of false liberation that Freire warned against. They are enacting a false liberation by appearing to open dialogue, but actually are still perpetuating the roles of oppressor and oppressed. Without participation from the instructor, students are still mired in the political gatekeeping of the traditional power dynamics that exist in education. Students are falsely liberated by the encouragement of the professor (oppressor) to engage with each other (the oppressed) in personal and professional contact zones. While this seems like a democratic approach, the power position of the instructor remains unchallenged, and so does the hegemony originally in place. In order to enact a liberatory, engaged pedagogy, instructors must enter the reflective space *with* students, thus transforming it into a dialogic, problem-posing fourth space in which together we can grapple with contact zones both “real” (existing in students’ real worlds) and “imagined” (existing in their instructors’ experience, but also in dialogue with students’ real worlds).

Tackling professional issues such as student/ parent response to the Common Core, lack of resources/ access, other issues that they may have to deal with, makes storytelling an important component of reflection for the instructor. Without engaging in problem-posing dialogue with students, what other preparation would they have for facing these day-to-day issues? The “expertise” of instructors of teacher candidates is often formulated through trial and error, over years of practice, and with the help of others (either through mentoring or communal support). A “one-size-fits-all” (or, standardized) approach to teaching will never work—even if a standardized outcome is expected. Why then, would we expect a standardized approach to training future teachers to be successful? One of the ways that we can individualize the preparation of future teachers is to allow for collaborative reflection through storytelling. Storytelling has always been an important part of mentoring new teachers. However, fourth space storytelling affords teacher educators the opportunity to use a more specific and deliberate form of storytelling—one that is participatory and collaborative, and therefore more potentially transformative. Providing students with stories of the ways that experienced teachers have engaged within varying contact zones gives them the means to “experience” these situations themselves and reflect accordingly and subsequently grow as teachers.

Collaborative Reflection and Identity Formation in Fourth Space

"Contact zone" teaching in third space is a useful framework for understanding the struggles inherent in shaping teacher identity, and is a useful heuristic for students use to reconcile the spaces between secondary classrooms and university classrooms, theoretical and practical experience, and personal and professional selves . In this section, I will deepen my description of fourth space reflection—an intentisfying of collaborative reflection through authentic engagement between teacher and students. In chapter three of this dissertation, I include a discussion of the ways that students' perceptions of teaching and learning in my advanced methods class were shaped out of their past associations with teachers, students, classrooms, assessments, and other elements from their personal educational landscapes. I also discuss the ways that reflecting on these aspects of their experience heightened the students' awareness of their teaching personas. I also argue that because I participated in this reflection with them as their instructor, this reflection was intensified and resulted in a more authentic form of practice. Intensified, collaborative engagement creates a new paradigm for reflection, which I call fourth space.

Deborah Britzman writes, in the forward to Janet Alsup's *Teacher Identity Discourses: Negotiating Personal and Professional Spaces*, "teaching can be a defense against learning unless we consider the most vulnerable places where this idea lives, namely in the lives of student teacher and in the structures of experience they encounter" (x). But how can we foster such deep reflection while negotiating varying contexts and demands of traditional teacher preparation programs? Alsup proposes teacher educators support preservice teacher identity formation through encouraging "borderland discourse" in methods classes, a discourse that she defines as one "in which there is evidence of integration or negotiation of personal and professional selves" (xiii). This discourse exists in third space—located within the bodily site of the student himself as he grapples with the tensions of first (personal) and second (professional) space identity issues. Because the theories and practices preservice teachers are learning in teacher preparation programs are an active part of their own personal, educational history, it is important to include these in active reflection. Additionally, because part of what shapes identity is dependent on experiential context (or, the varying positions from which students experience teaching and/or learning), it is equally important to conduct the shaping in communities of teachers and students. I would like to build on the concept of third space reflection through Alsup's "borderland discourses" by adding an additional voice to the conversation: the instructor's, thus transforming engagement in collaborative reflection to identity formation in fourth space.

It is important for preservice teachers to engage in reflection in order to make meaning and inform future decision-making (Dewey) based on their own experiences or readings of the world (Freire). According to Dewy, three dispositions are integral to successful reflection that inspires action: openmindedness, wholeheartedness, and responsibility (Boydston 136-138). It is important that teachers consider reflection from an emotional standpoint in order to respond to the needs of their students in ways that go beyond rational, logical action. Zeichner and Liston put it this way:

> Many of us go into teaching because we think and feel strongly about improving the conditions for children's learning. We believe that we can make a difference in students' lives. When we reflect about students in our classrooms, we need to listen to and accept many sources of understanding. We need to utilize both our heads and our hearts, our reasoning capacities and our emotional insights…In reflective action, in contrast to routine action, reason and emotion are engaged (10-11).

I contend that teachers must not only take reflective action, but also must *affect* reflective action in collaborative environments. Fourth space reflection attends to the rational as well as the emotional responses of both teacher and students—and does so in a cyclical manner from within a community. When students are inspired to take reflective action, teachers are inspired to engage in critical pedagogy—and vice versa. Because of the dialogic nature of such reflection and the constant flux of media and message in 21st century teaching and learning, it is in fourth space—a collaborative, electronic site—where reflective action is most effectively located.

Responses to a single topic for reflection can encompass many points of view, and each perspective can be useful for shaping the identity of a future teacher. For example: Students in my spring 2013 advanced methods class were asked to reflect on a past experience with assessment (either positive or negative). The recollections were highly personal (as the experience of *being* assessed inherently is) and students mainly recalled negative feelings surrounding a particular grade or feedback on an important assignment.

Students wrote about feeling embarrassed to have received the lowest grade in class, stuffing papers filled with red ink marks into backpacks, feeling mortified when a teacher spent nearly a whole class period conducting a "conference" with the individual student while the rest of the class was given free time, and other memories that spoke to the connection between self-esteem and assessment. Students benefitted from reflecting on this topic as a community. They realized they shared a common feeling/experience, they discussed why this was valuable, and how they would transfer what they learned through reflecting on those particular moments and feelings to their own practice as future teachers. It was not, however, until I shared my reflection as a former high school teacher with them that they were able to tap into the exponential benefits of fourth space reflection. I wrote about the ways that *conducting* assessments and *giving* feedback affected my own feelings. I wrote about the feeling of failure as a teacher I had when I had to add a lot of red-inked corrections to students' writing. I wrote about the anxiety I experienced over the delivery of "bad news" to a student writer. I wrote about how I practiced giving feedback that would inspire revision from students. Because I shared my own experiences with assessment from a different perspective, students were able to deepen their understanding of what it means to assess student work. Reflecting in this way not only builds a student's cache of ideas and experiences—either directly or vicariously through another's—it adds "practical" experiences to their repertoire of techniques that they otherwise would not have had access to. Sharing engagement in fourth space intensifies reflection and is what could lead to a new paradigm for what a teacher is and could do in the future.

Fourth space provides the opportunity for communities to use reflection in dialogue as action in a recursive, continual cycle that destabilizes the traditional power dynamics of the classroom. It is important, however, that teachers engage in the kind of dialogue with students that does not exploit their power over them or create a false liberation. According to Robert D. Murray,

> [W]e need to conceive of authority dialectically, as a recursive power given to teachers by students, constructed in equal parts of their assent to our control of the classroom and their resistance to that control. Therefore, the use of authority is a fluid, constantly shifting process. Classrooms as sites of resistance operate best when the authority in them is exposed, shared, and therefore malleable (162).

Fourth space as a "site of resistance" operates in the ways Murray suggests, and because of the digital nature of the community, authority is mediated differently, and therefore becomes more malleable. The online space that I created for my advanced methods class took the shape of a social network[3]. The network itself offered participants equal opportunities to post reflections, pose questions, and even add audio and video. Many digital environments used in other education courses (course-management systems such as Blackboard or Moodle) require a moderator (the instructor) and students engage in

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[3] For the study conducted in my advanced methods class, I created a Ning, a private social network that operates in much the same way that Facebook does. The Ning allowed me to draw on the proclivities of my students to participate in digital communities like MySpace and Facebook to "post," "share," "like," and so on. In chapter three, I offer a more detailed description of the Ning, how I created it, and the ways students participated in the community.

response to prompts for discussion or questions for reaction. The shared, equal access to creation tools that our social network provided created a community of shared contribution and engagement. This kind of community—one in which students are simultaneous consumers and producers of content—enhanced the experience of reflection and neutralized power imbalances typically encountered in "educational" online spaces.

Engaging in 21st Century Contact Zones

21st century students often enter the classroom with a heightened sense of the ability to write reflectively in public communities, as they demonstrate by showing an awareness of audience and purpose through changes in personal rhetorical stances they take in online communities: when writing status updates on Facebook or commenting on a video on YouTube. Our students should already have much experience using language effectively to create knowledge, meaning and community—through social networks; they are familiar with audience and understand rhetorical principles of diction—as they apply to "commenting" on blogs or on videos on YouTube; they certainly are able to recognize and evaluate the ways in which others use language to affect them. However, students may or may not be able to articulate *why* they write what they do (or, for that matter, why they *post* or *share* what they do—be it text, video, meme, etc.—with or without comment). Reflection, as described by Kathleen Yancey, is "to ask students to participate with us, not as objects of our study, but as *agents of their own learning*, in a process that is product…" (5). When we empower students to conduct the kind of reflection that challenges them to consider and defend the rhetorical choices they make in *everyday* writing, we are giving them responsibility over their own learning, encouraging individuality, and assigning value to their thinking; all foundational, democratic principles and desires expressed by the English Coalition Conference, and principles that we should model for preservice teachers so that they can enact a similar, democratic pedagogy with their future students. Yancey goes on to say when we teach students to be reflective, we can learn about our own teaching and that reflection inspires us to "*theorize our classroom practice*" (5). In collaborative reflection environments, we can begin to reshape what 21st century teaching looks like. Today's secondary students have nearly instant access to infinite information, literature, criticism, and theory. Why then, would they need teachers? Thomas Newkirk wrote, "it has been said that if a physician from 1900 visited a modern-day hospital, he would be stunned by the changes; but if an English teacher from 1900 visited a school today, he or she would feel strangely at home" (5). The model of collaborative, public reflection in fourth space can shape the way teaching looks in the 21st century and beyond. Participatory, borderland discourse that takes place in multimodal forms online in fourth space allows for an identity to be simultaneously reflected upon and formed.

Inquiry-based collaborative work in digital environments opens possibilities for new modes of composition and multiliterate cooperation such as teachers and students composing critical reflection together through blogs, video blogs, digital portraits, photo streams, even entire social networks.

Electronic, Multimodal Storytelling in Fourth Space: Autoethnography

Kelly A. Parkes and Sara Kajder have written about the benefits of multimodal reflection in pre-service teacher education and assessment, claiming that moving from blogs in which students would use writing for reflection to vlogs, or video logs, where students would post video reflections, to video collage reflections in which students would produce and edit a video illustrating their experiences containing clips from their teaching in the field, clips from their reflections, and other media, deepened their thinking and led them to examine their practice in more focused, critical ways (225). Drawing on the multimodal experiences of students in their personal lives helped validate the construction of meaning through language; instead of reflecting *on* their process, students reflected *in* their process. I suggest that we build on the work of Parkes and Kajder to expand critical reflection to in-service teachers *as well as* students to present a multitude of perspectives from which to use language in a collaborative community not necessarily confined to the boundaries of the physical classroom.

Bakhtin argued that understanding comes in response, that understanding and response are contingent upon each other and that utterance, response and meaning—the building blocks of dialogue—are merged in a recursive, continual, and transactional process. Meaning enables response; response creates future response. Through this lens, the fourth space "classroom" becomes what Bob Fecho has called a "dialogical classroom," which is one in which "literacy is used to immerse teacher and students in an ongoing reflective conversation with the texts of their lives" (8). The "texts of their lives" in our case, are students' and my reflections, or, as Fecho terms it, a "dialogical writing project," which he claims, "(1) represents an intersection of academic and personal writing, (2) allows writers to bring multiple voices to a work, (3) involves thought, reflection, and engagement across time and located in space, and (4) creates opportunities for substantive and ongoing meaning making" (31). I argue that in order to allow authority in fourth space to remain malleable, the primary mode of dialogical writing project in fourth space should be storytelling through autoethnography. Telling the story of ourselves by immersing ourselves in our own culture as if we were alien to it lends an objectivity that underscores the neutrality of the power dynamic in fourth space and allows for the "reconstituting," as Robert Murray, advocates for, of a shared contact zone. Murray claims:

> In the space between a student's gaze at the teacher and the teacher's gaze at the student, they translate and transform each other into something they probably are not. Informed and distracted by traditional concepts of teacher and student, each may construct himself or herself as subordinated to the political intentions of the other (162).

Storytelling does not impose a viewpoint upon the reader, but instead offers the opportunity for multiple perspectives to emerge. Thomas Philion makes the case that:

> sociocultural conflict and negotiation are recurring features of secondary English teacher education, and that storytelling is one creative means that

> beginning teachers and university professors can use to respond productively to this sometimes troubling dimension. (81)

He goes on to say that college English professors and secondary English teacher educators “together have a mutual responsibility to listen to and learn from one another…” (81). Fourth space, and particularly autoethnography within fourth space, allows for future English teachers to engage in oppositional dialogue in “safe” contact zones in order to better prepare them to negotiate the challenges they will face in the “real world” of secondary education.

Autoethnography, a study of one’s own culture by immersion in it, is a vehicle available for social justice that encompasses both process and product—creating a new, hybrid text that demands objectivity from its subject and whose very composition becomes part of its content. Because autoethnography is at once both process and product, it can serve to highlight the ways in which political and social ideologies are subverted, exposed and repurposed through the reinhabitation of fourth space contact zones. Autoethnographic writing, according to Candace Spigelman, “insists that the narrative of an individual’s life is both the product and process of surrounding social and educational narratives, ” and she also refers to Victor Villanueva, Linda Brodkey, and Mike Rose when she claims, “by embedding their personal stories into contexts in which race, class, gender, and other constructs are made visible, these writers seek to subvert traditional political and cultural associations relating to autonomous subjectivity” (4-5). According to Spiegelman:

> [A]ppeals to personal experience are socially and culturally mediated reconstructions of context-bound events, filtered through interpretation and deployed strategically to fulfill rhetorical purposes. Rather than claiming absolute truth, [autoethnographic texts] illustrate various rhetorical strategies that may be used to signify the complexities and contradictions in experiential representations of self and others (80-81).

Preservice training programs have long used reflection as a critical component (Gore 1987; Schön 1983; Sparkes 1991; Zeichner 1987). Part of understanding the world around us is to understand the perspectives of others in our world. It is increasingly important—as student populations become more and more heterogeneous (Banks 2001; Gay & Howard 2001)—that preservice teachers use reflection to think critically about culture, race, gender and class and the ways that their relations to these shape their teacher identities. Tyrone C. Howard, in "Culturally Relevant Pedagogy: Ingredients for Critical Teacher Reflection," cites the importance of critical reflection to cultural pedagogy:

> it can ultimately measure teachers' levels of concern and care for their students. A teacher's willingness to ask tough questions about his or her own attitudes toward diverse students can reflect a true commitment that the individual has towards students' academic success and emotional well-being (199).

While these are certainly important, there is again the danger of “false liberation” (as defined by Freire and further explained in chapter one of this dissertation) in teachers using students’ backgrounds—whether through the lens of race, gender, culture or class—to evaluate his or her attitudes towards them through detached, autonomous reflection. In order to enact an engaged pedagogy, I contend that teachers’ reflections should be transparent and available to students in multiple forms and as part of community meaning-making. If teachers conduct reflection with, and in front of, students, the danger of subject-object opposition and subsequent marginalization can be neutralized.

In the next chapter, I will explain how fourth space reflection can be conducted, offering a protocol for implementation and evaluation. I will also describe, using my spring 2013 advanced methods class as an example, how preservice teachers who participate in fourth space learning environments are prepared to enact their own engaged, democratic pedagogies in their future classrooms.

Chapter 3: Learning in Fourth Space

Spring, 2013 Research Study Overview

In the Spring, 2013 semester, I conducted an Institutional Review Board-approved study with fifteen pre-service English teachers. The purpose of the study was to illustrate the effects of participating in a hybrid, digital, reflective community (fourth space) using multimodal, mixed forms of academic discourse with preservice teachers' reflections of professional identity and construction of instructional practices; to investigate teacher candidates' responses to reflecting "in public"; and to determine how such reflection may further the democratic aims of critical pedagogy when conducted with future students.

The overall purpose of this research was to study the effects of multimodal, shared reflection exercises in an English education methods course. More specifically, I intended to study the effects of using these exercises as a strategy to assist students as they constructed a professional teaching identity and developed theories and practices of teaching methods. This study took the form of qualitative research, and the multimodal, autoethnographic, shared reflection exercises served as the treatment. Because I am advocating for an embodiment of teacher as role model of praxis, I participated (as a teacher) in the online reflection community (fourth space). I examined samples of student reflection as well as student feedback through the following:

1) an examination of responses from students (in varying forms) as they illustrated participation and engagement in online, shared spaces
2) an analysis of students' reflections on the experience of participating in the treatment, completed after the reflection exercises
3) interviews with student participants conducted after the treatment
4) one survey completed two times by student participants—once before and once after the treatment.

The first survey was conducted before students completed autoethnographies, and focused on students' perceived identities as preservice teachers, theories that grounded these perceptions, and perceived best practices, and was subsequently used to create a narrative reflection at the beginning of the course. The second survey was identical to the first one, but was conducted after participation in the study, and serves to highlight the ways the treatment had or had not affected their perceptions of teacher identity, teaching theory and professional practice.

Research Study Phase One: Teacher Identity Pre-Survey

The following survey was used to gather information about preservice teachers' perceptions of professional identity, the roles of teacher and student, and personal and public selves as they relate to teacher identity at the beginning of the study (before treatment). The survey asked students to answer questions about their perception of what a teacher should be, what a student should be, their own identities as teachers, and how private and public lives intersect within professional identity. The survey was given online via Google Forms (Figure 1) before the start of class in the Spring, 2013 semester:

Instructions:

Please respond to the following questions by marking your answer in the space provided or by offering a written response whenever appropriate.

1. Why is it important to teach English?
2. Describe your favorite teacher.
3. Rate the following statements on a scale of 1-4 by putting a check in the appropriate box:

It is important that a teacher:

	1 (not important)	2 (somewhat important)	3 (important)	4 (very important)
is compassionate				
is empathetic				
is strict				

is vulnerable				
is intelligent				
is patient				
is an expert in content				
does not use social networks				
understands teenagers				
is a lifelong learner				
collaborates with others				
is a role model				
has a separate personal life				
is kind				
acts professionally at all times				
is a good communicator				
maintains control over the classroom				

is organized				
does not engage in social activities with students				
is involved with the school community				
teaches the standards				
is funny				
is optimistic				
gets along well with colleagues				

4. List three adjectives that describe your perfect student.

_________________ _________________ _________________

5. Tell about an important memory from your experience in a classroom (positive or negative).

6. The best thing about becoming a teacher is:

7. Describe a life experience that you think will be good preparation for becoming a teacher.

8. Rate how much you agree with each statement by placing a check in the appropriate box:

I want to teach English because I love literature and/or writing.

	1	2	3	4	5	
Not at all						Definitely

I want to teach English because I love working with children.

	1	2	3	4	5	
Not at all						Definitely

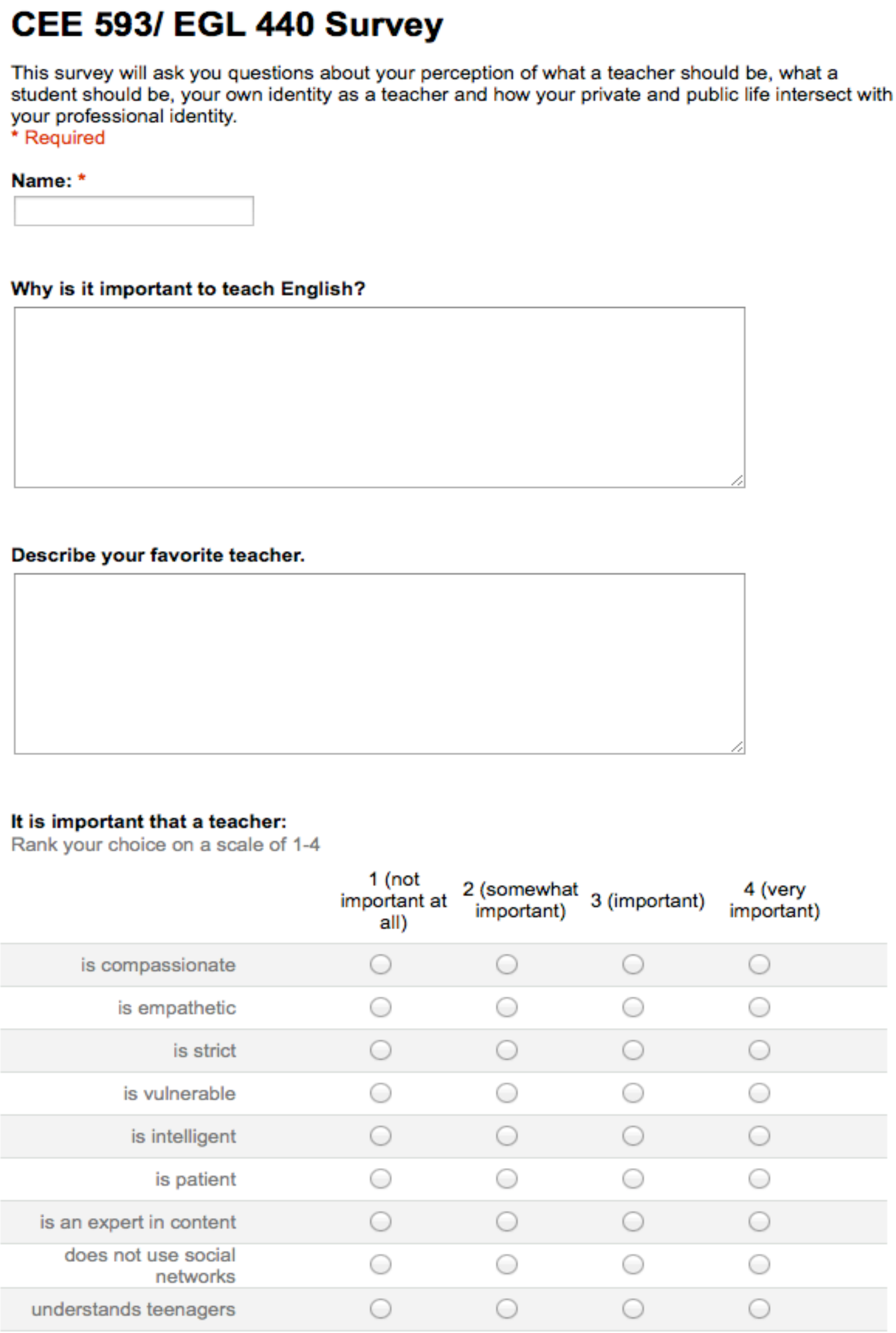
I want to teach English because I love the act of teaching others.

	1	2	3	4	5	
Not at all						Definitely

9. What scares you the most about becoming a teacher?

10. How important is it to keep your personal and professional lives separate once you become a teacher:

	1	2	3	4	5	
Not important						Very important



CEE 593/ EGL 440 Survey

This survey will ask you questions about your perception of what a teacher should be, what a student should be, your own identity as a teacher and how your private and public life intersect with your professional identity.
* Required

Name: *

Why is it important to teach English?

Describe your favorite teacher.

It is important that a teacher:
Rank your choice on a scale of 1-4

	1 (not important at all)	2 (somewhat important)	3 (important)	4 (very important)
is compassionate	○	○	○	○
is empathetic	○	○	○	○
is strict	○	○	○	○
is vulnerable	○	○	○	○
is intelligent	○	○	○	○
is patient	○	○	○	○
is an expert in content	○	○	○	○
does not use social networks	○	○	○	○
understands teenagers	○	○	○	○

Figure 1: Research Study Survey in Google Forms

Research Study Phase Two: Responsive Reflection

In the second phase of the study, students were given a writing assignment in order to gather information about their perceptions of professional identity, the roles of teacher and student, and personal and public selves as they relate to teacher identity at the beginning of the study (before treatment). It asked students to use the results of survey #1 to create a reflective narrative. This assignment was given in class as part of an exam and students had a limited time (20-30 minutes) to complete it. They were given their answers to the first survey to use as a reference while writing.

Student Description:

This assignment will ask you to use the results of the survey to answer the following questions: What is your "personal pedagogy?" What is your teaching philosophy as it relates to your own identity? How did you arrive at this philosophy? To what extent have others influenced your answers to the survey questions? Can you give examples?

Instructions:

Write a 2-3 page "personal pedagogy." Using your responses to the survey, create a narrative about your perception of what a teacher should be, what a student should be, your own identity as a teacher and how you think your private and public lives will intersect with your professional identity and how others have or have not helped you to arrive at this philosophy.

Research Study Phase Three: Autoethnography Development

For this phase of the study, students were asked to participate in reflection online in a social network (a Ning). The network was closed and required an invitation with a password to join. The network functioned similarly to Facebook and was chosen because students were comfortable and accustomed to participating in Facebook communities. Because the look, feel, and functionality of Ning provided a similar experience to Facebook (Fig 2), I set up a community there for students to post their reflections about teacher identity. In addition, I added my own reflections about my journey to become a teacher, teaching in a classroom, and teaching preservice and in-service teachers.