

**Understanding *meaning-making* of diversity: Education students' experience of a 10 day intensive programme.**

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**“Truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction” (Bakhtin, 1948, p. 110)**

## ABSTRACT

**Saga Pardede. 2017. Understanding *meaning-making* of diversity: Education students' experience of a 10 day intensive programme. Master's thesis in Education. University of Jyväskylä. Department of Education**

The aim of this study is to question *meaning-making* and how individuals' narrate around it based on a 10 day intensive programmes. Inside out - Outside in: Building bridges with diversity in teacher education project was the focused of research, based on the collaboration of eight universities invested in teacher education that took place in the University of Jyväskylä.

Thirty-two participants' were involved sharing their experiences and stories based on two sets of data; 1) pre-questionnaire and, 2) a final reflective essay in response to the programme. A thematic analysis was used for the first data set, and a dialogic analysis was used for the second set of data.

Four major themes emerges out of the first data set in correspond to participants' *meaning-making* of previous learning experiences and understanding of diversity, suggesting an experience in reference to 'habits' or 'authenticity' - dialogic. Second data set highlights elements of 'internally persuasive' and 'externally authoritative' discourse involving the participants' meaningful experiences and final reflective essay. The overall findings of both data suggest that the relationship between theory and practice is problematic. Moreover, learning is an ongoing process that reshapes our perspectives and beliefs. During this process, participants' attach meanings to their experiences which correspond with their dialogic and monologic nature with regard to the notion of *meaning-making*.

To conclude, this study presents a dialogic approach towards recognising the participants' *meaning-making* journey, in addition a meaningful inside concerning pre-service teacher education in relation to repertoires, awareness and understanding of diversity within the education systems.

Keywords: Diversity, Meaning-making, Dialogue, Monologue, Habits,  
Internally persuasive and Externally authoritative discourse.

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# 1 INTRODUCTION

Individual, community, and national development are often seen as key themes in the development of education (Sen, 2000; Bowles & Gintis, 1976). Nevertheless, a key theme or concern in education today is how to recognise, cater for and harness the diversity of student populations (e.g. FNBE, 2014, 2015). The relationship between diversity and education is not only a challenge to educators working in schools, but it is also a challenge to pre-service teacher education. Pre-service teacher education needs to support the development of pedagogic repertoires and teacher competences that enable teachers to positively engage with the diverse body of students in contemporary classrooms. For example, it is important to not forget the idea of multicultural and intercultural education, as a reaction to the increase and challenges of diverse students (Davidson, 2009).

Whilst various reforms, programmes and projects have been undertaken to meet the challenges of intercultural or multicultural education, the focus of this thesis is an EU funded Erasmus+ project **Inside out - outside in: Building bridges with diversity in teacher education**. The aim of this project is to work among educators and teachers at various stages of their careers to improve teacher education through the condition of creating a positive role for diversity within pre and in-service teacher education; by broadening teachers' pedagogic repertoires, awareness and understanding of diversity within the education systems. The project is based on the collaboration of eight universities invested in teacher education that took place in the University of Jyväskylä. The design of the project involves (10 day intensive programmes with a cohort of 32 students, variety of different primarily arts-based methodologies) intended to support the development of pedagogic repertoires, as well as a better understanding of what pre-service teachers need. Aim of this thesis is to; investigate the effectiveness and develop an understanding and awareness on the dialogue about diversity based on the process of creating a shared

experience of the participants' (much like a conversation) of the first of the three 10 day intensive programmes in order to support the ongoing development not only of this project, but the hope that this kind of initiative would ultimately be embedded within mainstream teacher education, rather than being an funded short-term initiative.

The thesis begins, however, with a critical discussion with regard to the core notions of 'diversity' and 'culture'. These two terms are often conflated into one concept - cultural diversity - yet the core meaning of these terms is arguably contradictory. This initial discussion draws on the initial motivation for this study that questioned whether and how culture can support the development of pedagogical understanding with regard to diversity in the school population. Second chapter, I will introduce the main drive behind this topic of significance, where the erection of this particular interest and focus was aroused from my participation and observation of the InOut Project. Third chapter, of the thesis then provides a wide-reaching review of the existing literature that has sought to address the challenges of culturally responsive education at different points in time (Gay, 1995, 2000; Gutiérrez & Barbara, 2003). The literature review leads on to the theoretical framework; chapter four which introduces the key concepts underpinning the study as an investigation into student teachers' *meaning-making* processes, and where the overarching question is brought forward into two sub-questions focusing on both datasets. Chapter five, introduces the methodology section which includes; outlining the research design and how the research question addresses certain interests, the role of the researcher, data compilation, and information in respect to ethical consideration and a brief outline of data analysis. Chapter six and seven will provide a more detailed reference and journey of both thematic and dialogic analysis process. Following this, chapter eight and nine will outline the interpretative findings and respond to the sub-questions of the research. Chapter ten holds together both findings that has been thoroughly explored and rejoins itself to answer the research question in reflection to the heart of *meaning-making* and the framework of this study. The eleventh chapter provides the space for

critique and limitations of my study. Last chapter, chapter twelve ends itself with a dialogue on the whole journey of the study.

## 1.1 Diversity vs. Culture

I will start my discussion on the notion of diversity by navigating the evergreen concepts of it that education carries. We might first think of diversity as a concept that guides our thinking and how we view our differences. You can even say it is a phenomenon that sets off the eternal trigger of letting the light through that we are all commonly connected, escaping the dark clouds that carry prejudices. I would like to think and long that such notion of diversity is a clear sequence however, this is not how we have come to know what diversity is at present; shaping diversity as such would be nothing more than a deceit. Unfortunately, diversity as a notion looks more like a Rubik's cube with its multifaceted nature; by simply focusing on one side to get one particular colour, you are forgetting the other colours. Dr. Martin Luther King Jr. once mentioned on the image of human unity:

*“Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly”.*

(King, 1963, cited by Wood, 2003, p. 9)

With regard to diversity I believe that this particular phrase “single garment of destiny” used by King and the many-sided that a Rubik's cube have that I used as a metaphor, go hand-in-hand. It symbolises that essentially all roads lead to the one point and that is impossible to attain a singular direction on the notion of diversity, as it encompasses a multilayered pluralism of individuals.

What I mean by this is that, despite the diversity within an individual, the focus is often so much on culture rather than diversity, and individuals are assigned to groups rather than recognised individual diversity. This change in focus is a contradiction celebrating diversity within groups e.g., cultural groupings; instead of celebrating the differences and responding to the needs of

diversity (Mills & Ballantyne 2010; Schoorman & Bogotch 2010a). Nonetheless, this notion of living for a single unity of equity can sometimes be overshadowed by traffics and uncertainty in directions. For example, Lyon (2009) argues that the concept of diversity mostly centres on race, in fact diversity encapsulates much more than this.

So, what is diversity? And how should it be addressed based on the affects it has on education? Diversity is a popular topic not only within education and it has since the birth of Banks (1991a) dimension of multicultural education, then continued to develop far more as the effect of globalisation (UNESCO, 2009). However, despite the significant positive measure that multicultural and intercultural education has highlighted in the importance of cultural diversity within education (Duggal, 2014). Yet according to Layne, Tremion & Dervin (2015) it has also represents a negative aspect of simplexifying the notion of diversity, by focusing only on the cultural aspects. That practices on groupings of students according to given categories; ethnicity, race, religion and culture. With the increase diverse of student demographic within classrooms due to the ebbs and flows of globalisation and migration of refugees (UNHCR, 2014); education and educationalists are facing a new challenge, whilst education and institution has remained the same, yet the mission and the mandate have changed. At least, that is the common belief where the greater flux of newcomers and incomers requires change in education, but that belies the earlier stories of culturally inappropriate education between indigenous and majority populations (e.g. Lanas, 2015, 2016) or as 'urban' models of education are imposed on pastoral ways of life (Dilloin, Bayliss, Stolpe & Bayliss, 2008). Indeed for a long time institutional forms of education were intended to eradicate cultural difference and to cultivate shared cultural models (Bauman, 2011). Thus, should we see diversity as a symposium on international perspectives imposed by social pressure and government policy? Or should we stop ourselves being force-fed and swallowing the labels that the dealership of society have imposed, yet at the same time equally disarms us from ourselves to the point of no return. All human beings are diverse; there is also diversity

within and amongst cultures, but make no mistake these two are not the same despite being part of the same train of academic conversation, they are two different carriages, making the task at hand to fully define diversity a little more difficult. Therefore, it is important not to hide the fact that diversity is a reality created by individuals and groups not only from the biological demographic spectrum, but also philosophical rest. With it, diversity carries all the differences and complexity that we as *human beings* are from: gender, age, sexual orientation, and mental or physical differences.

With our differences Fullinwider (2001) correspondingly argues that we cannot have a full understanding of others without truly experiencing and acknowledging the views of others too. This approach alone does not do justice, simply because diversity as we can see is the dimension and characteristic of a human being, even before it overlaps with embedded social affiliation and lens such as culture. Therefore, understanding differences and valuing diversity involves not only recognising, but also accepting and appreciating intercultural dynamics. Whereas culture has no connection to biological differences, diversity requires an open mind and recognition of differences ranging from the biological to the philosophical. As culture is the creation of socialisation back and forth making war out of peace, constantly re-evaluating set ideas that represent a society (Laird, 2000). Therefore, culture has more of a broad sense based on values, beliefs, notions and behaviours, and constructed ideas of what is "*true*" (Garcia, 1994, p. 51) for example, race, ethnicity, social class and identity compared to diversity. One can even say that culture is a stage, set or arena for diversity to act because it is culture that takes on board diverse individuals into a community. Discussions on diversity or differences continue to position people in different categories, just as much the success or failure of diversity education (education for diversity) depends on the categories that teachers and educators themselves fit into categories (Smith, 2009).

To value diversity is to have respect for humanity as we are all part of the different colours that makes up the rainbow. McGrath, Berdahl and Arrow (1995) direct us to the understanding that diversity is considered to be a

characteristic of groups that transfers to demographic differences among members. It is perhaps useful at this point to return to our basic concept of a characteristic, and what do we understand with this notion? For example, considering factors affecting language acquisition, we must take into account that word meanings develop through experience and structures through which meanings radiates. Vygotsky (1962) argued that word meanings undergo elemental changes just like a seed carried by a wave that rush to the shoreline carries its history with it, but its new environment causes it to grow into something unique. Vygotsky used the example of the word "aunt", when a child uses such a term it holds a certain condition or kinship that the particular person is a female with a specific age range and temperament. Similarly, such implication can be easily projected with the word "dropout", where a foreground of symbolic images of a particular membership/ groups of students are represented; thus, the characteristics are suggested by merely opening the door of cultural schema, a format that has major impact on our behaviour and decision making. This naturally then gets mixed up with all the variables that culture brings and together diversity and culture work simultaneously and jointly to influence our decision making process. For that reason, we should not confuse ourselves with what culture brings to the dinner table i.e. race, ethnicity, identity etc, these should be considered as external factors that influences not only the way we organise ourselves in society, but also the way we transmit ourselves based on the integration of different concepts of culture into one working melting pot. So, how do we capture these echoes of heartbeats known as diversity when the measurement of diversity has been confined to earth ceiling of cultural schema, known as culture, which restricts us to habitual, non critical, non reflective thoughts, definitions, and understanding? Milliken and Martins, (1996), and Kochan, Bezrukova, Ely, Jackson, Joshi, Jehn, Leonard, Levine and Thomas, (2003) describe this as "observable and non-observable". Cummings, Zhou, and Oldham, (1993); Jackson (1992); Jackson, May, and Whitney (1995); Maznevski (1994); Tsui, Egan, and O'Reilly (1992) all have something in common, and that is how best to categorise the differing

types of diversity based on familiar division of observable and non-observable. Their perspectives are based on the lens of elements that race, ethnicity, age or gender are classified as observable, while non-observables are education, technical abilities, functional background, values, socioeconomic and personality characteristics. However, the problem with falling in love with these ideas of the nature of diversity is that, it is a complex assessment and often Cupid's fire is the cause of poor romance (a lack of objectivism). This view of the relationship can cause us to stumble, as both diversity and culture are ideas that are too narrow and too broad (Eagleton, 2000) and, with their obvious centrality within our daily lives it is impossible to escape from cultural understandings of them. With that being said, is easy to wonder how our story twists and folds, making every page a question once again. Societal culture dimensions, i.e. 'categories', are often linked to individuals through the measurement and evaluation of personal values and how that individual showcases themselves, suggesting that these personal values reflect societal culture as much as the personal experiences of individuals. Essentially such notions are not only shackles, but also impose and predict on a person's diversity. For example, all Asian people like spicy food or that African/Black people are good at sports, such schema are influenced by culture (Smith & Peterson, 1988). What a shame, diversity becomes like a butterfly with punctured wings, beautiful but held back by ideas of culture.

### **1.1.1 Ethnocentrism**

Crisis in culture and philosophy, what do I mean with this? Culture as we have come to know is a socially constructed paradigm and with its nature it is both 'essential' and 'processual' (Baumann, 1999). It is a dimension that allows us to provide connection and calculation on the discourse of differences as part of a continuum, which specifically is designed on the understanding and unveiling of the human condition; a condition that concerns individuals and the societal plane with social norms through the phenomena of doing, thinking and learning. In a free-falling way, culture is the way of life for people, *"a system of*

*shared ideas, concepts, rules and meaning that underlie and expressed in the ways that people live*" (Keesing, 1981, cited by Stephens, 2007, p. 28). However, this is a sunny assumption behind the dark grey clouds, the positive benefits of such notions and positions are of instrumentalist focus. But, if we take a different look of the darken skies and open the floodgates up, letting the rain come down, we can see the conflicted side of this crisis. Natural crises tend to unite people regardless of their diversity and cultural differences. However, the very nature of our society is that this paradigm of cultural differences has destroyed social context, i.e., it isolates and cuts us off from our spirituality, leading society to ignore our emotional needs which inevitably generates a society of pathology or disconnection. What matter is not who you are but how you are valued by others; hence it dictates and generates this separation from ourselves. And like all crises it holds two sets of lens: *subjective* and *objective*. These lenses can either let the light in by generating cultural condition, that is constructive and reformative or it can let the shadow win through a transition of destructive and de-formative. Prevailing with such notions we must ask ourselves the question can one culture truly study another culture with all its differences? And, if so can the plurality of culture treat itself on a democratisation formula, where each individual's interpretation of it is valid? Similarly, Bakhtin with his wide concern on the question of culture raised this notion of "crisis in culture and philosophy" in the 1920's. Bakhtin viewed culture as a record with its own sound that influences how people think of ideas' credibility, cogency and ethics that harmonises the collision of precondition chords - the idea with the preconceived notions that already exist within a culture. This harmony between the way that ideas are understood and the way that culture dictates that they are understood makes individuals, and even human beings as a species, conform to a rhythm of cultural products and systems, rather than live lives and create cultures through the process of social interactions, which creates resistant and absentee that spurs the development of personality. With both the realms of subjective and objective making the concept on culture and diversity undoubtedly different, it creates a significant and complex matter as they are



interdependent. However, an imbalanced phenomenology will follow complications like a bloodhound, making it never-ending.

Perhaps another way of looking at this crisis in culture and philosophy is that of Gestalt theory, where one part of a picture will automatically be recreated into a complete picture based on our human brain behaviour – the following as they build, as they shape, as they follow the mind and radiate. We walk into the world where *life*, i.e. diversity being one part of the picture, makes no distinction involving the *structures*, i.e. culture of perceived things with the construction of consciousness. It was this consciousness that Bakhtin outlined towards the importance of worldview of one's own culture amongst others. And such active understanding and means making can only belong through a specific condition, where critical reflection is undertaken, and the concept of inside and outsideness can be the hero/heroine. The Bakhtian concept of 'outsideness' is concerned with the world view of a particular culture, where in order to fully embrace the love and sweetness of culture, especially our own culture, we must first stop philosophising. Instead we must step out from our own closet filled up to the brim and find or place ourselves outside of culture, space and time "*This ever-present excess of my seeing, knowing, and processing in relation to any other human being is founded in the uniqueness and irreplaceability of my place in the world*" (Bakhtin, 1990, p. 24-25). The use of insideness and outsideness as a concept helps to describe the range and variety to which a person or group identifies and belongs to with a place. The perspectives of others, other cultures, other places, and other eyes helps to raise questions and initiate what Relph (1976) argued, that the fight between insideness and outsideness is part of existential and experiential human dialogue. Arguably, insideness and outsideness as a mode of *place* experience seeks to question phenomenon, meanings and experiences which are out of sight, out of mind and in the dark, in other words overlooked beneath the level of conscious responsiveness (Seamon, 2000). For example, instead of looking at *diversity* as its own distinct place it has been contextualised, connected and placed with the angels and demons of today's globally-linked society, i.e. what we know as

*culture*. Thereby, the purpose of place and placelessness is to uncover the overlooked corners of the room, and to question preconceived ideas, what we as society have come to know as 'acceptance and taken for granted' behaviours, attitudes and supposition of place and its significance towards the world within ourselves, which are based on human interaction and experiences.

## **1.2 A Beautiful Mess**

For Bakhtin before anything can be loved, you must unveil the story where 'I' must be the protector of 'your' heart and the frontlines of 'your' guardian angel, one must go through the storm in order to experience the morning sunlight. Outsideness for Bakhtin is a concept based on great companion on the respect of others, differences and of our own battle to piece it together. And in order to go beyond our own subjective and objective experiences of others, we are dependent on the dabbling of others (Brandist, 2002), just as much as we are incomplete without the others to cash-in our experience with meaning. Thus, if one wants to understand others and oneself or how diversity binds to culture, we must first acknowledge this blanket over society of two consciousnesses. As Bakhtin (1990) mentioned:

*"The productiveness of the event of a life does not consist in the merging of all into one. On the contrary, it consists in the intensification of one's own outsideness with respect to others, one's own distinctness from others: it consists of fully exploiting the privilege of one's own unique place outside other human beings" (p. 88). And "aesthetic consciousness as a loving and value-positing consciousness is a consciousness of a consciousness: In the aesthetic event, we have to do with a meeting of two consciousnesses which are in principle distinct from each other"*

(Bakhtin, 1990, p. 89).

This place where dimension and reality are culturally conflicting cycle sets not only the acceptance, assumptions and conundrum of diversity and education. The reality is that for too long teachers and many educators are still constructed

under this deeply embedded false comfort zone of predominant cultural experiences and social norms. The truth is; what makes the sun rising new? This should be the attitude, question and way of looking at the approaches of teaching and learning. As similar art is to diversity the complexities of being a teacher, educator and student is reciprocal also to art *"our understanding of artworks is manifestly not of this type. Everyone knows this from his or her own encounters with art, from concerts, visits to museums and from his or her reading"* (Palmer 2001, p. 71). The world is a symphony it carries us throughout our living and relation to others, therefore as human beings our identities are created within and outside of culture. If teachers and educators are not aware of these conditions and reflect the pedagogical approaches and the social dynamics of teaching, the consequences arise as a mere objectification, disconnection and nothing more than a souvenir. And for Freire (1998a) this goes against the idea of cultural identity where is a *"dynamic relationship between what we inherit and what we acquire"* (p. 46). Thus, the more dialogue that takes place across cultures the more it will help us to move around identification of creative cultural divergence. With this cultural divergence through the experience of outsidership, Freire acknowledges that it is when we can truly step out of the darkness of *I's* and *you's*, or as he similarly refers to it as *"wide-awakeness"* (Freire, 1998b, p. 71). The positioning of one or such practice helps not only to contribute in addition, the exploration and improvisation between the competing melodies of ethics and values. Our rivalry between ethics and values are partly contingent upon the enveloping and solidifying sound of white, which what we can refer to as human/social interactions. For example, if one lives within an environment or experiences schooling mobilised on a certain type of values and beliefs, consciously this position reflects ones personal values and beliefs which inevitably drives to a more predetermined crystal-ball life. Holloway (1999) suggests that the interview of ethics can easily let it get the best of us where we get so caught up, forgetting that we fall. As a result, at the heart you can't tell the rumours from the truth, one of the inflectional and influential factor of diversity is this tenacity. With this

observation the 'diversity treatment' within this paradigm indicates that thought is liaised by power relationships that are socially and historically constructed.

*"In the realm of culture, outsideness is a most powerful factor in understanding. It is only in the eyes of another culture that foreign culture reveals itself fully and profoundly... a meaning only reveals its depth once it has encountered and come into contact with another, foreign meaning: the engage in a kind of dialogue which surmounts the closedness and one-sidedness of these particular meanings, these cultures. We raise new questions for a foreign culture, ones that it does not raise for itself; we seek answers to our own questions in it; and the foreign culture responds to us by revealing to us new aspects and new semantic depths"*

Bakhtin (1986, p. 7).

### **1.3 Building Bridges**

I would like to refer back to the beginning of this chapter, based on this notion that King (1963) explored "single garment of destiny". This speaks to us that inevitably we will find ourselves on the same journey and road, and despite our diversity in the end it is this diversity that will hold us to our similarities, the similarities of both equality and inequality. As Bakhtin's concept of 'dialogue' and 'outsideness' have addressed that they are both equally important; for dialogue to take place both contributors must be equally seen as different interlocutors, otherwise a dialogue based on identical interlocutors are nothing more than a monologue. The diversity of interlocutors is what Bakhtin (1986) refers to *outsideness*. Similarly, Bakhtin bring about to us that *"a dialogic encounter of two cultures does not result in merging and mixing. Each retains his own unity and open totality, but they are mutually enriched"* (Bakhtin, 1986, p. 7). Perhaps, this is what Bakhtin describes as "inner-dialogism" and "inter-dialogism" (Bakhtin, 1994, p. 106) where a dialogic space and activity evolve towards the reproduction of cultural voices, a process of mutual understanding of both - *building bridges*.

Dialogue is an essential element in learning that involves cultural-voices (cooperative/collaborative learning of individual stories), and through this acknowledgement diversity itself is recognised and accepted. If we commit to defining diversity as such *cultural-voices* rather than feast of limits and fixed knowledge, the outcome will potentially create authentication as supposed to a justified dominated practice and institutional concepts (Huntington, 2005). Huntington, unfasten us to his view that there is no 'universal civilization', with this understanding and knowledge to look at diversity away from and differently other than *cultural-voices*, is to abandon oneself or humanity. So, how do we strengthen this bridge of diversity? Dialogue is one, but perhaps another good illustration can be the notion of 'Global Ethic'. In the 1990's a project called the Global Ethic project was developed by a Swiss theologian Hans Kung, he believes on the reflection and concern of all values that can be found in cultural differences. The purpose of the project is to not succumb to a force that directs us to a dominant culture and global ideology and forgo the diversity that underlies society (Kung, 2008).

#### **1.4 In The Arms of Education**

She opens her eyes, falls in love at first sight with the man at the doorway. First, it is important to not only realise but also accept that education is a part of society, just like falling in love, it is not something alien. However, just like maintaining love, education must also be kept alive and part of an interaction in order to keep the heartbeat. At the same time the concept of education does not have a single uniform meaning, in fact its various expressions are as dynamic as they are contextualised. And if this is so, it is important to acknowledge the forces/events that affect education policy and learning.

Education continues to hold a special importance in society even though the way in which it understood and the purpose/s ascribed to education may vary when viewed through different concepts, theory and ideology historically (Ker, 1999; Biesta, 2012). Whether is education for democracy, transformative,

critical, formal and informal education to name a few. However, a certain measure seems too dominant itself in education, and that is the role and instrument of education is to foster active citizens (Sullivan & Pashb, 2008). But what does it mean by active citizens? There are those who disparage active citizens as mere socialisation and production of workforce, there are those who believe that active citizenship is the transaction with the correct political and social attitudes, and on the other spectrum active citizens are those who are free and emancipated (Palmer, 2001). If we take a look at these notions you can see the differences between the *purpose* and *function* of education. A purpose is the sense of achievement, it is the deep-seated goal of the process, and a function is something that occurs naturally as a result of being educated; for example, the knowledge that you have gained being applied into the real world. Therefore, this adds a more complicated view on what is and how to fully define the concept of education (Callaway, 1979). Thus, the connection between education and what is valued can be different in certain respect as there is no one type of achievement, and people differ in their ways of being awake and alive. This diversity is a paradigm of an educational situation; for the processes of learning coexist with those of public sequences of thoughts and awareness, which are built upon the voices and stories rooted in the consciousness of individuals across the public avenue. With this understanding in place, this conversation of stories are recognised by some that education is not something to be confined and is not based on neutral activity, as it brave-fully unites itself with the multiple facets of exploration, domination, deconstruction and reconstruction (Freire, 1970; Apple, 2013).

Having this brief look into what education is I would like to take a closer step by diving into what John Dewey understood by education, who was debatably one of the most influential educational thinkers in the twentieth century. Dewey (1916) described education as the continuum of "*reconstruction or reorganisation of experiences which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience*" (p. 76). Therefore, for Dewey education is a lifelong process (Simmons, 2006) seeing that while we are

alive we are continuously learning and being alive involves knowing in many different ways (Dewey, 2001).

#### 1.4.1 We are the King & Queen's

*"All that we lack at birth and need when grown up is given, to us by education. This education comes to us from nature, from men or from things. The internal development of our faculties and the organs is the education of nature. The use we learn to make of this development is the education of men".*

(Rousseau, 1762 as cited in Cahn, 1970, p. 155)

Dewey was not the first to highlight the importance of education or the relationship between what is 'given' by birth and 'bestowed' by education. The opening quotation is the burning words of Jacques Rousseau on how he sees the flame of education. Rousseau believes in his philosophy of education, which lay in two main aspects: *nature* and the *child*. For Rousseau, this means that the opposite sites on which we fall are provided by the development of the person (nature), and that it was the educator's task to facilitate us in between the line for learning (Stewart & McCann, 1967). The success of education was seen as almost impossible as it is a form of art, and things are merely in part in our power. Rousseau believed that the focus on the environment is central towards the development of new experiences and reflection, and that self-motivation remains the driver of a person's development. Similarly, we see the echoes of Dewey's works on the significance and value of the learners own motivation and direction (Noddings, 2007).

Dewey was greatly attracted by the work of Georg Wilhelm Friedrich Hegel. Hegel was a German philosopher who believed deeply that only our intellect and sense are authentic, and that our thoughts in the course of participation and involvement in the universal spirit advances onward a destined ultimate through a dialectical process on the resolution of both sides by synthesis. However, for Dewey such substantive ideal was unfavourable and as a result he forsook Hegel's notion of *preordained*. Instead, Dewey hung-on to

the notion of *dialectical* method, for which is presented through a dialectical interaction of subject and object for both are *"always changed in and by the process"* (Good, 2006, p. 144). As noted earlier, Dewey's conception of education is that is founded on the experiences of individuals, and such growth leads to further growth. Dewey was not concerned with the notion that education was for some future good/outcome, for Dewey experience is *educative*. Therefore, what we learn from our miles of walks is going to burn through our masks as both the self and objects of self's experience are transformed through the activity *"what even an infant 'experiences' is not a passively received quality impressed by an object, but the effect which some activity of handling, throwing, pounding, tearing, etc., has upon an object and the consequent effect of the object upon the direction of activities"* (Dewey, 1966, p. 270-271).

#### **1.4.2 Truth**

Dewey makes a distinction between an activity and experience, because as he put it simply all events encompass a consequence. Nevertheless, a response between the two connection of *event* and *consequence* must take place to make the experience fruitful. This response is what can be referred to as 'reflection'.

*"When we experience something we act upon it, we do something; then we suffer or undergo the consequences. We do something to the thing and then it does something to us in return: such is the peculiar combination. The connection of these two phases of experience measures the fruitfulness of experience. Mere activity does not constitute experience"*.

(Dewey, 1916, p. 104)

Having this understanding of educational aim from Dewey's standpoint, we can say that all education and our repertoire on epistemology are formed through our experiences and reflections; conversely not all experiences are educative. Thus, education evolves towards more reflective form of knowledge cofounded in action, emotion and cognitive. On the contrary, there are those who argued that Dewey's approach to education is too practical as it puts the



method of 'enquiry' in the spotlight (Bantock, 1963). Dewey's understanding and view of the world is that "*knowledge is bigger than truth*" (Noddings, 2007, p. 33). The formulation of knowledge or educative experience between man and the environment is the body on how we construct *meaning-making*, as a result the journey or inquiry towards truth concern more with the two aspect of how *we understand the world and act in it*. Maintaining this idea Dewey also emphasise on the action that is 'reflective' and one that is based on 'routine'. He raises a hopeful voice on the consideration how teachers teach; suggesting that one that is guided by reflection will develop more awareness of advocating learning and teaching. However, Deweyan pedagogy called upon educators to behave in a difficult intention of resisting habits as subject-matter to all human knowledge; in effect such subject-matter of habits e.g., content or curriculum becomes the running blood that fulfil and condition their own teaching and truth. Dewey (2001) also reminded us that there is love in-between us "*thinking and feeling that have to do with action in association with others is as much a social mode of behaviour...*" (p. 16). Therefore, we have a responsibility to not deny but identify ourselves with the voices of others, which also directs that all thinking involves a risk and, a conclusion can only be reflected and be evident out of experience.

### **Summary**

This first introductory chapter focuses on how the notion of diversity is translated and mediated into our daily lives through the demands and shifting of society - *experience and meaning-making*, and how the end product can ultimately affect how we encounter such a challenging concept. Similarly, how education with its differing colours bridging this concept inwards and outwards, as it guides our bearings and, on addressing this in their learning and teaching in education for diversity e.g., intercultural education and multicultural education.

## 2 MOTIVATION OF RESEARCH

The above section introduces the complex discourses surrounding diversity within the conceive world that we all interact and experience in. And, complementary to this how the meaning of diversity is given attention, contextualised and managed in the field of education, by simply having a 'face to call home'. What I mean by this is that in education different terminology are identified to cross-examine issues such as diversity e.g., multicultural, intercultural, cross-cultural, meta-cultural, polycultural, global and international (Dervin, Gajardo & Lavanchy, 2011; Grant & Portera, 2011). However, the weakness and wrongdoing of such *labelling* is that it hopes and intends to manifest a set of definition and truth based on a monologic hierarchical structure, establishing a monologic dialogue of diversity, rather than recognising the complexity and multivoicedness of diversity as a notion. Nonetheless, it is not uncommon to connect the discourse of diversity with the ripples of dominant and socially constructed knowledge and conceptions such as culture. Therefore, this begs the question how *cultural diversity* influences *diversity of pupils* in the classroom and how teachers and educators align themselves. Additionally, to look at how teachers and future educators, and teacher training programme that simply acknowledges cultural beliefs relativity and *meaning-making* to diversity can present a wave of problems and unseen contradiction of education for all.

My own personal interest with this thesis topic wonder itself from my fight against the turning of educational and personal experiences growing up in different countries as it shapes me from the start until now. Additionally, come bearing to imparting myself to a Master of Education in Finland where I came across the InOut Project. And during my time involved and observing in the project, I myself came across this dominant drive of conscious knowledge of diversity through the preconceive discourse of cultural diversity, where I was perceived to be out of the 'norm' of what a Scottish person would look like (I

being tanned and dark haired) through a pair of eyes. As I reflected inside I can't hide, I have my doubts and it was clear that I did not see eye to eye with the Project despite I know there is beauty in it. Is it enough to be holding on to the words of hopeful teachers? Through my own reflection the question arises that if we can find home in the stars, then why don't we see the importance for students to see themselves represented in their teachers and teaching? We surround ourselves with many shapes, size and colours of diversity, yet we feel the need to remind and recognise ourselves in the sphere of cultural diversity when it comes to teaching and learning. Why don't we leave the words and take it by the hand? It is important for teachers/educators and students to fashion an environment that celebrates and identify our own stories of diversity and *meaning-making*.

Looking back, one of the best ways to learn about our differences is to be in direct contact with experiences. Therefore, why are we so golden on the knowledge and experiences with cultural differences and diversity education to the factors that affects teachers and educators pedagogical practice and resources? Diversity should be open to the extensive of thoughts, voices and experiences, consequently creating a pedagogical practice and resources that is informed and thoughtful which addresses and enlarge understanding of diversity and respect for differences. After all, if the aim of the InOut Project is to address the challenges of diversity brings within a classroom and broadening teachers' pedagogical repertoires, awareness and understanding of diversity. It is imperative that as teachers we listen and allow for diversity to narrate itself in a safe and open space of '*diverse repertoires*'. Rather than, the confinement of assumptions of embedded socio-historical context '*culture*'.

## **2.1 Aims of Research**

Project such as InOut and teacher training programme are aimed at empowering educators (agency) in working with *student diversity*. The previous motivations guide my study towards highlighting the role and significance that

such projects implicate on how teachers position pedagogical repertoire, exploration and providing opportunities for educational or learning.

## **2.2 Objective**

The following aim of research will guide the objective of this study, to question the monologic and authoritative dominant cultural frames of reference that limit *meaning-making* of looking at diversity in the classroom and teaching for/with diversity. The over-arching research task undertaken in this study is to explore “*How do students of education respond to and negotiate the meaning of diversity in relation to a 10 day intensive programme?*” through the data recovered from the InOut Project.

## **2.3 Ethical Consideration in Literature Review**

There are many forms of qualitative research, an epistemological response to the nature of social and scientific inquiry, and the overall outcomes and direction for methodological care. I would like to briefly mention the ethical consideration that should be taken when conducting a literature review within the study. To an extent, a literature review can become a burden within the study; all those words come undone, a comfortable glow facing the spirits that decide the understanding, analysis, interpretation and clarity of thought through synthesising the air development of argument that the author breathe. It should therefore, carry a framework that flow and combine an integration of information yielding, and reinforcing a comprehensive process of analysis of the content. Wellington *et al* (2005, p. 87) offers a logical and effective guideline on how one can write up the literature review within their study:

1. *It should be framed by your research questions.*
2. *It must relate to your study.*
3. *It must be clear to the reader where it is going: keep signposting along the way.*
4. *Wherever possible, use original source material rather than summaries or reviews by others.*

5. *Be in control, not totally deferent to or 'tossed about by' previous literature.*
6. *Be selective. Ask 'why am I including this?'*
7. *It is probably best to treat it as a research project in its own right.*
8. *Engage in a dialogue with the literature, you are not just providing a summary.*

Readers should be reported with a clear up-to-date awareness and relevancy, be wary of regurgitating discovery. A literature review should be the steps of showcasing the author's ideas supported with the work with others "*the interpretation and synthesis of published work*" (Merriam, 1988, p. 6). In all cases, plagiarism should be fenced out and avoided. The use of another's work, words or ideas without fully acknowledging them/ it, not only is it a serious offense, but it also discredit the author's study. In order to deliver in sound with the weigh on the ground, the author should and must always reference and record the work of others, e.g. the use of inverted commas ("...") with reference and page number when extracting and using a direct quote. And, when acknowledging someone else's thought within your own words, be sure to show and use the standard reference format without the page number (...).

Finally, I have offered a structure where the literature review section along with the rest of the study within a clear and academically standing format; while simultaneously produce an informative, logical, persuasive and comprehensive study.

### 3 LITERATURE REVIEW

In this literature review, I will draw back the curtains in order for the reader to have a better look through the window and gain a comprehensive understanding of the topic that is being discussed, it is where connections are made between the sources that have been drawn upon and where this research positions itself. *“Literature reviews should be succinct and... give a picture of the state of knowledge and of major questions in your topic area”* (Bell, 2010, p. 112)

#### 3.1 Concept of Responsive Teaching

Dewey wrote in 1897, *“education must begin with a psychological insight into the child’s capacities, interest, and habits”* (p. 427). Therefore, pledging to such thought, as teachers and educators we play a role in the preparation of young people in their learning towards not only becoming contributors to their own world, but also becoming informed thinkers and active citizens. In a more dynamic way, you can say that it is part of a moral contract between teacher, students and the realm of positive worlds (Sizer & Sizer, 1999, 2000). The dominant understanding of responsive teaching nowadays is represented by a model of ‘multicultural’ and ‘intercultural education’, which takes into account the cultural backgrounds and the variations of learning styles that can better foster learning and engagement of students’ education (Cole & Bruner, 1971; Hilliard & Vaughn-Scott, 1982; Howard & Scott, 1981; McLoyd & Randolph, 1985; McShane & Berry, 1986). However, Gutiérrez and Rogoff (2003) have also argued that treating such dimension of cultural differences as a trait of students’ learning styles and approaches to the practice of teaching, can ultimately turn it into a destructive theory and ideology *“treating cultural differences as traits... makes it harder to understand the relation of individual learning and the practices of cultural communities... in turn sometimes hinders effective assistance to student learning”* (p. 19).

James A. Banks (1993) saw the time had come for the field of multicultural education in the 1960s, where he mentioned that multicultural education cultivates itself from the turmoil of the civil rights movement. Banks (1993) introduced to us the five dimension multicultural education: "1. *Content integration*; 2. *The knowledge construction process*; 3. *Prejudice reduction*; 4. *Equity pedagogy*; and 5. *Empowering school culture and social structure*". (p. 5). So, why is it then that these five dimensions are so crucial in the practice of multicultural education? And for authoritative purposes, what is multicultural education? My aim is not to give a precise definition of multicultural education, rather to recognise the many talks, and over the years the reviews by specialists in the field that outline multicultural education as a practice that enables the equality of education of diverse students through the process of reformation of school and institution (Banks, 1989a; Bennett *et al*, 1990; Nieto, 1992; Parekh, 1986; Sleeter & Grant, 1988; Suzuki, 1984). At its very core then, multicultural education is the beating heart of social justice education. As it navigates with the paradigms of power, politics, history, and the construction of today's society, which can be found in the wrestling of angels and demons on race, ethnicity or social groups and social class (Billings, 1999; Nieto, 2004; Yosso, 2002). You might ask why I have come to understand it in such a way. If we try to understand and see from the depth of our readjusting eyes that multicultural education is part of a social category therefore, it is a social construction. The prefix *multi* translates into the discourse of power. However, if the goal is to reform and create a more equal educational platform with its complexity, fluidity and flexibility that multicultural education brings to the table, why is it then such attempts have not yet torn down the walls of inequality within education and fostered the hearts of social justice within teacher training programmes and repertoires? Could it be, as suggested by Ogbu (1992), that the reason is simply because multicultural education is such a beautiful mess that it is yet to be fully defined? Causing the smug contradiction despite the multiple definitions and explanations among scholars and practitioners, words they paraphrase in the relationship they are staging. Therefore, based on the use of

plural understanding of culture, it is still a failure and insufficient (Nieto, 2000). Then why not reform education through respectfully disfiguring and tearing out the culture, making it *non-culture* and education on diversity based on individuals' *stories*. Of course, from a pedagogical point of view understanding cultural and symbolic meanings is important "*exploring the construct of cultural difference is fundamental to learning about other cultures*" (Mahoney & Schamber, 2004, p. 311). Having a frame of cultural sensitivity provides a more responsive map on the road of equality education, yet this reconstruction is not magic. As it has been mentioned by Lowenstein (2009) "*although much important theoretical work has been done in multicultural education, especially around the issues of race and racial identity, the actual practice of teaching and learning about the issue of diversity in teacher education is more nebulous*" and "*research in teacher education classroom remains in need*" (p. 178).

From a certain point of view, we are standing in the way of the light by focusing on multiculturalism, cultural diversity and stereotypes, as the purpose of learning and education is to create the space for the development and participation of consciousness, a consciousness that is embraced through innocence. In the ideal the construction of knowledge is departed and conceived through the individuals' participation, being reflected back to them (Dewey, 2001). Devoted to the taste of culture on the tip of our tongue can implicate the process of teaching and learning in the framework of authority, to the point of authoritarianism. It is important to never allow educators to plunge the educands into a fastidious climate and equally fastidious practice, where learning then becomes nothing more than the process of *banking* (Freire, 1971). According to Freire (1994) "*there has never been, nor could there ever be, education without content...*" (p. 93) and "*the act of teaching and learning – which are dimensions of the larger process of knowing – are part of the nature of the educational process*" (p. 94). Let it be said here what he means here by content, it is the position where resources and repertoire reinforce the role of educators and educands, in a manner that is neither alienating and restrictive, nor oppressive. Secondly, on the act of teaching and learning, besides considering the



importance of how knowledge is unveiled and enveloped, it is also referring to the relationship of the educators and educands. It should not be based on clashing, but rather a democratic style. Perry (1968) suggested that, in his studies of understanding the stages of epistemological development, students respond to knowledge within an earlier stage based on sets of either right or wrong, and comprehend such a process to be transmitted through authority. However, only within a later stage of development the fact that plurality of possibilities could arise be considered, or be thought possible through their own beliefs and values to ideas. Thus, education the act of learning and teaching should hold us in the arms creating a safe and respectful reality, similar to the thought of Dewey “*education must begin with a psychological insight into the child’s capacities, interest, and habits*” (1897, p. 427).

### **3.1.1 Love, Respect and Friendship**

*“The good teacher communicates a deep regard for students’ lives, a regard infused with unblinking attention, respect, even awe. An engaged teacher begins with the belief that each student is unique, each the one and only who will ever trod the earth, each worthy of a certain reverence. Regard extends, importantly, to an insistence that students have access to the tools with which to negotiate and transform the world. Love for students just as they are – without any drive or advance toward a future – is false love, enervating and disabling”.*

(Ayres, Klonsky & Lyon, 2000, p. 2-3)

Take a moment and breathe in the words written above. Perhaps, this is nothing more than a silly hallmark moment. However, looking back at my own experience this quotation resonates, and maybe, just maybe there are others out there who had similar moments. Moments where your teacher walked beside you and made the most out of the sadness where individual diversity are treated simply as cultural diversity, and more than just a rapport based on a medicated bliss of discipline or subject matter, that is ‘*teacher – student*’ manifested position of behaviour and action (Wang, Haertel & Walberg, 1993). Honesty is a hard attribute to find, and taking this approach is not the same as

recognising and being culturally competent. Kurt Lewin, a social psychologist who strongly believed in the idea that grouping and activity affect people deeply, contributed significantly to the field known as 'cognitive field psychology' (Smith, 2001). For Lewin it was clear how the world relates to specific individuals, how she/ he is affected by the environment, and he used the term "*life space*" to convey the importance of environment as a main driver towards the feelings, ways of thinking and behaviours of individuals (Schellenberg, 1979). Therefore, theoretically applying Lewin's life space theory to a teacher training programme, if the *life space* of individual teachers and educators can be transformed, so should be their behaviour. Subsequently making them a more reflective and honest teacher, in contrast to the commitment and acceptance of cultural competence that can be easily sensitised by social norms (Daniels, 2003). The sensitised nature of cultural competence can systematically create social exclusion and marginalisation, where selected individuals are excluded (Sue, 2003) despite being part of a group of similar culture and background.

It is not easy to be a patron of education and teaching, while never getting stuck in the attention sweet centre of convenience, such as cultural grouping and stereotyping. Especially, when there is a demand of living the light of each student in the classroom, with equal access and participation within different levels of learning and diverse groups (Lynch, 2000). In all honesty, where would the allocation of time to establish ties with all students come from? Too often these excuses, such as time, material, environment and the role of a teacher, are used as the outcast and backlash of somebody's lack of love for the '*teacher - student relationship*' (Smyth *et al.*, 2000). As educators and teachers we may not want to refer to our self as "friends" with students, nonetheless educators play a crucial role in the breathing and effectiveness of school policies and practices on diversity in education (Henry, Tator, Mattias & Rees, 2000). We should sink our heart deep down under the practice of teaching with diversity and on the pages of curriculum (UNESCO, 2004), and say goodbye to the high and dry of cultural competence convenience. As educators we should not mix

up love, respect and friendship as imperfection on the role that teachers advocate (Telfer, 1970, 1991; Sherman, 1993; Biesta, 2010). But, rather the beautiful start of constructing, and reconstructing two (Lanas & Zembylas, 2015). Where, teachers learn about both the students and a classroom pedagogy that fosters growth for everyone (Cole, 2012; Killion, 2012). There is a history through us that shows prior knowledge and experiences of an educator with cultural differences, multicultural and intercultural education are only some of the factors that fill up the lungs and affect our breathing – *meaning-making* as educators and teachers (Bruner, 1996). Teaching, by any means, is challenging (Edwards, 2001; Edwards and Brunton, 1993; Smyth, 1989, 1991; Smyth and Shacklock, 1998), however the gift of a dialogue can truly reflect the differences between the dead and the living nuances of people’s worldviews – e.g., *marginalised* and *emancipated* students’, when it comes to the abilities of educators working with diversity (Nagda, Spearmon, Holley, Harding, Balassone, Moise-Swanson & Mello, 1999). It can be a gift from the future as it shows us proof, and dares us to move and open our eyes to learn from the reflection of individuals. As Bakhtin once said “*truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction*” (Bakhtin, 1984a, p. 110). Having diversity voiced through the wrapping of authentic discussion or *stories* can benefit at a level of satisfaction that truly connects the dots and draw a different picture for both teacher and students.

### **3.1.2 Reflection as an Approach**

It is always one thing to talk about reflective teaching, but quite another to practice it. So, how does one let theory affect their teaching, as the rain comes down and makes a brand new ground? The practice of reflective teaching in a classroom was first recommended by Dewey (1933), for the purpose of creating and raising teacher’s awareness, an awareness of their own pedagogy and teaching. Thus, with this acknowledgement, how can educators gain a greater focus and understand the important ramifications of how reflection plays a

crucial part in a teacher training programme which supports working with diversity? In contrast to this is when teachers work on the sphere of cultural understanding as the main soul of understanding and listening to diversity. The danger of taking this approach, despite its positive notion of reaching a better understanding of the different cultural traits and behaviours that can affect individual learning repertoires, is that as social beings we can't rule out our own deficit of social corruption that biases, allowing deep rooted interpretation to whisper and influence how one understands information and knowledge is brought into the heart. This is what Dewey (1933, cited by Finlay, 2008) referred to as routine thinking formulated by an external authoritative or traditional thinking. As a result, such an approach can alternatively alter the practice of understanding diversity towards a more steering method, where we shepherd individual's diversity from similar or the same cultural background into the grouping of culture (Portera, 2008). According to McIntosh and Green (2004, p. 13) there is an importance for teachers and educators to advocate the commitment of equity and social justice via discovering one's own and others culture, and the scrutiny of how cultural values crash and shape our shelter – *meaning-making*. A characteristic to defining shift in the development of word meaning

So, how does one become a reflective teacher and educator? As teachers we face options regarding the kind of teachers or educator's one would like to be and act in relation to the surrounding community or communities (Moate & Ruohotie-Lyhty, 2014). For that reason, developing teacher training programmes should include questioning the roots that would bind teachers, such as the kind of school and organisational structure through which they follow, the awareness of their own understanding that not all structure are attuned to the way one identifies as a teacher, and the role of an educator (Louis, Leithwood, Wahlstrom & Anderson, 2010). Dewey makes a distinction between an action that is reflective and one that is part of routine (Fawbert, 2003 & Farrell, 2012). As educators, our careers follow a similar process, i.e. our skills, knowledge and competences become second-nature or part of our

essence. The key is not to lie awake and rust in the rain and let our essence be our contentment or smugness. The only way to please an educator or teacher should be based on continuous questioning, blossoming our frame of reference and practice through reflection (Freire, 1971). Similarly, to the practice of reflection in action, this involves a constant engagement of oneself and the environment (Dewey, 1938 cited by Rodgers, 2002). As humans we are adaptable, constantly unwinding and enduring; it is this renegotiating of identity with open-mindedness that involves careful consideration '*reflection*' to which our actions can lead to a '*stream of consciousness*'. As Dewey reminds us: "*thought affords the sole method of escape from purely impulsive or purely routine action*" (1933, p. 15).

A reflective teacher understands that teaching and learning is a beautiful mess, the value of curricula, instructions and working with diversity are rested on the way we practice and make decisions (Biesta, 2005). In other words, to be a reflective educator one will need to unclutter, strip, and wash it all away, moving towards a more moral and responsible action (Lloyd-Yero, 2002). This can be accentuated within Dewey's (1933) work of what being a reflective teacher means: 'open-mindedness' (untied to one beliefs), 'wholeheartedness' (always in search for innovative methods i.e. repertoires and materials and engage fully), and 'responsibility' (reflecting or be conscious on the ripples of one's action). This action suggests that, despite the influences of external features, as individuals we remain the main actors towards the construction of our own identity as educators, based on our own navigation through life. It is this crash-and-burn (trial and iteration cycle) that can find balance between an ideal and a real identity of a reflective educator when working with diversity (Ashbaugh & Kasten, 1993).

LaBoskey (1993) reinforced this notion based on her research of trainee teachers, using Dewey's notion of *open-mindedness*, *wholeheartedness* and *responsibility*, where it led to the identification of two different types of student: 'Alert Novices' and 'Common Sense Thinker'. LaBoskey's research suggested that, based on a reflective journal, Alert Novices demonstrated a higher

engagement of reflective thinking (e.g. driven by questioning internally and externally and, wanting to explore new approaches), in comparison to Common Sense Thinkers. Thus, to be a reflective teacher, we need to look at our own identity, and this requires the use of professional agency, considering that being in such position requires progressive competencies. The connection between a reflective teacher and agency is more than just the condition of workplace; it also requires certain qualities that permit the exploitation of social contribution to shaping the learning and pedagogic qualities of an educator (Virtanen *et al*, 2008).

### **3.1.3 Exposure, Connection and Dialogue**

Teaching reflectively is to expose ourselves, and is to build on connections and dialogue. Experience alone was not enough for Dewey, as experience is not the same as thought "*experience ... is not primarily cognitive*" (Dewey, 1916, p. 146-7). Therefore, teaching reflectively is about the condition of consciousness. If you ask yourself 'how should I reflect'? There are numerous ways: 'Peer Observation', 'Critical Incident Analysis', 'Collaborative Diary Keeping', 'Dialogue' or 'Journal Writing' (Richards & Lockhart, 1991; Griffin, 2003; Tripp, 1993; Brock, Ju & Wong, 1991; Samuels & Betts, 2007; Powell, 1985; Bailey, 1990). As educators and teachers, having a reflective diary helps to accommodate the process that allows educators to observe and restructure knowledge through re-modification of existing schemata, or as Dewey would say trial and error. Having a learning diary will deliver what is believed to be a '*story*' (Sarbin, 1986; Bruner, 1987; Diamond, 1991; Howard, 1991). Within this story one will inevitably see the processes that they went through, i.e., fighting the wolves of patience towards your own teaching practices and working approaches - *a process of reflection* (Hunt, 1987), which frames a critical approach (Freire, 1972; Smyth, 1991; Griffiths, 1994). One can even say this story is like the secret ingredient that is missing, or the icing on the cake. It provides the question (exposure), the reason (connection) and the opportunity (dialogue).

What does it mean by exposure, connection and dialogue? It is a way of retracing ourselves as follow:

- Exposure is about continuous thinking based on past experiences. It is not as concerned with our behaviour as much as determined by rational or objectives criteria, understanding that we see the world through our own lens and filters that are part of our perceptual and decision making process.
- Connection refers to attitudes, emotions and environmental influences. Essentially it is looking at the relationships by which you, and others are linked or relative, because each action comes back as a reaction and we cannot live only for ourselves.
- Dialogue is towards self-understanding, does our self-understanding help us to feel what we want and need? Does it help to achieve the goals of today and tomorrow? Does it help evade significant conflict?

Thus, through the processes of exposure, connection and dialogue both the construction of identity and *meaning-making* respond to the differing viewpoints, or as Bruner (1986, p. 20) puts forth as “*magnets for empathy*”.

### **3.1.4 Conscious Competence as a Stream of Consciousness**

The message behind this is of simple paradox. As educators we all too easily potentially refer to our previously acquired and stored experiences contributing to bounded rationality (Simon, 1957, 1978) and decision-making, e.g., where the concept of multicultural and intercultural education is seen as a measurement of competence (Schoorman & Bogotch, 2010a). This bounded view undermines the ideal of knowledge as a body that fluctuates, recognising limitations, and the aspiration of experiential assumptions. However, by following the dotted lines of *exposure*, *connection* and *dialogue* it helps educators to challenge and engage with the falling truth at the same speed as you resulting to an ill-considered decision-making. It is by joining these dotted lines that educators

can develop 'conscious competence' that is, a method of approaching *meaning-making* through experience rather than a given conclusion. An experience by its very nature is social in relation to self, therefore embraces the bearings of 'others' toward the 'self'. During an experience truth and knowledge consist of multiple independent and disengaged consciousnesses, making the experience multivoiced in relation to one's *meaning-making*. This *meaning-making* generates an awareness of what I know as the truth, why I know the truth, and essentially how nature reaches its completeness through the process of itself, as well as an awareness of what I do not yet know and the need to come to know is generated.

The concept of conscious competence is not a new idea. Conscious competence, otherwise known as conscious competence learning model (4 stages of competence), was believed to be first introduced in the 70s by Noel Burch at the Gordon Training International Organisation (Adams, 2011). It has often been linked to both Maslow's "Hierarchy of Needs Theory", and Joseph and Harrington's "Johari Window Theory" (McLeod, 2007; Tran, 2016). The 4 stages go as follows: (i) unconscious incompetence, (ii) conscious incompetence, (iii) conscious competence, and (iv) unconscious competence. The last stage of this 4<sup>th</sup> stage "unconscious competence" however, can be understood as a form that frames one as a significant authority as one has truly mastered the required knowledge, or what you have learned has become *second nature* (as it requires little of the individual's thought) (Howell, 1982). It is this kind of complacency that is often problematised as a normative objective, where cultural and intercultural knowledge are recognised and classified as the apple - *language* of knowledge and higher thinking level that venerates for a higher level of competence - *top-down effect on students* (Wang, 2005 & 2011).

The classification outlined above draws on linguistic and semiotic discourse that places competence within a monologic and monolingual knowledge of language (Bagarić & Djigunović, 2007). According to Chomsky (1965, p. 4) competence refers to the "*speaker-hearer's knowledge of his language*", if language is stellar toward teaching and learning (Moate, 2017; Cazden, 2001).



This makes every teacher a language teacher, as communication presents an opportunity where dialogue and fruitful cooperation lead to a more transformative teaching and learning: (Adger *et al*, 2003, p. 5) “*communication with students is essential in effective teaching*”. Widdowson (1983, cited in Bagarić & Djigunović, 2007) differentiated competence and capacity, defining competence as the “*knowledge of linguistic and sociolinguistic conventions*” (p. 95). Reflecting on this, we can see that competences are then based on the conscious and unconscious knowledge in terms of ceremonial communication – *dialogue* and the active relationship of creating meaning and knowledge – *meaning-making*.

Similarly, within this literature study, conscious competence is more towards the notion of challenging and engaging with the “falling truth”. What I mean by this is the ignorance in the notion of *competence*, and how it introduces power relationship – *hierarchically embossed worldview on others*. Inevitably, such relations and structures will produce incompetent educators going against the spirit of liberating praxis (Freire, 1970). Conscious competence can, however, be understood in a different way as it is then about employing a dialogical approach, detailing in the interaction and context of *meaning-making* coercive to the overarching *internally persuasive* and *externally authoritative* discourses (Bakhtin, 1981), leading to *polyphasia*. The focus of a dialogic approach is then to drink the salt water in the midst of one’s thirst, or what Bakhtin (1981) refers to as “*of decisive significance in the evolution of an individual consciousness*” (p. 345). Thus, in order to have an awareness and insight of self and other one must listen and engage with the speaker, and at the same time accept with an open heart as we are continuously in a dialogue with our surroundings. A point that Bakhtin also indicated cited by (Booth, 1984):

“*From the beginning, we are ‘polygot’, already in process of mastering a variety of social dialects derived from parents, clan, class, religion, country. We grow in consciousness by taking in more voices as ‘authoritatively persuasive’ and then learning which to accept as ‘internally persuasive’. Finally, we achieve, if we are lucky, a kind of individuality, but it is never a private or autonomous*

*individuality in the western sense... Polyphony, the miracle of our 'dialogical' lives together, is thus both a fact of life and, in its higher reaches, a value to be pursued endlessly".*

(Bakhtin, 1981 as cited in Booth, 1984, p. 21)

Dialogue central to an internally persuasive discourse is relevant to educators as it grounds itself on the favour of dialogism; whereas as educators we renounce the one dimensional authority discourse of reality. Thus, Bakhtin's look into internally persuasive discourse is based on the perfect body of dialogical belonging that promotes awareness, the formation of identity and personal development (Bakhtin, 1981). On the other hand, externally authoritative discourse structures itself with the concern of single-voiced processes, where the ideas and concerns of others are compelled to be accepted. According to Bakhtin (1981) authoritative discourse houses itself with power, making it a subordination of one's thoughts and a hierarchical relationship between discourses, making the process and selection of a dominant meaning monologic.

With both internally persuasive and externally authoritative discourse co-existing and taking part simultaneously in *meaning-making* and knowledge, respectively an argumentative relationship of truth and knowledge of reality co-exist. This is what Moscovici (1984) referred to as cognitive polyphasia, the co-existing of different thinking and plurality of self within the construction of knowledge.

Therefore, conscious competence can be understood as a constructivist view on diversity and education as it facilitates dialogic interaction, as it reflects both internally persuasive and externally authoritative discourses as an active bridge in the construction of *meaning-making* (Bakhtin, 1981 & Vološinov, 1986). Conscious competence is a practice of recognising and daring to move beyond the dark side of habitual and monologic doctrine that lead to cultural imperialism, transmitted through the direct access of a teacher-student relationship of authoritative merit. This kind of relationship can cause teachers to easily fall silent to a disorientation of natural appetite of involuntarily and

unconsciously shaped thinking of diversity and culture as *sameness*, and driving them to insist on being genuinely competent over the abstraction and position of others. Conversely, conscious competence is an ongoing process as it structures and places itself within the social and interpersonal interactions of human beings, an action that takes place in a form of semiotic mediation (i.e. patterns and interactions of language) through discourses. Taking on Bakhtin's (1986) view of social discourse as it symphonised through a dialogic and polyphonic phenomena means addressing language as a working utterance, where the activity of human interactions and discourses are always in line with the back and forth of both tied tongues. Each utterance forms meanings from other utterances between the space and time of communications, members, social awareness and condition, and the direction of the discourse. Making utterance transferable to the fundamental human differences or diversity as it enacts itself within the tangible reality of multiple and dissimilar discourse.

### 3.2 Dialogism and Utterance

*"I live in a world of others' words"* (Emerson, 1984, p. 143).

Our understanding and sense making of the world acknowledges both the spatial insideness and outsideness, as only through creative understanding – *dialogue* can one learn and frame an authentic interior and exterior of *self* and *other*. According to Bakhtin dialogism *"is a mediation on how we know"* (Holoquist, 1991, p. 15). Hence, dialogism is an indispensable tool to meaning, and is essential towards the multiplicity of human perception and existence (Mackinlay, 2007). As such, it is essentially the corpus of communication based on the burning negotiation of fiery ideologies, positions, and languages – *heteroglossia*; where *meaning-making* is realised and filled with struggles. It is this conversation that Bakhtin refers to as an utterance (Gergen, 2015, p. 105), as it involves the representation of both *addressivity* and *answerability*. Taking a dialogic perspective means language can never be simply understood as expressive, which reduces it to a singular disposition of mind. Nor, must it be

taken as a socially constructed normative system, where a person becomes governed by a particular set of cultures (Volósinov, 1987). As a result, the authenticity of teacher-student relationship is something that belongs to insiderness and outsiderness – the *addressivity* and *answerability* of utterances – the *self* and *other*. In this sense, when we speak our utterances are generated from the language of social history which are addressed and responded to. And, only by engaging and participating within the process can we become meaningful agents, where the *self* and *other* constructively generate *meaning-making*.

### **3.3 Stuck Between Channels: Self & Other**

Intercultural and multicultural are two socially constructed concepts, created with the hopes of fully understanding cultural diversity (Gergen, 2009 & Seidman, 2004). The function is based on echoing an approach that generates interdisciplinary dialogue between differences or diversity. As Berger and Luckmann state:

*“The reality of everyday life further presents itself to me as an intersubjective world, a world that I share with others. This intersubjectivity sharply differentiates everyday life from other realities of which I am conscious. I am alone in the world of my dreams, but I know that the world of everyday life is as real to others as it is to myself. Indeed, I cannot exist in everyday life without continual interaction and communication with others”.*

(Berger and Luckmann, 1966, p. 23)

The introduction of intercultural and multicultural in education entered from separate doors, intercultural education was introduced in Europe (Allemann-Ghionda & Deloitte Consulting, 2008; Allemann-Ghionda, 2011; Mecheril, 2010; Allmen, 2011), and multicultural education was within the US and various other parts of the world (Banks & McGee Banks, 2004; Banks, 2009). Nonetheless, the crux of these two social constructions is to *co-create* and *re-*

*create* our experience through the applications of emotional interaction, linguistic and the plurality of our environment (intersubjectivity). However, being confronted on working with diversity in the classroom, too often we end up in exaggeration on the importance of culture as the universalistic of *diversity*, or as the voice, or the *narrative of diversity*. Bell Hooks once shared a similar view:

*“The unwillingness to approach teaching from a standpoint that includes awareness of race, sex, and class is often rooted in the fear that classrooms will be uncontrollable, that emotions and passions will not be contained. To some extent, we all know that whenever we address in the classroom subjects that students are passionate about there is always a possibility of confrontation, forceful expression of ideas, or even conflict”.*

(1994, p. 39)

I continuously offer my evolving and perpetually incomplete reflections on this question. Albeit, indispensable unfortunately, why is it that the concept of *culture* is considered the major pitfall and importance of diversity in the classroom, and the dominant discourse in the success of learning or achievement in education, schools and classroom. Especially, on the approach of; formulating and implementing educational policy and curriculum within a highly diverse population. For example, schools that have a high or increase number of immigrants and minority ethnicity background. According to Camilleri (1990) this frequently misunderstood and misused of culture is the *sacralisation* of cultures. Where tongue tied and twisted can be simply justified and explained in terms of cultural differences, drowning the stories of individuals to “their culture” with the link to culture assumed as self-evident, an tantamount to belonging to a certain race.

### 3.3.1 Social Identities

The world may be flat, as Friedman (2006) once wrote. For Friedman this suggested that based on the world or society we live in now, it has become more trouble-free situated on the new form of globalisation (internet, media, and technology and open borders). As a result, opportunities and the possibilities for collaboration and to compete in real time with more people are accessible, creating this further equality of a playing field. Taking this position and having this perspective, is it then so unrealistic to propose a pragmatic path or mode when it comes to the fundamental topic on looking at diversity. Should we not embrace all thoughts of diversity and situations, and allow pupils to access each other's diversity not only in the sense of "culture" i.e. cultural groupings. Or are we simply a picture of tokenistic comparators through the lens of culture? One contribution that could possibly provide a valuable constructive approach to looking at these identity-realities of cultural and personal or internal is perhaps the sensitivity of comparative pedagogy to the detail of context.

For instance, according to Alexander (2009, p. 3) "The challenge of comparative pedagogy is to marry the study of education elsewhere with the study of teaching and learning in a way which respects both of these fields of enquiry yet also creates something which is more than the sum of their parts". Seeing comparative pedagogy as such, we can now understand that pedagogy has structure itself by places, the relationship that space brings (i.e. inside and outsideness), the interactions that each notes interplay - dialogue, and globalisation - values. As such our social identities are found and created within the pieces of culture, but should we just rest our eyes and say goodnight? Or should we unrest ourselves beyond normative force and adjoin with a more discursive space? Where we try to find some spiralling spaces tangled up in moments of touching time between little you and I? - culture. Or as Palmer suggests, "epistemology tends to become an ethic and that every way of knowing tends to become a way of living..." (Palmer, 1987, p. 22). If we

simply look at culture as the defining of identities, to what perspective are we in position to actually enact our own or other identity? Using this framework I will argue, that this will help teachers and educators to appreciate how we as social agents navigate through and develop understandings of each other in different context “positional identities have to do with the day-to-day and on-the-ground relations of power, deference and entitlement, social affiliation and distance with the social interactional, social relational structures of the lived world” (Holland et al, 1998, .p. 127).

### 3.3.2 Befriending Consciousness and Thinking

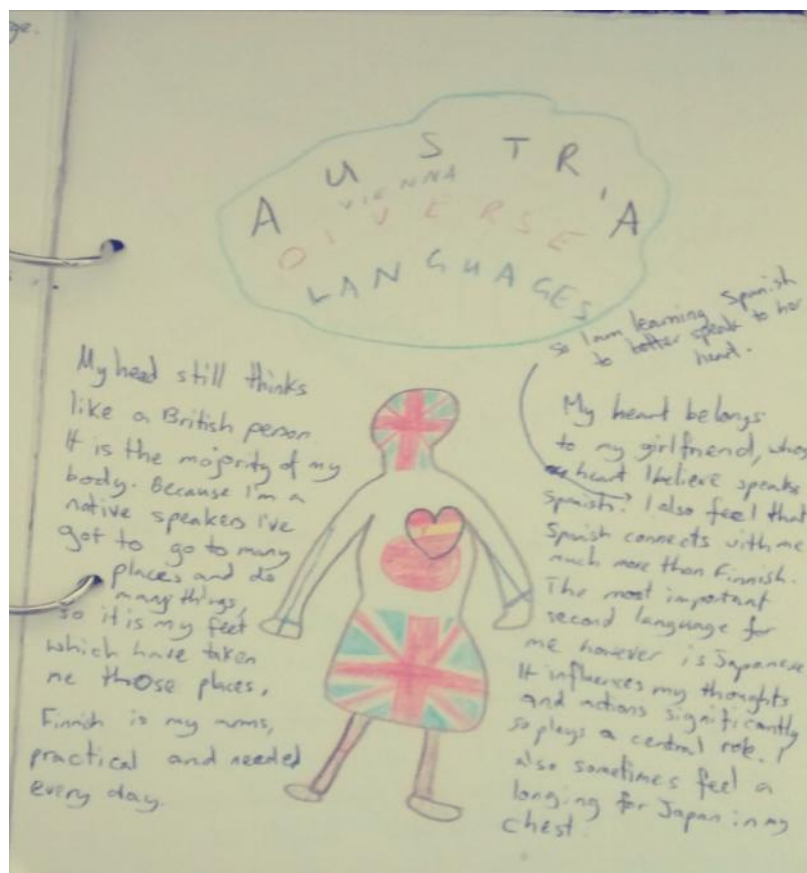
Following such discursive of space in identities, by allowing culture to be the main substance in the breathing of identity is the same as forgetting the unique distinct relation of personal identity, biological and social identity (Locke, 1884, p. 114). According to Locke the self is:

*“A thinking intelligent being, that has reason and reflection, and can consider it self as it self, the same thinking thing in different time and places; which it does only by that consciousness, which is inseparable from thinking... For since consciousness always accompanies thinking, and ‘tis that, that makes everyone to be, what he call self; and thereby distinguishes himself from all other thinking things, in this alone consists personal identity, i.e. the sameness of a rational being: and as far as this consciousness can be extended backwards to any past Action or Thought, so far reaches the Identity of that Person...”*

(Cited by Fuller *et al.*, 2000, p. 106)

Thus, taking this point of view helps us to understand, and see that identity as a notion rises from the core value and belief that the existing of two of a similar kind within the same place at the same time is impossible. With that being said, is it rational and justifiable to substance-based view of identity within diversity to maintain an identical thinking and consciousness based on normative virtue, and relational account of monologic cultural substance? Locke (1975) considers personal identity – *self* within the heavens of consciousness and not the beating heart of substance (e.g. body).

I would like to refer this idea that identities are more than a monologic cultural substance, however more on the relation of self consciousness as social agents that navigates through and develop understandings of each other in different context, using an example of one of the participants' voice; where it has been drawn out. That identity is a constant formulation through interaction, affecting the various identities within the self, making this an ongoing process. **Figure 1.** Shows the identity of participant 3 from subject D built around plurality of identities and not a singular homogeneous identity – *culture*.



**Figure 1.** The identity of participant 3 from subject.

Teachers and educators face a prevailing condition of ongoing dialogue that requires them to have multiple identities as they address and cross the spaces they are involved in (Vågan, 2011). Critical to such exposure, dialogue then becomes more than just a simple narrative system. However, it is a conversion of voices synthesised out of the complex development of structures and ideas into new thinking, possibilities, and understandings. A term that Bakhtin



described as 'polyphony' which speaks for the communication and acceptance of Self and Other, the multivoicedness of Author and Hero (Bakhtin, 1981, 1973). So, it is worth noting here that teachers' identity is a social identity or identities fabricated within the self – *personal identity* (Wood and Jeffrey, 2002). Therefore, identity is a constant formulation through interaction, affecting the various identities within the self, making this an ongoing process as it surrounds the teachers' experiences, interpretation and reinterpretation of self and context (Beijaard, Meijer & Verloop, 2004). In short, the identity of a teacher is built around plurality of identities and not a singular homogeneous identity, but why is it then the diversity of students' identities fall short within the current educational practices (Martin-Jones, 2007). Instead, grouping and categorising of identities are emphasised in school context, producing a social vacuum towards students' learning processes and context (Lave & Wenger, 1991). Likewise, teachers' identities are given special attention and repeatedly utilised as a springboard towards the experiences, process, practices, and effectiveness of teaching (Britzman, 2001). So, why is it then a prominent position is subjected in the importance of teachers' identity towards the well-being of students' learning and the social climate of teaching (Borg, 2006)? However, when it comes to the exploration and allocation of students' identities, assumptions, concepts, values, and practices of grouping is socially accepted (Hsu, 2012).

### **Summary**

If pedagogy is to be shaped by history, culture, negotiation and migration of ideas, why is it then not possible to postulate a model of pedagogy with wide eyes and a heart full of love, kindness and humanity? Individual diversity is present everywhere, but at times the promotion of the kind is misrepresented and slipped out of trace in time. Increasingly, diversity at schools presents as a challenge not only from the stories of the teachers, however also from the students' perspectives. If for everything we know is everything we've sown, then why aren't we taking the stories and discoveries of others and making sense of them. The literature sounds the way we move around, across social and cultural

zone where deep seeded stories are embedded that creates and harnesses our judgement yet, we as educators still act as though we are lost and never found. The literature conveys that an understanding of culture is vital towards formulating, interacting and guidance of teacher-student relationship and learning. Yet, critical consciousness - *a stream of consciousness* through inquiry e.g., experience, dialogue and the practice of reflection connects learning power - *meaning-making* between the compounds of teachers' identity and the practice of education for diversity.

## 4 THEORETICAL FRAMEWORK

Based on the discussion so far, this chapter will address the philosophical and methodological stance for this study. The discussion here will introduce the research question; followed by a walkthrough of the epistemological, ontological, and methodological bridge of dialogic approach and experiential/reflective learning that this research has used. According to Lysaght (2011) it is essential that a theoretical framework is utilised and identified because, "*a researcher's choice of framework is not arbitrary but reflects important personal beliefs and understandings about the nature of knowledge, how it exists (in the metaphysical sense) in relation to the observer, and the possible roles to be adopted, and tools to be employed consequently, by the researcher in his/her work*" (p. 572). For that reason the use of experiential/reflective learning and dialogic approach is employed in order to address the subjective and objective of this thesis.

### John Dewey

John Dewey (1859-1952) an advocate of experiential learning offer experience as central to the theory of learning and human development. Learning from experience postulates a twofold reasoning of: experience (*abstract*) and action (*reflection*) (Kolb & Kolb, 2009). Therefore learning is not merely a cognitive process, however is facilitated within an ongoing dialectic mode that encompasses individual and their environment reconstruction of experiences.

Having experiential learning as the lens towards seeing the *meaning-making* of InOut Participants within my data proposes a model that digests the interaction among experience and reflection towards learning.

### **Mikhail Bakhtin**

Mikhail Bakhtin (1895-1975), a philosopher of language with a key notion such as dialogism, assimilate an approach that can both mirror/ question but equally develop a comparisons of ideas and perspectives by invoking plurality of connotation within an utterance. Bakhtin's compositional practices are focused on the concepts such as *monologue* and *dialogue*, where monologism is acting within the framework that there is only one universal truth. Dialogism on the other hand, contended inside the notion of rainbow of truth. With it, it brings the notion of truth: *truth-Istina* and *truth-Pravda* (Bakhtin, 1986) as the lens of seeing the reality of *meaning-making* embedded within the InOut participants as my data.

## **4.1 Research Question**

The literature review has addressed the dialogue on how diversity is held, understood, and accepted within education and with it how it is weathered in the world. To recall, I have opted in this study to not (establish/ clamped) on a set definition of diversity however, to shine the light on the complexities of diversity as a concept. By acknowledging the complexity of diversity, I offer an alternative view on how diversity is and are represented with its double lens of meanings, based on the relationship that diversity and culture are involved in and how we stumble over this relationship. As we develop our truth and *meaning-making*.

An important underlying principle in this study is the notion that teaching for and with diversity should be open to the extensiveness of thoughts, voices and experiences, consequently creating a pedagogical practice and resources that is informed and thoughtful which addresses and enlarge understanding of

diversity and respect for differences. With it, this study undertook the journey of 32 participants from their experiences on the InOut Project and the dialogue/utterance that they had towards their understanding of and on working with diversity. The research question underpinning this study is to question:

*How do students of education respond to and negotiate the meaning of diversity in relation to a 10 day intensive programme?*

This overarching research question has been divided into two sub-questions that focus on the pre-course and post-course material provided by the course participants:

1. What notions of diversity and culture do students of education bring to a 10 day IP?
2. What *meaning-making* processes do students of education capture the meaning of diversity, and positioned it within the environment of educational setting in response to a 10 day IP?

It is hoped that by comparing the answers to these two sub-questions it is possible to comment on the ways in which the student participants have engaged with the monologic and dialogic discourses associated with diversity and culture. The first sub-question will be analysed using a thematic analysis; this corresponds to Dewey's experiential and reflective practice of *meaning-making* as it helps to analyse and underline assumptions and norms towards the InOut participants' intellectual responsibility, in significance to their experiences. Second sub-question will be analysed using a dialogic analysis; in relation to Bakhtin's polyphony, thus it looks at the relationship that InOut Project has on, and of being an educator 'the Self' rather than a culturally established dependent role when working with diversity.

#### **4.1.1 Epistemology and Ontology**

Both epistemology and ontology are important elements in relation to one's beliefs and values, and the social paradigm we attach ourselves with. Nevertheless, the challenges associated with research that involves humans is

that, the possibility of applying a method where reality is independent of human action is unattainable. This is simply because as humans we understand ways of being – that is ontology – on the basis of our experience, which is our *reality* (Polkinghorne, 1983; Guba, 1990). It is worth mentioning that the meaning of ontology can be traced back to the ancient Greek time present participle ‘on’, which represents to *exist*. In social research Bryman (2004) acknowledges two ontologies *objectivism* and *constructionism*. Both are central although both locate themselves within a different consciousness and paradigm. The ‘truth’ of objectivism is that it depends on the presupposition of an independent reality that is detached from the subject/ the researcher’s awareness (Ratner, 2002). Suggesting that, the researcher can adopt a standpoint that is unbiased. Constructionism however, is based on social entities; therefore as social beings we play a part in the construction of knowledge. According to Smith and Heshusius (1986) there are two forms of constructionism *idealism* and *relativism*, and as social actors our reality is not based on prescribed-sets ‘objective’, rather our experiences socially negotiate our reality and constructs individual consciousness. According to Guba (1990) relativism positions itself within such a paradigm, a paradigm of constructivism where multiple construal of truth are built on an individual’s story, historically, culturally and, neither of these mental productions can be false or true. The term epistemology in short is the “*study or science of knowledge*” (Horrigan, 2007), otherwise known as how we come to know what is *true*. It is also how we attain knowledge and justify the grounds for collecting data (Wadsworth, 2011). Hence, knowledge is viewed and understood through internalising and the relationship of *knower* and the *known* i.e. personal experiences ‘subjective’ (Cohen, Manion & Morrison, 2006).

#### **4.1.2 Constructivism**

As far as epistemology and ontology are concerned, the paradigm of this research will base itself on the approach of constructivism (subjective and relative) approach. The term constructivism can be closely linked to the work of

Piaget in reference to constructivist educational theory (Gruber & Voneche, 1977), moreover Bruner's account of discovery learning as constructionist (1966). A constructivist approach does not represent itself by a single voice; nor does it assume a finalised perspective. Rather, constructivism follows the process of a learner's engagement by constructing individuals *meaning-making* and experiences through questioning, examining and analysing (Cunningham, 1992). It is also important to mention that, when experiences are associated with epistemology there is no stronger believer in experiences as an epistemology than Dewey. The similarities between Dewey and Piaget are the attached nature of pragmatism, on the role of activity in knowing. Dewey believed that the world was a chaotic reflection of alternative truths and senses; therefore to conceptualise *meaning-making* and what is truth cannot be presented simply by a priori sensations. "*The scientific revolution came about when the material of direct and uncontrolled sense experience was taken as problematic; as supplying material to be transformed by reflexive operations in known objects*" (Dewey, 1929, p. 258). In other words, the synthesis of knowledge can't simply be validated through the window of reality, after all reality in itself is a construction of individual interactions of between thought and experiences.

With that being said, the central epistemological challenge is to understand how individuals' consciousness comes to have knowledge of the external world. For constructionists this kind of reflection is not the disposition of eliminating what is, however is a reflection of 'reflexivity' that is "*the attempt to place one's premises into question, to suspend the 'obvious'*" (Gergen, 1999, p.50). Thus, corresponding to a more elastic approach, and take upon a more democratic standpoint. For that reason, constructivism holds certain strength as it advocates the differing offer of understanding and looking at the truth and consciousness. Giroux (2005) acknowledges this process of making meaning and understanding may require a practice of working outside the boundaries of societal norms to generate new ideas or alternative forms of knowledge/ consciousness. In that reflection this research recognises that the process of

research itself is a kind of social interaction, in which meaning is created through the use of dialogical and thematic approach to data analysis.

## 4.2 Experiential/Reflective Learning

As previously mentioned and discussed above, the synthesis of knowledge can't simply be validated through the window of reality, after all reality in itself is a construction of individual interactions of her/ his thought and experiences (Dewey, 1929). With that being said, the human history/ cultural history and theoretical knowing come to pass through the foundation of *meaning-making* imitated from the burning of practical activity - *experiential learning*. Thus, Dewey known for his pragmatic approach to knowledge as "epistemologies of practice" (Cook & Brown, 1991) signifies not only a strong connection, but also the importance of my first sub-question question "What notions of diversity and culture do students of education bring to a 10 day IP?" This question as draws on a pragmatist theoretical framework, where it views knowledge/ knowing as a practice of social action and learning, in which *meaning-making* are always in the production, and as agents we enact organised models of meaning through *dialogue* in contrast to a recursive cultural predisposition, social processes and habits (Gibson, 1986). Dewey's experiential learning embodies the ongoing dynamics of renaming truth, reordering reality and transforming social action through *reflective inquiry* (Dewey, 1933). The framework of reflective inquiry is that it is "*active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends [that] constitutes reflective thought*" (Dewey, 1933, p. 16). Moreover, experience is a fundamental characteristic of interaction and consequently communicative, constituting the lived-world (the person-in-world-experience), in this case the participant involved in the InOut Project.

Dewey's experiential learning concern with the worth of *meaning-making* is useful within this study as it helps to analyse and underline assumptions and norms towards the InOut participants' intellectual responsibility, in significance

to their experiences. As Dahlquist, York-Barr & Hendel (2006) clarify on how the act and process of reflection distinguish itself from the routine of tradition and authority, and, as Mezirow (1995) defines reflection as “*the appreciative process by which we change our minds, literally and figuratively. It is the process of turning our attention to the justification for what we know, feel, believe and act upon*” (p. 46). Thus, learning is best envisioned as a process of self awareness and critical thinking (Hamdan, McKnight, McKnight & Arfstrom, 2013; Mazur, 2009), and Dewey (1902) defined *critical thinking* as “*the active, persistent and careful consideration of a belief or supposed form of knowledge in light of the grounds that support it, and the further conclusions to which it tends*” (p. 67). Therefore, the relationship that Dewey’s departs from is for depth over distance, between experience and conceptual forms the basis of reflection that mediate the non-reflective experience that hold so tightly to habits, or what Bakhtin would refer to as authoritative discourse (monologic) (Wertsch 1991 & Mortimer, 1998). Monologism, fabricates the idea that *meaning-making* are situated through informed and normative discourse from a static system (Markova, 1990). Thus, with the lens of experiential/ reflective learning it aims to illuminate what and *how* the world is experienced as (in this case the participants InOut Project and *meaning-making*), as opposed to the elucidation on *what* the world is experienced as.

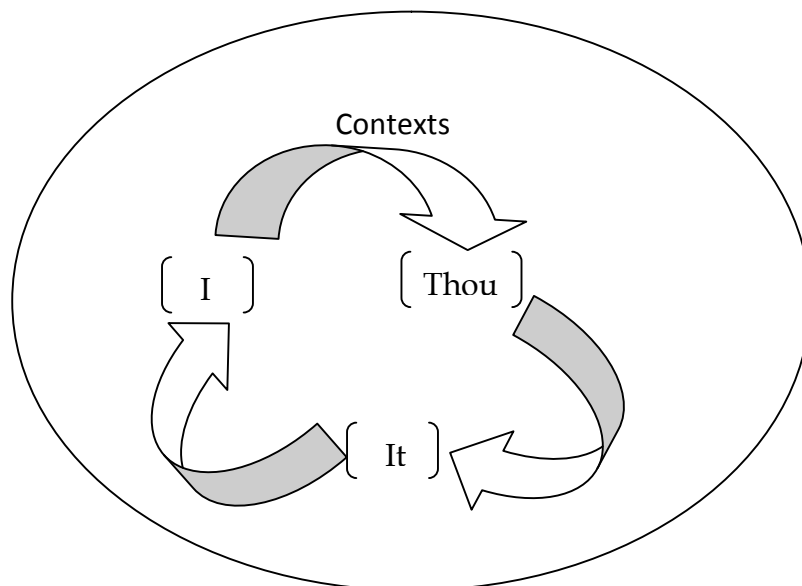
Nonetheless, Dewey’s awareness on reflective practice demands a particular ‘attitude’, and that is the support of a by-product .i.e. ‘community’ (Rodgers, 2002). Recognising such dualism collaborates with the reflective practice as it acts towards an understanding based on a testing ground. After all, humanly and socially to simply think exclusive of expressing to what one is thinking, is an unfinished act. Hence, the attitude that one brings into a reflective act is imperative towards the opening and closing doors of *meaning-making*. There is no integration of character without taking into account the emotions and attitude that connects a teacher to their *meaning-making*. Of course, the tendency of all human beings is that, we believe more in what we desire as factual, or on what we fear and expect is accurate, alternatively in



accepting the facts that runs within the realm. Dewey (1933, p. 30) warned that the behaviour “*that which is in harmony with desire*” (cited in Rodgers, 2002, p. 858). Such fusion of emotional and intellectual inquiry can strongly direct *meaning-making* on the grounds that reinforces non-reflective, monologic and habitual cognition as opposed to reflection that incorporates the character of whole-heartedness, open-mindedness, and responsibility (*ibid*).

#### 4.2.1 Whole-heartedness, Open-mindedness & Responsibility

The premises of whole-heartedness follow a genuine responsibility of participatory and engagement with the subject matter. This subject matter follows a process of holding ‘content’ as the main drive. For example, if diversity is the content being taught by the teacher, equated with the students learning of diversity, and the teachers teaching and how it affects the students learning (teaching/teacher, learner/learning, and content). Hawkins (1974, as cited in Rodgers, 2002, p. 859) referred this subject matter to the threefold: I, Thou and It, with content replaced by context as visualised in *Figure 2*.



*Figure 2.* I, Thou, It and Contexts. Source: assembled by author.

Having whole-heartedness as an approach, fostering reflective practice toward the subject matter, in this case how the InOut participant engages with diversity as content/context. Yet, we are reminded and made aware that, if whole-

heartedness is drowned within a content or context that is suffocating for example, inflexible curriculum, the approach of whole-heartedness falls short.

Open-mindedness stands far from being naïve; rather it accepts ones limitations and willing to alternate perspectives despite going against ones beliefs. Furthermore, responsibility is the glue that holds together these elements by acknowledging the meaning behind one's thinking and action, as mentioned by Kegan (1994, p. 206) "*we make sense, but we do not always take responsibility for it as made. We are more likely to believe it is the way the world is made (and leave out the agent of that passively constructed sentence)*" (cited in Rodgers, 2002, p. 862). This leads to the questioning in the process of *meaning-making*, how it transmits our existing framework of values and understanding of the world and ourselves as educators (Ashbaugh & Kasten, 1993, 1995). Therefore, to be a reflective educator is to be awake from the reframing of our habitual constructs and concepts that are more inclined to face itself when we arrive/found ourselves in a particular context.

### **4.3 Dialogic Approach**

Most qualitative data research shares a common goal and that is what the researcher learns from the data. Qualitative research can be seen as subjective, as the process is always set in motion from another theory (Richards, 2005). In other words, the researcher brings in theory from elsewhere. Therefore, many factors may threaten the quality of information collection, processing and analysis. Nonetheless, the observations and utterance offered in this research reflect the idea and epistemological tactic that is located in a dialogic melody. The focus of the analysis is on the context of the participants' experience (as well as content and expression), furthermore qualitative data with their emphasis on the 'lived experience', are well fitting for unravelling and connecting these meanings to the social world (Manen, 1997). Therefore, within this frame the discovery and observation are more to question the process and relationality, than to place and emphasise the pre-existing truth and singular

reality. What this is saying is that a dialogical approach “*provides tools for the methodological analysis of subjectivity, being theorised as the changing and responding to other*” (Sullivan, 2012, p. 4). This approach finds itself in the riches of an ocean lapping voice as it surfs not on the truth, but instead the moral story of understanding and the different pages of what people view and read as ‘the possibilities of truths’.

#### **4.3.1 Pravda & Istina**

Dialogue, whether conversational or textually are more than simply two or more people involved alternately in the action of speaking and listening. Dialogue, is an action and the art of consciousnesses beautifully colliding and materialised in language and active participation. Participation enables an individual to become a person and transforms the truth (reality) insofar as it interacts with the other. The hypothesis is that the authorial subject is a potential creator of an utterance, the value of human action that creates the record of our thoughts and possibilities of *meaning-making*, and “*truth as lived*” (*pravda*) or “*truth as abstract*” (*istina*) (Sullivan, 2012, p. 3). As opposed to the constructed outline of concrete historically moral subject, transcendent as the singular action of certain values and contextualised social norms (e.g., culture in the way it is stressed as hierarchical social truth). In the words of Bakhtin (1993):

*“It is an unfortunate misunderstanding (a legacy of rationalism) to think that truth [pravda] can only be the truth [istina] that is composed of universal moments; that the truth of a situation is precisely that which is repeatable and constant in it. Moreover, that what is universal and identical (logically identical) is fundamental and essential, whereas individual truth [pravda] is artistic and irresponsible, i.e., it isolates the given individuality” (p. 37).*

The dialogic approach of this study is sensitive to the relationship the InOut Project holds on and of being an educator ‘the Self’, rather than the casualty of falling back into established roles when working with diversity. Thus, the

relationship is (a) how as humans we create meaning, (b) how meaning is melodies - *language*, (c) the relational and interpretation of language, (d) conversational, (e) subjective, and (f) voices. I briefly explain these six points in the following text.

A) From a constructivist relational perspective, as humans we are a work in progress, proactively rough drafting towards a meaningful understanding of the world in which we live and experience (Bartlett, 1932; Neimeyer & Neimeyer, 1993). B) Meaning is then interpreted through language, as experience in themselves is never enough (Dewey, 1997). And as such, it is never final and perfect due to the twists and turns through which we locate ourselves when the development of agency and self is involved. The development of self involves the balancing interactions with others i.e. friends, lover, parents, teachers, etc Therefore, C) language is not attached to us as we claim ownership; however we attach ourselves to language in order to relationalise knowledge through shared discursive and joint actions. It is D) conversational as we mediate language through the art of conversation, and in this context meaning is the responsibility of self and others as any actions and words are always open to the process of 'add-ons' (Gergen, 1994). In other words, for any action one act it needs to be enacted by another for it to be meaningful. E) Any conversation is acted by subjects, and as such it unfolds 'subject positions' which open to the process of supplementation of *one's self* on how one may choose to position her/him in the conversation. Inevitably, also on how we see reality and truth, as Lawrence Durrell described in his novel *The Alexandria Quartet*:

*"We live lives based upon selected fictions. Our view of reality is conditioned by our position in space and time – not by our personalities as we like to think. Thus every interpretation of reality is based upon a quite unique position. Two paces east or west and the whole picture is changed".*

(Durrell, 1988, p. 210)

Finally, F) As a subject in a conversation and as we position ourselves we do this through a discursive expression of 'voices'. Bakhtin (1986) rightly

celebrated the author's voice to not be completely logical, although simply upholding a dialogical relationship, where one voice can be more dominating than others.

#### **4.4 Dialogism a Two-Sided Performance**

What is dialogism? As Bakhtin (1986) noted, the dialogicality of humankind entails a receptive nature and with it the ability to position oneself in parallel to others within a context of juxtaposition of notions, and colliding of meanings. Thus, dialogism is a dialogical process of acknowledging, reacting to, and embracing and illuminating an utterance given by its location within a dialogue of others, when selfhood and thought come into being (Bakhtin, 1984). Bakhtin mentions that our spoken words are not and cannot simply be taken out from dictionaries, rather from the utterance of others. Therefore, dialogues and conversations are imprisoned with the history that it carries; as a result the words that we speak are infused with and in response to the voices of others 'multivoicedness' (Bakhtin, 1981). Understanding dialogic analysis requires recognising and not reducing the intention of the speaker and the response of receiver. On the other hand, dialogic analysis acknowledges the coming together of different views resurfacing between the two (Holquist, 1981), *as waves washed together on a shore*. An example that Bakhtin uses is, how scholars, academics and researchers readdressed and reinvent or re-voice piece of texts, allowing no finality or predetermined meaning of an utterance (Bakhtin, 1986).

So, why is a dialogic approach important for my research? As previously mentioned, this study is looking at the relationship that InOut Project has on, and of being an educator 'the Self' rather than a culturally established dependent role when working with diversity. For that reason, a dialogic approach with its spine of *polyphony* and *heteroglossia* forms a systematic inquiry methodological approach intended for amplifying the *voices of Self*. Thus, this reflection on the voices of Self and Other is important as it will become a guiding concept towards the intersubjective nature of *meaning-making* based on

the participants' experiences on the InOut Project. As Mead (1934) announces, social interactions of our daily lives are important, as the way one sees themselves and formulate hers/his identity is ultimately based on those around us 'Others'.

#### 4.4.1 Polyphony (Multivoicedness)

The concept of 'Polyphony/ Multivoicedness' resonate from Bakhtin's critique of Dostoevsky's novel.

*"Authorial speech, the speeches of narrators, inserted genres, the speech of characters are merely those fundamental compositional unities with whose help heteroglossia can enter the novel, each of them permits a multiplicity of social voices and a wide variety of their links and interrelationships (always more or less dialogised)".*

(Bakhtin, 1981, p. 263)

Multivoicedness for Bakhtin is then the *plural-consciousness* within the embodied polyphonic voices. In his work of Dostoevsky's novel, Bakhtin highlights this multivoicedness as the Author and the Hero, and it is this Hero who occupies an inimitable place within the plural-consciousness. The Hero *"indeed not only subjects of their author's word, but subjects of their own directly significant word... The hero's consciousness is given as separate, a foreign consciousness, but at the same time is not objectified, it does not become closed off, is not made the simple object of the author's consciousness"* (Bakhtin, 1973, p. 4). What this is saying is that the Hero is *free* from the Author, and with this freeform of self-consciousness the *meaning-making* consisted of polyphony is equally right and stands alone to combine, but not to unite or merge into one harmonised event. The polyphonic notion is important towards the analysis of my data (text) as it paints the synchronicity and simultaneousness of communication and interrelationship of various relatively independent consciousnesses. Consciousness that articulate in chorus to varies insides of the participants' world, i.e. the Self and Other towards *meaning-making*.

Bakhtin's concept of polyphony has not gone unnoticed within the field of research. The space that polyphony creates allows researchers to highlight power differences between researcher and participants. It further exposes the relationship and landscape that humans as agents compete and co-construct towards her/ his own identity through language. Wall (2006) emphasises that through the platform of voice and opening the door of multivoicedness in qualitative research, it allows the researcher to rendez-vous with a more comprehensive her/ his life experience. It is these experiences that are crucial towards the analysis of my data, as it will then combine with the Self and Others *dialogic conversation* journey that each of the InOut participants' ventured towards with their *meaning-making* explored through the second sub-question "What *meaning-making* processes do students of education capture the meaning of diversity, and positioned it within the environment of educational setting in response to a 10 day IP?". It is not by chance that multivoicedness have become important concept in a wide range of fields and disciplines (Cooper, Chak, Cornish & Gillespie, 2013). The question about power of different voices in the field of education has acutely attracted interest, for example with regard to the authority voice of teacher student voice relationship (Mortimer, 1998; Wertsch, 2004). The used of multivoicedness has also been a significant role in respecting and vindicating knowledge (Grossen, Zittoun & Ros, 2012).

#### **4.4.2 Heteroglossia**

The word *heteroglossia* originates from the Greeks with its meaning 'different languages', and for Bakhtin with every utterance is like a thick tongue brimming with vicious little philosophies that can slay the Self. What this means is that heteroglossia refers to the social ideologies that inherently adjoin to and live inside a language. For example, if I was to say "Hallo", I am not only speaking as *me*, I am also at the same time speaking as a *man* and a *student*. Within my utterance different types of speech can be expressed from the voices that are dialogically interrelated. The interrelation of my speech is that it is collected from the languages of diverse social contexts that hold different

meanings. Thus, my speech is not of my own individuality, instead I unite myself with the speech that was created from social context (e.g. our profession, age, social class, geography etc) (Voloshinov, Matejka & Titunik, 1973). Hence, heteroglossia is a *double-voiced discourse* serving of two speakers simultaneously. And at the same time can express two dissimilar intentions, one of the *characters* who are doing the speaking and the other of the refracted intent of the *author* (Vise, 1997). The usefulness of heteroglossia in dialogic analysis is that, it allows the researcher to interact between the two fundamentals of all communication/utterance, hierarchically the position-altering affect. As any word or utterance is simply an expression in a living context of exchange, therefore it is forever embedded already within the murky grey water of history and the ongoing cultural and political significance (Irving & Young, 2002) and for that reason language is incapable of being neutral (Emerson & Holquist, 1981). Pragmatically, a dialogic analysis through heteroglossia should expose the speech acts the characters' employ, along with the ideologies, behaviours and the attitude with which the narrative is engendered.

#### **4.5 Who is Doing the Talking?**

"Who is speaking in Descartes' text?" This was the question Bakhtin raised (Wertsch, 1991). It is the 'who' that mediates the words we voice, over and above the content of what is said or where the words originate from. Ultimately it is on the basis of 'who' is speaking and listening that meaning is interpreted and this is the question I am raising and seek to investigate in this study. "*When we speak we are always borrowing the words of others*" (Barge & Little, 2002, p. 383), and according to Bakhtin (1981, p. 275) our speech is intentionally *orchestrated* making the multiple voices in our utterance express the way in which we formulate ourselves. For that reason, diversity of voices and purposes are often visible and aloud, and this is what Bakhtin refers to "*double-voiced discourse*" (1984, p. 185). For example, when an actor parodies the words the character she/ he is playing, the utterance produces two voices. The voice of the actor



and the character, yet the words needs to be recognised as belonging to the character and at the same time recognised as the character the actor is playing. Premised upon Bakhtin's idea that an utterance can appear to be derived from a speaker or author, thus it is possible to construct an utterance to expose the dialogue of the speech community from where it drawn from such as voices of the Self, voices of Others, and heteroglossia Speech.

### Summary

This chapter has underlined the theoretical framework that was purposely used for this study, as experiential/ reflective and dialogic is seen as a tool that could raise the flags towards the way *meaning-making* is constructed, reconstructed and co-constructed (e.g., for the InOut participants'). Contested with habitual and an authoritative discourse that the InOut participants' are exposed and encapsulate with. Experiential/ reflective practice of Dewey helps to recognise the response of the InOut participants as humans; and that is to centralised habits toward the notion of positive reinforcement whilst paying heed to Dewey's criticism of thinking and interaction that do not take into account the connections and sequence of transactions of a learning process through experience and reflection. Additionally, dialogic theory of Bakhtin fosters a lens that helps to contextualised how the InOut participants' deliberate their *meaning-making* of their experience and understanding of diversity; by examining and exploring the various layers of voices: Self, Other, and Heteroglossia. Furthermore, Dewey's and Bakhtin's theory are both align towards holding individual *meaning-making* accountable. As each consciousness comes to understanding knowledge and experience of the world differently, this advocates the constructivist approach of acknowledging differing offers of truth and understandings.

## 5 METHODOLOGY

In this chapter I will present the methodology chosen to approach the Participants' personal experience on their process of *meaning-making* within the InOut Project. It is important to realise and understand that the philosophical underpinning of research is not merely to satisfy or fulfil a goal, nor is it just to recover and expand on the various pools of ideas based on theories through the use of testing. In fact, with its multiple and contradictory contribution, social research has shifted its social paradigm and identifies itself with a more complex and diverse tool of collecting information, generating and testing theories on social groups that comprise the social world. A significant advantage of social research is that it can tackle issues surrounding social change, by taking a stance and differing direction on the credibility, questions, ethics and relationship of social context.

### 5.1.1 Methodology & Method

Herbert Blumer (1969) suggests that, methodology "*refers to the entire scientific quest that has to fit the obdurate character of the social world under study*" (p.3). He also mentions that method is therefore "*one small part of the methodological endeavour*" (p.3). (Alasuutari, Bickman & Brannen, 2008). Looking at these two words *methodology and method* you can't help but think it is just a shorter way of saying the same word. However, to a certain extent they are intertwining with one another, as method is a part of the methodology. Blumer (1969) defined methodology as the study of how research is conducted, i.e., it refers more to the approach or paradigm that underpins the research. Whereas methods are the techniques, tool and processes that are used in response to the research, such as questionnaires, interviews and observations (Punch 1998). Therefore, when undertaking a research task it is important to consider and make clear the methodology, the use of method, and the theory that drive my selection. In addition, it is important for the readers to understand the 'why' and the 'way' of your research. This research is a form of qualitative research in that it is an

exploratory research towards understanding phenomena, by looking at concepts, categories, and social relationships through stories, voices and the differing truths.

Both qualitative and quantitative research designs seek reliable and valid results, however as both are social constructs, they come with particular sets of practices (Alasuutari *et al.*, 2008). In saying so, a quantitative approach often is associated with *positivism* as it emphasises on the 'what', 'where', and 'when' whereas qualitative research emphasises the interpretative 'why' and 'how' of human behaviour, ergo it places itself with *post-positivism*. What this is saying is that positivism is based on the notion knowledge is true if it is created using the scientific method, with meaning revealed purely by data and less focus on reflection. Post-positivism however, suggests that a hypothesis can be formulated using various alternatives to the scientific method, and it is more about understanding something, with participants seen as central to the research.

Although qualitative and quantitative methods are driven from different research approaches, these two approaches can also be combined in social research. Nevertheless, due to its nature, a qualitative research method is able to place itself on a more favourable approach towards certain social research. For example, due to its narrative scope and position it has become more popular within today's capitalist and neo-liberalism culture, as qualitative methods have the ability to identify cultural turns and reveal power relationship structures (Alasuutari *et al.*, 2008). The intent of qualitative research varies, but by placing experiences into narratives it helps to uncover ideologies and power relationships (Lather, 1994; Thorne, 2000). According to Bryman (2004), however, there is an underlying difference in the epistemology when distinguishing the use of collecting and analysing data. These distinctions are useful in describing and understanding social research. For that reason this research will take the approach of qualitative methodological practice, as it focuses more on interpretation of meaning and language.

## 5.2 Qualitative Approach

Shah and Corley (2006) stated that a qualitative approach is best suited towards seeking, decoding, translating or generating meanings based on interpretive techniques. It is the researcher's task to develop and illustrate the interpretation of the participant's account of the world. Lin (1998) explains that qualitative research attempts to "*uncover the conscious and unconscious explanations people have for what they do or believe, or to capture and reproduce a particular time, culture, or place so that actions people take become intelligible*" (p.162). For that reason, a qualitative approach was chosen as the method for this study. As it correlates and compliments both the aim and objective of this research:

- Aims of Research: To highlight the role and significance of the InOut Project and teacher training programme towards working with factors such as *diversity/ student diversity*, and how such a project can implicate how teachers position pedagogical repertoire, exploration and providing opportunities for learning (how *meaning-making* is produced and reproduced).
- Objective: To question *how do students of education respond to and negotiate the meaning of diversity in relation to a 10 day intensive programme?*

The key aspect of qualitative approach with its process and structure formulates a strength that enables to convey the complexities of people's lived experiences given within a textual description. Therefore, it seeks to inquire into the fundamental nature of multiple 'truths' that are socially constructed, drawing on information on the human side, including beliefs, emotions, behaviour and relationships. These elements stand together with the focus of my study, as it seeks to understand the personal experiences of individuals, and collecting multiple perspectives towards seeking the larger picture in particular the way they construct *meaning-making* or truth.

*“Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recording, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them”.*

(Denzin & Lincoln, 2005, p. 3)

Qualitative research with its exploratory approach of subjective and the lived experience makes it inductive, as it enables the study to be theorised and conceptualised from the knowledge given by the participants. With that being said, the perspective of the researcher ‘I’ cannot fully be set aside from ‘myself’, where experiences and biases can carry the relative data towards a certain belief about the nature of the social reality (ontology). However, Creswell, (2007) and Punch, (2007) acknowledge that within qualitative research the researcher acts as a central tool or research instrument. The use of qualitative approach also aligned with an epistemological position of constructivist inquiry, where a subjectivist approach adopts that there is no objective truth of reality. Thus, from a subjectivist research point of view my role sits as unknowable, but rather put forward the reality of participants in the way they see and experience it (Ratner, 2008). Consequently, qualitative approach opens-up the eyes as they burn like fire towards social phenomenon, following the reflection, insight and reasoning as it opens up the mind and let the beauty flow (Folkestad, 2008).

### **5.2.1 Research design**

There are numerous classifications towards qualitative research design, including narrative research, ethnography, phenomenology and grounded theory. Thus, this chapter details the way this study is organised towards carrying out the aim and objective, in order to answer the research question.

This chapter is organised into several sections that provides a framework to which it guides and describe the research plan. First, a statement is given to the role of the researcher 'Myself'. Second, the question of the study will be presented followed by the data collection process and the way all the details in the fabric were observed as a landscape connected to the actor and the world (participant and experience) towards the coexistence of plurality of *Self* and *Other* (polyphony) and knowledage (polyphasia). Closing this chapter will take us to the thematic analysis and dialogic approach data analysis.

### **5.2.2 The Role of the Researcher**

As the sole researcher (human instrument), above all utilising a qualitative methodology, creates a complex role for myself. Hence, as a researcher I am responsible for reducing and let go of any personal biases as to not corrupt or influence the data. Confronted with such a construction, it is my responsibility to promote and project a more objective and accountable belief related to the study as a clarification of preferences and ideas. With regards to the design of the research, I have also included my own motivation of research in Chapter 2 towards the nature of my role as the researcher in the study. However, by further discussing my role as the researcher in this chapter, ultimately supplement the validity of 'I' *subjectively* and *objectively*, and qualitatively experience and establish trustworthiness. Therefore, having evaluated the factors and processes that I must and did strive in order to not let certain beliefs overpower the study. I feel that through my constant questioning, critical reflection and dialogues process, I have been able to form an attentive and holistic lens from the multiple realities at the time the data was collected and analysed through the stems of my (a) personality, (b) personal background, and (c) educational background. Moreover, I am fortunate enough as help was with good grace on hand, whenever the shadows run me down restless, even when it was at times difficult to step out and ask for help.

In relation to this study, it should be said that my personality preference possibly provides/ acts on in the genuinity and authenticity of my desire to simply observe and explore how people perceive their learning experiences, dialogue interactions and, trace their *meaning-making* of reality.

### 5.2.3 Research Question

What this thesis is trying to understand are the experiences, voices and understanding by following the footsteps of the participants in the InOut Project on how *meaning-making* is awoken. And, subsequently how this project and similar programmes can play a role in the way teachers and educators position pedagogical repertoire, exploration, and providing opportunities for educational development/ learning. The research questions addresses:

- A. How are the concepts of 'Insideness' and 'Outsideness' understood in juxtaposition to *diversity*?
- B. How do cultural frames of reference and perspectives influence the way *meaning-making* is constructed?

## 5.3 Data compilation

This chapter briefly introduces the way this study was compiled, the selection of participants', ethical consideration, and the methods of data collection.

### 5.3.1 Profile

*"Qualitative inquiry cultivates the most useful of all human capacities... the capacity to learn from others"* (Patton, 1990, p. 7).

For this study, it should be mentioned that the participants involved in my thesis are University students, studying their Bachelors, Masters Postgraduate Degree from the Educational field and training to be Teachers and Educators. There are 32 participants of mix genders, ranging from the age of early twenties to late thirties from eight different European Union countries. Out of the 32 participants' all responded to the pre-questionnaire which was used for dataset

1. However, only 30 participants' submitted the final assignment that was used for dataset 2. The participants involved in the InOut Project were selected through a selection process based on their motivation letter, therefore, the target population was already pre-selected before I ventured and formulated the kinship, and question of this study. Thus, the participants involved in my study are those who are participating within the InOut Project, and not directly to my study. It is important to mention this, in regards to the concern of me generalising the participants involved, and the liability of the data collected (Marshall & Rossman, 1999). Nonetheless, what makes the participants purposeful for my study is that pragmatically they are involved voluntarily in the InOut Project, and they hold a certain expertise and experience within their own background. Making them a sample of one where I can seek and learn the most from.

### **5.3.2 Consent & Confidentiality**

As a researcher, I have the responsibility to my research participants, as much as I entail towards my data to do no harm. The well-being of participants must be the priority, whenever research is conducted on people. Therefore, considerations of participants' recruitment consent and withdrawal process is essential (Given, 2008). However, ethics within the consent of secondary data is tricky and still causes challenges, and raises questions on how far the consent for usage extends (Heaton, 1998; Blumer, 2008). Equally, it has been mentioned that consent within a research should not be taken as one-fit-for-all, yet more as process, one that is renegotiated for future purpose (British Sociological Association's Statement of Ethical Practice, 2004). Nonetheless, participants involved in my study should and were freely consented, they were not coerced or otherwise pressurised. The participants were well informed of my involvement (observation and participation) within the InOut Project and, about their participation entailed in my study i.e. their experiences within the InOut Project. It was important to take this into account to not affect their experience, participation and service they might/ might not receive. The



consent was transparently exposed and obtained through a 'verbally collaborative process'. Participants were fully informed of my being within the InOut Project and that in no way or form was I there to objectify, limit or devalue their involvement in the Project. Below is the process to which elements were included towards approval of consent:

1. Introduction of me as the researcher from the InOut Project organiser
2. Explanation of my observation and study within the involvement of InOut Project
3. Duration of my participation and participants' participation
4. Subject protection (confidentiality)

Anonymisation of data, it was important to remove any identification of participants involved in order to protect the data from being distorted from my own involvement e.g. biases and prejudiced, along with the explosion of participants' subjective personal views. The anonymisation carried out within the collected data followed a basic strategy of; a robust system of deleting names, and further information in relations to the participant's identity before it was addressed to me. The confidentiality is essential for the integrity and sensitivity of my study, where I seek the authenticity of data. However, it is also my responsibility to acknowledge that after the anonymisation, there is still a risk of identifiable in participants (e.g. where participants are distinctive in some way), especially as I was involved in the InOut Project. When this was the case, I continued to act as though the data were thoroughly anonymised and sought as much as possible to maintain the same attitude towards each part of the datasets.

### **5.3.3 Collection Approach**

The collection of data in qualitative research can be performed via an array of data collection methods (Silverman, 2000). However, generally in qualitative research interviews, observations, and review of documents are used as sources of data collection (Creswell, 2009b; Locke, Silverman & Spirduso, 2010;

Marshall & Rossman, 1999). Creswell (2003) suggested that data collection methods in qualitative research could be categorised in four types: (a) observations, (b) interviews, (c) document analysis, and (d) audiovisual materials. The research methods used in the data collection process of my study were based on two particular forms, which will be explained in detail in the section below.

1. Questionnaires
2. The analysis of artifacts – document/ text analysis

## **5.4 Datasets**

In conjunction with my research, I have opted to collect my data in twofold (2 Sets), as this study intends to collectively gather and unveil the *meaning-making* of the participants' involvement in the InOut Project. Furthermore, ultimately give more detail and a balanced picture of the study. Conversely, I say this with caution, if we explore reliability of a reality conceived of socially constructed, and context-dependent, no one phenomenon can be applied (Silverman, 1993) it is naïve to search for ultimate *truth*. Following the methods mentioned above, the data analysed will be based from a twofold timeframe covering the participants experiences of (i) pre-course questionnaires, and (ii) a formal reflective essay assignment on their experiences and understanding of 'Insideness' and 'Outsideness'. Both sets of data are based on secondary data, as it was primarily designed for the InOut Project, not my study. According to Hinds, Vogel and Clarke-Steffen (1997) pursuing a curiosity distinct and independent to that of original analysis adds potency to the body of fundamental social making/ knowledge.

### **5.4.1 Secondary Data**

It was mentioned above within the 'profile' section that the participants involved were primarily part of the InOut Project, and not recruited for the purpose of my study. It has also been indicated above that both sets of data are

based on the InOut Project, making it a secondary data towards my study. Yet, its relevant to my study is still distinct and authentic. Heaton (1998, p. 1) defines secondary analysis as:

*“The use of existing data collected for the purposes of a prior study, in order to pursue a research interest which is distinct from that of the original work”.*

Both datasets were distributed via email, the first was before the 10 days IP and second set was distributed after the IP 1. Both sets of data were designed out of open and closed ended questions. Below you can see how the twofold of timeframe is designed:

- Set 1: Six questions were selected out of the pre-design pre-course questionnaires.
- Set 2: A single question of a reflective essay was asked based on the participant's experience in the InOut Project '*How do they understand Insideness and Outsideness?*', in addition, along with their readings on the notion of Insideness and Outsideness.

#### **5.4.2 Questionnaires**

The questionnaires that I opted to use in my study were based on pre-design questionnaires, questionnaires that were emailed to the 32 participants beforehand in response to the InOut Project, not my study. In hindsight, the pre-design of the questionnaires limits and if not remove threats of bias reliability and validity, as there were no means of influencer from my part. And, according to Markova (2011) the heart of multivoiced data is not based on the way the information is collected, but through the way it is conceptualised and analysed. The pre-course questionnaires that I have specifically focused on were based on an open-ended question and, it follows a pattern of questioning that builds on the way the participants convey their *meaning-making* and understanding. The key of having such questionnaires builds on the flexibility of participants' responses (i.e. more freely). Through the use of their own words

it helps to reveal a certain type of truth, motivation, interest, and emotions, making it particularly effective with phenomenological response (Fowler, 1995). In addition, it utilises the relationship between the pre-course questions and the question being put forward in my study (meaningful and culturally salient).

The pre-course questionnaire consists of 19 open-ended and closed-ended questions, and 6 open-ended questions were carefully selected. The 6 questions that I have selected play a role and position towards how the 32 participants responded. It is prompted on the *significance*; their *answers*, their *understanding of diversity*, and their *approach* directed to their understanding of Inside and Outsideness as a concept towards diversity (see *Figure. 3*).

### 5.4.3 Document/ Text Analysis

This involved the compilation of the final written assignment from each participant. It was based on a formal reflective essay/ text of 1000 – 1500 words that the participant needed to answer and return via email, three weeks after the InOut Project ended 'How do they understand Insideness and Outsideness?'. Out of the 32 participants only 30 were returned. The aim of preceding these reflective data is to formulate and allow a type of *reflective-dialogue* between the participant and the data. This focus on *reflective-dialogue* empathises in the endeavours of the participants' *meaning-making*, whilst also questioning them. As it lights up the discourses and demonstrates a holistic subjective relationship between hermeneutics. The practice and process of reflection encourages participatory consciousness, and receptivity to such a framework addresses both the 'ontology' and 'epistemology' of the participants. Ontology then becomes more about how the participants use reflection to assemble their understanding. And, epistemology is then on the connection of relationship between participants and the research question. I wanted to show and find a system that can extract and interpret data in a more reflexive manner "*research is not a matter of looking harder or more closely but of seeing what frames our seeing*" (Drake, 2010, p. 88).

#### 5.4.4 Reliability & Validity

This study stems from the paradigm of qualitative research where the use of numerical data is shortcoming due to its incompatibility with a constructivist stance, unlike quantitative research; where the interest lies on generalization, prediction and a single existence of objective reality (Maxwell, 2010). Instead, this study roots itself in a qualitative research approach where the inquiry interest lies in exploration, the real world and understanding of the complex relationship and interactions of humans (Patton, 2002; Hoepfl, 1997).

With both datasets collected and although the overall pool of participants did not add up/ offer to all the numbers i.e. 32 participants, everything is not lost. Both qualitative and quantitative study with its difference in purposes when it comes to evaluating the quality of a study, according to Stenbacka (2001), the concept of *reliability* becomes irrelevant when it comes to qualitative studies “*the concept of reliability is even misleading in qualitative research. If a qualitative study is discussed with reliability as a criterion, the consequence is rather that the study is no good*” (p. 552). On the other-side of the fence however, the study of a qualitative research ought to take into account the two factors of reliability and validity when designing and analysing results (Patton, 2002). However, Healy and Perry (2000) stated that the concern of quality within each paradigm of studies must be reviewed by its own paradigm’s terms. For example, while *reliability* and *validity* might be fitting, and a term that belongs for the quality of a quantitative model, terms such as *credibility*, *neutrality* or *confirmability*, *consistency* or *dependability* and *applicability* or *transferability* in corresponding to qualitative paradigm are more fundamental for quality criterion (Lincoln & Guba, 1985). Asserting to the concept of reliability in qualitative research, Lincoln and Guba (1985, p. 300) draw on the term “*dependability*” as a concept in the same vein of ‘reliability’ in quantitative research.

The notion of validity is not something that is fixed or universal when it comes to qualitative study, but rather conditioned within the process and objective of particular study and methodology (Winter, 2000). There have been discourses in the relevance of validity within qualitative research, yet at the same time, it is inescapable. The concern with quality within research, plays a central role throughout all steps of one's research process (e.g. from the start of the research question, collection of data, the analysis, and to the findings presentation of the study) (Creswell & Miller, 2000). Following this line of thought, Creswell and Miller (2000) put forward that the researchers' choice of paradigm and sensitivity to validity is what affects the validity of research. For that reason the terms validity and reliability have been replaced by many researchers with other terms e.g., trustworthiness, worthy, rigor, relevant, plausible, and representative (Auerbach & Silverstein, 2003; Corbin & Strauss, 2008; Golafshani, 2003; Winter, 2000).

Taking into account how crucial the reliability, validity and trustworthiness of my research and the processes it undergoes, I have opted to take a different approach. An approach where generalization and subjectivity that are considered as a weakness, is however seen here as a bright light when it comes to the balancing, coherence and connectedness of my study. A study based on the participatory and experience of subjectivity as revealed through *meaning-making*. Therefore, it was only natural to beautifully wrap my study in the paradigm of constructivism, as it stem from the social perspective "*that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context*" (Crotty, 1998, p. 42).

This study with its focus on dialogic and thematic analyses seeks to acknowledge and be tentatively sensitive to the complexities of reflection in the multiple realities that we as human beings have. Thus, with an investigative and open-ended outlook in constructivism, it facilitates and adheres towards a deeper understanding on the construction and interaction of realities, rather

than lingering upon the surface. The challenge of course as the researcher of this study is to keep a standard that is representable where it can take shelter. For that reason, transparency of the process is stellar towards making this research case, findings and interpretations harmonise (including documentation and description of procedure).

## 5.5 Data Analysis

This chapter presents the analysis of the data collected. Originally, I was interested in the method of conversation analysis, yet I felt with its relatively narrowed focus on structures and sequential patterns of talk-in-interaction, it was isolated from its context (Sacks, Schegloff & Jefferson 1978; Schegloff, 1988; Schegloff & Sacks, 1973). What this means is that it does not go beyond specific interaction or within the *text* for reasoning. In addition, no reference of phenomena such as cultural or social institution, societal discourse, and interpretive repertoires within the text are incorporated (Wetherell, 1998). Thus, addressing subjective *meaning-making* is not promoted by conversation analytic approach. On the other hand, conversation analysis contributes well to study such intersubjectivity, as it focuses consequently on the processes through which intersubjectivity are negotiated comparatively inside specific interactions.

With that said, seeing an utterance as central to sentential cognition, the link between the spoken word, ideology, and culture place emphasis on the position of *meaning-making*. Thus, the use of a mixed-method of thematic and dialogic analyses was chosen after careful consideration and reflection. A thematic analysis was used within Set 1 of the data analysis, and dialogic analysis approach was used for data Set 2 as the method of data analysis. As it should become clear in the more detailed explanations below, these two different approaches were chosen in response to the different types of data. Whilst the open-ended questionnaire answers provided enough space for the participants to share their understanding with regard to their use and attention

of habits central to their meaning-making, however the length of the answers did not support a more detailed analysis of the language the participants' used in expressing their understanding. The participant essays, however, can be viewed as longer utterances that include the complex transitional of polyphony and heteroglossia in order to respond to the orienting question posed by the InOut course instructors.

### 5.5.1 Set 1 Thematic Approach

Set 1 - thematic analysis has been used as a form of classification and presenting themes/ patterns in relation to the data (six questions chosen out of the pre-course questionnaires) towards, how the concept of 'Insideness' and 'Outsideness' is understood in juxtaposition to *diversity*. Set 1 is designed to find out what themes *link* to the descriptions and accounts of participants captures meanings, whilst acknowledging the subjective nature of qualitative research. Hence, following initial patterns of behaviour and dialogue have been identified, subsequently data will then be categorised that relate to these patterns and, codes are developed and refined.

The *questions* that were chosen from the pre-course questionnaires here been selected for the sole purpose of building a map, a constructive map that helps to suggest evidence of internal process that identifies the participants' conceptual and theoretical understanding prior to the course. Thus, each question act as an element towards conceptualised attitudes, *direct* to the understanding of insideness and outsideness as a concept *towards* diversity. *Figure. 3* presented below outlines how each question acts as an element towards conceptualised attitudes *direct* to the understanding of insideness and outsideness as a concept *towards* diversity.



#### Pre-questionnaires of questionnaires selected

1. What prompted you to apply for this course?
2. Which feature/aspect/content/methodology, etc. of the course do you find particularly interesting?
3. Indicate 3 things (knowledge, skills, abilities) that you have learnt informally?
4. What new skills/knowledge/experience are you hoping to gain as a result of attending this course?
5. What kind of experience(s) related to school diversity have you had so far? What have you learnt from them?
6. What kind of formal preparation (at university, attendance to conferences, workshops, etc.) for dealing with diversity (in terms of learners' different backgrounds, academic achievement, learning styles, culture, language, etc.) have you had so far? What have you learnt from it?

*Figure. 3* Questions selected from the pre-course questionnaire.

With regard to these six questions in particular, the purpose is to illustrate and pay attention to the participants' voices within the study, more than the black and white frame of cultural gravity, where it features as the taken-for-granted assumptions and conventional wisdom of *meaning-making*. This plays into what Dewey (1922) calls *habit*: "*The essence of habit is an acquired predisposition to ways or mode of response, not to particular acts except, as under special conditions, these express a way of behaving*" (p. 40-41). Moreover, taking this approach and understanding fosters a lens of looking at what is hiding underneath *cultural-contextualised* knowledge that is understood as culture (the everyday, social symbolic practice). Yet, more from understanding the individuals and how their specific environment or social condition affects their *meaning-making*, or what Devereux (1967) referred to as 'the relationship between culture and the subconscious'. In comparison to what Cuche (1996) stated, where as human we live adapting through different environments, developing worldviews and the reality of experience that are shared by similar human groups, which may differ to other groups and, culture is a way to understand individuals and how their *meaning-making* is conceptualised. Reflecting on profiles according to cultural membership becomes the determining factor of ignorance and reducing the

reality of experience and *meaning-making*. Thus, the responses featured from each participant should not be conditioned by any biases or preconceptions, but one that is genuine and conscious of any heteroglossia affecting my view.

### **5.5.2 Set 2 Dialogic Approach**

Set 2 – a dialogic analysis approach was used to investigate the participants' interconnected and mutually influential series of reflective dialogic processes conversely on the role, how a cultural frame of reference and perspectives influence the way *meaning-making* is constructed within the participants' essays. This approach relies on the open and free ethos of participants' reflexive and synergistic dialogic framework. Thus, this approach and process does not correspond to some external truth, yet the dialectical tension formulates a dialogic energy that permeates dialogic negotiation as a means of generating one of many possible accounts and realities in *meaning-making*. *Meaning-making* that is genuinely engaged and sensitive to the involvement and perspective of different voices, and alternative understandings. To put it simply, this approach offer an alternative window for looking into and understanding reality, without diminishing or forgoing the notion of reality as the way we perceive ourselves and as it outline our *meaning-making processes*.

## **6 THEMATIC ANALYSIS OF PRE-COURSE QUESTIONNAIRE RESPONSES**

As mentioned above, a thematic analysis focal point is on identifiable patterns and themes around on dialogue and behaviour, which inevitably generate descriptions of strategies (Hammersley & Atkinson, 1995). Ultimately, the adaptation of this method was an appropriate mode due to its element on identifying recurring descriptive statements (Boyatzis, 1998). These recurring descriptive statements celebrate the relationship being explored where; narrative, interpretations, findings, and themes provide a lens to capture the story the data presents. In effect, the analysis is a process of systematically re-

examining a set of text. Therefore, the purpose is towards developing a narrative/ interpretive reasoning, or theory, to facilitate understanding of the phenomena (i.e. participants' *meaning-making*).

Thematic analysis can be said to be one of the most commonly used methods of qualitative data analysis. However, despite being widely used in qualitative study, it is short and foggy within the developmental history and, conceptualisation of its processes in the literature (Boyatzis, 1998; Braun & Clarke, 2006; Suddaby, 2006). Boyatzis (1998) offers an explanation of thematic analysis processes, that it focuses around 'coding' and 'theme development'. Braun and Clarke (2006) recommended thematic analysis as a method for those not bound to any particular methodology and theory, with its independency; it can be applied across an array of theoretical and epistemological approaches. In fact, thematic analysis can be utilised interchangeably with the likes of content analysis (Christ, 1970), phenomenology (Benner, 1985), and ethnography (Aronson, 1994). And, qualitative approaches with their incredibly complex, and diverse nuance (Holloway & Todres, 2003) can benefit from the wings of thematic analysis. As Holloway and Todres (2003, p. 347) discover "*thematizing meanings*" to be one out a small number of shared basic skills covering qualitative analysis. Hence, thematic analysis as a method has been characterised as a tool to use across different methods (Boyatziz, 1998). Recognising that, Braun and Clarke described and suggested that thematic analysis as an interpretive guideline, where meanings are identified in an interpretive act (themes and patterns) in order to understand experiences (Rennie, 2012), in this case the participants' *meaning-making*. If not conducted rightly and genuinely, thematic analysis can easily be done badly, therefore it is important that superficial themes are not generated and become a pattern. For this reason, as a researcher I sought to avoid superficial themes by engaging rigorously and thoroughly reading the texts numerous times before the initial analysis (Caulfield & Hill, 2014).

The relevant and usefulness of this method of analysis for the data of Set 1 (how the concept of 'Insiderness' and 'Outsiderness' is understood in

juxtaposition to *diversity*) is that it offers a visualisation on the participants *meaning-making* - understanding, views and self-conscious relationship between the researcher (myself) and text. It does so by complementing the research question through the beautiful lines of investigation on the *text-data* (answers) from the perspectives of: (a) participants' perspectives via inductive coding; and (b) from the perspective of the research question. Because it has been viewed that, *meaning-making* among 'presence-sensing' (insideness and outsideness) is heavily influenced according to the death of a person's cultural context (Walter, 1999). What I mean by this is that when the person/ individual are no longer engaging or be the subjective meanings of perceivers within a social-context where, sensitivity and space to hers/ his voices (i.e. participants) are given considering the multi-perspective of realities. Instead, what commonly happens is that emphases are put in place to the unmistakable voice of autocratic and authoritative disposition and belief of socio-culture. However, the concept of insideness and outsideness within the InOut Project aims at offering an important methodological phenomenology through the differing physical and theoretical space that supports the thirst of epistemology of curiosity *derives* (Holtham & Owens, 2011). To uncover the participants *meaning-making* on the notion of 'Insideness and Outsideness' is understood in juxtaposition of *diversity*, a phenomenology of Relph *Place and Placelessness* (1976) is used as the light of the lantern on the interpretive study of human experiences. For Relph insideness and outsideness, finds itself on the identity *of* and *with* place (involvement or attachment that individual/ group has for a particular place). For Relph these notions are part of a dialectical structure in human experiences and actions, simply because our appreciative and accepting of space is in relation to the place we reside in (Relph 1981, 1993). In short, insideness and outsideness are a hallmark of one's valued disposition of conceptual perspectives and explanations i.e. *meaning-making*. Thus, with this substantive revision of place and placelessness, and a thematic analysis of participant's text, it should convey and offer the experiences and meanings beneath the level of consciousness (taken-for-granted attitudes) (Seamon, 2000). After all, the InOut

Project was designed to enrich the understandings of diversity as a lived reality and a valued resource for pedagogy repertoires. According to Braun and Clarke (2006) experiences, significance along with lived reality can be examined through the method of thematic analysis. In addition, it is capable and compatible to be a method of examining particular ways realities, meanings and experiences based on the effects of discourses operating within society.

### **6.1.1 Handling of Data**

The decision that one chooses as a method of transcription should correlate with the purpose. To understand, for example, participants' *meaning-making* as how they understand insideness and outsideness in the union of diversity, simply transcribing or selecting the words/ texts used by participants out of context is inadequate. However, looking at how the utterance finds each other or cross-over in relation to the questionnaires and the research question offers a more valid and solid approach to building the dataset (Braun & Clarke, 2006). The method a researcher selects depends on the mode of analysis that she/ he uses. Therefore, the option of formulating one's own method of transcribing or selecting an utterance is often an occurrence (Caulfield & Hill, 2014). Attride-Stirling (2001); Boyatzis (1998) and Tuckett (2005) also mention that despite being widely used, thematic analysis often holds an unclear agreement on what it is and how to go about doing it. Having this notion in mind, I must clearly state the process and practice of thematic analysis method.

It is also important at this point to acknowledge the difference that thematic analysis method hold from other analytic method towards seeking patterns within qualitative data, for example, discourse analysis, grounded theory, and interpretative phenomenological analysis (IPA). Grounded theory and IPA both as a method search for patterns across the data; however they are theoretically bounded, meaning that an analysis is very much fixed to theory development (Smith, Jarman & Osborn, 1999; Smith & Osborn, 2003). Grounded theory as a method offers a conceivable and constructive theory of the phenomena within the data (McLeod, 2001). And, IPA ties itself to a

phenomenological epistemology and prioritises experiences (Holloway & Todres, 2003). Thus, it circulates and is concerned with the study of everyday experiences translating within the paradigm of personal knowledge and subjectivity/ reality. On that basis, the emphasis is gearing to an understanding of the phenomenon in question. That being said, thematic analysis is unattached to any pre-set theoretical framework, making it playful around differing theoretical frameworks, and used openly/ differently within them. Thematic analysis can speak aloud to an essentialist or realist method (i.e. where the exploratory of experience, truth and meanings) are subject to the colourful discourses of earth-full-tone confined in society (Braun & Clarke, 2006). Equally, it can be seen as a contextualist means, in which it leans on the pillars of constructionism and essentialism (Willig, 1999), (e.g. following theories such as critical realism) where personal perspective and interpretation play an important motivation and action for understanding subjective experience and *meaning-making*, as in this study.

### **6.1.2 Coding**

Codes serve as a way to label through the process of compiling, organising and sorting data (Gibbs, 2007). Conducting coding requires the analyst to be immersed with the data, as the central focus of coding in thematic analysis is to form relationships between dissimilar parts of the data. Nonetheless, one should be aware that not all words or phrases are important and should be coded. The course of action towards generating codes varies e.g. the transmission of a word, quotation, phrase and paragraphs obtained from the responses of participants (Coffey & Atkinson, 1996). It is only natural that as a researcher when coding, particular codes are already pushed on through the dusty minds while at the same time seeking for concepts to arise in the data. However, the heart to an instrumental and successful coding is to be systematic, and transparent in the means of your approach (Caufield & Hill, 2014).

According to Boyatzis (1998) there is no right and wrong process “codes identify a feature of the data which is interesting to the analyst... and that can

be assessed in a meaningful way regarding the phenomenon under investigation” (p. 63). Towards understanding coding I, like Richards and Morse (2012) impression that is humorously stated as “if it moves, code it” (p. 146). This is because when working through the application of coding there are moments where it is necessary to go through a set of modification before you come to the happy ending of generated codes.

I will now briefly explain the approach that I undertook towards coding the data for this study. Coding is a common approach to qualitative data analysis, where the intention is to collect and construct a domain of selective words or phrases. However, in the process of my coding, I have employed a compilation of “face-value” material, therefore I will not pay specific attention to words or phrases, but rather capturing with eyes like the morning star to what Richards and Morse (2012) stated “*if it moves, code it*” (p. 146); to what I like to refer to as a *moving-utterance*, as I see the data as, a unique personal reflective, experience, perspectives, meanings and belief. This *moving-utterance* is to push on through the mode of *journaling* – where salient utterances are galvanised. For example:

- Emotions
- Context
- Comparison
- Actions
- Reflection
- Phenomena
- Relationships

After the 192 responses of *moving-utterance* have been collected and coded, the data will then begin to speak and reflect to the researcher as the fiery voice and story of participant’s unique meaning and insight. Detailed examples of this process are provided in section (11.2.1 Phase 2: Attending to data – reading and re-reading InOut pre-course questionnaires answers and journaling, *Figure. 4*).

### 6.1.3 Themes

The exploratory and identification of themes are an essential assignment within qualitative research (Braun & Clarke, 2006). So what is a theme? According to Opler (1945) themes are based on an observable assertion, which are significance in the footsteps of analysing cultures:

*“In every culture are found a limited number of dynamic affirmations, called themes, which control behaviour or stimulate activity. The activities, prohibitions of activities, or references which result from the acceptance of a theme are its expressions... The expressions of a theme, of course, aid us in discovering it”.*

(p. 198-99).

With it, Opler (1945) established three keys in conducting thematic analysis: (1) themes are produced through expressions and are therefore visible. And at the same time these expressions are worthless without attaching them to a theme. (2) Expressions can be tangible and static through cultural engagement, whilst some are more symbolic and personal, and (3) the structure of culture embraces itself with interconnected themes based on (i) reoccurrence, (ii) the invasiveness between the differing cultural paradigms, (iii) responses towards the infringement of themes, and (iv) how the themes of the expression are organised and managed within a specific context.

The themes within this study are at the heart of the participants' involvement in the InOut project, where their experiences, interactions and epistemological wars are expressed grounded on the six sets of questions that I chose for the data analysis. Having preliminarily discovered the latent and reviewed codes, the next step was to develop themes out of the identified patterns. This was constructed using the method of *filtering* and *matching*, by sweeping together the latent codes and looking for underlying frequency between the discovered themes towards the referred questions. The stages of this process are illustrated in section (6.2.3 Phase 3 Identifying themes - reviewing and defining, *Table. 2*).



The reason behind my method of *filtering* and *matching* is to consider the important question of what represents a theme within the data. As previously mentioned by Opler (1945), themes are based on observable assertions, which are a strength when analysing cultures. Therefore taking this understanding and approach, my investigation sought to acknowledge the way participants build their *meaning-making* based on the interpretation of their experience, reality, belief and interactions in connection to the questions being asked. Interpretation is a question concerning the condition of *space* within the data, as there are instances of themes that may or may not be needed. Therefore, recognising that my study is a qualitative analysis, a theme might be given importance and considerable *space* with regards to the researcher's judgement and handling of *space* in the data.

## **6.2 A Step-by-step Closer to the Edge: Detailing the Thematic Analysis**

This part of the study dives into the themes *link* to the descriptions and accounts of participants' captured meanings. Based on a constructive map, it helps to suggest evidence of internal processes that identify the participants' conceptual and theoretical understanding prior to the course evidence. In all the texts included in this section of analysis, the texts were selected extensively from the participant's experiences and reflections. The descriptions and their unbidden accounts provide the data for the thematic analysis, which the interpretation of findings and themes provides a way to hold the story the data conveys, that sets the participants themselves as a method framed by interpretative - *hermeneutic theory* (Braun & Clarke, 2006).

### **6.2.1 Hermeneutic**

Hans-Georg Gadamer known for his philosophical hermeneutic method, where the aim is to explore individual meaning of experiences in connection with understanding human interpretation - through what he conceptualised understanding as *genuine conversation*, whether between reader and text or

between people (Gadamer, 1960, 2004). He stated that biases, preconceptions and prejudice overshadow authenticity of conversation, and that such engagement of genuine conversation requires consciousness of our inter-subjective nature towards a more reflective participation and understanding. As to these preconditions nature of belief to what he refers to as *tradition* (what we know as understanding of historically and culturally embedded condition), “conditions whereby we experience something whereby what we encounter says something to us” (Gadamer cited in Stern, 2013, p. 110). Having posited that hermeneutics as a study and theorising of interpretation, therefore the use of language is very much like the keynotes that we use towards acting as the melody that runs through us for understanding and a song of singing the complexities of human experiences (Gadamer, 2004a). Entailed in this position, identification and setting aside of - or what I like to call *journaling* the raindrops of *traditions* as a method, offers a slipping of sun drops of light of critical and dialogical interpretative - *authenticity*. This is significant to the central interpretative affiliation of the researcher’s study.

In terms of this study and myself as the researcher, the interpretation and conceptualisation of participant’s *meaning-making* involves in practice a dialogue between texts from secondary data and myself as the researcher who is well aware of my own traditions and therefore, will continuously vocalise, reflect and question this primordial understanding and reality (Given, 2008; Schwandt, 2000; Willis, 2007). By which as the author of this study, my experience and the process of interpreting will promote and exercise a dialogic process circulating differing parts of understanding. In return Rennie (2012) argues that from a hermeneutic standpoint this demonstrates trustworthiness and validity based on a transparent take of interpretation. For that reason, the next chapter is aimed at offering a near-account experience in the way the thematic analysis is carried out in conjunction to this study. In addition, sufficient procedural information of any rational reasoning and decision or modifications that is made will be provided, to ensure the trustworthiness of the results established.

## 6.2.2 Applying Thematic Analysis

Having vocalised the significance of *authenticity* and *tradition*, where the words/texts uncover patterns and meaning towards the existential question about the participants' *meaning-making* interpretation, I have taken the stance of a "trusting attitude" account for this study – the informed accounts of InOut participants on their experiences and reflective account (Sullivan, 2012). Consequently, I defer any verdict on how truthful to the resurrection of their minds and thoughts, as I have no real means of acquiring such knowledge/meanings. Having an approach such as "face-value" expands the infinite possibilities of *authenticity* and *tradition* of human thought (i.e. InOut participants). In addition, my thematic analysis comes together from different accounts (i.e. secondary data of 32 participants) and, therefore empowers a new context and interpretation for each account (hermeneutically in the relationship and link between *meaning-making*). Thus, the hermeneutics theme establishes a new comparative perspective through the constructive map of (i) uncovering participant's texts in the study, and (ii) the use of hermeneutic dialogue of interpretations. Finally, as the author of this study and analysis, the emergence of participants' *meaning-making* are based on a process purely of interpretation, as to a conflicting assigned interpretation based on inconsistency and presumption (Stern, 2013).

## 6.2.3 Journaling, Filtering & Matching

**Phase 1: Familiarisation with data - reading and re-reading InOut pre-course questionnaires and reflective noting.** This involves reading through the InOut pre-course questionnaires, and identifying sets of questionnaires relevant to my first sub-question of research question:

- (a) What notions of diversity and culture do students of education bring to a 10 day IP?

And, calls to my aims and objective of study:

- (i) To highlight the role and significance of the InOut Project and teacher training programme towards working with factors such as *diversity/ student diversity*, and how such a project can implicate how teachers position pedagogical repertoire, exploration and providing opportunities for learning (how *meaning-making* is produced and reproduced).
- (ii) To question *how do students of education respond to and negotiate the meaning of diversity in relation to a 10 day intensive programme?*

From this I am able to apply the suited criteria of questions that are needed for my study (the six questions generated for my study). I address these issues through teasing out ideas not imposed by any interpretation of existing theories (Gibbs, 2007). There may be key points within the questionnaires that are able to connect between the different part of my question, aim and objective of research.

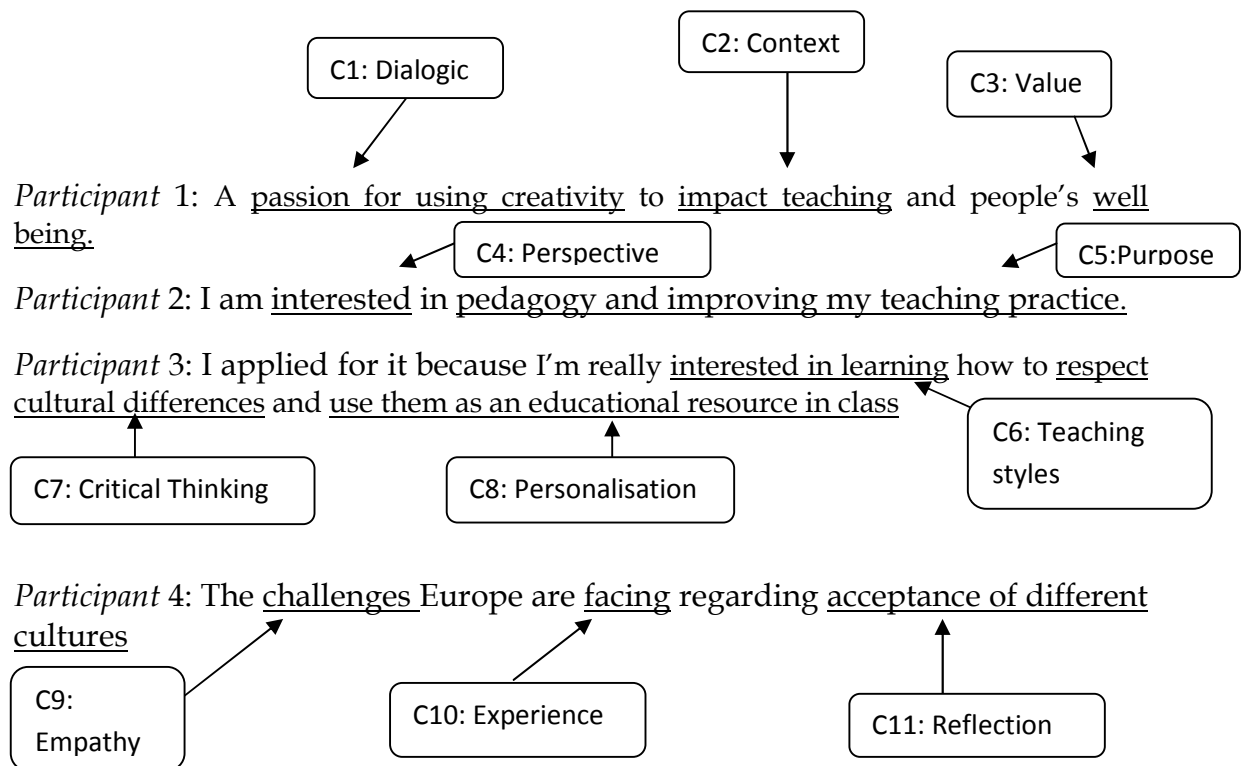
**Phase 2: Attending to the data - reading and re-reading InOut pre-course questionnaires answers and journaling.** For this, I negotiate, highlight similarities and elements of replication, and transfer without necessarily formulating, enumerating or attaching any pre-conceived conscious mind of my own. The aim was to define key aspects/ characteristics analysed without computer assisted coding i.e. it allowed me to carry out the required analysis and immersion into the hermeneutic dialogue data, in favour of a data-driven thematic analysis. The result is a dataset that includes 6 questions that was answered by 32 participants from a range of experience and perspectives, which provided this study with the selection of 192 *authenticity* and *tradition* passage.

I used an inductive/ data-driven thematic analysis process that involved *journaling* participant's experience where I feel significance and reflective relationship to support the formation encapsulates codes which are particularly appropriate to convey and allocate participant's *meaning-making*. Namey, Guest, Thairu and Johnson (2008) support this action, having that this method "*may*

include comparing the relative frequencies of themes or topics within a data set, looking for code co-occurrence or graphically displaying code relationships" (p. 138). The following sequence of *journaling* is as follow:

- a) Reading word-by-word, Marshall and Rossman (1999) suggest that "*reading, reading, reading*" (p. 153) can enhance the intimate relationships between the reader and text, as in to allow the data to speak for itself during the transcription.
- b) Highlighting selection of *moving-utterance* (e.g. summary, quotation or paraphrase etc) into segments of meaning, and with advice that as the author a critical eye must be open during this process (Halldorson, 2009).
- c) Coding of meaning within the segments (a contrasting vocal aspect relating to *meaning-making*) where repetitions of codes-segments were searched for (i.e. utterances that are underlined) and drawn out to formulate a more substantial aspect of codes (e.g., revised-codes being framed C1, C2 etc). This process was carried out for the 192 passage of participant's texts, formulating a substantial of mix and similar revised-codes. The newly revised-codes was generated following a simple criteria of directness. Where identification reflects itself within the embedded application and pluralistic of discourse.

Here I offer a mapping of the reflective construction that was involved in the coding. It is where I claim validity of process, through the mode of self-scrutiny as a means of addressing my reflexivity during the process of coding. Therefore, this analysis approach reflects my position throughout the study and the conduct of coding (Chinn & Brewer, 2001). *Figure. 4* below shows an example of the mapping of codes based on the answers to question 1 from 4 participants.



**Figure 4.** Mapping of codes from Question 1 (*What prompted you to apply for this course?*). Source: assembled by author

The focal dilemma that I encountered during the mapping process was the simultaneous characteristics of certain patterns of relationship revealed in coding the vocal aspect of participants *meaning-making*. It revealed not only the museum of likeness, but also oppositions, tension and contradictions. Such reanimation evoked a problem to be solved; more than a process of funnelling in which higher order themes appear to review lesser order themes. For that reason, I reviewed all preliminary first-order of codes, by reviewing them and going through the revised codes and segment texts again separately. It helped to generate and determine higher order themes (see *Table 1*).

**Table 1.** E.g. Generating higher order themes. Source: assembled by author

Initial Codes (segments)	Revised-Codes	Themes
Passion for using creativity Impact teaching Well being Interested Pedagogy & improving teaching practice Interested in learning	C1: Dialogue C2: Context C3: Value C4: Perspective C5: Purpose C6: Teaching Styles	Interest Attitude Openness

Respect cultural differences Use them as an educational resource in class Challenges Facing Acceptance of different culture	C7: Critical Thinking C8: Personalisation C9: Empathy C10: Experience C11: Reflection	View on diversity
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Following this framework enabled me to pay attention and produce in total four characteristic themes: *interest*, *attitude*, *openness* and *view of diversity*. However, before finalising these four themes, I felt that it was crucial to further analyse the emerging four themes. It was for that reason I purposefully evaluated the validation of the emerged themes through the method of *filtering* and *matching* in order to attend to the *meaning-making* present in the participants' responses.

**Phase 3: Identifying themes - reviewing and defining.** This phase involves collecting together the higher order themes generated from the map coding outlined in Figure 2, after which I follow up with a method of *filtering* and *matching*. This involves an analytical process and particular technique of recontextualisation (where I extracted selected segments and match it up with the new themes) to ensure the extract remain true to their original meaning and inter-relates to the higher order of themes. Therefore, the meaning within the selected segments, and following that the outlined similarities, expression, emissions and metaphors began to consciously and thematically describe the unbidden *themes* parallel to the question. Physically, this was a process of a back-and-forth struggle on forming a puzzle theme attending to the participants' experiences and *meaning-making* without mounting to fit them within a theory (Cayne & Loewenthal, 2007). The construction and identification of a theme is crucial in relation to the research question, as it helps to capture the participant's *meaning-making* within a text. In an analogy to theme in music McLeod (2011) tell us that:

*"The concept of 'theme' is used in music to refer to a segment of melody, or emotional resonance, that occurs throughout the piece of music. A musical theme*

is a configuration of musical cues that has particular meaning for the listener" (p. 145).

**Table 2.** shows an example of the set themes interrelationship with both segments and questions after the *filtering* and *matching* process. This identification of themes reflects the broad theoretical concerns within my study, but they are not concepts associated to a particular theory.

Table 2 Interrelationship between themes, segments & questions			
CODING	SEGMENTS	THEMES	QUESTION
Dialogic	"A passion for using creativity..."	Interest	What prompted you to apply for this course?
Critical	"...pedagogy and improving my teaching practice"		
Cultural (habit) or single story	"...acceptance of different cultures"		
Empathy	"Innovative practice to engage students..."	Attitude	Which feature/aspect/content/methodology, etc. of the course do you find particularly interesting?
Dialogic and creative	"...finding a common language through drama..."		
Creative	"...storytelling "	Openness	Indicate 3 things (knowledge, skills, abilities) that you have learnt informally
Dialogic and critical	"A good and extensive overview of the subject of	View on diversity	What new skills knowledge/experiences are you hoping to gain as a result of attending this course?



Cultural (habit) single story	diversity by different methods and perspectives”  “...cultural differences within my class...”	View on diversity and attitude	What kind of experience (s) related to school diversity have you had so far? What have you learnt from them?
Dialogic	“...children who have behavioural problems...”		
Cultural (habit) single story	“...cultural backgrounds and their normal behaviour”	View on diversity and attitude	What kind of formal preparation (at university, attendance to conferences, workshops, etc.) for dealing with diversity (in terms of the learners’ different backgrounds, academic achievement, learning styles, cultures, languages, etc.) have you had so far? What have you learnt from it?

In total, my analysis produced four themes: *interest, attitude, openness* and *view on diversity*, (with two that encompass both of view on diversity and attitude simultaneously) which articulated persuasiveness, insightfulness and practical efficacy towards enabling and anticipating the *meaning-making* outlined within the finding section. It is also in my best interest to remind the reader that despite my wish of stumbling across the four themes magically/organically in a sense, it should be made aware that the texts mediated by the author (i.e. myself) was a painfully stressful, messy and mixed up emotional voyage. There were times that I had to redact my reflexive gravity of subjective reflection. At the same time, it is important to say that; the researcher cannot jump on board the full good attempt and run-off this disillusion sunset of being fully ‘objective’, where the analysis of data are free from an epistemological vacuum.

## 7 DIALOGIC ANALYSIS IN RESPONSE TO THE COURSE FINAL TASK

Before I begin, I need to make a distinction that will explain my chosen analysis method. And this can be explained through the conceptual clarification of *dialogic* and *monologic* discourse. Dialogism stems from the theoretical work of various philosopher, linguistics and theorist e.g. Hegel, Mead and Bakhtin. With the fundamental notion that *meaning-making*, subjectivity and reality the entire building blocks are active and relative phenomena that can and should be theorised in terms of dialogue perspectives (Markova, 2003; Linell, 2009). Society is conceptualised by the stretch of differentiated groups and social relations, thus it is a necessity that *meaning-making* challenges the *making* that is continuous in various institutional and power relations (Jovchelovitch, 2007).

There are several keys in dialogism, and they all interwoven with one of the other (Linell, 2009). But, it is not the aim of this study to review them. Alternatively, this study has found its way and become personalised with Bakhtin's 'Dialogism Theory'. Where it has focused itself in the particular significance of *voices: Self and Inner-Others* (polyphony), and *Heteroglossia Speech* (social-voices) as a discourse and dance that celebrates and ideologically preoccupied the participants' *meaning-making*. The use of Bakhtinian's Polypohny and Heteroglossia describes our way of speaking *voices*. What differentiates Bakhtin's notion of dialogism is that it is more than simple interaction or conversation. But, utterances reside within the kingdom of social, historical and cultural framework (Markova, 2003b). It also brings the life of personal, subjective and intra-psychological processes (Linell, 2009). Thus, in this framework 'between oneself and other' *meaning-making* character should live in the air that we breathe. Instead of reaching for empty pockets and trapped in our flesh and bones, *meaning-making* is an action mediated with the constructed process of artefacts that exist inside and outside of individual

consciousness. In contrast to, the underdetermine-adequate culturally mediated action transmitted and consequently preserved as *stable knowledge*.

## 7.1 Designing the Dialogic Process

Based on a dialogic analysis approach, the dialogic relationship between the InOut participants and their *meaning-making* will be analysed based on a Bakhtinian view of dialogue. Where, *meaning-making* and utterance are raised in conjunction together through social processes and interactions (Vygotsky, 1970). Thus, according to this approach the dialogic and interactive relationship between the InOut participants and their reflective essays and responses are observed through their plurality of Self: (i) between-individual, (ii) inside-individual, and (iii) historical context. According to this concept the focus of my analysis is then to consider, explore and understand the participants' dual view point of themselves through the knowledge and understanding of their reflective essays and responses-participant relationship. These different viewpoints establish a mutual objective, corresponding to the participants' awareness and discussion of the same phenomenon. Where the interactions of the two pays attention to both widening and conflicting perspectives, situated on the alternative comparisons or the recreation of anew.

Below are the steps that I use when analysing the textual data based on the experiences of the 30 participants in the InOut Project. The process of this dialogic analysis approach has been applied into individual transcripts 'essay' that is based on the participant's experiences after the InOut Project. Applying this dialogic analysis approach in nature should illustrate the relationships between *voices* within the Self. Thus, qualitatively demonstrates the understanding, construction and the war of and on how the 30 participants shape their Self and their sociocultural-Self context '*meaning-making*'.

- Self: The Self here is understood as the 'I' position from where the Self speaks (James, 1890). Moreover, according to Hermans (2001) the

'I' is able to arrange of different positions of 'I', where each 'I' relates to the individuals social roles and context.

- Inner-Others: The voices of Others here are identified as the Inner-Others within the Self (Bakhtin, 1981; Markova, 2006). These inner-Others voices are credited to Others as real individuals (e.g. parents and friends), however the voices are separate from the actual voices of Others. Thus, the voice of Others emerges from within the talk of Self, and they can be in the structure of *quotations*, when the speaker brings to life the voice of a specific person and group (e.g. Jo said...). Another type of voice of inner-Others is in the form of *indirect-quotations*, where the utterance and ideas of another/ groups is being introduced by the speaker (e.g. they think we must...). The voice of inner-Others can also be accentuated through *echoes*, these types of inner-Others are concerned more on the pre-owned notions and utterances, as a result we release ourselves from the 'I' position (Wertsch, 1991). Thus, echoes involve unidentified quotations that one uses without truly making it their own.
- Heteroglossia Speech: The voices of heteroglossia Speech is where the Self refers to the use of different languages 'multiplicity of social voices', languages that can direct the outlook of the narrator and the different dialogue of the character (Bakhtin, 1981), e.g. our profession, age, social class, geography etc (Matejka & Titunik, 1973).

### 7.1.1 Multivoicednes Practice

This section acts as a function towards showing the reader how the extracts below in the next section come-to-be. By using the lens of Bakhtin's Self, Others and Heteroglossia concepts I was able to undertake a more in-depth qualitative structure and analysis of the InOut participants reflective essay and responses. According to Burbules (1993), looking into this dialogic method will help to be:

*"Guided by a spirit of discovery, so that the typical tone of a dialogue is exploratory and interrogative. It involves a commitment to the process of*

*communicative interchange itself, a willingness 'to see things through' to some meaningful understandings or agreements among the participants. Furthermore, it manifests an attitude of reciprocity among the participants: an interest, respect and concern that they share..."*

(p. 8)

Methodologically speaking using Bakhtian's concept of Self, Other and Heteroglossia allocates the researcher to focus on the utterance and social interaction that is within the participants texts. It does this by placing the researcher in dialogue with the researched. Drawing on the plurality concept of multivoicedness it lends itself to the engagement of data, articulating the individual experiences and identifying the multiplicity dialogic feature, and the complexities of utterance. Hence, by focusing on the multivoicedness sequences of utterances and how different utterances respond to one another, the conceptualised feature of voices are visible and are standing alone in a dialogical relationship in relation to the context (i.e. data). Out of these visible voices it is where the different types of voices (i.e. Self, Other and Heteroglossia) are then made conscious, which produces the micro, meso and macro discourse of my data.

### **7.1.2 Multivoicedness Steps**

The aim here is for me as the researcher to narrow down all the utterances of the texts within the data, by washing down all the chaos and magnifying on the micro, meso and macro of discourse. Thus, formulate a more personal and identity formation of interlocutors. This technique is similar to Bakhtin's concept of *chronotope*, where it represents time and space between one's body of phenomena and one's consciousness (Bakhtin, 1981; Bemong, Borghart, De Dobbeleer, Demoen, De Temmerman & Keunen, 2011). Therefore, as much as chronotope is a unity of time and space between, the use of micro, meso and macro is used as a process that rearrange the twisted pattern of utterance - the data, into a more aesthetic discussion of characters fundamental to the personal, broader and cultural or historical analysis (micro, meso and macro). An

assessment of each participant's reflective essays and responses are directly and always mediated in relation to micro, meso and macro.

**Step 1: Exploration in a micro dimension** – texts are read out-loud twice with note taking/ highlighting in order to fully illuminate each differences, where segments are taken out that belongs to the micro level. After which the newly highlighted texts are read out-loud one last time in relation to the context with the way the utterances fits in place and comes to signify the participants in the texts.

**Step 2: Exploration in a meso dimension** – here texts are not seen as the simple presence of multiple perspectives; however an analysis on how the involvement of multivoicedness shapes the *meaning-making* processes of participant's as they tumble their identities inside the complexities of social settings. Each text is read out-loud twice with note taking/ highlighting to capture the differing level of multivoicedness of *Author* and *Hero* (polyphonic consciousness) and how they are expressed within the dialogue.

**Step 3: Exploration of macro dimension** – texts are given attention here towards the way speech genre are understood. For example, how participants are enhanced and utmost influenced surrounding the discourse and paradigm of social artefacts (e.g. language, how it encapsulate certain values and ideologies). Each text is read out-loud twice with note taking/ highlighting in order to unite the interchangeable of social language that are/ is weaved into participant's speech.

**Step 4: Reconstruction of three dimensions** – in this analytical approach the new artefacts of participant's discourse interaction (i.e. sequences of micro, meso and macro) are carefully pieced together to formulate a more refined and considered subcases of text data.

This method is well-suited as it follows a manner where the researcher considers it to be a holistic approach as it makes resource of the participant's discourse interaction. In this way this method enables the research analysis to be conceptualised and co-constructed based on the participant's landscape of social and personal negotiation representing the circulation of *meaning-making*

in the social world. Through this I was able to deduct and extract the participant's reflective essays and responses into an anchoring polyphasia of condensed texts.

### **7.1.3 Outline of Analysis**

To form a scaffold in my analysis of the 30 InOut participants' from eight different countries of the EU, I have opted to filter and funnel the facilitation of each country. As I am focusing purely on the discourse interaction of participants and not any external factors such as, the information or identification of countries that can easily fund my biases and presumptions. The anonymous and cancelling out of each country as a criteria and altering them into "set-subjects" enables me as the researcher to be more objective by following a specific procedure and assess specifically the discourse at hand, rather than the individual. In addition, as a simple tool to guide the investigation of newly deducted and condensed texts, the use of italics, underlining and bold writings will be applied to sensitise the Self, Other and Heteroglossia speech and, numberings will also provide a set of general signposts of different segments of the discourse. Through this dialogic analysis the researcher is able to identify the way in which different voices, subject positions and genres are present in the participants' texts as well as the way in which the participants' *meaning-making* process vacillates between the micro, meso and macro levels.

## **7.2 Illustration of Analysis**

The following illustration is based on subsets that will be identified as subject A, B and C etc. And within each subset there are between 3 - 4 participants, who will be identified as participant 1 and participant 2, etc. The illustration below will present an example of a dialogic analysis on subject A, participant 1. The text is based on a deduction of one's reflection (their interaction with reality, other's interaction with reality and additional

characteristics of the world) on their experiences and understanding of the InOut Project.

To direct the overtones and the different dynamics of consciousness of the text, the Self will be identified in italics, Inner-Other Self in underlining, and heteroglossic Speech in bold. The texts have also been set in segments to better represent the analysis.

Text 1: On understanding the notion of “Inside and Outsideness” after the InOut Project.

Subject A – Participant 1.

*I could experience what it was like to be in-and-outsider. (1) - first time that I observed consciously my situation abroad. (2) - how do I behave or do I belong to somewhere/ some groups and people? First of all, it is needed to be mentioned that **for me it was significant that I felt Hungarian in Finland.** On the one hand, **my university group always suggested insideness and I also appreciate that I could keep my identity there.** (3) - **English was used as a lingua franca during our stay which also furthered insideness.** (4) - *I have never been to Finland so the milieu was unknown for me. At the beginnings I felt outsideness but later on I got acquainted with the country, with people.* (5) - **Therefore, schools mediate insideness, that they are receptive institutions.** (6) - **Their goal is to make outsiders insiders.** One activity that I became acquainted with was **the Language Portrait making.** (7) - Hulse and Owens (2012) claimed that “... it is possible and desirable to create spaces where beginning teachers can learn to work collaboratively across subject boundaries in order to develop a more creative approach to their practice. (8) - *As a conclusion, let me present how this intensive course affected me. I had the chance to meet people from different countries whose perspectives were different from mine. When they shared their views on pedagogical topics that we discussed at the university, I could think over and revalue my opinion. Sometimes, I stored several ideas inside my head that they shared.* (9).*



**Self:** Segment 1 and 2, indicates double position of 'I' as the participant recalls the experience through the use of multiphonic voice *"I could experience... first time that I observed consciously"*. Segment 5, *"I have never been to Finland... At the beginnings I felt outsiders but later on I got acquainted with the country, with people"*. The participant here is conveying the differing role of 'I' unknowing to a knower through personal experience. Segment 9, the participant is representing the position of Self 'I' within a particular context where it is being authenticated from the experiences the participant has undergone *"I had the chance to meet people from different countries... perspectives were different from mine... they shared their views... I could think over and revalue my opinion. Sometimes, I stored several ideas inside my head that they shared"*.

**Inner-Others:** Segment 3, we can see the participant way of reaffirming the experiences and understanding of reality and truth through the inner-Self conversation of the Other voices *"how do I behave or do I belong to somewhere/ some groups and people"*. This is an important aspect as it exemplifies the participant's multiple level of discourse and expressions of plural consciousness of understanding knowledge and where it comes from (e.g. human culture of belonging). Segment 8, the inner-Other is presented through a direct quotation, and from this we can see the close link between the participant overall view and understanding and the distinction between abstract and lived truth (Bakhtin, 1993). It is the participant's way of casting/ supporting the belief. Segment 9, the participant after creating a link on the belief and understanding it is casting, the participant follows up with a dialogue with self in order to further cement the truth for the participant.

**Heteroglossia Speech:** Segment 3 and 4 heteroglossia Speech is also produced and evident from the way the participant is connecting itself with the country/ nationality and University (indication of a stronger concept on culture) where identity of Self and the understanding of insidership is connected with an outsidership *"it was significant that I felt Hungarian in Finland... My university always suggested insidership"*. Segment 4 is indicating the inner-Self and heteroglossia Speech side-by-side *"English was used... furthered insidership"*. What

this is showing is that the insiderness came to being not through the use of culture, however by using a tool that can create connection (despite my awareness that the use of English can be seen as a cultural aspect, however in this case it connected more on the basis of a tool. Due to the diversity of groups, communication can only land through a language that is recognised to be the most commonly practice. Thus, the learning of a language can be seen more fitting as a culture). Segment 6, we can see how the participant's heteroglossia Speech is directing the knowledge and understanding on how schools should be an institution towards the practice of insiderness when it comes to diversity (cultural understanding knowledge). The disadvantage and danger of this is that, schools are already preconditioned within a set culture e.g. accountability, answerability and categorising, which doesn't give much room for flexibility on developing an unbiased knowledge of how to work with diversity. Segment 7 however, the participant is recognising the use of "*language portrait making*" as a tool on working and having an understanding of diversity.

This analytical approach was applied to the 30 final assignments submitted by the InOut course participants with the participants for each of the country groups reported as a subject subset (A-H).

### **Summary**

This chapter introduces the reader to the two different analytical approaches in relation to the two different datasets used in this study. The discussion that I have presented above is to framework the next chapter as I began to unravel the processes that are fore grounded here. I have outlined the importance of data selection, coding and the construction of themes towards interpreting the data. I have also offered reasoning and usefulness on the use of thematic analysis along with the downside that can come with it. Hence, I have addressed the need of recognising the subjectivity of the researcher towards data analysis, and a reflective and rigorous approach as central in representing the data and study. In addition, dialogic analysis with its political and ethical dimension of framework toward an analysis offers an operation that conceptualise meanings

and understanding between the expression of participants' social, historical and inter-subjective space. The following chapter of the thesis introduces the key findings from the thematic analysis first, followed by the key findings from the dialogic analysis and the implications of putting the analyses of the pre-course and post-course texts side-by-side. This leads on to the final discussion of the thesis.

## 8 DISPLAY & SAGACIOUS INTERPRETATIVE OF THEMATIC FINDINGS

This chapter walks through the interpretative findings of my thematic analysis. The findings offer a narrative sketch in relation to the four major themes that capture the participant's journey of *meaning-making* with regard to the first sub-question "*What notions of diversity and culture do students of education bring to a 10 day IP?*". Drawing on the fundamental nature of multiple 'truths' that are socially constructed e.g. beliefs, emotions, behaviour, relationships, and experiences. Situated with the four themes identified, it should also offer a lens into the objective of this study and that is to question "*How do students of education respond to and negotiate the meaning of diversity in relation to a 10 day intensive programme?*" By focusing on the 4 themes and parallel to the 6 questions that was deducted, the analysis of InOut participants helps to reproduce a correlation of the colour-blind, black and white or colourful *meaning-making* of knowledge/ reality.

*Figure. 5* offers a visual of the four themes and how it fits with the six questions deducted from the participant's responses. With it, it will help to guide my discussion of findings and present a clearer picture for the readers through a hermeneutic interpretative lens.

• Interest

What prompted you to apply for this course?

• Attitude

Which feature/aspect/content/methodology, etc. of the course do you find particularly interesting?

• Openness

Indicate 3 things (knowledge, skills, abilities) that you have learnt informally

• View on diversity

What new skills knowledge/experiences are you hoping to gain as a result of attending this course?

• View on diversity & attitude

What kind of experience (s) related to school diversity have you had so far? What have you learnt from them?

• View on diversity & attitude

What kind of formal preparation (at university, attendance to conferences, workshops, etc.) for dealing with diversity (in terms of the learners' different backgrounds, academic achievement, learning styles, cultures, languages, etc.) have you had so far? What have you learnt from it?

*Figure. 5.* Indication of 4 major themes out of the 6 questions. Source: assembled by author

## **8.1 Interpretative Findings Data Set 1**

This section introduces the inmost truth of the exhausted interpretation of thematic analysis, as the most painstaking research itself can be let astray when conclusions are drawn from the data. However, central to this study and other research is the interpretation of data, it is the spirit and therefore; directed under the compulsion of what is earthly the interpretations are outlined with a certain clearness of detailed completeness not perfection.

### **8.1.1 Interest**

» What prompted you to apply for this course?

The overall findings based on the analysis process conducted indicate that there are four subcategories of *interest* vocalised:

- (i) *An interest beyond the windows and doors of cultural habits* - 17 participants shared their interest through a dialectical of wide open mind beyond the symphony of cultural habits. For example, the presence of a commitment and interest beyond the clarification of multicultural education or intercultural education. However, a more transcending response that can foster a deep shift in consciousness within the notion of diversity within the educational context.

Response 1: *"A passion for using creativity to impact teaching and people's well being"*.

Response 2: *"I would like to know more about how to deal with being outsider and how to teach children who feel like they are left out. I also like the drama part. I am really looking forward to learn about the things that I am interested at"*.

- (ii) *Cultural method of teaching practice* – 7 participants indicated that their interest is directed and in cooperation towards/ on the understanding and learning of multicultural education. Making it a static consortium beneath the broken skies of desperation underlining the idea that exposure to cultural competence is broadening, and therefore addresses the complexities of diversity as a notion.

Response 1: *“I applied for it because I’m really interested in learning how to respect cultural differences and use them as an educational resource in class”*.

Response 2: *“The challenges Europe are facing regarding acceptance of different cultures”*.

- (iii) *Cultural exchange* – 7 participants present themselves simply with an interest of the engagement and be part of an international exchange learning environment/ programme.

Response 1: *“Interest in intercultural encounters; interest in knowing another country; topics of the course”*.

Response 2: *“Getting to know other cultures and people”*.

- (iv) *Other* – 1 participant was honest enough to provide with the interest based on purely informational reference, which can’t be taken as either negative or positive on the question of *meaning-making*.

Response 1: *“Email sent by lecture”*.

The primary aspect indicates that the majority of participants express a more sensitive *interest* development of context (subjective and objective) in the interactions they ventured towards their desire of *meaning-making*.

### 8.1.2 Attitude

» Which feature/aspect/content/methodology, etc. of the course do you find particularly interesting?

The overall findings based on the analysis process conducted have indicated that there are 2 subcategories of *attitude* vocalised:

- (i) *Diverse and experiential* – 30 participants have organised themselves within the awakening behaviour in comparison of the dead beat skies of habits that generally places culture and cultural understanding as the beating heart of development in the context of diversity and education.

Response 1: *“Innovative practice to engage student”*.

Response 2: *“Particularly I like the idea of learning something in a creative way, e.g. by making a sketchbook; and also I like practical learning, that’s why I am looking forward to visiting a Finnish school”*.

- (ii) *Cultural reference* – 2 participants build themselves around the ethos of habits in regards to their interactions with the InOut project. This type of interaction helps to generate a lens on how *meaning-makings* are assign subjectively and objectively.

Response 1: *“Developing intercultural understanding in the classroom”*.

Response 2: *“... to speak with students about their school experiences and find out about education and cultural differences in Finland compared to England...”*.

Paralleled to the majority of participants *attitude* towards the possibilities and desires without border when it comes to their actions in relation to *meaning-making*, there are still indications seasoned with the socially accepted organised acquired predisposition of habits.

### 8.1.3 Openness

» Indicate 3 things (knowledge, skills, abilities) that you have learnt informally

(Informally the InOut Project has been defined as: learning styles that takes part out of the formal environment e.g. classroom and schools, delivered through a various of experiential activities motivated through individual specific learning needs and wants (Smith, 2009; Oñate, 2006).

The overall finding based on the analysis process of participants' *openness* in relation to learning suggests 100% receptive practice to learning (all 32 participants). This finding contrasts with the tendency towards behaviour of tactical and cultural habits of learning repertoire e.g., a curriculum based on directed outcomes. 1 subcategory was identified as *openness*:

- (i) *Content/context matter* – 32 participants' where learning in this context goes beyond achieving set outcomes, however where learning becomes a process of acquisition of knowledge, skills and involvement of identity.

Response 1: "*Cooking, raising kids, communication*".

Response 2: "*Ballet class, play harmonica in a university club*".

### 8.1.4 View on Diversity

» What new skills knowledge/experiences are you hoping to gain as a result of attending this course?

Taken as a whole, the analysis process reported 2 subcategories of *view on diversity* vocalised:

- (i) *Transferable and flexible* – 27 participants *view on diversity* adopts a more acutely experiential experience, perspective and dynamic pattern towards the context of a different subjective exchange.

Response 1: "*Increased ability to engage and lead pupils creatively to impact progress, awareness of other cultures with ability to communicate*



*effectively despite language barriers. Increased skillset at using drama to captivate people”.*

Response 2: *“Techniques for improving my teaching practice, alternative pedagogical perspectives, discussion which inform my thinking and pedagogy”.*

- (ii) *Cultural context* – 5 participants identified themselves within the burning currency of strong objectification (when something abstract is made into concrete) of culture as the necessary support reflecting the connection subsequently to their *meaning-making*.

Response 1: *“Understanding cultural differences and see similarities, get inspirations for language teaching and some ideas for my future essay/dissertation/teaching”.*

Response 2: *“Practical knowledge in multicultural education and experience in different types of teamwork’s”.*

It is clear that certain values give a direction to certain participants. Wrestling with such spirit and communication raises the “dead” or impacts of their experiences, as it is unconsciously presented in the data layered within their responses. Where, the majority of the participants relate their experiences around their environment emerging from an experiential level of consciousness.

### **8.1.5 View on Diversity & Attitude based on experiences in schools**

» What kind of experience (s) related to school diversity have you had so far? What have you learnt from them?

On the whole the picture derived from the analysis illustrated 5 subcategories of participants *view on diversity and attitude* being vocalised:

- (i) *Open vision and active exploration* – 14 participants indicate a commonality on how experience related to school diversity is seen and experienced. Participants were able to conjugate the significance

and differences that places or centralised on the notion of diversity within schools.

Response 1: *"I have experience working with children who have behavioural problems (both medical and social background). I feel still unsecure with this children"*.

Response 2: *"Well I think we tend to understand school diversity in terms of different nationalities and cultures in the same class and considering this view, I have had class with Morocon, Spanish and Nigerian students but we have not really attend diversity in this sense. I think we tend to unify the whole class without taking into account differences or multiculturality. We also consider school diversity in terms of different learning styles and, we are encouraged to pay special attention to it"*.

- (ii) *One direction* – 5 participants expressed very little cognition and recognition to the notion of diversity (how it is bigger than cultural i.e. race and nationalities). The connection is consumed with the offering of cultural differences.

Response 1: *"To respect and welcome all cultures and religious backgrounds present in my class as well as address issues related to cultural differences within my class and the wider school community"*.

Response 2: *"I was a student of school, where I had gipsy and Asian classmates. I know how to be more acceptable"*.

- (iii) *Ambiguous* – 10 participants indicated an elicited level to what extent did cultural differences influence their inquiry into the subjective feelings.

Response 1: *"I've done my apprenticeship in a school characterised by its cultural and economic diversity and the project they have built to cope with it. I've learnt that the best thing we can do is learning about their cultures so that we don't start judging them without being immersed in their context. Apart from that, talking and discussing about relevant topics with the students can make them understand that there are many ways of thinking"*.

Response 2: *"I have been working as a supplement teacher for two years. I'm trying to become a better teacher, a teacher that sees and involves all students in the classroom"*.

- (iv) *Other* - 1 participant did not specifically convey the notion of diversity, however simply provided a description of past experience.

Response 1: *"Study abroad for my master now, join international programme/course, teach in CLIL classes. I felt that my stereotype about the world has changed during these two years"*.

- (v) *None* - 2 of the participants did not offer their comment and therefore nothing was available to be interpreted.

Extending with these interpretative findings perhaps is clear how different understandings and influences on the notion of diversity carries the personal attributes that translate the way the participants organise, assess and access their experiences and *meaning-making* with nearly half of the participants is indifference towards their experiences with diversity

### **8.1.6 View on Diversity & Attitude based on formal preparation**

» What kind of formal preparation (at university, attendance to conferences, workshops, etc.) for dealing with diversity (in terms of the learners' different backgrounds, academic achievement, learning styles, cultures, languages, etc.) have you had so far? What have you learnt from it?

Altogether, the analysis presents 3 subcategories of participants *view on diversity* and *attitude* being vocalised:

- (i) *Communicative* - 11 participants indicate a more communicative nature and approach in reference to the shared acquired meaning of diversity, and how it provides a more dynamic and adaptive frame of reference (e.g. values and norms that supports *meaning-making*).

Response 1: *"We have had some communicative, psychological and multicultural lectures so far. Mostly I have learnt that most important is listen and try to be empathic. There are more things in common as we think"*.

Response 2: *"At our university we learn things about differentiation and individualisation and that it is important to work with every student on their own, we learned how people from different backgrounds behave and why they behave like that and that you have to know about that to go on with them, we learned about using different methods in school lessons to support different learning styles"*.

- (ii) *Socially inherited standards* - 13 participants regulate sets of behaviours and symbols by which it communicates a continuous maintenance of social norms (i.e. knowledge and attitude).

Response 1: *"I've had courses about cultures and their differences. I've learned about cultures backgrounds and their normal behaviour"*.

Response 2: *"I have recently completed an intercultural perspectives and primary foreign languages module as part of my current university course. This was an interesting module which made me reflect on my own personal cultural journey. I have learnt that it is very important to teach children about different cultures from an early age to gain greater appreciation and understanding of others"*.

- (iii) *Ambiguous* – 8 participants express a common recurrence of simplicity fostered via the space of their encounters.

Response 1: *“University lectures”*.

Response 2: *“Master studies; internship period in a high-school; reading some books about it and watching some videos online related to it”*.

Taking this analysis into consideration, the wider reality of participants can be understood to translate into an awareness of condition, meaning, and feeling that can anticipate or enable the development of their action instead of being limited to their actions to date.

## **8.2 Summary of the finding from the Thematic Analysis**

These findings are from before the course and indicative of the participants' conceptualisation and orientations. And, as the results are brought together certain elements are coming to life, participants are moving within the dimension that suggests their utterances are always together in play with components such as cultural habits. This highlights the connection to what Bakhtin (1986) referred to as heteroglossia (social language and voices), as with every motion of an utterance coexists the plurality of historical, social and political voices and to what Dewey (1993) described as routine/habits *“while we cannot learn or be taught to think, we do have to learn how to think well, especially how to acquire the general habits of reflecting”* (p. 35). Seeing this begs the question and hope for the possibility of comprehensively distinguishing the various variables (i.e. cultural habits) to be sourced out through significant elements. After all, as teachers and educators we are teaching and in dialogue with students, with differences in learning needs and wants, and not just simply a classroom. From the overall perspectives a flexible development of original input must intrinsically be encouraged, connected and part of a strong character within pedagogy and experiential learning. Thus a critical measure of beliefs about diversity is fundamental within personal and professional context.

Adhering to the notion that cultural knowledge, whether formal or informally contextualised and educated, will ultimately entail educators and teachers to be a culturally competent educators, is naïve and opens up the door of irresponsible and ill-view of the ideal world – *utopia*. In addition, an ample personal and professional correspondence to such working paradigm of diversity is in direct conflict with the global ethic beliefs and attitude towards diversity. Where the concept of diversity within an individual, along with the social structure can be easily and inclusively defined and marginalised will ultimately disconnect the very idea of diversity. This approach simply generates an interdisciplinary of monologism founded on a singular reflection and practice, in turn centralise the reality and experiences of individuals and *meaning-making*.

To give voice to the notion of diversity we should perhaps frame ourselves within the model of *space dimensions*, where diversity is seen as a third space of dimension between *individuals* and *environment*. Employing such a model will avoid the commonplace idea of diversity as simply cultural identities affix to the interdisciplinary dialogue between individuals and environment space dimension. Having a third space of dimension will give diversity a heart by its own independent, away from the fringe of culture. Moreover, cultivated and appreciated as a consequence of individual freedom of experience guided by dialogue and reflection, as opposed to a concealed integrated centripetal of habits. Thus, diversity will be understood within the articulation of its own body combining characteristic and consent. The significance of this is that it implies a distinction between *previous* and *after* of an experience. Giving *interest* as the raindrops that waters the seed. What I mean by this is that attention is given to openness, and entering with an attitude towards continuously development offers a more flexible and desired mental state; in comparison to entering with expectations or ready-made knowledge which acts as an isolation towards the undergoing of experience. The connection between *habits* and *reflection* of an experience measures the fruitfulness of one's centripetal and centrifugal of *meaning-making*.

*Table. 3* below is an indication of the InOut participants' cumulative consequence consciously connected to their prior discovery and learning experiences on diversity. The results are based on the findings of the thematic analysis findings; however it simply offers an alternative look on content/context and active learning directly influencing the InOut participants' *meaning-making* sentiments.

**Table 3.** Connection between *habits* and *reflection* on an experience. Source: assembled by author

THEME	CONNECTION BETWEEN HABITS & REFLECTION	NUMBER OF PARTICIPANTS
INTEREST	• Interest beyond cultural habits	17 participants
	• Cultural method of teaching practice	7 participants
	• Cultural exchange	7 participants
ATTITUDE	• Diverse and experiential	30 participants
	• Cultural reference	2 participants
OPENNESS	• Content/context matter	32 participants
VIEW ON DIVERSITY	• Transferable and flexible	27 participants
	• Cultural context	5 participants
VIEW ON DIVERSITY & ATTITUDE	• Open vision and active exploration	14 participants
	• One direction	5 participants
	• Ambiguous	10 participants
	• Other	1 participants
	• None	2 participants
	• Communicative	11 participants
	• Socially inherited standards	13 participants
	• Ambiguous	8 participants

This overview highlights the open-endedness of many of the participants' thinking with regard to diversity and the need to be able to engage with diversity as educators prior to the InOut intensive programme. Whilst this suggests on the one hand that the participants entered the intensive programme

with a positive attitude, on the other hand it is also possible to trace different levels of thought. The findings from the dialogic analysis presented in the following section outline the different ways in which the participants' meaning-making continues to vacillate between different voices, subject positions and genres as they participate in and reflect on the InOut course contents and accompanying experiences. By re-narrating the voice of Others, I as the researcher and the reader as the narrator can place themselves into a position of respect to the voice of Others; and presupposes the Others to become the narrator.

## 9 DISPLAY & SAGACIOUS INTERPRETATIVE OF DIALOGIC FINDINGS

*"Truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction"*

*(Bakhtin, 1984, p. 110).*

This chapter walks through the interpretative findings of my dialogic analysis. The findings embody a dialogic relationship of self, other and heteroglossia that captures the participants' journey of *meaning-making* with regard to the second sub-question: *"What meaning-making processes do students of education capture the meaning of diversity, and positioned it within the environment of educational setting in response to a 10 day IP?"*

### 9.1 Interpretative Findings Data Set 2

In this section I will explore the analysis of each participant in the subset (A – H), and collectively summarise each subset rather than re-establishing the production of their interaction. Although the analysis was conducted on the text of each individual participant, presenting the findings in this subset should



provide the reader with a sense of Bakhtin theory of polyphony. Where, as the reader you will occupy the position of *Self* and the set-subjects will represent the voices of *Others* within this dialogical journey. Bakhtin (1981) explained that as speakers we communicate borrowing the utterances and ideological positions of others. Thus, by having the reader entering this dialogue with the voices of *Others*, I follow a similar sociocultural approach in borrowing the participants' utterances to adopt an ethical position to the utterances that is borrowed. In order to voice one through another voice, which is a term that is known as 'ventriloquation' (Bakhtin, 1973). The use of Bakhtin's polyphony within the analysis helped to indicate the different voices speaking from different momentary positions, and with it created this landscape of plurality independent consciousness within an individual.

The idea of summarising each participant is to emphasise the interaction and conflict of multiple, independent consciousnesses within the text of one participant; it is in this way that the participant expresses and fashions *meaning-making*. For Bakhtin dialogism is elementary to truth and human relationships (truth here is understood as *meaning-making*) (Bakhtin, 1984). There is no one truth (*meaning-making*), truth is designed and expressed through dialogic interactions and it must give attention to all the voices i.e. consciousness, and each consciousness should be independent, and they must not be drawn together into a coherent system (i.e. *culture*). *Culture*, the use of and dependency in culture is the opposite of dialogism, rather is much more a form of monologist/ monologism, where each independent consciousness are harmonised and represent a single reality/ story. When there is no single reality. Therefore, the summary is the process of highlighting on the monologism and dependency of *culture*. Where *meaning-making* is sitting on the harmonised single voice / consciousness or as Bakhtin would convey it as 'death' in Dostoevsky novel "In Dostoevsky's world death finalises nothing, because death does not affect the most important thing in this world... consciousness for its own sake" (Bakhtin, 1984, p. 219). Seeing dialogism as a symphony of communication and *meaning-making*, as Bakhtin himself viewed dialogue as a process of truth,

the mediation of polyphony and heteroglossia helps to triangulate the binary structure of the reproduction, domination and subjection of what Bakhtin calls *externally authoritative discourse*, as opposed to *internally persuasive discourse* where *meaning-making* is open and transformative. This is what the summary will present this authoritative discourse that can be seen and understood as a monologic discourse, rather than a dialogic discourse.

Before introducing the summaries for each of the subsets, a brief overview of the findings are presented in *Table. 4* to give the reader a sense of the different voices, subject positions and genres present in the participants' texts.

**Table. 4** *Voices, subject positions & genre of participants' text*

<b>Subset</b>	<b>Voices</b>	<b>Subject positions</b>	<b>Genres</b>
<i>A (4 participants)</i>	<i>Range15 or number??</i>	<i>Range23 or number??</i>	<i>Range13 or number??</i>
<i>B (4 participants)</i>	17	17	23
<i>C (4 participants)</i>	16	17	11
<i>D (3 participants)</i>	18	19	9
<i>E (4 participants)</i>	24	27	9
<i>F (4 participants)</i>	23	25	27
<i>G (3 participants)</i>	12	23	21
<i>H (4 participants)</i>	18	25	30
<b>TOTAL</b>	143	176	143

Below are the summaries for each subset followed with particular segments of voices, subject positions and genres that I have chosen to highlight as the strongest indication of participants' internally persuasive and externally authoritative discourse *meaning-making* processes.

#### Summary Subset A

On the basis of the analysis the overall findings for Subset A (4 participants) suggests that the foundation of *meaning-making* after their experience in the

InOut Project leans towards a more persuasive discourse. An interactive and responsive inquiry was generated more extensively in comparison to an authoritative discourse. However, an authoritative discourse was made visible in participant 1 within the Heteroglossia Speech in segment 3 and 6. Participant A1's responsive processes was contextualised and connected with the monologic reproduction of culture and ideology, on how one should be an insider/ to be in the inside when you are around 'Other' (diversity) or outside *"it was significant that I felt Hungarian in Finland... My university always suggested insiderness"* (segment 3). Another example from Participant A1 is how as part of the *meaning-making*, Participant A1's ontological stance is based on a logical reconstruction that there is this hold/ preconceived ideological and historical understanding about schools and the practices that it lives by *"Therefore, schools mediate insiderness, that they are receptive institutions"* (segment 6). Lastly, Participant A3 has indicated one thought process of authoritative discourse within the heteroglossia Speech in segment 5. Participant A3 voiced itself around a historical and cultural knowledge that one must be and feel insiderness, which proactively reinforce/ romanticise the history of novelistic consciousness *People have been living together since the beginning; they built up families, tribes, towns, communities. It is in our nature that we need to belong somewhere..."* (segment 5).

### Summary Subset B

The overall summary findings for Subset B (4 participants) after their experience in the InOut Project shows that *meaning-making* is mainly based on a persuasive discourse, in contrast to a more authoritative discourse. Yet, the authoritative discourse of Heteroglossia Speech within Participant B3 tells us that there is a need to and it is the only way to feel insiderness through this sense of belonging *"Insiderness means to me belonging to somewhere. And belonging to somewhere in one of our basic needs and without it you feel yourself totally lost and miserable. So insiderness means to me belonging to the group and sharing feelings, thoughts and similarities"* (segment 1). The notion that it carries here is that one should all be the same in order to be within the sense of belonging and

insiderness, a particular contract between an individual and group towards a certain type of reality, under certain conditions. Another example is this idea that there is a particular role that a teacher must adhere to *"So teacher has a very important role, beside of teaching, to help outsiders became insiders"*. If teachers are playing the role to make students feel inside, where does that leave the teacher? Are they always inside and do they get to create what inside is and how to be inside? This implies that the context model given to teacher-student relationship is fundamentally sitting on a hierarchy model and ideologies. Participant B4 also indicates in segment 5 how on the truthfulness of an idealised monological ethos has resonated; an ethos that the admission the basis of dependency of similarities, similarity through a cultural lens that perpetuate hegemony *"Insiderness is coming from sharing the same cultural background what gives us understanding of each other"* (segment 6). By giving culture president and relying on culture the legitimacy of meaning-making, we essentially ignore the story of an individual, the reality outside and inside the reality.

### Summary Subset C

Through the analysis of Subset C (4 participants) it seems that it has unfold an interactional positioning, where the utterance posses none of an authoritative discourse. It seems that *meaning-making* that was or could be prompted through an authoritative discourse was and is overshadowed through a constructive nature of multiple consciousnesses that benefited the Self position into a more persuasive discourse. An example from Participant C1, within the Inner-Other voice emphasizes that *"People tend to create antipathies towards a certain group of people or a certain religion based on single stories, without having a basic knowledge or trying to change the perspective"* (segment 4). And, *"We need to be able to communicate to express thoughts, ideas and feelings to gain mutual appreciation and respect"* (segment 6). We can also see similar examples in the Heteroglossia Speech, where there is awareness on the complexities of the ideologies that can be found in the utterance that we produced and language we use to create *meaning-making* *"This fear of engaging with the unknown is often established through dominant prejudices of stereotypes, and it particularly applies during the process of*

*transcultural/ transreligious communication or group building processes*" (Participant C1, segment 3). In response to this was the understanding of openness towards the use of language, and how it can be more dialogical *"finding a common language through drama and theatre"* Participant 1 (segment 7).

#### Summary Subset D

Out of all (3 participant) in Subset D that took part in the InOut Project the overall summary is that in relation to authoritative discourse, there is only one that was addressed, making the overall text internally persuasive. However, even this was based on a previous experience that Participant D3 encountered. Nonetheless, Participant D3 showed and brought forward how the dependency of culture affects *meaning-making*. This example was located within the Self voice and Heteroglossia Speech, they were interwoven, and this helps us to understand how authoritative discourse can be found in various Voices. Participant D3 provides the example of a working environment and how people are treated differently though unequally due to 'their differences' i.e. the word 'temporary' and 'full time'. It has created this hierarchy position which inevitably created a cultural space that treats individuals with less respect *"As a temporary worker I was often made to feel like a second class citizen by those who were full time employees"* (segment 13). However, what was even more interesting was what happened afterwards, after Participant eventually became a fulltime employee *"The biggest surprise though was what I experienced when I became a full time employee"*. This participant also became lost in this cultural oasis *"While I had despised the culture of discrimination that existed in the workplace, I quickly began to check badges and eventually became aware that I had begun to judgements about people's abilities based on the colour of their badge"*(segment 14). What this is saying is that there is a real danger on the dependency of culture, as it becomes fully apart of us, we are no longer aware in most cases that we end up treating people in a certain way 'outsideness'. Moreover, this type of behaviour also reinforces our own (Participant) 'outsideness' having failing to be open and respectful to others.

### Summary Subset E

The overall analysis for Subset E (4 participants) suggests that out of the 4 Participants, 2 have shown that the imprint of authoritative discourse is still running through their veins like a homogeneity social relations, despite their opening and learning experiences within the InOut Project. The monologic component is found within Participant E1 ontological space, where is still resting on the time and space of 'generalisation' *"As a future teacher I have to be sensitive to the diversity of the educational communities and to the cultural and linguistic heritages that exists and operates in my classroom. By focusing on the similarities and not the differences between the backgrounds and experiences of the pupils a deeper understanding of identity, insideness and outsideness can be made"* (segment 12) within the Self Voice. The emphasis of this space and time monologic *meaning-making* can be found within the opinion that "By focusing on the similarities and not the differences..." is the solitary way of understanding and identifying insideness and outsideness.

Another relevant example of 'human habits' or generalisation can be found within the Inner-Others Voice of Participant E2. Here we are shown that the notion of outsideness closely links to the feeling of insecurity, whereas insideness is safety *"outside is unsafe, whilst the inside is highly guarded because it has enormous significance for the individual sense of insideness"* (segment 4). This thought was rationalised through a common expressive capacity on cultural infrastructure *meaning-making*, on how a house should be build. Participant E2 asked what was the ladder outside the house is for, and one replied *"a fire escape so that people can get OUT in case of a fire"*. This was the first impression as well – this was a way to get out and feel safe in case of a fire. Participant 2 replied *"aren't you afraid of getting robbed?"* and they had stated that this ladder would have been impossible where they are from because it would have been seen as a ladder for strangers to get inside (segment 2).

### Summary Subset F

Out of all the analysis from 4 Participants in Subset F, the summary that it suggests is that there is no single monologic, authoritative discourse and dependency on culture. The analysis conveys an important feature towards the way each Participant conceives their *meaning-making*. Each Participant has a deep concern towards the embedded character of human agency and the social context, the unity and autonomy in such a way that is mutual. For example, where *meaning-making*, focuses on the intersubjectivity and the dynamics that links to explicit utterances of 'culture'. E.g. *"In order to shape this new concept of insiderness and outsiderness our learning process plays a crucial role. As future teachers our goal should be to make our students aware of the danger of a single story, not to let them inherit what the hegemonic norm tries to impose them"* (Participant F1 segment 10).

### Summary Subset G

Through the analysis of Subset G (3 participants) the overall structure bases itself on an *internally persuasive discourse* in relation and addressing to subject and object of knowledge/ *meaning-making*, in reaction to their world view on that subject and object. Such representation and comprehensive view is important towards capturing both how symbol/ images are materialised in the lived experience and translated into pedagogy repertoires; and the dialogic, transformative, and embodied dimension of *meaning-making* approach. However, one element of *authoritative discourse* was evident within 1 of the Participant (nevertheless, this element is heavily weigh on). Participant G3 states that *"Incorporating different cultures into education is key to developing sound relationships with and between pupils to create a respectful intercultural classroom which is a safe and stimulating learning environment. As an educator, using different approaches to introduce and raise awareness of different cultures is important to provide a welcoming environment whereby all pupils can develop a sense of insiderness in both their personal and place identities"* (segment 17). The proposed view is located within the Heteroglossia Speech, where a solid claim of and in around 'culture' to be the "key" of movement across different contexts of relationship and sense of insiderness (basic need for human belonging).

## Summary Subset H

On the basis of the analysis the overall findings for Subset H (4 participants) indicates a contestation towards *meaning-making*, and no part of authoritative discourse process. It features an adversity or battle of voices within dialogic plural consciousness that position itself towards an *internally persuasive discourse* as the process of ideological becoming. Such internal dialogue offers a self reflection with which Self and Other relationships are represented in the social world. For example, an awareness and concern was brought forward within the Heteroglossia Speech with regards to how people see, mediate, judge and develop their *meaning-making* purely on a cultural factor and element. "A survey on xenophobia was conducted by the TARKI social research institute. Respondents were asked whether they would accept or refuse refugees from a list of specific ethnic backgrounds... in one fictional group called Perezians" Participant H4, (segment 9). Yet, the response was concerning "They were rejected by an alarming number of around 60 percent of the participants in the survey even though they don't exist" Participant H4, (segment 10). This shows how strong social-voices weight itself in the world, that it can manipulate our *meaning-making* even though is not the reality. Our *meaning-making* is through-and-through conceptualised by cultural understanding, rather than experience (an experience of dialogical consciousness). This alarm of monologic and authoritative discourse was also made aware within the Self Voice "Another important insight from this presentation was a slide that showed the acceptance of other cultures in..." Participant H4, (segment 8).

## **9.2 Summary of the findings from the Dialogic Analysis**

Taking into account all the combinations of the "subset summaries" from the participants, I as the researcher within this study have taken the stand to what Bakhtin put forward that dialogue is an action that finds itself in-between giving and taking, advocating and recognising one's own perspective and embracing and adopting the perspectives of others (Bakhtin, 1981). With that



being said, as a reader you may or may not transport your own experiences to this study, whether that is *internally persuasive* having read this study, or more on the ride of *externally authoritative*. However, on the whole proportion the findings project commonalities of almost respectively internally persuasive context through the experiences and dialogic interactions that the InOut participants' have encountered and engaged themselves in. Indeed, the applicability of internally persuasive discourse was not always automatically in existing, a particular high and low of searching, thinking and connecting was represented towards the participants' heuristics representation of *meaning-making* or truth. Moreover, the analysis of data and summary expose itself with Heteroglossia as the main voice that contribute effectively to how the participants' place themselves inside and towards their construction and commitment to *meaning-making* and truth. This suggests that central to Vygotsky's learning theory that experience of social interaction - *internalisation*, the difference on the learners achievement based on guidance - *zone of proximal development*, and the relationship between utterances within a language involves the relationships of cultural and psychological inputs and outputs - *dialogue and mediation* (Ferryhough, 2008). *Meaning-making* is dependent on the ideal space for learning - what is on the outside - and the existing established habits or mental schema - that which is on the inside. The final chapter of the thesis discusses the implications of bringing the findings from these two different analyses together to develop a broader picture of the education students' meaning-making with regard to diversity.

## **10 DISCUSSION: SUMMARY OF THEMATIC & DIALOGIC ANALYSIS UNDERSTANDING OF SELF-OTHER MEANING-MAKING RELATIONS**

This chapter draws the threads together from both the thematic and dialogic analyses focused on the way in which the InOut participants' construct their *meaning-making* in response to their interactions and experiences of the InOut

Project. And, in correspond to sub-question 1 “*What notions of diversity and culture do students of education bring to a 10 day IP?*” and sub-question 2 “*What meaning-making processes do students of education capture the meaning of diversity, and positioned it within the environment of educational setting in response to a 10 day IP?*” In examining the findings of thematic and dialogic analyses, each datasets following this study aim, objective and question. A framework of addressivity and answerability offers and uniquely position the conceptual scaffold for understanding the intonated responses of utterances – *participants’ meaning-making*. Thematic analysis, due to the way it binds the wholeness of *meaning-making* experience and journey through the process of expressing thought in speech, with the emphasis on dialogism and monologism pushed through the schemata and heuristics; underlying the authenticity of conversation – *dialogic* or *habits*, (which are seen more as the understanding and the heart of cultural norms). Dialogic analysis, however, with the notion of polyphony and heteroglossia signify a way of dissecting patterns of discourses and directing the interactive, shared negotiation of utterances. This motion fostered an environment that actively positions a participatory experience in relation to answerable consciousness, or what I like to see it as – *otherwise seen as suppressed consciousness in harmony to the active subjectivity of self, for which the self enunciate itself within the world*. For Bakhtin this active moment of consciousness places itself in the existence of individuals as moral agents (Coates, 1998).

Golombek and Johnson (2004) introduce narrative being as a cultural activity, supporting a certain relationship of semiotic (i.e. *meaning-making*) toward the aiding of cognitive development. To that end, the thematic analysis explores the mediation of InOut participants’ and understanding following their dialogic interactions into the complex ways between their relationship of *previous experiences*. In addition to their current understanding of theory and ideological discourses (e.g. *cultural norms*), as it equally engages in their reflections on their relational dimension of how the InOut participants’ develop their *meaning-making* through the exploration of *dialogue*, ignite through their dialogically constructed mediation. As a result, emphasis on such mediation

unfolds the context of InOut participants' cognitive development - *meaning-making*, as it exposes contradictions such as taken for granted knowledge known as *habits*. Moreover, it also demonstrates the InOut participants' dialogical component of developmental process seen as *authentic*, conceptualised through internal cognitive struggles of mediation.

Equally the dialogic analysis, traces the InOut participants' within the contemporaneous engagement of *dialogue or monologue* cohesion by opening up the interconnectedness of *polyphony* of the participants' mediations. As it addresses their multiplicity of different voices, that exposes the forces and collaboration that drives them to calibrate their fundamental *meaning-making*. As such, the mediation of *heteroglossia* (i.e. social languages, ideologies, norm and educational expectations) serves as self-representation and self-interpretation of participants' affective-volitional *persuasive* and *authoritative* borders of *meaning-making*. *Persuasive* is related to entering a dialogic relationship, where something is taken on board, as opposed to *authoritative*, where it drowns itself with a more static single meaning and a popular ideal discourse.

Engaging within such binary interactions encompasses a reflective discussion that gives shelter between the moving in time of InOut participants' *meaning-making*. This binary relationship also draws on a constructivist structure of *meaning-making*, as it engages in a reciprocal quest of *meaning-making* mediated through dialogue. Thus, by jointly bonding the infrastructure of shared dialogic discourses, a transformative epistemological development is voiced and presents itself within the space made available. Meaning that, position in such a process of dialogical notion it captures the dialogical nature of how the plurality of self and *meaning-making* is co-constructed. As Bakhtin (1984) emphasised, "*in order that language become an artistic image, it must become speech from speaking lips, conjoined with the image of a speaking person*" (p. 336).

The reanimation of Self - Other *meaning-making* **Figure. 6** below is based on both thematic and dialogic analyses, it illustrates the intentions and

understanding of the InOut participants' within the social world towards their composition of multiple possibilities of *meaning-making*.

DataSet 1 (Thematic analysis)  
analysis)

DataSet 2 (Dialogic)

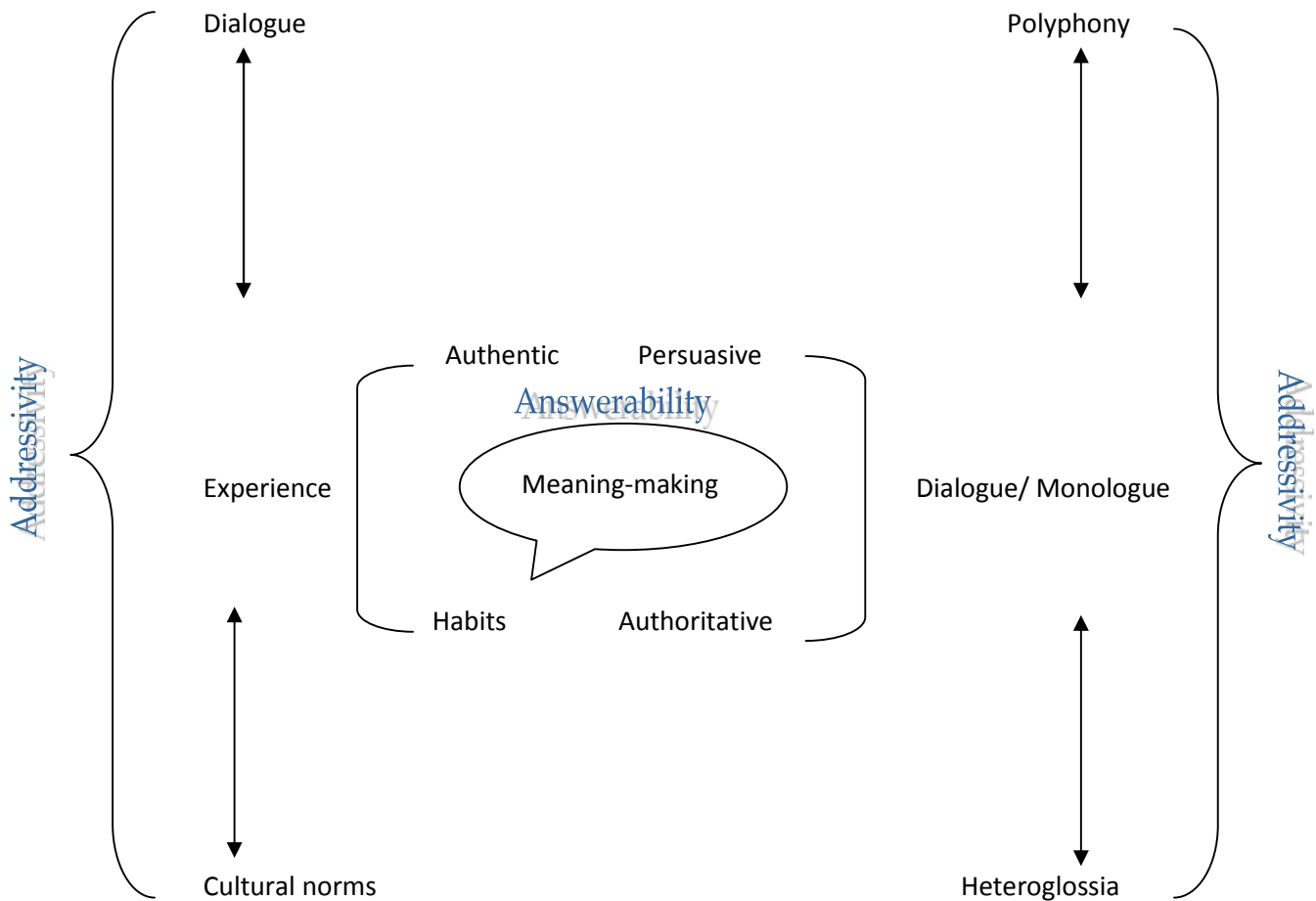


Figure 6. Self - Other meaning-making addressivity and answerability

The findings suggest that the relationship between theory and practice is problematic. The InOut participants' arguably, are all within the field of education concerning teaching of some sort, nonetheless exploring their dimension of personal phenomena involved not only in their past learning experiences and understanding of diversity (based on the thematic analysis of 6 selected pre-questionnaires) as well as their recent learning experiences and understanding of diversity (reflective essay on their understanding of Insideness and Outsideness). Having these utterances from the participants' offers a deeper cognitive building block connected to their *meaning-making* in relation to the question of my study. My results definitely question why elements of cultural *habits* and externally *authoritative* discourse - *monologism* become meaningful and palpable in a level that connects the participants' theoretically, socially, personally and emotionally between their *meaning-making* processes and truth - *Pravda and Istina*. Furthermore, it seems that even after the involvement of their new experiences within the InOut projects, a certain amount of monologism is still transferable. Even though there are cases where participants' might reference a more internally persuasive and dialogic discourse, focused on understanding the complex reality of diversity; undoubtedly immutable outcome seem to be present where the belief is opposite. As my findings indicate, learning is an ongoing process that reshapes our perspectives and beliefs. During this process, participants' attach meanings to their experiences which correspond with the literature review on 'conscious competence as a stream of consciousness' in which *meaning-making* is a lived notion and is not simply a fix learning outcome toward the pearly gates.

With regard to the notion of *meaning-making*, the discursive construction is very much detailed and designated through personal stories in relative to the social domain (Bakhtin, 1981). The concept of Insideness and Outsideness if it's then associated with voices must also be contextualised in the cues of utterances. And, that is the voices of the speaker and the voices of social language making utterance a dialogic and multivocal. By nature, the meaning and contextualisation of diversity is then also rooted in the voices and

experiences of the individual and social beliefs. Such a semiotic link must act and be given respect to the interlocutors and their positions. Bruner (1990) in 'Acts of Meaning' says that:

*"Our culturally adapted way of life depends upon shared meanings and shared concepts and depends as well on shared modes of discourse for negotiating differences in meaning and interpretation"*

(p. 13)

And seeing speech as central to cognition and *meaning-making*, Bakhtin (cited by Holquist, 1990) put forward that the constant re-making of meaning:

*"Dialogism is the characteristic epistemological mode of a world dominated by heteroglossia. Everything means, is understood, as part of a greater whole – there is constant interaction between meanings, all of which have the potential of conditioning others".*

(p. 426)

Both Bakhtin and Dewey's theory helps us to recognise that *meaning-makings* are framed around the multiple voices that collaboratively influence perception and knowledge as recipients, and our experiences and reflections enable us to conceptualise our learning process; ultimately produced and reproduced. The question/challenge that remains, however, is this progression of steps that determines monologism and habits as a logic abstracted body of truth, as a consequence of reinstating experience based on the romantic appeal of moving tendency, yet unrelated to the subject-matter. Is true we cannot escape from the drowning monologic and habitual relationship that we as human beings are in. It is part of our emotions, a basic need and cognitive process as it is socially constructed and biologically fixed, or to announced the words of Marx's differences between the worst architect and the best of bees (1946, p. 157). What this is conveying is that we operate on the commencement of domesticated habits before truly connected to the experience. Nonetheless, the other side of it is, as human beings we are also harvested in this ontology of our own

consciousness of it being incomplete and it is this incompleteness of consciousness that education should ground itself to.

The first step is to acknowledge the epistemological and ontological challenge outlined above that is faced by education, furthermore how such philosophical position resonate as a challenge that has to be faced in educational research; the complexity and appropriateness of theory and *meaning-making* where on the one hand to establish recognised knowledge - domesticated habits - that provide some stability within the meaning-making process, is not reduced to a prevail of chosen context, events or organism of holly and eternal truth. However, on the other hand; how to recognise the incompleteness of understanding with exploration and connections which can attain the meaning of actions as a social product and, where motives are personal, and the need to remain open-minded, ethically engaging with others. Recognising; that *meaning-making* is produced and reproduced by its participants' and the social context conditions. It is hoped that the approaches adopted in this research illustrate the value of going beyond notions of cultural diversity or the dependency of culture - *cultural consciousness* but, to really engage with the diversity of individuals. It is perhaps in this way that the different voices that belong to the dialogue of what it means to be human, to a unique self and other, can really be heard. As Emerson (1996) once stated:

*“Each of us is incomplete alone, but we should rejoice in that incompleteness. It makes others more necessary to us, and it makes our tolerance of them more attractive”*

(p. 109)

## **11 LIMITATION**

I recognised that this study followed the journey of the InOut participants' in addition to my own journey. And in saying so; acknowledgment of my initial

response toward the InOut Project on how it affected me must be made visible. Yet, as I continued to enter deeper in the study it is safe to say that those negative observation and emotion became nothing more than echoes. However, just as previously expressed within the study; this study founds itself on the importance of *meaning-making* and how each individual is continuously influenced by their own emotions, attitude and reality. Not to mentioned, the social environments; thus my own subjectivity is no doubt self-evident in this work. Nevertheless, this also further emphasises the fundamental weight that the marrying of habits guides both in the social context and ethically our responsibility when positioning our *meaning-making* of a subject i.e. 'diversity'.

Furthermore, as this study narrates the before and after experiences of the InOut participants', it was my intention to also include a third set of data analysis. Where, after 1 year of the InOut Project; participants are welcomed back and were given one question to reflect upon "*In what ways has their understanding of education developed over the last 12 months?*". Sadly, out of the 32 participants' only 5 replied, this could not have been foreseen, as a result a form of triangulation or richer form of discourse of content was not applicable; allowing my study to not reach its full potential that it could have been. Moreover, recommendations for further research on the narrative of dialogue and monologic, externally authoritative and habits as elements concerning how educators and teacher education foster *meaning-making* is crucial in the effective and ineffectiveness of learning and teaching. Especially as the IP runs for 2 more years and diversity is an increasingly important consideration in teacher education.

## **12 CONCLUSION**

This study seeks to recognise the landscape of *meaning-making*; fundamental to this was the understanding, connection and contribution that dialogue and experiences make as they guide our process and development of *meaning-*



*makings*. The study followed the journey of the InOut participants' *meaning-makings* by exploring the data and its particular climate 'before' and 'after' the InOut experience. It has done so in order to posit an evidence-based of *meaning-making* as a process, similarly to the counter argument within my literature review. On the springboard of cultural reference as the main objective of understanding diversity as a notion in relation to teacher training programmes - *before*, yet more-and-more school and teachers are struggling to deal and engage themselves when it comes to the reality - *after*. Indeed, much research has focused on the positive, importance, and connectedness of culture as the main objectives of education in reference to facilitating the understanding of diversity, such as multicultural and intercultural education. Nonetheless, this research brings forth the lived experiences of not just how strong culturally learning has shaped our learning, but how engaged we are with it as it is embedded within us. Namely habits and authoritative discourse or monologism; failing to recognise this is of great loss as it equally denounces and closes us from the authentic experience of *meaning-making*, where truth and knowledge should be an everlasting process of collaborative reference. As Bakhtin and Dewey pointed out, the approaches of dialogue, experience and reflection, can truly be the framework that empowers, emancipates, respects and furthermore involve a higher degree of consciousness. As it appreciates and invests itself in the scaffolding of well-being as much in *meaning-making*.

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