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Un message du doyen / A Message from the Dean

Dans ce dernier numéro du Revue de l'éducation-Education Journal, nous célébrons les efforts de recherche d'étudiantes et d'étudiants de nos programmes d'études supérieures qui sont activement engagé.e.s dans les discussions intellectuelles ayant lieu à la Faculté d'éducation. Les rédacteurs en chef de ce numéro de la Revue de l'éducation-Education Journal ont encore une fois de plus rassemblé un ensemble impressionnant d'articles représentant le large éventail d'intérêts de notre population étudiante et qui défie le domaine de l'éducation à réfléchir de façons innovatrices. Les articles montrent comment les étudiantes et les étudiants des cycles supérieurs contribuent aux cinq domaines d'activité énoncés dans le plan stratégique de la Faculté : les droits Autochtones, une communauté franco-ontarienne riche et dynamique, l'équité et la justice sociale, la technologie éducative de pointe et l'innovation en éducation. Ces cinq domaines de contribution sont interdépendants, et bon nombre des articles de ce numéro abordent deux ou plus d'entre eux de manière novatrice, convaincante et passionnante. La Faculté a le privilège d'accueillir des chercheur.e.s aussi talentueux.ses et de pouvoir apprendre de leurs écrits. Ce numéro sera le dernier qui sera administrée uniquement par des étudiantes et étudiants diplômé.e.s, mais je suis ravi que la Revue de l'éducation-Education Journal sera amalgamée avec la Revue d'éducation-Education Review de la Faculté pour que les étudiantes et les étudiants puissent collaborer avec les membres du corps professoral pour continuer de mettre en valeur le travail de chercheur.e.s expérimenté.e.s et novices de notre Faculté. Je tiens à remercier sincèrement les étudiantes et les étudiants qui ont offert leur temps précieux pour publier le travail de leurs pairs, tout en progressant leurs propres recherches, afin que plusieurs nouveaux auteurs se voient offrir une plus grande visibilité dans leur champ de recherche respectif.

In this last iteration of the Education Journal-Revue de l'éducation, we showcase the research efforts of students in our graduate programs who are a vital part of the intellectual discussions brewing at the Faculty of Education. The Editors of this issue have once again put together a compelling set of articles representing the wide range of interests of our graduate students and challenging the field of education to think in innovative ways. The articles show how graduate students are contributing to the five areas of activity set out in the Faculty's strategic plan: Indigenous rights, a rich and dynamic Franco-Ontarian community, equity and social justice, cutting edge educational technology, and innovation in education. These five areas of contribution are inter-related, and many of the articles in this issue address two or more of them in novel and exciting ways. The Faculty is privileged to host such talented researchers and to be able to offer them a medium to voice their ideas. This issue will be the last to be solely administered by graduate students, but I am excited that the Education Journal-Revue de l'éducation will be amalgamating with the Faculty's Education Review-Revue d'éducation so that graduate students can work alongside professors to continue showcasing the work of seasoned and novice researchers from our Faculty. I would like to extend my sincere gratitude to all the graduate students who have volunteered their valuable time to publish the work of their peers, while advancing their own studies, thereby giving visibility to several new authors who will undoubtedly flourish within their respective fields of research.

Un message des corédacteurs.trices en chef /

A Message from the Co-Editors-in-Chief

Les corédacteurs.rices en chef ainsi que tous les membres du comité de rédaction sont heureux de vous présenter ce dernier numéro de la Education Journal-Revue de l'éducation (EJRÉ). Les articles sont évalués à l'aveugle par les pairs, d'abord par des étudiants des cycles supérieurs de la Faculté d'éducation et, par la suite, par des professeur.e.s.

Nous souhaitons remercier toutes les personnes qui ont contribué de près ou de loin à la concrétisation de cette publication. Un grand merci à tou.te.s les auteur.rice.s pour leur diligente collaboration pendant tout le processus d'évaluation par les pairs à l'aveugle, que ce soit celle des étudiant.e.s doplômé.e.s ou, encore, celle des professeur.e.s. Un grand merci aux évaluateurs pour leurs rétroactions à la fois constructives et collaboratives, de même qu'à la vice-doyenne à la recherche pour avoir appuyé l'équipe éditoriale.

Nous sommes privilégié.e.s de faire partie d'une communauté universitaire rigoureuse et florissante. Voici le résumé de chacun des articles figurant dans ce numéro de l'EJRÉ.

Taciana de Lira e Silva, dans le premier article, intitulé *Does the Action-oriented approach fulfil Ontario's goal to teaching and learning FSL*? argumente pourquoi l'éducation du français langue seconde en Ontario devrait promouvoir le Cadre commun de référence pour les langues de façon holistique afin de favoriser une citoyenneté mondiale et répondre aux besoins des apprenants des langues du 21^{e} siècle.

Dans le deuxième article, intitulé *Do universities have a role to play in citizenship education? An examination and discussion*, **Michael A. O'Neill** examine le rôle joué par l'université dans l'éducation à la citoyenneté par l'entremise d'une exploration de ses trois principales missions : l'enseignement, la recherche et le service à la collectivité.

Le troisième article de ce numéro de la EJRÉ a été rédigé par **Ifeoma Joe-Atodo**. Le texte, dont le titre est *The Concept of Teacher Leadership in Modern School Context: A Literature Review*, porte sur la conceptualisation du leadership des enseignants à l'intérieur et à l'extérieur de la salle de classe, tout en considérant les influences structurelles et culturelles.

Dans le quatrième article, intitulé *Centring Indigenous Worldviews in Environmental Education*, **Harveen Sandhu** et **Danielle Gibbons** présentent une recension des écrits portant sur l'éducation à l'environnement, afin que les enseignants s'appuient sur les perspectives autochtones comme ancrage pédagogique pour renouer la connexion spirituelle des élèves à la Nature.

Le cinquième article de ce numéro a été rédigé par **Annette Gagliano**. Le texte, dont le titre est *Traitement des trois besoins psychologiques fondamentaux à la motivation dans les programmes de français langue seconde en Ontario*, se penche sur l'appui que les documents du ministère de l'Éducation de l'Ontario montrent envers les besoins psychologiques fondamentaux des élèves pour renforcer les pratiques enseignantes suscitant la motivation.

Dans le sixième article, intitulé *Code-Switching as a Response to Racisms in the book The Hate U Give*, **Sunjum Jhaj** s'appuie sur l'ouvrage publié par Angie Thomas (2017) pour argumenter que le changement de codes rencontre les conditions pour définir les racismes.

Michael A. O'Neill, dans le septième article intitulé *Citizenship Education in France and Finland : A comparative perspective*, décrit comment le concept de citoyenneté est compris et articulé par la France et la Finlande et présente des leçons applicables à d'autres régimes politiques désirant implanter des programmes d'éducation à la citoyenneté.

Dans le huitième article, intitulé *Making Educational Research Accessible to the Practitioner : A Literature Review of the Development of Communities of Practice to Mobilize Research Findings*, **Janna Jobel** explore les communautés de pratiques comme solution pour réduire l'écart entre les chercheurs et les praticiens, afin de rendre les résultats de recherche utiles en termes d'approches pédagogiques.

Dans le neuvième article, intitulé *The Schooling Expériences of Black Youth in Canada,* **Hannah Plamenig** présente une réflexion sur les expériences scolaires des jeunes Noirs au Canada et suggère des mesures essentielles devant être mises en place pour que les apprenants Noirs comprennent mieux l'intégration des identités dans le *curriculum* et le développement des connexions entre les écoles et les communités qui y sont associées.

Le dixième et dernier article de ce numéro s'intitule *An Overview of Study Abroad Language Learning and Identity* et a été rédigé par **Liu Limin** qui présente une recension systématique des écrits pour déterminer le *status quo* du domaine d'apprentissage des langues étrangères et fournir aux chercheurs, formateurs et décideurs politiques de l'information actuelle pour atteindre leurs objectifs.

De la part de toute l'équipe de rédaction de l'EJRÉ, nous vous souhaitons une bonne lecture!

The Co-Editors-in-Chief and editorial team are pleased to present this last edition of the Education Journal-Revue de l'éducation (EJRÉ). Articles are blind peer-reviewed by Faculty of Education members: first by graduate students and then by professors.

We also want to thank all who helped launch this issue, from the authors who worked diligently with us throughout the lengthy process of blind peer reviews to both graduate students and professors, to the peer reviewers who went above and beyond to offer constructive collaborative critiques, and the editorial teams who committed to their time in parallel to their own studies.

All these contributions make us proud to be part of such a thriving and rigorous academic community. Here are the abstracts for each article published in this issue of the EJRÉ.

Taciana de Lira e Silva, in the first article entitled *Does the Action-oriented approach fulfil Ontario's goal to teaching and learning FSL?* argues why French as a second language education in Ontario should promote the Common Framework of Reference for Languages holistically, to promote global citizenship and fulfil the needs of language learners in the 21st century.

In the second article, entitled *Do universities have a role to play in citizenship education? An examination and discussion*, **Michael A. O'Neill** examines the role played by the university in citizenship education through an exploration of its three primary missions: teaching, research, and public service.

The third paper of this edition of EJRÉ is authored by **Ifeoma Joe-Atodo**. This article, entitled *The Concept of Teacher Leadership in Modern School Context: A Literature Review*, is about the conceptualization of teacher leadership inside and outside the classroom, while accounting for structural and cultural influences.

In the fourth article, entitled *Centring Indigenous Worldviews in Environmental Education* **Harveen Sandhu** and **Danielle Gibbons** present a literature review pertaining to environmental education, so that teachers rely on the worldviews of Indigenous people as a pedagogical anchoring to renew the spiritual connection of students to Nature.

The fifth paper is authored by **Annette Gagliano**. This article, entitled *Traitement des trois besoins psychologiques fondamentaux à la motivation dans les programmes de français langue seconde en Ontario,* looks at the support that the documents of the Ontario Ministry of Education demonstrate toward the three basic psychological needs of students to reinforce motivational teaching practices.

In the sixth article, entitled *Code-Switching as a Response to Racisms in the book The Hate U Give*, **Sunjum Jhaj** uses the book published by Angie Thomas (2017) to argue that code-switching meets the conditions to define racisms.

Michael A. O'Neill, in the seventh article entitled *Citizenship Education in France and Finland: A comparative perspective*, draws attention to how citizenship is understood and articulated in France and Finland, and suggests lessons applicable to other polities wishing to implement citizenship education programs.

In the eighth article, entitled *Making Educational Research Accessible to the Practitioner: A Literature Review of the Development of Communities of Practice to Mobilize Research Findings*, **Janna Jobel** explores communities of practice as a means to reduce the divide between scholars and practitioners to translate research findings into meaningful pedagogical approaches.

As for the ninth article, entitled *The Schooling Experiences of Black Youth in Canada,* **Hannah Plamenig** presents a reflection on the schooling experiences of Black Youth in Canada and proposes critical measures for supporting Black learners to enhance their integration into the mainstream curricula and build connections between schools and the broader community.

The tenth and final article, *An Overview of Study Abroad Language Learning and Identity*, authored by **Liu Limin** presents a systematic literature review to find out the research status quo in the field of foreign language learning and provide researchers, educators, and policymakers with updated information to fulfill the potential of study abroad.

From all of us on the editorial team, we hope that you enjoy reading this edition of EJRÉ!

Does the Action-oriented approach fulfil Ontario's goal to teaching and learning FSL?

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Abstract: Language teaching methods are manifold and controversial and range from grammar-translation to the action-oriented approach. In recent years, French as a Second Language (FSL) teaching in Ontario has adopted the Common Framework of Reference for Languages (CEFR) (COE, 2001) as the model for French teaching and learning. The CEFR has a pluralistic approach to language learning, which encompasses the development of the learner's linguistic and cultural competences. This framework was used to design the 2013 and 2014 Ontario FSL curricula hoping it would increase students' satisfaction, proficiency, and retention in French courses beyond Grande 9. However, although the CEFR views intercultural competence (IC) as an essential component of language learning, most of the Ontario Ministry of Education's (OME) websites and documents promoting FSL teaching, focus mainly on developing the learner's communicative skills, through the action-oriented approach (AOA). In the 21st century, globalization has connected people from different cultural and language backgrounds, which has led language education to focus not only on communication, but also on cultural understanding and acceptance; therefore, FSL teaching should represent such a reality. This paper will comment on why FSL education in Ontario should promote the CEFR holistically, to promote global citizenship (GC) and fulfil the needs of language learners in the 21st century.

Keywords: French language; Second language; Language teaching methods; Global citizenship; Ontario

Résumé : Les méthodes d'enseignement des langues, qui sont multiples et controversées, vont de la grammaire-traduction à l'approche orientée sur l'action. Ces dernières années, l'enseignement du français langue seconde (FLS) en Ontario a adopté le Cadre commun de référence pour les langues (CCRL) (COE, 2001) en tant que modèle pour l'enseignement et l'apprentissage du français. Le CCRL est une approche pluraliste de l'apprentissage des langues, qui englobe les compétences linguistiques et culturelles de l'apprenant. Ce cadre a été utilisé pour concevoir les curriculums de FLS en 2013 et 2014, ceci dans l'espoir d'améliorer la satisfaction, la compétence et la rétention dans les cours de français après la 9e année. Cependant, bien que le CCRL considère la compétence interculturelle (CI) comme une composante essentielle de l'apprentissage de la langue, la majorité des sites Web et des documents du ministère de l'Éducation de l'Ontario (MEO) qui promouvoient l'apprentissage du FLS sont axés principalement sur le développement des compétences de communication de l'apprenant, selon une approche orientée sur l'action. Dans le 21e siècle, la mondialisation a permis de créer des liens entre les personnes d'origines culturelles et linguistiques différentes, ce qui a poussé l'éducation des langues à se concentrer non seulement sur la communication, mais aussi sur la compréhension et l'acceptation culturelle; l'éducation du FLS devrait refléter cette réalité. Cet article présentera pourquoi l'éducation du FLS en Ontario devrait promouvoir le CCRL de façon holistique afin de favoriser une citoyenneté mondiale et répondre aux besoins des apprenants des langues du 21e siècle.

Mots clés : langue française; langue seconde, enseignement des langues; citoyenneté mondiale; Ontario

Debate about the quality of Canada's French as a Second Language (FSL) education is not new (Stern, 1983, 1986), but after several decades, FSL teachers still struggle to motivate students to learn French. In the 21st century, in an attempt to promote bilingualism within the growing diverse national population and employment opportunities for skilled bilingual individuals (Turnbull, 2011), the Ontario Ministry of Education (OME) uses the Common Framework of Reference for Languages (CEFR) as a model for the FSL elementary curriculum (OME, 2013) and its secondary counterpart (OME, 2014). The CEFR, a framework that promotes the development of plurilingual and intercultural competences, in addition to communicative proficiency, has been depicted as an effective approach to language learning worldwide. However, FSL resources subsidized by the OME largely emphasize the development of learners' communicative competence, one of the three concepts of the action-oriented approach (AOA), the CEFR's language teaching methodology (Majhanovich & Vandergrift, 2006; OME & Government of Canada – Canadian Heritage, 2014-2016). This paper will explore whether the AOA complies with the FSL curriculum goal of building citizens of the world. I will begin the paper explaining why Ontario implemented the CEFR (COE, 2001) in FSL. Second, I will convey the expectations of three language documents published by the OME. Next, I will discuss the AOA and whether it

fulfils Ontario's expectations for FSL. Finally, I will share how the educators can materialize the goals and vision for FSL learners.

The government of Canada (2003), through the Department of Canadian Heritage, published the Action Plan for Official Languages (APOL) which aimed "to double the country's proportion of bilingual graduates over the next ten years, from 24 per cent to 50 per cent" (p. 3). However, the action plan had obstacles to overcome, especially in Core French where students and parents showed dissatisfaction with the quality of the course (Lapkin et al., 2009). French Immersion and Intensive French, nevertheless, have become more popular in recent years (Statistics Canada, 2017), although not without facing adversities, such as the difficulty to find qualified teachers (Salvatori, 2009) and teachers' grievance about inadequate teaching conditions (Lapkin et al., 2006). Another big problem faced by the APOL was the absence of an efficient evaluation tool that could be used across Canada. The CEFR teaching, learning and assessment (COE, 2001), an international standard for foreign language proficiency, fulfilled some of the Canadian government needs (Arnott et al., 2017), especially the lack of a common evaluation tool (Vandergrift, 2006; Vandergrift, 2008).

The CEFR recommends the action-oriented approach to language learning which encompasses the descriptors "[i]nformation Exchange (Personal Domain; Work Domain), Description, Conversation, Telephoning, Directing/Instructing, Sociocultural" (COE, 2001, p. 39). Although communicative skills are highlighted in this definition, they cannot be effective without the development of social and inter-cultural competences.

This paper will focus on the intercultural competence goal, which sees language teaching "not only as a means of communication but also to shape linguistic identity" (Rakhimova, 2017, p. 34). Globalization has changed the world to an interconnected and interdependent place, and language teaching must reflect this new reality and prepare learners for understanding and acceptance of otherness due to human mobility and intercultural interactions. In the new context, students learn to use language in social context but also learn to respect and accept the target culture. The new pedagogy prompts students to become more reflective and engaged in the target language's history and politics, which represent a more holistic approach than the communicative language teaching promoted prior to the 21st century (Kramsch, 2014).

Inspired by the CEFR and seeking to reach the APOL's goal, the OME published two FSL curricula, elementary (OME, 2013) and secondary (OME, 2014), and funded the FSL A Guide to Reflective Practice for Core French Teachers, The Action-Oriented Approach (CSC, 2013). The guide's goals are to increase student confidence, proficiency, and achievement in FSL, raise the number of students studying FSL until graduation, and promote student, educator, parent, and community engagement in FSL (CSC, 2013). The elementary and secondary curricula (OME, 2013; 2014), in addition to promoting student retention, also aim to help "students develop their understanding of, and appreciation and respect for, diverse cultures" (p. 10); and "become lifelong language learners for personal growth and for active participation as world citizens" (p. 6). The Ontario curricula, as well as the CEFR (COE, 2001) aim to prepare learners to participate fully as

citizens in their countries and in the world, which reflects changes in the meaning of citizenship in the 21st century. Presently, in addition to being prepared for employment, learners need to develop social and cultural skill, as well as a new kind of citizenship, world citizenship, which involves ethical respect and action for a better humanity and environment.

Teaching world citizenship and language intertwined has changed language teaching goals and methodologies. Presently, instead of learning for *tourism*, where the learner becomes a consumer, students learn to become *global citizens*, to appreciate different ways of life, "to learn to empathize with speakers of other languages" (Redondo et al., 2009, p. 183), to become critical of injustice, and to perform acts of agency that could change the world. Research has shown that the language classroom is the best place for this approach to citizenship education (Birch, 2009; Guilherme, 2007; Porto, 2014; Porto, 2015; Osler & Starkey, 2015; Starkey, 2007) because "language education potentially gives access to new identities as it is based on the premise that core aspects of other people's identities, including their language, are cultural features that can be borrowed or acquired" (Starkey, 2007, p. 56). Thus, ministries of education in many countries, including the OME, as well as nongovernmental organizations have urged that language and world citizenship, be learned together.

According to CEFR (COE, 2001) language education should promote the development of learner's identity through language and cultural experiences. Additionally, the CEFR companion volume (COE, 2018) states it "consists of far more than a set of language proficiency levels" (p. 23); in fact, it promotes quality language and learning as well as plurilingual and intercultural education. Conversely, CSC (2013), states the AOA "views communication as a social activity designed to accomplish specific tasks" (p. 3), which will enable students to "to communicate for a specific purpose in a real-life interaction" (p. 3). The idea of preparing FSL learners mainly for communication is shared by research led by Faez et al. (2011) who report on the successful implementation of 'can do' statements in FSL classroom across the province and by the OME's funded website, Transforming FSL, a notable government resource for FSL learning in Ontario, as well as documents such as the CSC (2013), and *From Communicative to Action-Oriented: A Research Path* (Piccardo, 2014).

There is controversy among Ontario FSL curricula goals, which align with the CEFR's view of the AOA, and pedagogical resources funded by the Ontario government which emphasize the development of learners' communication skills through the AOA communicative dimension, and their assessment using descriptors that determine the levels of students' competency for evaluation, through 'je peux' or 'can do' statements (Faez et al., 2011). The focus on communication and evaluation is leaving behind another important CEFR goal, intercultural education (Coste, 2006) which offers a perspective that aims to foster cultural engagement and understanding "so that we can experience in concrete terms ways of living together in our complex societies" (Candelier et al., 2012, p. 252).

The OME, through the funding of teaching resources and research (Piccardo, 2014), aims to use the AOA as a tool to increase students' satisfaction, proficiency, and retention in French courses beyond Grande 9. Nevertheless, it disregards "two essential elements of the FSL curriculum intercultural awareness and intercultural competence" (OME, 2013, 2014, p. 6), and the goal that students "become lifelong language learners for personal growth and for active participation as world citizens" (p. 6). Consequently, the way the AOA is portrayed by the material funded by the ministry does not fulfil the FSL curricula goal. However, if the ministry chooses to promote the AOA in its entirety, by interconnecting the three competences interculturality, plurilingualism and communication, language learners will not only learn to communicate effectively but also develop the global citizenship skills needed to become lifelong language learners for personal and professional development, and for active world citizenship (OME, 2013, 2014).

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Do universities have a role to play in citizenship education? An examination and discussion

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Abstract: Whether due to COVID-19 worldwide or challenges to democratic institutions and norms in the United States and elsewhere, at no time in recent history have social cohesion and democratic ideals and institutions been more severely tested. In reaction, scholars have devoted greater attention to citizenship education to instil and strengthen liberal democratic values. This interest in citizenship education has focused primarily on K to 12 education rather than on higher education. This paper examines the role played by the university in citizenship education through an exploration of its three primary missions: Teaching, research, and public service. The paper concludes with observations about how universities can foster and enhance citizenship education in support of liberal democratic values.

Keywords: Citizenship, citizenship education, universities, higher education, liberal democracy

Résumé : Que ce soit dû à la pandémie mondiale de COVID-19 ou aux défis auxquels font face les institutions et normes démocratiques aux États-Unis et ailleurs, la cohésion sociale, ainsi que les institutions et idéaux démocratiques n'ont jamais été mis à aussi rude épreuve dans l'histoire contemporaine. En réaction, les chercheurs ont consacré une plus grande attention vers l'éducation civique, afin d'inculquer et de renforcer les valeurs démocratiques libérales. Cet intérêt envers l'éducation civique s'est surtout concentré sur l'éducation de la maternelle à la 12e année plutôt que l'enseignement supérieur. Cet article examine le rôle joué par l'université dans l'éducation à la citoyenneté par l'entremise d'une exploration de ses trois principales missions: l'enseignement, la recherche et le service public. L'article conclura avec des observations sur les façons dont les universités peuvent favoriser et encourager l'éducation civique pour soutenir les valeurs démocratiques libérales.

Mots clés : civisme, éducation à la citoyenneté, universités, enseignement supérieur, démocratie libérale

Introduction

"The school is not a cog in the machinery of society; it is a vibrant part of the body politic" (Davis, Sumara & Luce-Kapler, 2015, p. 120).

Are we at a crossroads in the history of western liberal democracy? Recent events like the Washington D.C. riot of January 6, 2021, *Gilet Jaune* demonstrations in France, and protests against pandemic measures remind us of the fragility of our democratic ideals, institutions, and social cohesion. These challenges are further occurring at a time when globalization and emerging technologies are causing actors across the socio-economic and political spectrum to re-think their assumptions about citizenship and civic engagement (Healy, Arunachalam & Mizukami, 2016). For some scholars, liberal democracy is under existential threat (Levitsky & Ziblatt, 2018).

In response to the challenges posed to our system of government, several scholars have proposed increasing the attention paid to instilling in students the core national values to become "competent citizens in a representative democracy" (Print, 2007, p. 326). These scholarly discussions have focused primarily on K to 12 education (Banks, 2009; Banks 2017). Though a corresponding interest has emerged in the literature about the role of universities in consolidating citizenship ideals, this literature remains comparatively small.

Universities occupy a unique place in civic life as institutions for knowledge creation and dissemination. However, university autonomy has meant that governments have not imposed upon them the curriculum requirements in the same way as K to 12 institutions, including citizenship education (Eastman, 2018). In other words, universities are important institutions in the "making of the citizen" (Annette & McLaughlin, 2014, p. 70) due to their broad mission and not because they delegated a particular duty to do so.

This paper seeks to complement the existing literature on the role of universities in citizenship education by drawing linkages with three primary missions of universities: Teaching, research, and public service (Hodgson & Standish, 2014). This is done through a literature review, a discussion of the three missions of universities, observations about lessons to be learned and a proposal for greater recognition of the role of universities in the "making of citizens."

Literature review

Method

For the purposes of this paper, I define citizenship education as that which is concerned with the acquisition of values, knowledge and skills that support, in the Canadian context, liberal democratic values as commonly understood in Canada and other liberal democracies (Sears, 1996). Through citizenship education, individuals acquire civic competencies and citizenship values that enable and foster civic participation, such as through elections or civil society engagement (Westheimer & Kahne, 2004). In these terms, citizenship education is the activity of the university, the verb, and citizenship values, the noun.

Using this definition, I identified articles relevant to the topic using a semi-systemic literature review approach proposed by Synder (2019) that combined bibliographic database searches with the mining of bibliographies and sources material literature. The resulting material was organized inductively by thematic association with the three missions of universities that frame this paper.

Results

Interest in the role of universities in citizenship education is longstanding and multidisciplinary. Two examples of this scholarship are Arthur and Bohlin's (2005), *Citizenship and Higher Education: The Role of Universities in Communities and Society* and the more recent C*itizenship, Democracy and Higher Education in Europe, Canada and the USA* by Laker, Naval, & Mrnjaus (2014a). Drawing together experts and national case studies both collections examine the role of the university in citizenship education. Rather than a critique, both books are emphatically supportive of a greater role for universities to play in citizenship education. This may result from the recognition that citizenship education is primarily delivered through K to 12 education rather than in higher education.

In addition to their own contribution on the issue (2014b) Laker, Naval, & Mrnjaus's (2014a) book includes chapters by Annette and McLaughlin (2014) devote considerable attention to the work of Nussbaum (2002). For Nussbaum (2002) the ideals of citizenship are identical to those of liberal education and, consequently, must be made explicit through "curriculum reform" in higher education (Nussbaum, 2002, p. 293). However, as Annette and McLaughlin (2014) note, Nussbaum's view is not consensual among scholars and is critiqued principally because teaching citizenship is not what universities exist to do.

Empirical support for Nussbaum's (2002) proposal can be found in Hollander (2011) and their work on the state of university-based civic education in the United States. Thus, in pedagogical practice, Nussbaum's (2002) proposal for curriculum reform takes multiple forms, such as traditional curriculum delivery (courses), and co-curricular activities, such as student placements, voluntarism, and other forms of civic engagement (Hollander, 2011). In some cases, universities embed the civic curriculum within a subject-specific curriculum, e.g., English literature. Together these curriculum elements engage students in the acquisition of civic consciousness (Hollander, 2011).

But what are the goals of citizenship education? These goals can be inferred from Arthur (2005) for whom citizenship education should be most concerned with enabling "membership in a political grouping" as well as "citizenship culture" and "fundamental personal and democratic values" (2005, p. 2). These issues are expanded upon in a later contribution by Arthur (Arthur & Cremin, 2012. See also Davies, 2012). For their part, Nilson *et al.* (2014) propose that the goals of citizenship education as "the teaching or fostering of knowledge, values, attitudes and behaviours related to governance and community" (p. 11). These goals find an echo in Hollander's (2011) observation that civic education is increasingly recognized as essential to students' participation in society and in civic affairs.

Citizenship education and the three roles of universities

The central question I pose concerns the role and contribution of universities to the acquisition of citizenship competencies that result from university teaching, research, and public and community engagement. My findings are summarized in Table 1.

Table 1. Citizenship Education Practices and the University Mission

Teaching	Research	Public and community engagement
Description		
Inculcating skills, knowledge or practices about a subject matter through instruction	Developing knowledge or understandings through systemic enquiry and the scientific method	Participating in practical experiences that complements formal instruction
Sample practice		
Embedding citizenship competencies in curriculum content	Participation in research projects in public institutions	Participation in university governance

Anticipated benefit		
Fostering civic awareness and participation in civic affairs	Increased awareness of role and contribution of public institutions	Acquisition of knowledge about institutional affairs and participation skills

Teaching and the role of curriculum in citizenship education

As higher education institutions, universities are principally about teaching. Curriculum content and curriculum delivery are central to this function. Schwab (1983) cited in Dillon (2009) proposes a conception of curriculum as "what is successfully conveyed to differing degrees to different students" (p. 343). This definition suggests two key challenges for the role of universities in citizenship education: First, the difference among students, most easily illustrated by the different programs, courses, faculties and departments to which they belong. And second, the historic autonomy and academic freedom of the university and thus, the liberty and freedom to define its curriculum and pedagogy. Given this, it is unlikely that universities would welcome an externally imposed citizenship curriculum, even when this supports the development of civic engagement and democratic values. If a citizenship education curriculum is to be developed and delivered, then this curriculum must emerge from the institutions themselves. This is in part what Hollander (2011) observed taking place in the United States.

A further challenge is how to align the goals of citizenship education with the diversity of disciplinary goals across university programs, faculties, etc. This will be easier in some disciplines. For example, the humanities and liberal arts are natural homes for a citizenship curriculum because of their focus on individuals and society (Christinidis & Ellis, 2013; Universities Canada, 2016). The same observation can also be made of other disciplines such as the law and education, to name just a few. For students outside the humanities and liberal arts, interdisciplinarity may be one option to expose students across all faculties to a foundation for citizenship education. For example, embedding relevant liberal arts components, such as ethics, into STEM programs has been proposed as one means of ensuring graduates receive a well-rounded education, including awareness of citizenship knowledge (Universities Canada, 2016). Citizenship education delivered in this manner seeks to develop the competencies and skills that have long been associated with a liberal arts education and are conducive to citizenship and democratic values (Annette and McLaughlin, 2005). These observations align with Hollander's (2011) observations that citizenship education can be just as effectively channeled through specific instruction in civics and instruction in other subjects, such as English.

Another means by which universities can provide citizenship education within or across disciplinary silos is through the nurturing of students' skills and abilities of critical enquiry (Annette & McLaughlin, 2005). Part of the very *raison d'être* of the university, critical thinking contributes to citizenship education in a manner that is neither discipline-bound nor requires

additional resources or curriculum adjustments. Further, the honing of critical thinking is not limited to classroom learning but is also critical in research.

Research practice in citizenship education

Research is the second key role of universities. University research exists in tandem with the universities' educational mission, including that of training "tomorrow's citizens" (U15, 2019a). However, the linkage between research and citizenship education may be less obvious than that for teaching.

As can be expected, the same disciplinary boundaries that make non-STEM fields more amenable to teaching citizenship education also exist in research. Thus, research in the social sciences and humanities may appear initially better suited to supporting citizenship education. However, research can be seen as contributing to citizenship education in two ways: Directly through the research findings themselves, but also indirectly through activities derived from research (Tufts University and Campus Compact, 2012). Thus, student research could be said to support citizenship education went considered more broadly, that is by including research-related activities such as research ethics approval and securing sources of funding. The process of research itself could be said to contribute to instilling citizenship principles and values, such as collaboration or teamwork or mobility between institutions, nationally or internationally. Not to be underestimated is the contribution that student research makes to the public good and which is one of the reasons for the public funding of university research (Nilson *et al*, 2014). Additionally, programs such as Canada's Research Affiliates Program (RAP) (Government of Canada, 2019), exist to serve the twin goals of contributing to the public good while acquainting students with institutions of government. Both are important to developing community and democratic values.

Taken together all of these factors suggest that research can contribute to developing students' understanding of community values and, thus, democratic values in the broadest sense. Inherent in some of these research activities, such as the RAP, is the further contribution of the university to citizenship education through student engagement and participation in the community.

Public service and community engagement in citizenship education.

A recurring theme in the literature on citizenship education concerns the contribution of extra-curricular activities to the acquisition of citizenship and democratic values (Annette & McLaughlin, 2014). This includes a broad range of activities, such as community service, civic engagement and service-learning (Wynne, 2014). This interest in fostering community engagement has a long history in US thinking about citizenship education, including Dewey's influence "on developing [the] linkage between citizenship and higher education through experiential learning" (Annette & McLaughlin, 2014, p. 63). A similar observation was made in the UK where the Dearing Commission into Higher Education (1997) called for a greater emphasis to be placed on skills development and work-related or community-based learning as integral to

university education (Annette & McLaughlin, 2014; Neese, 2013). In Canada, the U15 and Universities Canada both emphasize experiential learning as a priority for the institutions they represent (U15, 2019b; Universities Canada, 2019).

There are several ways by which universities can integrate community engagement into their programs, notably through co-operative education (co-op). Co-op placements contribute to the development of community and democratic values by situating students' discipline-based learning within a broader socio-economic context that is foundational to citizenship knowledge (Annette & McLaughlin, 2014). In a form of interdisciplinarity, co-ops provide students with opportunities to develop discipline-spanning skills, awareness and knowledge. For example, an engineering student with Engineers Without Borders (2021) contributes their engineering skills while at the same time learning about development, the role of civil society and governments, and local community engagement. These are all citizenship-relevant knowledge.

Extracurricular activities in the form of clubs, societies, and related also contribute to citizenship education by exposing students to experiences in the community and, depending on the nature of the club or society, broader socio-political issues (Campaign for the Civic Mission of Schools, 2011). Not all of these experiences will be of equal impact. Involvement in varsity sports or the chess club will have different impacts on the development of students' citizenship than participation in Sierra Club or Marxist League, however, all in their way contributes to the development of democratic values and identification with the community.

Participation in school governance is another means by which universities nurture and develop citizenship values and civic competencies. This can take many forms including encouraging and facilitating the existence of student government, such as student unions; meaningful participation of students in university affairs, such as through the inclusion of student representatives in university bodies (e.g., faculty boards or senate); and soliciting student input through meaningful consultation on issues of concern (e.g., fees or university regulations) (Campaign for the Civic Mission of Schools, 2011). These forms of student engagement not only increase their voice in university affairs but also provide a context for the acquisition of citizenship values and practices.

While students are likely to welcome these opportunities on their own merits, it is also true that incentivizing student engagement in these activities will enhance their attractiveness. The scope and impact of these civic learning or community service activities can therefore be enhanced by providing work-study credits or other forms of recognition for civic learning or community service activities (Campaign for the Civic Mission of Schools, 2001).

Implications for universities and the practice of university education

The main takeaway from my exploration is that universities can best contribute to citizenship education by creating and fostering conditions where its students can benefit from all three of its roles: Teaching, research, and community engagement, with their impacts enhanced

when they are part of an integrated whole and, therefore, delivered as such. As I noted, there are many disciplinary silos within universities, but experience shows that a whole-of-curriculum approach to citizenship education is possible. In this regard, interdisciplinarity, research, and co-ops or similar experiences, provide means both implicit and explicit of achieving this. In pedagogical practice, this could take the form of project or problem-based learning activities where students research real-world problems - and propose solutions, up to and including working on their implementation.

That said, some caution is needed for, contrary to Nussbaum (2002), it is important to recognize that the primary role of universities is not to 'make citizens' but rather to create and disseminate knowledge. Furthermore, care is also needed to ensure that universities are not instrumentalized in the cause of promoting a set of values that may be contrary to institutional autonomy and academic freedom. If other institutions in the educational system are subject to a centrally defined curriculum, universities need the liberty and freedom to explore and define citizenship in terms consistent with its societal context, but without imposition.

Finally, my discussion also has implications for the practice of university teaching. University teachers keen to include civic competencies into their courses will need to reflect on supplement with citizen education content their disciplinary content. This may require the adaptation of course contents and their pedagogical practices as well. Some of these pedagogies, such as project and problem-based learning (Kolmos, 2009), are already well established in university teaching. This will, of course, be easier in some disciplines than others, but it is not difficult.

Conclusion

At the outset, I established three goals for this exploration: (1) To examine the different roles played by universities in citizenship education through an examination of its three primary missions; (2) to review the literature on this topic as a foundation for this exploration; and (3) to draw some lessons learned on the role of the university in citizenship education.

Drawing upon Hollander (2011), I suggested that universities have a role to play in citizenship education. Critically, I argued that all three missions of universities can be harnessed to support citizenship education toward the development of citizenship values. Foremost, I proposed that the role of universities in citizenship education cannot be reduced just to its instructional contribution (i.e., teaching) alone. In fact, supported by the literature I found that all aspects of the student experience, including scholarship and research, extra-curricular activities, and service-learning contribute to the "making of the citizen" (Annette & McLaughlin, 2014, p. 70) and prepare individuals to contribute to liberal democracy. Therefore, it could be argued that citizenship education not only encompasses the three missions of universities.

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The Concept of Teacher Leadership in Modern School Context: A Literature Review

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Abstract: As a concept, teacher leadership (TL) has been in the educational lexicon for the past 30 years. In recent years, teacher leadership has been gaining attention as a credible instrument of accomplishing educational reforms and teachers' professional development. This comprehensive review is part of a PhD thesis proposal that critically examines different conceptualizations of TL and factors or conditions that influence its development in schools. The theoretical and empirical sources are peer-reviewed and range from 2000 – to 2019. The most salient findings show that teacher leadership exists in practice and is conceptualized differently. Most of the conceptualizations focus on roles beyond the classrooms, with teachers participating in administration, and others depict teachers with influential capabilities. For some people, though, the idea of teaching and leadership in the same breath sounds very preposterous, accounting for some of the structural and cultural influences on teacher leadership.

Keywords: Teacher leadership; modern schools; classrooms; education

Résumé : Le concept du leadership des enseignants (LE) fait partie du lexique pédagogique depuis les dernières trois décennies. Ces dernières années, le leadership des enseignants a attiré l'attention comme instrument pertinent pour l'exécution de réformes et le développement professionnel des enseignants. La recension des écrits présentée dans cet article forme la problématique d'une proposition de thèse de doctorat qui pose un regard critique sur les différentes conceptualisations du leadership des enseignants et des facteurs ou conditions influençant son développement dans les écoles. Les sources théoriques et empiriques consultées proviennent de la période entre les années 2000 et 2019, en plus d'avoir été arbitrées par des pairs. Les résultats les plus importants révèlent que le leadership des enseignants existe dans la pratique tout en étant conceptualisé différemment. À cet égard, les axes de conceptualisation sont surtout associés aux rôles au-delà de la salle de classe, alors que les enseignants assument des tâches administratives, ce qui est décrit dans la littérature comme des moyens d'influence. D'une autre part, l'idée d'associer le leadership aux enseignants peut paraître absurde, surtout dans des contextes structurellement et culturellement diversifiés.

Mots clés : leadership; enseignant; écoles modernes; salle de classe; éducation

Introduction

Conceptually, teacher leadership has evolved over three decades (Angelle & DeHart, 2016). A substantial amount of literature has emerged, which has focused exclusively on research and practice related to teacher leadership as an umbrella term covering various roles and characteristics that teachers assume in different settings (Ankrum, 2016; Jackson, Burrus, Basset & Roberts, 2010). In writing about teacher leadership, York-Barr and Duke (2004) noted that many authors readily assert its importance but usually fail to define it, leading to the lack of symmetry in its definition within the literature. This concept is further complicated because teacher leaders often do not hold identical titles across schools or perform similar roles depending on the school context and the research (Cooper et al., 2016).

This review aims to critically examine the concept of teacher leadership and some factors or conditions that foster and hinder its development. Nonetheless, emerging research on teacher leadership views leadership as an additional set of responsibilities teachers take on beyond their traditional roles and duties or as part of their professional development (Katyal & Evers, 2014), which goes beyond delegated responsibilities that take place in schools. Therefore, I adopted Hairon et al.'s (2015) definition of TL, which is the "enactment of influence by teachers, individually or collegially, on school stakeholders but primarily on fellow teachers towards shared goals pertaining to improvements in teaching and learning" (p.178). This definition highlights the importance of intentional influence, which establishes TL as a form of school leadership yet different from school administration. Hence, TL is associated with re-culturing schools, where leadership is the outcome of the dynamics of interpersonal relationships rather than just individual action, delegating responsibilities and exerting authority (Harris & Muijs, 2005). Therefore, TL is a set of skills demonstrated by teachers who continue to teach students and have influence beyond their classrooms to others within their school and elsewhere (Danielson, 2006). Here, I examine the concept of teacher

leadership by examining its various definitions and conceptualizations, highlighting some of the factors that foster or hinder its development.

Literature Review

Method

I adopted a comprehensive approach to the literature review to analyze the ongoing understanding of the topic of TL critically. This literature review is part of more extensive work, in this case, part of my proposed PhD dissertation. Hence, the objective is to review an essential part of my proposed research process and establish a theoretical framework and focus. Therefore, it is more of a comprehensive review and analysis of the literature that identifies the strengths and weaknesses of various conceptualizations of TL and the cultural and structural factors that influence TL. The inclusion and exclusion criteria were based on the purpose and scope of the review: the nature and conceptualization of TL and conditions that influence it; hence, sorting out the sources was based on these sub-headings. Suffice it to say that my literature search was reasonably typical. Using keywords search yielded about 9,380 results, further filtering by publication date (2000-2019), peer-reviewed, scholarly journal, educational change and education level yielded 217 results. I conducted a complete reading of some, scanned the abstracts, the introductions/findings of over 200 citations, did a mini CRAAP test to weed out not so very relevant sources based on the objectives. The articles were subsequently arranged under the sub-headings of TL conceptualizations and conditions that influence Tl. Several databases were searched, such as ERIC, Google Scholar, EBSCOhost, and UNISTAR. I also found several relevant sources included in the bibliography of the published articles in specific educational leadership journals. Scholarly books proved challenging since there were not many digital copies available in the University library. My consideration was based on the accuracy and relevance to my research study. I included theoretical/empirical studies and a meta-analysis and systematic review of TL studies that either defined TL or described the nature/conceptualizations of TL and the development of TL in schools. I excluded articles that repeated findings of previous studies and others on case analogies that are not empirically based. About 60 sources were eventually reviewed. The research findings and expertise of the authors in educational leadership literature were essential criteria for the selection. Most are well published and cited in several credible educational leadership journals.

Nevertheless, teacher leadership is viewed as a contested terrain in education (Baker-Doyle, 2017). Some scholars associated TL with formal roles, hierarchical order, and authoritative power (Andrew & Crowther, 2002; Silver, Gimbert & Nolan, 2000; York-Barr & Duke, 2004). To others, it is about influence, building relationships and taking action, regardless of formal position (Cosenza, 2015; Hopkins et al., 2013; Liebermann & Miller, 2011).

Teacher leadership as positional or Formal roles

TL was initially associated with those who lead formally through designations such as department head, master teacher, or committee chair; thus, many scholars define teacher leadership as positional and authoritative (Danielson, 2007). These teacher leadership roles were limited in scope and were established at the prerogative of school administrators, thus, placing TL only within organizational constraints of formal leadership roles (Can, 2009). Within these roles, teachers had leadership opportunities but may not have made significant changes to their instructional effectiveness (Ash & Persall, 2000; Silva et al., 2000).

Hence, TL work was considered managerial and existed due to roles developed and defined by established hierarchical leaders within the school (TLEC, 2008). Teachers were pulled from the classrooms to fulfil these roles and were charged with maintaining efficiency in running the school for the administrator in charge rather than pursuing actual leadership functions (Anderson, 2004; Frost & Harris, 2003).

Anderson's (2004) study of relationships between positional teacher leaders and their principals indicates that such leadership only maintains conventional school leadership hierarchies. Teacher leader positions were merely administrative work in disguise. The criticism against formal positions focused on power and control that did nothing much to improve actual teaching and learning or enhance collegial relations among teachers is deemed warranted (Lieberman, Saxl, & Miles, 2000). Unfortunately, this conceptualization is consistent with most peoples' understanding of TL, especially in traditional school settings (Leithwood, 2003). It has been pointed out that teachers mostly assume these leadership positions not to influence teaching and learning but as a pathway to administration (TLEC, 2008).

Teacher leadership as Influence

York-Barr and Duke (2004) defined TL as "the process by which teachers, individually or collectively; influence their colleagues, principals, and other members of the school community to improve teaching and learning practices with the aim of increased student learning and achievement" (p. 284). Many definitions (see pages 6 & 7) refer to teacher leadership as influence rather than a positional role or formal authority (Nguyen, Harris & Ng, 2019). One of such conceptualizations of teacher leadership focuses more directly on the instructional elements of teaching that tap into teacher leaders' knowledge and expertise (Hairon et al., 2015). The emphasis is that teachers not only exercise pedagogical influence within their classrooms but also expand their impact up to the school level and beyond.

Teacher Leadership as Instructional Influence

Andrews and Crowther (2002) defined this form of teacher leadership as the power of teaching to shape meaning for children, youth, and adults. It encompasses all classroom actions, including working as instructional leaders, influencing the curriculum, and teaching and learning (Youitt, 2007). Because teacher leaders demonstrate high levels of instructional expertise, they are an essential resource for information (Visone, 2008). Traditionally, teacher leadership is about teachers' work as instructional leaders influencing curriculum, teaching, and learning (Harris, 2005). This notion (instructional leadership) specifically highlights the reality that all teachers possess leadership potentials but does not presume that all teachers do lead beyond their classrooms Werner & Campbell (2017), nor that they should (Lambert, 2003; Spillane & Diamond, 2007). Accordingly, teachers already lead implicitly or explicitly, proactively, or reactively within their classrooms and schools through their expertise (Neumann, Jones & Webb, 2012). Other conceptualizations of TL as influence focus on actions beyond the classroom; shared or distributed leadership, peer collaboration, or informal interactions (Nguyen, Harris & Ng, 2019).

Teacher leadership as shared or Distributed leadership

Involving teachers in the decision-making process distinguishes leadership from headship or positional power, making TL aligned to distributed leadership in some way(Muijs & Harris 2005; Muijs & Harris 2003; Rutherford 2006). Muijs and Harris (2007) operationalized this idea of TL as "increased teacher participation in decision making, and opportunities for teachers to take the initiative and lead school improvement" (p.113). At schools where Anderson (2004) found this model, teachers' involvement in

decision-making; and areas they find meaningful made them feel that their voices were heard and not they are not co-opted.

The rhetoric of teacher leadership recognizes that teachers can lead and exercise a significant influence upon the quality of relationships and make decisions about teaching within the school (Muijs & Harris 2005). Decision-making, therefore, is one of the most critical elements that constitute teacher leadership (Emira, 2010). Harris & Muijs (2003) further identified some areas of teachers' involvement in decision- making process: (a) choosing textbooks and instructional materials, (b) shaping the curriculum, (c) setting standards for student behaviours, (d) deciding whether students are tracked into special classes, (e) designing staff development and in-service programs, (f) setting promotion and retention policies, (g) deciding school budgets, and (h) evaluating teacher performance. While these areas of teacher leadership were essential in school improvement, Hartley (2010 and Lumby (2009) insist that distributed leadership does not imply any difference in how teachers enact leadership vis a vis the time when the focus of attention was individual or principal leadership. They argue that distributed leadership may just be an idea in principle and not in actuality.

Nevertheless, Frost & Durant (2003) and Harris (2005) maintain that TL is not about delegation, direction, or distribution of responsibility but a matter of teacher agency and choice in initiating and sustaining change. Hence, teacher leadership as shared or distributed leadership is envisioned as "a way of working and living, in which both management and teachers can give colleagues opportunities to make an active contribution to education change and school development" (Poekert et al., 2016, p. 10). Greenlee (2007) equally opines that teacher leadership is not just about empowering teachers; instead, it is about organizing teachers' largely unused leadership capacity to affect school change positively. Thus, a new paradigm is needed, one that recognizes "both the capacity of the profession to provide needed school revitalization and the striking potential of teachers to provide new forms of leadership in schools and communities" (Crowther et al., 2009, p. 2). To this end, the impetus for the current conceptualization of TL is centred on a vision of leadership built on collaborative influence and interaction rather than on individual or heroic power (York- Barr & Duke, 2004).

Teacher Leadership as Collaborative influence

One frequently shared definition of TL that conceptualizes teacher leadership as working collegially to improve teaching and learning is found in York-Barr & Duke's (2004) meta-analysis of TL. York-Barr & Duke (2004) defined TL as a "process by which teachers, individually or collectively, influence colleagues, principals, and other members of school communities to improve teaching and learning practices with the aim of increased student learning and achievement" (pp. 287-288). Katzenmeyer & Moller, (2009) added to this definition, observing that "teacher leaders lead within and beyond the classroom; identify with and contribute to a community of teacher-learners and leaders; influence others towards improved educational practice; and accept the responsibility for achieving the outcomes of their leadership" (p. 6).

In the "Teachers as Leaders framework" proposed by Crowther et al. (2009). TL work comprises six elements:

- Conveys convictions about a better world
- Facilitate communities of learning
- Strive for pedagogical excellence

- Confront barriers in the school's culture and structure
- Translate ideas into sustainable systems of action
- Nurture a culture of success (p.3)

Two aspects that stand out in this framework are how TL *confronts barriers in the school's culture and structure and nurtures a culture of success. These six elements capture how teacher leaders use various leadership actions to influence others toward improving teaching and learning.* They do so by standing up for disadvantaged and marginalized individuals and groups and finding solutions to issues of equity, fairness, and justice (Crowther et al., 2009), which according to (Baker-Doyle (2017), presents a new dimension to TL work that occurs through teacher networks centred on promoting social justice. By challenging the culture of individualism and fostering a collaborative culture of problem-solving and learning (Kennedy, 2011), they also flatten the hierarchy and enthrone peer relation over seniority norms.

Drawing from their expertise and passion for teaching, teacher leaders can influence other teachers informally by having casual conversations, sharing materials, facilitating professional development, or simply extending an invitation for other teachers to visit their classrooms (Katzenmeyer & Moller, 2011). This view of leadership as communal has become central to redefining TL, merging the instructional, distributive, relational philosophies of teacher leadership into one (Baker-Doyle, 2017; Bradley-Levine, 2012; Snoek et al., 2017).

Based on collegiality and collaboration, Wenner and Campbell (2017) defined TL as "teachers who maintain K-12 classroom-based teaching responsibilities while also taking on leadership responsibilities outside of the classroom." (p.4). Similarly, Allen (2016) operationalized TL as those who can continue to teach but take on an active role in their colleagues' professional learning. These definitions reiterate the stance that teacher leaders with continuing classroom responsibilities have first-hand knowledge of the complexities of teaching (Mangin & Steolinga, 2008) and, therefore, are uniquely positioned to facilitate relevant professional learning for their colleagues (Curtis, 2013). Teacher leadership can then be understood as credible teachers, whose first responsibility is to their students, hold institutional memory and are able to see changes initiated to its conclusion (Danielson, 2006). Rather than wait to have positional authority or join the administration, teacher leaders earn the respect of other teachers by being continuous learners, being approachable, and using group skills and influence to improve the educational practice of their peers (Poekert, 2012). Through communities of practice, teachers who become leaders facilitate effective school-based professional development for their colleagues and collaboratively assess and enhance teaching practice through continuing enquiry (Ankrum, 2016). A primary reason teacher leadership positions are emerging is that school systems recognize that the professional development offered to teachers does not change teacher behaviour in the classroom unless follow-up coaching and support are offered (Katzenmeyer & Moller, 2011). While teacher leadership is no longer a strange idea, it is "sometimes touted but rarely fully realized" (Berry, Norton & Byrd, 2007, p. 48), making it crucial to examine factors that hinder or foster its development.

Conditions that influence Teacher leadership

Practical and ethical issues that influence the work of teachers are well documented in the educational research literature. TL occurs mainly in supportive organizational environments; however, the settings that support and nurture TL are not endemic to many schools (Crowther et al., 2009). Organizational structure, school culture, principal leadership, peer relations, teacher perceptions,

expectations and communication patterns are some of the conditions or factors that influence TL, either positively or negatively (Wilson, 2016; Poekert et al., 2016; Werner & Campbell, 2016 York-Barr & Duke, 2004).

Organizational Structure

The organizational structure typically involves school personnel at both school and district levels. It matters how schools are internally organized in terms of mechanisms out in place, teachers' involvement in school governance, channels of communication established and opportunities for growth (Danielson, 2006). School structure can either foster the development of practical teacher leadership when innovation and initiatives are encouraged or hinder it when norms of hierarchical relationships are entrenched (Supovitz, 2018). The bureaucratic model of schools and the "top-down" management structures can drown teachers' voices in the decision-making process and stifle their creative abilities (Cosenza, 2015). Attempts by teacher leaders to initiate leadership may be interpreted as a threat to the principals' authority. Role confusion is closely related to organizational structure. Teachers and administrators are accustomed to playing specific roles depending on the school setting. But as traditional roles change, conflict increases and teachers, rather than meeting the conflict head-on, typically retreat into their classrooms (Gant, 2019). However, a supportive, transparent, and flexible structure nurtures teacher leadership and creates conditions for change to thrive because authentic relationships among colleagues/peers take precedence over seniority norms (Chikowry, 2018; Werner & Campbell, 2017; Woodhouse & Pedder, 2017). Although specific structures may provide opportunities for teacher leadership to emerge, the question is, what facilitates the emergence? Hence ensuring that TL thrives is a collective effort.

School Board Administration

Research reveals that who the schools serve, such as district-level decision-makers, influence the affairs of schools (Stipek, 2012). This influence may be tangible, such as resources allocated to professional development, or intangible, such as setting an expectation that employees will learn (Katzenmeyer & Moller, 2011). These authors argue, "Just like in schools, where principals set the tone for change, superintendents and their staff are responsible for providing the type of support that frees and encourages schools to prepare teachers as leaders" (p. 13). How teacher leadership is legitimized, structured, and practised in schools is impacted by the school Board and educational policy (Printy & Liu, 2020). The more favourable these factors, the greater the possibilities and beneficial outcomes of teacher leadership.

Principal Leadership

Some researchers who have investigated peer relations in schools argue that the success or failure of teacher leadership depends on the context framed by the principal (Cheng & Szeto, 2016; Jacobs, Beck & Crowell, 2014). Several other studies that focused on teacher leadership development equally emphasize principal support among other interconnecting factors as fundamental to the success or failure of teacher leadership. (e.g., Klar et al, 2016; Jackson et al., 2010; Stout et al, 2017; Zhang & Henderson, 2018). Tashi (2015) and Chikowry (2018) found teacher leadership thrive best in schools where the principals do not consider teachers a threat and involve teachers in decision making. These researchers noted that principals who respect and trust teachers cultivate supportive school conditions for empowering practices. To foster TL, principals have what it takes to make it happen when they commit to shared leadership and not pay lip service to the distributed form of leadership, provide trust and support, build learning communities, and celebrate teacher innovations (Jacobs et al., 2014).

Teacher Culture

Teacher culture provides context for teachers' work, which can be in the form of attitudes, beliefs, and values (Hargreaves, 1994). Beliefs, Perceptions, and attitudes of members drive organizations' behaviour determine the climate and performance of roles (Francisco, 2020). Most teachers hardly see themselves or their colleagues as leaders of adults or the profession, despite their significant influence on students' academic success (Lambert, Colay, Dietz, Kent, and Richert (2007). They have this "I am just a teacher syndrome" (Helterbran, 2010). Olujuwon (2016) referred to it as an "identity crisis", when teachers, due to poor public perception of teachers, cannot see themselves as teachers and leaders simultaneously.

There is a strong connection between teachers' perceptions of leadership, and the understanding of teacher leadership held by the more extensive school system, which has a bearing on the interpretation of teacher leaders regarding their work, both in classrooms and the wider school community (Angelle & DeHart, 2011; Liu, 2021; Olujuwon, 2016). Fairman and Mackenzie (2015) noted that many teachers described leadership as formal roles and generally do not consider the important work they do as constituting leadership. In some cases, leadership titles/roles may suggest a hierarchical relationship among peers (Danielson, 2007), making peer relationships awkward. In a bid to make a difference, sometimes teachers experience resistance from their colleagues and school administration. Carver (2016) observes that there may be opposition from peers and administrators when teacher leaders question the status quo or challenge existing practice. Apart from a sense of guilt, some teacher leaders are discouraged by workload stress and role confusion (Carver, 2016). But, when formal teacher leaders model leadership as non-supervisory and non-threatening, they defuse expectations of superiority and expertise, making teachers more willing to work with them (Mangin, 2005).

Most teachers hardly see themselves as leaders of adults or the profession, despite their significant influence on students' academic success (Lambert, Collay, Dietz, Kent, & Richert (2007). When teachers resist taking on leadership roles, it is because they are not comfortable with leadership titles; to them, it suggests a hierarchical relationship among peers (Danielson, 2007). Fairman and Mackenzie (2015) noted that many teachers described leadership as formal roles and generally do not consider the important work they do as constituting leadership. The phrase "I am just a teacher is often the response when teachers are queried about their leadership roles" (Helterbran, 2010, p. 2). There is a strong connection between teachers' perceptions of leadership, and the understanding of teacher leadership held by the more extensive school system, which has a bearing on the interpretation of teacher leaders regarding their work, both in classrooms and the wider school community (Angelle & DeHart, 2011; Liu, 2021). Some teachers are plagued with the fear of being ostracized by their colleagues and have zero interest in leadership (Helterbran, 2010). Leading beyond the classroom becomes challenging to achieve within a teacher culture that does not acknowledge that a colleague may have the knowledge to share (Katzenmeyer & Moller, 2009). However, today, more than ever, several factors intersect to promote the necessity of teacher leadership in schools (Danielson, 2006), emphasizing how to foster its development.

School Culture

Culture is about perceptions, beliefs, attitudes, and relationships that shape and influence every aspect of the school (Danielson, 2006). The literature documenting teacher leadership development has emphasized the need for a culture that supports teacher leadership. In their study of student teachers' perceptions of teacher leadership, Szeto & Cheng (2015) found that principal and teacher leaders'

interactions determine the school culture where teacher leadership thrives or dies. As reform and innovations bombard teachers, schools need a culture that encourages teachers' sharing of ideas, continuous improvement, and collaborative problem solving (Cooper et al., 2016; Peokert et al., 2016). However, a supportive, transparent, and flexible structure is essential in fostering teacher leadership that encourages innovation to increase and grow because teachers' contribution is recognized and valued (Werner & Campbell, 2017; Woodhouse & Pedder, 2017, Nguyen et al., 2019). A school culture of blame and coercion produces what Hargreaves (1994) referred to as contrived collegiality. For teacher leadership to thrive in environments of authentic collegiality, communication and collaboration between principals and teachers must be promoted, where professional discussions and sharing of ideas freely occur (Katzenmeyer & Moller, 2011). Barth (2011) asserts, "something deep and powerful within school cultures seems to work against teacher leadership" (p. 10).

Conclusion

There are different perspectives in the review regarding the concept of teacher leadership. Consistent with the operational definition of TL for this review, Margolis's (2012) notion of a hybrid teacher leader whose official schedule includes both teaching students and leading teachers in some capacity. TL is, therefore, a means by which teachers may utilize their leadership skills without necessarily leaving their classrooms. I agree with York-Barr & Duke (2004) that teacher leaders with continuing classroom responsibilities are uniquely positioned to use their talent, expertise, and learning to support students' achievement and foster teachers' professional learning. Through TL, both management, administrators, and teachers contribute to educational change and improvement. Efficiently, it makes leadership human and attainable, a process that most teachers can identify with. Still, first, formal leadership needs to orchestrate and nurture the condition for teacher leadership to occur and thrive. Teachers need to understand their potential influence and utilize it to revitalize schools and professions. Researchers and practitioners must investigate teacher leadership prospects as professional development and school reform strategy.

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Centring Indigenous Worldviews in Environmental Education

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Abstract: Environmental education (EE) in Canadian schooling is driven by anthropocentric and Eurocentric scientific ideals which perpetuates the idea that we are separate from Nature, rather than a living part of Her. As we continue steadily down the path of the climate crisis, our future depends on much more than environmental science and hollow prescriptions for eco-friendly behaviour. If we truly want to activate young people in an impactful and lasting way, as a matter of urgency, we must first reconnect young people with their inherent spiritual connection to Nature. While Indigenous worldviews cannot be defined singularly across all Indigenous people, EE educators have much to learn from Indigenous people, who share common ways of being through inherently sustainable and loving relationships with the Earth long before colonization. This article presents a literature review drawing mostly from peer-reviewed journals within the last decade and distills essential social, political, and pedagogical arguments for the centring of Indigenous worldviews in EE in Canada. We suggest that shifting the current colonial paradigm entails making more room in public school curricula for Indigenous wisdom and worldviews, for understanding our spiritual connections to Nature, increased understandings of the inextricable link between EE and Indigenous peoples' fight for justice and sovereignty in relation to their traditional ancestral territories, increased outdoor learning in Nature for students and the holistic integration of all subjects across curricula. We provide recommendations for how educators can respectfully take on the work of centring Indigenous worldviews and argue that these perspectives can help to inform how we equip students to understand and address the climate crisis as well as bring Canadian society closer towards meaningful healing for Indigenous people.

Keywords: Environmental education; Indigenous people; Nature; Climate crisis; Canada

Résumé : L'éducation à l'environnement dans les écoles canadiennes est guidée par des idéaux anthropocentriques et eurocentriques qui entretiennent la perspective que nous sommes séparés de la Nature, au lieu d'en être une partie intégrale. En continuant de cheminer vers la crise climatique, notre avenir dépend bien plus que des sciences environnementales et des comportements écoresponsables. Si nous désirons vraiment que les jeunes s'impliquent de manière significative et durable, il est urgent de renouer leur connexion spirituelle intrinsèque à la Nature. Bien que les visions globales des peuples autochtones diffèrent les unes des autres, les formateurs à l'environnement en ont beaucoup à apprendre des premières nations qui partagent une relation respectueuse et solidaire avec la Terre qui existait avant la colonisation. Cet article présente une recension des écrits puisant principalement de publications arbitrées par les pairs au cours de la dernière décennie et soulève les arguments principaux de nature sociale, politique et pédagogique qui sont en faveur d'ancrer l'éducation à l'environnement sur les perspectives autochtones au Canada. Nous proposons que la transition du paradigme colonial présent nécessite de donner la place au savoir et à la vision du monde des premières nations, afin de comprendre notre connexion spirituelle à la Nature, saisir les relations inextricables entre l'enseignement à l'environnement et la lutte des autochtones pour la justice et la souveraineté de leurs territoires ancestraux, et rehausser l'apprentissage de la Nature par les élèves en reconnaissant son intégration holistique dans l'ensemble du curriculum. Nous recommandons pour que les enseignants puissent ancrer leur approche pédagogique dans les perspectives autochtones de façon respectueuse et proposons que ces perspectives outillent les élèves dans leur compréhension et leurs actions face à la crise climatique, de même que rapprochent la société canadienne d'un état de réconciliation significatif pour les peuples autochtones.

Mots clés : Éducation à l'environnement; peuples autochtones; nature; crise climatique; Canada

Introduction

Contemporary environmental education (EE) practices in the West contain a profound paradox. We are, for the most part, still using settler colonial scientific approaches to teach youth about the natural world, without recognizing the immense harm that settler colonial worldviews have caused to Indigenous peoples and to the natural world itself, and without addressing the spiritual glaring oversight in these views: that human beings are separate and superior to the rest of existence.

Western 'place-based' and EE in Canada still paints a romanticized picture of Nature as a "pristine wilderness…an open, empty space waiting for adventure" (Kulnieks & Young, p. 4). National Parks boast a museum version of Nature as untouched, uninhabited, and truly "wild." In turn, White bodies seek to "escape" to Nature to cleanse themselves of the negative outcomes brought on by rampant industrialization (McLean, 2013). This is a colonial mindset ingrained within settler Canadians as part of our national identity. Canadian identity hinges on the idea of

kindness, benevolence, and innocence. As Canadians, we often see ourselves as the peacekeepers, but this chosen identity actively ignores the Indigenous genocide that occurred on these lands by many of our ancestors. These settler ancestors came to Canada and saw it as an empty wilderness, rather than a space occupied by Indigenous peoples (McLean, 2013). According to Johnston (2019), viewing and interacting with Land and its kin in this way completely ignores the history and legacy of Canada's brutal erasure of Indigenous people and culture from the Land, in the ways that they were forcibly removed, brutally assimilated through residential schools, and sequestered to what is now a pitiful 0.2% of all of Canadian land. Therefore, the specific problem is that Indigenous, First Nations, Inuit and Métis cultures, languages, spiritualities and traditional ecological knowledge that was born of the Land and that has always been inherently rooted in sustainable and reciprocal relationship with the Earth, have been undermined, invalidated and virtually ignored in western scientific circles. Johnston (2019) asserts that we cannot relate to Nature or Land in this country without acknowledging First People's histories in multiple ways: as the original caretakers and stewards of the Land; as a wrongfully colonized people on their Land and as living Indigenous nations today (as opposed to being an artifact of the past), still fighting for their sovereignty and rights to their Land, while trying to reclaim a traditional life in a contemporary, and (still) colonial landscape.

We suggest that contemporary EE is still fixated on the science and economics behind environmentalism (supported by such anthropocentric terms as ecosystem *services*, natural *resources*, sustainable *development*). To offer students a more holistic and integrated EE curriculum, Indigenous knowledge and their worldviews must be given the space and respect they deserve. In this review of literature, we explore Indigenous worldviews that reveal a deeply reverent, loving, and spiritual *relationship* to all living beings in the natural world. When considering how best to ignite the ecological will of young people, let's consider for a moment how we might ground our work in an intrinsic truth: no one will be motivated to protect what they do not care about, and no one will care about what they do not experience and love as a part of their very own selves. Nowhere in the sterile indoor-classroom, textbook-scheme of EE are children and youth afforded the right to relate to and experience Nature as a living, breathing extension of themselves, and as the very source and sustenance of their existence. Decentring settler colonial conceptions of Nature as an entity separate from us allows for a homecoming to a more intuitive, truthful, and spiritual relationship with the Land and its kin. In short: Indigenous worldviews bring us back to *love* for Mother Earth and all her creatures. Robin Wall Kimmerer (2013) teaches us that restoring the love in our relationship with the Earth will restore peace and dignity in humankind:

> We need acts of restoration, not only for polluted waters and degraded lands, but also for our relationship to the world. We need to restore honor to the way we live, so that when we walk through the world we don't have to avert our eyes with shame, so that we can hold our heads up high and receive the respectful acknowledgment of the rest of the earth's beings." (p. 307).

We believe that the loving wisdom of harmonious and reciprocal living is buried deep within *every* culture's Indigenous roots, but that it will take work to resuscitate it from the pervasive infrastructure of colonialism that remains fixed in our society to this day.

Methodology

Search strategy

This literature review included an in-depth search strategy that centred around three key concepts: (1) Indigenous/Inuit/Métis people (the population group); (2) climate crisis/environmentalism; and (3) education. The exact keywords used for this search include the following: Aboriginal, Indigenous, decolonization, colonization, environment, environmentalism, enviro, environmental + education, Indigenous + education, environmental + education + Canada, Indigenous + ways of knowing, two-eyed seeing. The search was conducted from the University of Ottawa Library electronic database and EBSCOhost.

Criteria

Articles had to meet the following criteria for inclusion: written/published in English, included focus on Canada, included focus on Indigenous education. Both books and peer-reviewed journal articles were included in the search. All literature reviewed was published from 1997 onwards, to speak to both historical efforts within environmental education as well as current climate issues.

Limitations existed within our research. As English speakers, we were limited to reviewing literature only in the English language, excluding Indigenous language literature on the topic. Another constraint is the overall limited amount of research on Indigenous environmental education, which occurs for two reasons. Historically, Indigenous environmental education has been excluded from western teaching in the elementary and secondary school systems in Canada due to the long-lasting effects of colonization. Additionally, Indigenous researchers have themselves faced exclusion from the academy due to racial bias and the overall problem of underfunding for Indigenous education (Wotherspoon, 2014). Despite this, every effort was made to include literature from Indigenous researchers speaking to their own knowledge, cultures, and customs.

Article Selection and Information Synthesis

Article selection involved three steps. Step one had two reviewers (author 1 and author 2) reviewing abstracts identified by the search strategy and relevant keywords. In step two, the reviewers assessed the relevant abstracts to ensure they matched the selection criteria. In step three, the reviewers critically assessed the full-text articles for content relevancy to the research questions. If the article did not provide sufficient research on the subject, it was excluded from the final assessment.

Within the chosen research we identified four main areas of focus for the direction of the articles: critique, recommendations, historical context, or theory. The research was then divided amongst the two researchers for fulsome analysis against the thesis statement, "contemporary EE, still fixated on the science and economics behind environmentalism, fails to address humankind's dysfunctional *relationship* to Nature, which is foundational for sustainable environmental action, and which we can address by shifting the EE paradigm to center Indigenous worldviews." The researchers subsequently synthesized their work into the literature review below.

Review of Literature

One interconnected web of life

One must be careful not to reduce Indigenous worldviews to a single definition. From the very first ancestors of remote Haida Gwaii to the traditional Maasai living in Kenya's plains, and every Indigenous nation of people in between, multiple complexities and nuances exist between Indigenous people. Indigenous spiritualities and mythologies vary widely across the globe, and each unique geography and bioregion shapes the cultures, practices and languages of its Indigenous people to great extents. Even with this diversity in mind, many scholars can agree that four commonly agreed-upon worldviews connect Indigenous communities worldwide:

- A strong sense of spirituality
- Deeply rooted in place
- Recognition that everything in existence is related
- Emphasis on reciprocity (Anderson et al., 2017)

An Indigenous worldview requires that we renew and sustain our relationship with the land with the union of *all* our faculties: through the physical body and the sense organs, the intellectual mind and our emotional and spiritual selves (Middlemiss, 2018; Johnston, 2019; Clarke, 2015). Approaching Nature only through the intellectual mind excludes other dimensions of existence and other possibilities of learning and knowing. A three-dimensional relationship does not require mental effort to build; it comes with the simple recognition that we only exist because of the land, the water and the skies that surround us and that literally make up what we are. Cajete (1994) said, *"This is the land that made us"*, speaking of the ancestral lands of his Tewa nation and Pueblo people (p. 13). Physically speaking, we borrow our bodies from the Earth and the elements and depend on the miraculous synchronized dance of infinite phenomena in Nature for every breath. Centered in relationship and reverence, EE ought to stir in us a profound gratitude for the natural world and everything that is part of it.

Indigenous worldviews recognize Nature as a living force, and that her Spirit permeates all of creation: every blade of grass, every rock, drop of water, gust of wind and every creature big and small (including humans) share one Spirit (Johnston, 2019). Every being plays a valuable and purposeful role in the whole web of life. As such, all of existence is interconnected and one. This, Johnson (2019) points out, is a markedly different understanding of and relationship to Nature than

that which is explored in western environmental education circles. Robin Wall Kimmerer (2013) describes the duty of care we have to all the Life around us:

> Each person, human or not, is bound to every other in a reciprocal relationship. Just as all beings have a duty to me, I have a duty to them. If an animal gives its life to feed me, I am in turn bound to support its life. If I receive a stream's gift of pure water, then I am responsible for returning a gift in kind. An integral part of a human's education is to know those duties and how to perform them (p. 246).

As a part of Nature herself, we are in constant infinitesimal exchange with Her and Her gifts. This felt oneness with all beings is the reason so many Indigenous peoples of Turtle Island refer to all life as *all my relations.* Everything in existence, including the subtler levels of spirit beyond time and space, becomes an extension of our physical and spiritual selves and quite literally, kin. Thomas King (1992) explains the responsibility that comes with seeing all of creation as being our kin: "*all my relations* is an encouragement for us to accept the responsibilities we have within the universal family by living our lives in a harmonious and moral manner (a common admonishment is to say of someone that they act as if they had no relations)" (ix). Kimmerer (2013) elaborates on the principles of right living and right relationship by sharing the wisdom of her Ancestors, passed down through the ages:

> Know the ways of the ones who take care of you, so that you may take care of them. Introduce yourself. Be accountable as the one who comes asking for life. Ask permission before taking. Abide by the answer. Never take the first. Never take the last. Take only what you need. Take only that which is given. Never take more than half. Leave some for others. Harvest in a way that minimizes harm. Use it respectfully. Never waste what you have taken. Share. Give thanks for what you have been given. Give a gift, in reciprocity for what you have taken. Sustain the ones who sustain you and the earth will last forever (p. 183).

These simple but profound instructions enable human beings to stay centered in a harmonious, balanced and loving relationship with the Earth that will ensure it's abundant health in the long-term. Anyone learning EE in western mainstream schooling can attest to not having had such a perspective offered to them. In the current state of EE, students are hardened and rendered aloof by hostile narrative of Nature as a commodity and backdrop to the rest of society's (more valuable) pursuits. What we are looking at is a conflict in our relationship to Life around us. Kimmerer (2013) maintains that restoring relationship is an essential prerequisite for restoring land:

> Restoring land without restoring relationship is an empty exercise. It is relationship that will endure and relationship that will sustain the restored land. Therefore, reconnecting people and the landscape is as essential as reestablishing proper hydrology or cleaning up contaminants. It is medicine for the Earth. (p. 338).

This paper explores ways in which educators can nurture in their students a conscious and loving relationship with the life that surrounds them. From this bedrock of knowing, we can begin to align our actions to serve the Earth and all the beings who depend on Her for life.

Allowing for spirituality in environmental education

In neoliberal capitalist discourses, a separation is created between humans and Nature (Busher et al, 2012). The distinction is ingrained within western language - when we talk of weekend getaways 'out in Nature' or when speaking of 'Forest Schools' and 'Nature Kindergartens' as distant, separately natural spaces. In contrast, Indigenous perspectives allow us to see *all land* – even the urban land where our home and offices are built – as a "sustained and definite" *Land with a capital 'L',* unifying all of Nature beyond concrete connection to place (Johnston, 2019, p. 8). Anderson et al. (2017) reassures educators that "one does not need to be explicitly spiritual in order to bring a sense of spirituality into learning, and that all that is needed is to feel something strongly together, in our hearts" (p. 106). The authors suggest we ask simple questions, inspired by simple observations: do birds that sing at sunrise also sing at dusk? What are they singing? Anderson (2017) provides a poetic example:

> If we can get children out with their parents for a dawn chorus near the school, the shock of being all together in the early morning as the sun rises can help us form a powerful, emotionally connected and commonly held memory. Such an experience takes us beyond our modern scientific tendency to reduce birds to their physical manifestation. Rather than throwing some seeds at the birds and walking away, we may well ask, "If a bird feeds my spirit, how do I feed the spirit of the birds?" Let us not be discouraged at our own helpless feeling in the face of such "impossible" questions; small children are much better at addressing these things than adults (p. 106).

These moments of deep connection have the power to kindle a long-lasting gratitude in us and a sense of wonder and awe for the infinite complexity and abundance of the universe.

Land is a "living fundamental being" (p. 34) and the "source of all experiential and theoretical knowledge" (p. 34) through which we actively participate and witness the interconnected web of life that connects all elements, plants, animals, humans and spirits. In this way, Clarke (2015) differentiates between western notions of 'place-based education' (which see land in only a physical sense) and 'land-based education', which sees Land and its kin as spiritual, emotional, and intellectual, and hence capitalized. Tolle (1997) articulates our inherent spiritual connection with other beings beautifully:

> Once there is a certain degree of Presence, of still and alert attention in human beings' perceptions, they can sense the divine life essence, the one indwelling consciousness or spirit in every creature, every life-form, recognize it as one with their own essence and so love it as themselves. Until this happens, however, most humans see only the outer forms, unaware of their own essence (p. 29).

This exclusive identification with the *outer form* of the natural world, as Tolle (1997) describes it, is what has led humanity down a senseless path of exploitation and destruction of our relations, through extractive settler colonial ideologies that reduces Land and its kin to a 'resource' to be mined for human needs only. The transformation of traditional western EE begins when educators allow their students the time and space to encounter living beings (including plants, trees, rocks, bodies of water) in Nature with their whole selves so that they can first sense their primal and inherent connection to them without immediately launching into the mental fragmentation with scientific taxonomy, facts, and data collection. When we prioritize the exploration of our *conscious* relationship to Nature over any scientific and intellectual engagement with her, the work of science is then afforded a much larger perspective and is anchored in and empowered by an emotional investment that steers the inquiry towards genuine *response-ability* and reciprocity. Kimmerer (2013) describes the power of the loving connection made felt with Nature:

> Knowing that you love the earth changes you, activates you to defend and protect and celebrate. But when you feel that the earth loves you in return, that feeling transforms the relationship from a one-way street into a sacred bond (p. 124).

This sacred bond is forged as a result of real experiences in the lap of the Land and its kin, experiences that are viscerally imprinted in the landscapes of our own bodies, psyches and hearts.

Prioritizing physical experiences on Land over textbooks

Sobel (2008) understands that a willingness to protect Nature must always be preceded by a deep love for Her. He argues that we must first allow for children to experience this gratitude for and loving connection to the natural world before they can be expected to heal its wounds, and that without this, prescriptions for conserving water and turning off lights are reduced to hollow (and annoying) chores. EE is crucial in our fight against climate change, but one may well ask, how do we guide youth towards willing activism instead of apathy? One of the best ways to create curricular and pedagogical opportunities for students to create, sustain and support their relations with Nature is through experiential learning (Tuck & McCoy, 2014).

Chawla (2007) articulates the resplendent bounty of Nature and what we miss out on when we stay inside:

> In natural habitats, children discover infinitely new iterations. No two crickets and no two birds sing exactly the same song. No two rotting logs hold exactly the same constellation of insects ... Thus even down in the same stream and the same mud bank for the 237th time, children can discover a world that is inexhaustibly new (p. 147).

Children and youth must be afforded opportunities to experience this perpetually wondrous world of Nature with the full range of their senses. Sobel (2008) emphasizes the need for children to touch as well as look, to climb trees, and to wander. A "look don't touch attitude" to the natural

world perpetuates the idea that we are separate from Nature, rather than a living part of Her (Sobel, 2008).

Middlemiss (2018) spent considerable time with Linda, an Indigenous kindergarten teacher who flips the western model of schooling so that children are outside for most of the day and inside rarely. She and her kindergarten students begin each day with what she calls a *Power Walk*. When you are outside, she suggests, you can make connections and imprint learning into a child's mind, heart and body in ways you could never imagine doing indoors, utilizing all the senses (Middlemiss, 2018). The magic of the outdoors brings surprises you could not plan for inside, such as bird nests, deer tracks, cardinal feathers, and woodpecker holes in a tree. Each of these phenomena has an immense story to tell and contain entire curricula unto themselves: storytelling, mythology, geography, meteorology, math, food and habitat, migration patterns, music, art, architecture and of course, science.

An indoor education severely underestimates the depth of learning that is possible when children are afforded curricular opportunities to interact with the living elements of Nature. Linda recalls one of many anecdotes in which a bird's nest sparked an incredible flurry of questions and connections: the logic behind the mating and laying season (why do they lay their eggs in spring?), the thickness of birds' coats (are they not cold?), migration (where do they go and how do they know to come back?), the trees that birds choose to build their nests in (why *these* trees and not others?), what happens when humans cut down trees (where else could birds build nests?) - and the list goes on (Middlemiss, 2018). This expansive discussion tumbles excitedly and spontaneously out of a real-life encounter with the Land and its kin, and because all senses are alive and firing at once, the memory is imprinted more deeply in the mind, body and heart than it would be by merely looking at pictures in a textbook or even a video projected on a screen. The softness of feathers, the smell of wet Earth and the cool air inhaled deeply into the lungs is profound learning itself. They will remember this experience and the learning it brings for years to come.

In addition to gathering knowledge from this thorough inquiry, Linda's kindergarten students are building a deep connection and relationship to Land and its kin:

> This helps awaken an ancient spirit that is content with the simplicity of being. The experiences on the land establish the students' responsibility as *Ongwehonwe* people as the keepers of Mother Earth. In order to carry out their duties to the Land, they must first develop a relationship with the Earth (Middlemiss, 2018, p. 75).

Nurturing children's awareness of their connection to Land and its kin is a relational process. Initially, Linda noticed that her students did not have a relationship to Land. Linda recalls the first Power Walk, when the kids were unconsciously moving through space, looking but not *seeing* (Middlemiss, 2018). This lack of attention, curiosity, and connectedness to one's surroundings is a result of what Kulnieks and Young (2013) called a "sedentary curriculum," in which real time,

living and dynamic relationships with nature are swapped for static and sterile experiences with images and concepts from textbooks, as early as kindergarten.

Linda's kindergarten students accomplish an extraordinary amount of learning in *all subjects* by being primarily outside all year long. Throughout the year, students in Linda's class will plant a native wildflower garden, learn songs about Nature, forage for wild blueberries, make predictions about the seasonal changes, identify and compare bark, leaves, nuts, pinecones and seeds, build animal shelters, use natural materials to make art on the Land, identify animal tracks in the snow, connect with community members and Knowledge Keepers out on the Land, and so much more (Middlemiss, 2018). Linda includes photographs along with Ontario's 77 Kindergarten Program expectations to illustrate how each of these activities fulfills mandated Ministry guidelines. In this way, Linda "respectfully blend[s] Indigenous epistemology and pedagogy with Euro-Canadian epistemology and pedagogy" to create an innovative program that meets the needs of her students (Middlemiss, 2018, p. 76). Ultimately, through her work with the Land and its kin, Linda is reminding us that Nature is truly the *first teacher,* for which there can be no substitute. Kimmerer describes how humans must be open and willing look to *all* Life in order to learn how to be:

> In the Western tradition there is a recognized hierarchy of beings, with, of course, the human being on top—the pinnacle of evolution, the darling of Creation—and the plants at the bottom. But in Native ways of knowing, human people are often referred to as "the younger brothers of Creation." We say that humans have the least experience with how to live and thus the most to learn—we must look to our teachers among the other species for guidance. Their wisdom is apparent in the way that they live. They teach us by example. They've been on the earth far longer than we have been, and have had time to figure things out (p. 51).

Accepting Mother Nature as the first teacher requires immense humility. This humility comes from seeing that we exist only because of that which sustains us. How riveting to know that sacred knowledge and secrets yet unknown to humans abound in the rocks, plants, fungi, roots and minerals of the Earth? And what of the myriad lessons we could learn from water, wind and fire and soil? How much more could we discover about Mother Nature and our corresponding inner nature if we remained open to receiving these gifts directly from their source? Kimmerer (2013) reminds us that "Paying attention is a form of reciprocity with the living world, receiving the gifts with open eyes and open heart." (p. 135). What could happen if we allowed our youth to pay more attention?

Nature outside the glass jar

Science takes the dominant seat in the framing of EE which perpetuates a disconnected societal worldview of nature, with a focus on problem-solving, action projects, scientific inquiry

and higher order thinking (Kulnieks & Young, 2013). Within the rigid confines and demands of western standardized education, it is extremely difficult, Kulnieks and Young (2013) call for teachers and students to develop a meaningful sense of kinship and relationship to place. "It is even more difficult for teachers who have not developed a deep relationship to place themselves to help students develop that relationship without going outside – something which is not often supported in public systems of education" (p. 67). The "sedentary curriculum" results in paradoxes in practice (Kulnieks and Young, 2013, p. 71). For example, butterflies and frogs are often taken out of their natural habitats and brought indoors to be studied, or they are studied through digital images as early as Kindergarten. Middlemiss (2018) reflects on her western preservice teacher training in which it was encouraged, as per one lesson plan, to have students capture earthworms and keep them as pets in class to 'connect' students to Nature. After spending time outdoors with Indigenous Kindergarten teacher Linda and her students, listening to Linda's childhood stories and learning from her Indigenous perspective, Middlemiss (2018) now recognizes how disconnected and *disconnecting* this practice really is: rather than see all life, big and small, as a sacred part of the whole, humans, armed with a false sense of superiority, feel entitled to sever a creature's connection with its home in order to artificially (and ironically) appease our own longing for an emotional connection to *our* home in Nature, on *our terms*, rather than be guided by Nature herself to meet and observe the worms where they belong. Right from preschool, educators have an opportunity to break free from such linear, disconnected models of education to "circular models of interconnectedness in order to guide the development of a decolonized pedagogy and vision for the future" (Middlemiss, 2018, p. 81).

The authors assert that learning about insects, birds, frogs etc. in captivity or through static imagery fails to offer students an opportunity to see how wildlife exists in the true context of where it belongs and depends on a whole web of life within much larger, wholly intact ecosystems. Rather than learning about butterflies through a glass jar, the authors encourage educators and students to meet and observe the creatures of our studies where Nature intended them: in their natural environments. In this way, students witness so much more than just the subject: they witness the entire ecosystem of which it is part, and they do this with their whole bodies. As astoundingly simple as this recommendation for experiential education sounds, it is not done nearly enough.

Getting curious about the "place we are in"

The innate curiosity and hunger young people have for real, tangible experiences outdoors is the most critical window of opportunity for educators to take advantage of. Curiosity leads to questions, critical thinking and deep engagement and investment (Anderson et al., 2017). Orr (2004) rightfully cautions educators: "the sense of wonder is fragile; once crushed, it rarely blossoms again" (p. 117). When educators prioritize performance over process and genuine exploration, drilling curriculum knowledge and asking students leading questions, students abandon their innate curiosity and give into the "game of education" (Anderson et al., 2017, p. 14),

and this has dire consequences on society's culture as a whole. There is no end to the possibilities of indulging curiosity in EE, and this happens best, as we have said at length, *outside*. EE has immediate power and relevance especially when we engage as locally as possible. This is how a genuinely conscious relationship with Mother Earth begins. An Indigenous approach to EE challenges us to ask, "How do we deepen our relationship with the place we are in? How do we send out roots?" (Anderson et al., 2017, p. 86). Anderson et al. (2017) provide many insightful suggestions:

- Make significant links between science and the actual places we are in; science should support immediate connections and explorations to the places we find ourselves in – not abstract "curriculum checklists" (p. 86)
- Get children out into the Land *with* their families
- Get outside with parents and children at night: "light a fire, watch the stars, planets and moon, tell remarkable stories, sing, observe everything together" (p. 86)
- Explore stories about the place where children live. We may ask: what are the stories of the stars above us that correspond with where we live? What can we learn from Indigenous constellations and cosmologies? What is the significance of the land formations where the children live? What life lived here thousands and millions of years ago?
- Explore the native plants, foods and medicines in your immediate environment. What are their uses? Why do we use them and how? What are the stories, songs and teachings that emerge from a history of relationship with these plants and animals? How and what do they teach us to do and *be?*
- Support meaningful exploration of birth, death and connection with our ancestors and future generations. Whose bones lie under our feet? How did they live? Who is *still* here? How has their way of life with the land and its kin changed? Why?
- Consider how we are all connected to our grandparents. How can our great-great grandparents come alive to us? What about our great-great grandchildren? How are they already with us now?

Kimmerer (2013) explains what it truly means to belong to a place:

> Being naturalized to place means to live as if this is the land that feeds you, as if these are the streams from which you drink, that build your body and fill your spirit. To become naturalized is to know that your ancestors lie in this ground. Here you will give your gifts and meet your responsibilities. To become naturalized is to live as if your children's future matters, to take care of the land as if our lives and the lives of all our relatives depend on it. Because they do (p. 215).

We can and must encourage a deeper exploration of place in EE, right from childhood. Connecting to our Ancestors logically connects us to the place that gave life to them. In this way, EE can include Indigenous stories, mythologies, and languages. Language is the necessary backbone that carries all Indigenous people's wisdom and science, no matter where you are on Earth. The languages themselves reveal so much about how Indigenous people relate to Life around them. For example, Kimmerer (2013) explains that in some Native languages, the term used for plants is

"those who take care of us." (p. 24). She reveals stunning connections that emerge through language:

> When a language dies, so much more than words are lost. Language is the dwelling place of ideas that do not exist anywhere else. It is a prism through which to see the world. Tom says that even words as basic as numbers are imbued with layers of meaning. The numbers we use to count plants in the sweetgrass meadow also recall the Creation Story. *Én:ska*—one. This word invokes the fall of Skywoman from the world above. All alone, *én:ska*, she fell toward the earth. But she was not alone, for in her womb a second life was growing. *Tékeni*—there were two. Skywoman gave birth to a daughter, who bore twin sons and so then there were three—*áhsen*. Every time the Haudenosaunee count to three in their own language, they reaffirm their bond to Creation (p. 74).

Asking questions about our own Indigenous Ancestors, their languages and their stories can teach us so much about how to live in alignment with the natural rhythms, laws and bounty of Nature. It firmly implants us in a spirit of humility.

Connecting EE to the rest of the curriculum

Centring Indigenous worldviews in EE also allows us to integrate EE into other subjects. Orr (2004) argues that *all* education is environmental education: "By what is included or excluded, students are taught that they are a part or apart from the natural world." (p. 54). As such, he warns that we must not make the mistake of imparting to young people the belief the world is really as siloed and disconnected as the subdisciplines of the typical school curriculum are imparted. "Students come to believe that there is such a thing as politics separate from ecology or that economics has nothing to do with physics. It just happens to be dead wrong" (p. 54). Integrated learning allows us to see and understand the world the way it actually is: interconnected, enmeshed, interdependent. This eagle-eye view from above allows us to see patterns and links across all subjects, and enables us to grasp complexity, which leads to a deeper intellectual engagement and emotional investment in the whole. To echo Johnston (2019), from an Indigenous perspective, to engage with and learn about the Land and its kin is to engage with and learn about a people and their history. The two are inseparable. Our relationship to Nature is inextricably linked to public health, our economic structure, our politics, social injustices, history, anthropology, art, and culture. Every culture on the planet is born of the Land and its kin: food, tools, clothing, music, customs, celebrations, rituals, philosophies, and faiths are inspired by and spring from our physical contexts, and language and orality is the glue that binds these together (Martusewicz et al., 2011). Centring Indigenous worldviews in EE helps us to understand the ways in which Indigenous people derive their very identity from the Land and its kin, through cosmologies, creation stories and songs, stories about flora and fauna, through prayer and celebration, through landmarks on Land and so much more. The Seven Ancestral Teachings of the Ojibwe, for example, connect Indigenous people to the profound wisdom derived from the seven canopies of the common forest (Redbird, 2019). From the tallest trees to the low-lying ground cover and root-crops, each layer

imparts a principle of good conduct to Indigenous people. Fruit trees are fragile yet incredibly resilient in the face of winter, and so impart courage. Different varieties of berry bushes grow amongst one another, teaching respect and the importance of harmony between all things, and root vegetables require us to get low to the ground and search for them on our knees. This teaches us humility (Redbird, 2019). Through these teachings alone, we can see how the Land and its kin, and the people are one. It is impossible to explore Land and its kin without exploring culture, identity, spirituality, and more. Elders and Knowledge Keepers play the biggest role in ensuring this wealth of knowledge is passed from one generation to the next (Anderson et al., 2017). Centring Indigenous wisdom and science in EE allows students to make fluid connections between environment, history, society, culture and more. This results in generations of people who can make connections and see possibilities for integration across all sectors of society where previous generations couldn't.

Centring Indigenous worldviews in EE takes long term commitment and effort

More and more, post-secondary institutions have developed Indigenous student centres and programming as a method of inclusion (Critchley & Bull, 2011), but these measures are often grafted onto the existing institutional structures rather than being incorporated into the broader curriculum, policies or culture of the schools (Ahenakew, 2016). These attempts at inclusion fail to shift the colonial paradigm of EE in any meaningful way. By simply *including* Indigenous people into the academy, settlers and colonial institutions still hold the power (Ahenakew, 2016).

As part of her thesis work, Clarke (2015) conducted and compared two studies in which non-Indigenous pre-service teachers and experienced non-Indigenous outdoor educators participated in a single day's worth of outdoor Indigenous programming with fellow Indigenous students and educators. Despite beginning the day with extreme preconceived notions of who Indigenous people are, the preservice teachers' attitudes towards Indigenous people were significantly challenged and transformed, as they discovered that they were not at all 'distant', or 'apathetic', but rather, "talkative, curious, engaged, and friendly" (Clarke, 2015, p. 33). That these non-Indigenous preservice teachers all went into the day with such deeply entrenched biases points to both the failure of the education system for not sensitizing students to Indigenous people's realities and histories, as well as the prevailing societal attitudes against Indigenous people that have been cultivated as a result.

Clarke (2015) points out that shared experiences and sustained, meaningful relationships with Indigenous Elders, families and communities are critical to countering dominant negative discourses of Indigenous people, and that these relationships are often a launching point for non-Indigenous educators to confidently and consciously begin the work of rewriting the dominant narrative. Although the preservice teachers in Clarke's (2015) study did experience a shift in their view of Indigenous people, they still struggled to articulate what they understood of Indigenous perspectives and were unable to grasp the notions of relationship or kinship to Land. Clarke (2015) speaks of this "cultivated ignorance" (p. 15) as both a lack of willingness to 'unsettle' one's

inherited, taken-for-granted stance and views as well as one's own disconnected relationship with one's history and place to begin with. White privilege is built into our institutions and imprinted on our landscape in so many ways. Every environmental issue in Canada is "de facto an Indigenous issue" (Korteweg & Russell, 2012, p. 7). As such, non-Indigenous educators need to re-evaluate how their relationship to place has been politicized by way of excluding Indigenous perspectives, histories, and ongoing realities.

It was clear that this one-day interaction with Indigenous community members was not nearly enough to sensitize the preservice teachers towards an imperative for centring Indigenous worldviews across the board. Shifting the current education model to center Indigenous sciences and worldviews is certainly not possible through a tokenizing 'add on' philosophy in which we add Indigenous content overtop an established Eurocentric framework. But even the most proactive and well-intentioned educators can be daunted by the task of incorporating Indigenous perspectives. "But I'm not Indigenous!" is a familiar response to the call of duty (Anderson et al., 2017, p. 7). There is no way around it: integrating Indigenous perspectives into EE requires willingness and a concerted effort. Key recommendations from Anderson et al. (2017) include:

- Proactively pursuing and building meaningful and lasting relationships and connections with Indigenous community members, Elders and Knowledge keepers in a true spirit of respectful collaboration
- Being honest and clear about what we do and do not know
- Understand that Indigenous people, cultures, and knowledge are contemporary (and not relics from the past)
- Respecting Indigenous knowledge as a precious heritage to be cherished
- Be aware of the complexities of real Indigenous people (understanding how their current way of life and lands have changed as a result of colonization)

Conclusion

The following words, historically attributed to Chief Si'ahl of the Su'quamish and Duwamish Nations, echo throughout all time for all of humanity to hear: "Humankind did not weave the web of life. We are merely one small strand within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things are connected" (Furtwangler, 1997, p. 6). Our desire for expansion, comfort and greater technologies must be tempered by a conscious awareness of our fragile place in the web of life and the impermanent nature of our lives. A commonly held principle among the Haudenosaunee First Nation is that we must live in such a way that we account for the needs of seven generations into the future. Growth without this kind of long-term vision is reckless, short-sighted, and doomed to bring about devastation and chaos, as evidenced by the state of the world today.

We have undeniably arrived at a point in human history where our lands, waters, skies and all the life they support are critically in danger of irreversible damage. The purpose of EE has more

urgency now than ever before. With holes in our ozone layer, rapidly melting poles, and rapidly dying topsoil, further projections of global pandemics, increasingly extreme natural disasters and dizzying biodiversity loss, human environments and systems are headed towards more and more instability and upheaval. Running parallel to the destruction of land is the accelerated disappearance of Indigenous people worldwide and with them, the disappearance of thousands of years' worth of knowledge of how to live peacefully and harmoniously with Nature. Kulnieks and Young (2013) remind us how important it is for us to consider that modern ideas of sustainability are not new constructs, and that sustainability was *the way of life* for Indigenous people long before colonization, "The catastrophically non-sustainable ways of living that modern societies are plagued with (as demonstrated by oil spills, nuclear disasters and the carcinogenic toxic materials we are inundated with) are not because of what traditional knowledges failed to teach us" (p. 69). They argue that a systemic inattention to teaching and learning traditional sustainable practices and understandings of ecology is the root cause of these issues. The United Nations (UN) declared 2022 - 2032 the decade of Indigenous Languages. Despite the United Nations Declaration on the Rights of Indigenous People (UNDRIP), adopted by the UN in 2007, the governments of Canada, America and Brazil are still intent on felling million-acre forests and tearing massive pipelines right through the heart of Indigenous lands, leaving devastated masses of Indigenous people with nothing to live off in their wake. While Indigenous people protect over 80% of the world's remaining biodiversity and greatest carbon sinks, when it comes to the firsthand effects of the climate crisis, they are the most negatively and disproportionately affected of all people worldwide (Martusewicz et al., 2011). Holistic approaches to EE and ecological sustainability have never been more urgently relevant than before now. Humbling ourselves with Indigenous teachings, worldviews and spiritualities as scientists, environmentalists, conservationists, and educators is an imperative for us all as we venture to reclaim what we have collectively lost touch with.

In the research and writing phases of this literature review, we found that conversations about the importance of centring Indigenous worldviews in EE are beginning to surface more and more in Canadian academic circles and that the urgency and significance of committing to this work is being acknowledged by non-Indigenous educators. However, we are just at the very beginning of this journey. We propose that EE that deliberately centers Indigenous knowledge should be mandated across all public schooling and that educators should be trained in a collaborative culture of education where they feel empowered to reach out, make and sustain meaningful relationships with Indigenous communities and Knowledge Keepers. EE can no longer be seen as a peripheral aspect of schooling that is used primarily to satisfy Western scientific curriculum ideals. Teaching our future generations how to live sustainably and peacefully on this planet is one of the most pressing moral obligations that we owe today's youth, and no conversation about EE can take place without acknowledging the long-standing social injustices towards the First People of this land and the wealth of knowledge and healing those Indigenous perspectives have to offer the world. We maintain that a homecoming to ancient traditions of wisdom rooted in experience and relationship is precisely the antidote we need for the Anthropocene's alarming disconnect with its roots in Nature, and that centring Indigenous wisdom

and worldviews in environmental education is the first step in that direction. We hope the future holds the promise of much more to come on this front, and as educators ourselves, we commit to advancing this movement with humility and respect, in every way we can, and in every sphere of learning.

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Traitement des trois besoins psychologiques fondamentaux à la motivation dans les programmes de français langue seconde en Ontario

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Résumé : Les recherches ont montré que l'investissement d'une personne dans l'apprentissage des langues procure de nombreux bienfaits. Malgré les avantages associés à l'apprentissage des langues, les pourcentages de rétention des élèves inscrits dans les programmes de français langue seconde (FLS) jusqu'à la 12e année en Ontario demeurent faibles avec 6,8 % en français de base (le programme qui compte plus de 70 % du total nombre d'élèves inscrits dans un programme de FLS), 54,5 % en français intensif et 36,5 % en immersion française pendant l'année scolaire 2019 à 2020 (Canadian Parents for French, 2022). Ces faibles taux de rétention chez les élèves des programmes de FLS, parmi d'autres considérations, peuvent signaler un manque de motivation à l'égard de l'apprentissage du FLS. Cet article analyse des documents du ministère de l'Éducation de l'Ontario (MÉO), l'agence qui supervise le système d'éducation publique de la province, pour examiner la manière dont le MÉO traite de la motivation en FLS en termes de la satisfaction des trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017). Notre analyse révèle que les documents du MÉO appuient les trois besoins psychologiques fondamentaux et renforcent les pratiques d'enseignement qui peuvent susciter la motivation.

Mots clés : autonomie, compétence, français langue seconde, motivation, relation à autrui

Abstract: Research has shown that a person's investment in language learning has many benefits. Despite the advantages associated with language learning, the retention percentages of students enrolled in French as a Second Language (FSL) programs up to Grade 12 in Ontario remain low with 6.8% in Core French (the program that has more than 70% of the total number of students enrolled in an FSL program), 54.5% in Extended French and 36.5% in French Immersion during the 2019 to 2020 school year (Canadian Parents for French, 2022). These low retention rates among students in FSL programs, among other considerations, may signal a lack of motivation to learn FSL. This article analyzes documents from the Ontario Ministry of Education (OME), the agency that oversees the province's public education system, to examine how the OME addresses motivation in FSL in terms of the satisfaction of the three basic psychological needs of Ryan and Deci (2000, 2017). The analysis conducted in this study reveals that the OME's documents support the three basic psychological needs and reinforce teaching practices that can bring about motivation.

Keywords: autonomy, competence, French as a Second Language, motivation, relatedness

Introduction

Au Canada, le français et l'anglais sont les deux langues officielles du pays depuis 1969 (Gouvernement du Canada, 2015). En Ontario, l'anglais est la langue maternelle pour la majorité de la population. En effet, les données du recensement de 2016 montrent que 69,5 % des personnes ont l'anglais comme langue maternelle, tandis que le français est la langue maternelle de 4,3 % de la population (Statistique Canada, 2017). Le reste de la population parle une langue maternelle autre que l'anglais ou le français (Statistique Canada, 2017). Cet article porte sur le français langue seconde (FLS), le terme utilisé par le ministère de l'Éducation de l'Ontario (MÉO), l'agence qui supervise le système d'éducation publique de la province, pour décrire l'enseignement et l'apprentissage de la langue française dans les écoles de langue anglaise en Ontario. L'objectif de cet article est d'examiner comment les documents des programmes de FLS formulés par le MÉO[1] traitent de la motivation, afin de déterminer si ces documents renforcent ou non les recherches effectuées à ce sujet.

Selon Gardner (1985), la motivation est le facteur le plus important dans l'apprentissage d'une autre langue. Dans notre problématique, nous montrerons d'abord que les faibles taux de rétention dans les programmes de FLS en Ontario (Canadian Parents for French, 2022) semblent indiquer un manque de motivation à l'égard de l'apprentissage du FLS même si l'apprentissage des autres langues engendre des bénéfices. Nous avons choisi le contexte ontarien parce qu'on y compte le plus grand nombre d'élèves inscrits dans les programmes de FLS (Masson *et al.,* 2019). Puis, nous examinerons le modèle de l'autodétermination de Ryan et Deci (2000, 2017) par rapport au lien entre les trois besoins psychologiques fondamentaux et la motivation scolaire, ainsi

qu'entre la motivation scolaire et les programmes de FLS en Ontario. Ceci nous permettra d'exposer notre question de recherche. Ensuite, nous expliquerons notre méthodologie à l'aide d'une analyse des documents officiels du MÉO concernant l'enseignement et l'apprentissage du FLS en Ontario. Nous poursuivrons en examinant les documents du MÉO dans la manière dont ils traitent des trois besoins psychologiques fondamentaux pour accroître la motivation des élèves en FLS. Nous interprétons les résultats et discuterons les limites de cette étude. Finalement, nous résumerons les points saillants et présenterons des pistes de réflexion pour d'éventuelles recherches sur ce sujet.

Il a été démontré que l'apprentissage des langues engendre des bénéfices, tels que ceux aux niveaux cognitif et culturel. Sur le plan cognitif, certaines études, telles que celles de Lazaruk (2007) et de Padilla *et al.* (2013) montrent que l'apprentissage d'une autre langue dans les écoles a un impact positif sur les résultats scolaires en mathématiques, en sciences et en arts langagiers. Sur le plan culturel, les échanges dans une autre langue avec les locuteurs natifs de différents pays permettent aux personnes de reconsidérer leurs stéréotypes culturels, de devenir plus compétentes dans leur apprentissage d'autres langues et de développer les attitudes positives à l'égard des cultures différentes (Chen et Yang, 2016). Selon ces études et d'autres, il est évident que l'apprentissage d'autres langues est un bon investissement. Malgré les nombreux bienfaits qui découlent de l'apprentissage des langues, il existe de faibles taux de rétention dans les programmes de français langue seconde (FLS)[2] en Ontario et le nombre d'inscriptions à ces programmes décroît grandement à la fin des études au palier secondaire.

En Ontario, les systèmes scolaires de langue anglaise financés par les fonds publics de la province offrent le programme de français de base, qui est obligatoire pour tous les élèves de la 4e année à la 9e année. Ceci exclut les élèves inscrits aux programmes de français intensif ou d'immersion française, qui sont des programmes facultatifs (Ministère de l'Éducation de l'Ontario [MÉO], 2013a; 2019)[3]. Les élèves apprennent uniquement le français comme une matière en soi dans le programme de français de base. Pour leur part, les élèves inscrits aux programmes facultatifs apprennent non seulement le français comme matière, mais ont la langue française comme langue d'enseignement d'autres matières scolaires (Delcourt, 2018; MÉO, 2019). Au moins 25 % de l'enseignement est effectué en français dans le programme de français intensif tandis qu'au moins 50 % de l'ensemble des matières est enseigné en langue française dans le programme d'immersion (MÉO, 2013a). Pendant l'année scolaire 2019 à 2020, un total de 1 029 525 étaient inscrits aux programmes de FLS en Ontario (Canadian Parents for French, 2022). Sur ce total, 744 805 élèves (72,3%) étaient inscrits au programme de français de base, 32 020 élèves (3,1%) étaient inscrits au programme de français intensif et 252 700 élèves (24,5%) étaient inscrits au programme d'immersion française (MÉO, 2022). Bien que le programme de français de base continue à compter le plus grand nombre d'inscriptions dans les programmes de FLS, il existe une popularité croissante des inscriptions dans le programme d'immersion française en Ontario (Canadian Parents for French, 2022). En fait, de 2019 à 2020, les inscriptions au programme d'immersion française dans la province ont connu un taux de croissance annuel moyen de 5,4 % pendant quinze années consécutives (Canadian Parents for French, 2022). Cette popularité s'explique par le fait que les élèves sont plus exposés à la langue française dans ce programme que dans les autres programmes de FLS (Delcourt, 2018). Toutefois, en dépit de l'augmentation des inscriptions au programme d'immersion française, pendant l'année scolaire 2019 à 2020, les

pourcentages de rétention des élèves inscrits dans les programmes de FLS jusqu'à la 12e année ont été de 6,8 % en français de base, 54,5 % en français intensif et 36,5 % en immersion française (Canadian Parents for French, 2022). Ces statistiques semblent nous indiquer une motivation peu élevée à l'égard de l'apprentissage du FLS, ce qui est une explication logique étant donné que Gardner (1985) a identifié la motivation comme le facteur le plus important dans l'apprentissage d'une autre langue. Nous reconnaissons qu'il existe d'autres considérations qui peuvent exercer une influence sur les taux de rétention des élèves inscrits dans les programmes de FLS, telles que la mise en œuvre des différents programmes de FLS, la qualité de la formation des enseignants[4] de FLS ainsi que les attitudes envers l'enseignement et l'apprentissage de FLS (Masson *et al.,* 2019 ; Ontario Public School Boards' Association, 2018). Toutefois, nous pensons que les faibles taux de rétention dans les programmes de FLS, en particulier, le programme de français de base, qui compte le plus grand nombre d'inscriptions, peuvent signaler un manque de motivation des élèves dans la poursuite de leurs études en FLS. En outre, selon les recherches du Conseil des ministres de l'Éducation (2015), les observations qui sont ressorties des groupes de consultation concernant la diminution des effectifs en FLS au Canada montrent la nécessité d'accroître la motivation en vue de renforcer l'apprentissage chez les élèves de FLS. Ainsi, dans les prochaines sections, nous poursuivons avec une définition du concept de motivation, que nous utilisons comme fil conducteur dans cet article.

Cadre conceptuel

Pour formuler notre question de recherche, nous examinons le concept de la motivation et les trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017) dans l'apprentissage d'une autre langue ainsi que des liens entre la motivation scolaire et les programmes de FLS en Ontario.

La motivation dans l'apprentissage d'une autre langue

Par motivation dans un contexte d'apprentissage, nous entendons « le tenseur des forces d'origine interne et externe (situationnelles, contextuelles et globales), dirigées ou non par un but, qui influencent un individu sur le plan cognitif, affectif ou comportemental » (Karsenti, 1998, p. 36). Il importe de constater que la motivation est variable selon les conditions qui exercent une influence sur le milieu d'apprentissage (Murphy et Alexander, 2000). Il existe différentes théories concernant la motivation des élèves dans l'apprentissage, telles que le modèle socio-éducationnel de Gardner (2010), la théorie de l'autodétermination de Ryan et Deci (2000, 2017) et le système d'auto-motivation en langue seconde de Dörnyei (2009). Dans le cadre de cette étude, nous nous concentrons sur la théorie de l'autodétermination de Ryan et Deci (2000, 2017) afin de traiter le lien entre la satisfaction des trois besoins psychologiques fondamentaux et la motivation.

Les trois besoins psychologiques fondamentaux et la motivation

La théorie de l'autodétermination de Ryan et Deci (2000, 2017) est une approche de motivation qui présente trois types de motivation : l'amotivation, où il existe une absence de motivation, la motivation extrinsèque, où l'on fait quelque chose pour déboucher sur un résultat, et la motivation intrinsèque, où l'on fait quelque chose pour la satisfaction inhérente parce que c'est intéressant ou agréable. Sur une échelle continue de régulation, l'amotivation constitue le

niveau le plus bas d'autodétermination, c'est-à-dire quand un individu n'agit pas ou agit sans intention (Ryan et Deci, 2000). La motivation intrinsèque constitue le niveau le plus haut d'autodétermination, ce qui signifie que la source de motivation est interne et qu'un individu a la capacite de se gérer de manière autonome (Ryan et Deci, 2000).

Selon la théorie de l'autodétermination, les élèves se situent à différents niveaux de motivation qui dépendent de la satisfaction de trois besoins psychologiques fondamentaux au bien-être : le besoin d'autonomie, le besoin de compétence et le besoin de relation à autrui (Laguardia et Ryan, 2000 ; Ryan et Deci, 2000, 2017). L'autonomie est le besoin d'autoréguler ses expériences et une personne autonome est engagée dans les expériences qui correspondent à ses intérêts et valeurs (Laguardia et Ryan, 2000 ; Ryan et Deci, 2017). La compétence fait référence au besoin de se sentir capable de fonctionner efficacement et elle est un effort inhérent manifesté par la curiosité, le goût d'explorer et de relever des défis (Laguardia et Ryan, 2000 ; Ryan et Deci, 2017). La relation à autrui concerne le sentiment d'être connecté socialement, d'appartenir et de se sentir significatif parmi les autres (Laguardia et Ryan, 2000 ; Ryan et Deci, 2017). Pour accroître la motivation intrinsèque ainsi que la motivation extrinsèque du contrôle interne, l'expérience pédagogique doit permettre aux élèves de satisfaire tous les trois besoins psychologiques fondamentaux (Laguardia et Ryan, 2000 ; Ryan et Deci, 2000, 2017).

Les liens entre la motivation scolaire et les programmes de FLS en Ontario

La motivation scolaire mène à l'engagement scolaire, qui est le mécanisme permettant aux élèves de transférer la motivation à un apprentissage actif (Toshalis et Nakkula, 2012). Pour ce faire, les enseignants peuvent jouer un rôle essentiel dans l'amélioration de l'expérience d'apprentissage des élèves au moyen de pratiques pédagogiques engageantes dans la salle de classe. Pour susciter la motivation de manière efficace, ces pratiques dans les programmes de FLS doivent viser à satisfaire les trois besoins psychologiques fondamentaux mentionnés plus haut.

Parmi tous les facteurs scolaires qui contribuent à l'apprentissage des élèves à l'école, l'enseignement en classe est le plus important (Leithwood *et al.*, 2004). Donc, les pratiques d'enseignement peuvent exercer une grande influence sur la motivation des élèves. Dans les types de programmes suivis par les élèves de l'Ontario, les enseignants sont responsables d'utiliser des stratégies d'enseignement efficaces et des méthodes d'évaluation appropriées afin de permettre aux élèves de satisfaire les attentes du curriculum[5] (MÉO, 2013b, 2014). Ces stratégies et méthodes auront le potentiel de répondre aux trois besoins psychologiques fondamentaux pour accroître la motivation. Certaines de ces pratiques engageantes peuvent comprendre l'apprentissage coopératif, l'interaction avec les pairs, ainsi que des pratiques d'apprentissage centrées sur les élèves, telles qu'une approche basée sur l'enquête (Mnknjian, 2016). De plus, les enseignants peuvent susciter la motivation en incorporant des pratiques et des expériences d'apprentissage authentiques pour permettre aux élèves d'établir des liens personnels avec leur apprentissage (Mnknjian, 2016). Certaines études, telles que celles de Hestick (2014) et Piccardo (2013), ont montré des avantages de l'intégration des technologies en classe du point de vue de l'amélioration des processus d'apprentissage chez les élèves en leur permettant de s'engager activement dans leur apprentissage. Quand les enseignants favorisent les pratiques qui renforcent le besoin d'autonomie des élèves dans leur apprentissage, selon Jang *et al.* (2010), cette approche

suscite l'engagement des élèves, ce qui suscite la motivation. Ainsi, ces liens entre la motivation scolaire et les programmes de FLS en Ontario aident à orienter notre question de recherche.

La question de recherche

À la lumière des renseignements dont nous disposons sur la motivation dans l'apprentissage d'une autre langue et pour déterminer si les documents du MÉO renforcent ou non les recherches dans ce domaine, nous nous posons la question suivante : Comment les documents du MÉO répondent-ils aux trois besoins psychologiques fondamentaux pour accroître la motivation des élèves dans les programmes de FLS ?

Méthodologie

Dans le cadre de cet article, nous analysons trois documents officiels du MÉO. Nous analysons les documents publiés par le MÉO pour trouver les données pertinentes et spécifiques au contexte ontarien pour voir comment le MÉO traite de la motivation en FLS.

La sélection des documents

Nous avons choisi trois documents du MÉO des programmes de FLS : *Cadre stratégique pour l'apprentissage du français langue seconde dans les écoles de l'Ontario de la maternelle à la 12e année* (MÉO, 2013a), les documents du curriculum de FLS à l'élémentaire et au secondaire (MÉO, 2013b, 2014) ainsi que les résultats d'un projet d'enquête intitulé *Bien-être et engagement des élèves en FLS* (MÉO, 2017). Nous présentons ces documents selon la chronologie de leur parution.

Le MÉO (2013a) a dévoilé un document intitulé *Cadre stratégique pour l'apprentissage du français langue seconde dans les écoles de l'Ontario de la maternelle à la 12e année* pour aider les conseils scolaires de l'Ontario. Ce document vise à promouvoir l'apprentissage et l'enseignement du FLS dans la province au moyen de l'établissement de plans de trois ans comprenant des objectifs mesurables qui appuient les trois objectifs de la province concernant le FLS au cours d'une période de dix ans, à partir de l'année scolaire 2013 à 2014 jusqu'à l'année scolaire 2022 à 2023. Les trois objectifs sont de 1) améliorer l'assurance, la maîtrise de la langue et le rendement des élèves ; 2) accroître le pourcentage d'élèves qui étudient le FLS jusqu'à l'obtention de leur diplôme ; et 3) accroître l'engagement des élèves, du personnel scolaire, des parents et de la collectivité envers les programmes de FLS (MÉO, 2013a). Afin d'appuyer la réalisation de ces objectifs, le MÉO (2013a) présente les six domaines d'importance stratégique suivants : 1) promouvoir les programmes de FLS et leurs avantages ; 2) renforcer le leadership et la responsabilité ; 3) renforcer la programmation pour améliorer le rendement en FLS ; 4) appuyer tous les élèves ; 5) mettre en place des méthodes de planification, d'enseignement et d'évaluation efficaces ; et 6) élargir les possibilités d'apprentissage et rehausser l'engagement de tous. Nous avons choisi ce document parce que les objectifs de ce document s'alignent sur l'objectif dans le cadre notre recherche, à savoir l'apprentissage et l'enseignement des programmes de FLS.

Le MÉO (2013b, 2014) a élaboré un curriculum révisé pour les programmes de FLS aux paliers élémentaire (de la 1re année à la 8e année) et secondaire (de la 9e année à la 12e année) afin de refléter une approche moderne d'apprentissage et de l'enseignement du FLS et de promouvoir

la propagation du FLS dans la province. La vision du curriculum est de permettre aux élèves de communiquer et d'interagir avec une confiance croissante en français (MÉO, 2013b, 2014). Nous avons sélectionné le curriculum parce que les pages liminaires sont riches en informations sur les moyens de soutenir l'apprentissage des élèves en FLS.

Le MÉO (2017) a élaboré un document intitulé *Bien-être et engagement des élèves en FLS* à partir d'un projet d'enquête qui traite de la promotion de l'intérêt des élèves pour l'apprentissage du FLS au sein des écoles en Ontario, ce qui est la portée de cet article. À la suite de ce projet d'enquête portant sur le bien–être et l'engagement des élèves dans la classe de FLS, quatre thèmes sont ressortis des conversations d'apprentissage en 2016 et en 2017: 1) l'exploitation de la technologie pour améliorer les résultats des élèves en FLS ; 2) l'exploitation de la voix des élèves pour transformer la culture du FLS à l'école ; 3) l'utilisation des données pour guider la prise de décisions et améliorer l'apprentissage des élèves et 4) la reconnaissance du rôle des directions d'école dans la création d'une culture positive pour le FLS (MÉO, 2017). Nous avons sélectionné ce document parce que son objectif et son contexte sont pertinents pour documenter les moyens d'engager les élèves dans leur apprentissage du FLS. Ainsi, ces trois documents du MÉO peuvent être utilisés pour analyser le traitement de la motivation dans l'apprentissage et l'enseignement de FLS en Ontario.

L'analyse des documents

Nous avons choisi d'examiner les trois documents du MÉO sélectionnés en effectuant l'analyse de discours parce que ce type d'analyse est une approche qualitative qui est bien adaptée pour répondre aux questions « comment » en examinant le langage dans les textes dans un contexte social (Dunn, 2016). Donc, ce type d'analyse nous permet d'étudier le langage qui représente la motivation dans un contexte social, dans ce cas, la classe de FLS dans les écoles publiques de langue anglaise de l'Ontario.

Afin de répondre à notre question de recherche, nous avons lu de façon détaillée les documents du MÉO pour identifier les instances où les thèmes de notre cadre conceptuel sont abordés et ainsi analyser la manière dont ces documents satisfassent les trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017), c'est-à-dire le besoin d'autonomie, le besoin de compétence et le besoin de relation à autrui.

Résultats

Notre analyse montre que les documents du MÉO renforcent les besoins d'autonomie, de compétence et de relation à autrui dans les programmes de FLS en Ontario afin de susciter la motivation des élèves.

Le besoin de l'autonomie

Les trois documents du MÉO consultés appuient le besoin d'autonomie chez les élèves. Le deuxième thème ressorti du MÉO (2017), qui est d'« exploiter la technologie pour améliorer les

résultats des élèves en FLS », discute de la contribution de la technologie pour aider les élèves à s'approprier leur apprentissage, ce qui, par conséquent, encourage l'autonomie.

Le cinquième domaine stratégique du MÉO (2013a), qui est de « mettre en place des méthodes de planification, d'enseignement et d'évaluation efficaces », explique la manière dont les écoles et les conseils scolaires appuient le besoin de l'autonomie des élèves en FLS. Les écoles et conseils scolaires « encouragent l'autonomie des élèves par l'enseignement explicite de l'auto-évaluation et l'établissement d'objectifs, ainsi que par l'emploi de portfolios pour les aider à suivre leurs progrès et à en enregistrer des preuves tangibles (p. ex., vidéos montrant des élèves participant à des communications authentiques et spontanées) » (MÉO, 2013a, p. 18).

Les documents du curriculum du FLS présentent le rôle que les enseignants font dans le développement de l'autonomie des élèves en FLS. Le MÉO (2013b, 2014) souligne que les enseignants qui s'engagent dans l'évaluation en tant qu'apprentissage aident les élèves à développer leur capacité à être des apprenants indépendants et autonomes, qui sont capables de se fixer les objectifs individuels, de surveiller leur propre progrès, de déterminer les prochaines étapes et de réfléchir à leur pensée et à leur apprentissage. Les élèves sont plus susceptibles d'être engagés quand les enseignants leur offrent un certain de degré de choix dans leur apprentissage et les occasions pour les élèves à exprimer leurs préférences lors des activités pédagogiques afin de promouvoir l'autonomie des élèves.

Afin de répondre au besoin d'autonomie des élèves de FLS, les documents du MÉO consultés soulignent donc l'utilisation de la technologie ainsi que des pratiques d'enseignement qui permettent aux élèves de suivre leur progrès en FLS.

Le besoin de compétence

Les documents du MÉO des programmes de FLS renforcent le besoin de compétence. Le premier thème ressorti du MÉO (2017), qui est d'« exploiter la voix des élèves pour transformer la culture du FLS à l'école », explique que la voix des élèves en classe soutient la réflexion complexe de tous les élèves.

Le MÉO (2013a) met en évidence la signification du besoin de compétence pour susciter la motivation des élèves. Le deuxième objectif du MÉO (2013a), qui est d'« accroître le pourcentage d'élèves qui étudient le FLS jusqu'à l'obtention de leur diplôme », traite du besoin de compétence des élèves en FLS en cherchant des stratégies pour améliorer la confiance et la capacité des élèves dans leur communication en français. En outre, le cinquième domaine stratégique du MÉO (2013a), qui est de « mettre en place des méthodes de planification, d'enseignement et d'évaluation efficaces », appuie le besoin de compétence en suggérant que les écoles et conseils scolaires « planifient des tâches propices au développement des compétences de pensée critique et supérieure, ainsi que la capacité d'appliquer les connaissances du français spontanément dans des activités interactives » et qu'ils « enseignent le nouveau matériel d'apprentissage de sorte que le développement de la maîtrise orale serve de fondement sur lequel les élèves peuvent améliorer leurs compétences en lecture et en écriture, tout en faisant en sorte que la langue orale soit prise en compte tout au long du processus d'apprentissage » (p. 18).

Le MÉO (2013b, 2014) exprime le rôle des enseignants de FLS dans la motivation des élèves à apprendre le FLS. Le curriculum mentionne que les enseignants de FLS devraient favoriser le choix des élèves sur les thématiques, connaître leurs intérêts pour les encourager à s'engager dans leur apprentissage et utiliser les résultats des évaluations les aider à réussir (MÉO, 2013b, 2014). Selon le MÉO (2013b, 2014), en impliquant des élèves dans le processus d'apprentissage, les élèves sont au centre de leur apprentissage, ce qui est essentiel pour développer leur engagement, motivation et rendement dans l'apprentissage de FLS.

Bref, pour satisfaire le besoin de compétence, les documents du MÉO consultés discutent le rôle des enseignants d'impliquer les élèves dans leur apprentissage et d'offrir aux élèves les occasions de parler spontanément afin de développer leur la réflexion et la pensée critique.

Le besoin de relation à autrui

Les documents du MÉO traitent du besoin de relation à autrui de manière positive. Le premier thème ressorti du MÉO (2017), qui est d'« exploiter la voix des élèves pour transformer la culture du FLS à l'école » appuie le besoin de relation à autrui et explique que d'« aider les élèves à trouver leur voix leur permet d'être plus engagés en FLS en les faisant partenaires de leur apprentissage et favorise une relation réciproque entre les élèves et leurs enseignantes et enseignants de FLS » (p. 4). L'exploitation de la voix des élèves dans la classe de FLS permet aux élèves de créer des liens entre leur apprentissage dans la classe de FLS et leurs expériences personnelles en dehors de la salle de classe (MÉO, 2017).

Le sixième domaine stratégique du MÉO (2013a), qui est d'« élargir les possibilités d'apprentissage et [de] rehausser l'engagement de tous » discute du besoin de relation à autrui en mentionnant que les écoles et conseils scolaires « établissent un sentiment d'appartenance pour créer un cadre positif et inclusif où les élèves se sentent encouragés à améliorer leurs compétences en français » (p. 19). En outre, des mesures suggères dans ce domaine stratégique encouragent les écoles et les conseils scolaires à utiliser les outils technologiques et des médias numérique sociaux pour communiquer et se connecter avec des francophones.

Il existe une section dans les pages liminaires des documents du curriculum de FLS qui identifie le lien entre les relations saines et le FLS. Le MÉO (2013b, 2014) explique que la communication et les aptitudes sociales, ainsi que la sensibilisation interculturelle, sont des éléments importants du curriculum de FLS parce que ces compétences contribuent à la capacité des élèves à nouer et à maintenir des relations saines. Les documents du MÉO renforcent le besoin de relation à autrui dans les programmes de FLS.

Bref, les trois documents du MÉO consultés dans notre analyse appuient la satisfaction des trois besoins psychologiques fondamentaux, à savoir, le besoin d'autonomie, le besoin de compétence et le besoin de relation à autrui, pour accroître la motivation des élèves en FLS.

Discussion

Nous utilisons les résultats obtenus pour discuter les hypothèses dans le domaine de la motivation avancées par Ryan et Deci (2000, 2017) que nous employons comme fond de toile théorique. Nos résultats montrent que les documents du MÉO des programmes de FLS soutiennent

le concept de la satisfaction des trois besoins psychologiques fondamentaux concernant la motivation des élèves. Nous discutons des recommandations des pratiques d'enseignement concernant la motivation des élèves en FLS qui découlent de notre analyse ainsi que des limites de cette étude.

Les recommandations des pratiques d'enseignement qui peuvent susciter la motivation

Selon les résultats de cette étude, l'intégration des technologies de l'information et de la communication (TIC) et l'attention centrée sur l'élève sont deux recommandations qui découlent de notre analyse comme exemples de pratiques pédagogiques qui peuvent répondre aux trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017) afin de renforcer la motivation des élèves dans l'apprentissage du FLS.

L'intégration des TIC. Des études ont montré l'impact positif de l'intégration des TIC pour susciter la motivation des élèves de l'Ontario dans leur apprentissage du FLS (Hestick, 2014 ; Piccardo, 2013). La motivation s'accroît avec l'intégration des TIC dans les tâches qui présentent un certain nombre de choix, permettent aux élèves de faire des liens avec leur vie personnelle et intègrent les aspects sociaux, tels que le travail en équipe (Karsenti, 2016). Ces aspects sociaux peuvent aider les élèves à répondre au besoin de relation à autrui. En outre, l'intégration des TIC dans la salle de classe peut susciter l'engagement des élèves et stimuler leur intérêt à apprendre en développant leur estime de soi et leur curiosité (Karsenti, 2016), ce qui peut aider les élèves à satisfaire le besoin de compétence. Wang (2005) remarque que l'utilisation efficace des TIC en salle de classe de langue seconde nécessite que cet enseignement–apprentissage s'inscrive dans une approche constructiviste. Cette approche encourage les élèves à développer leur capacité à résoudre de nouveaux problèmes et à utiliser la pensée critique (Sadik, 2008). Par ailleurs, les TIC sont des outils d'apprentissage qui peuvent favoriser l'autonomie parce que les actions déployées par l'apprenant lui permettent de trouver des sources d'information qui répondent à son questionnement (Knoerr, 2005). Ainsi, l'intégration des TIC dans la classe d'une langue seconde permet de percevoir l'apprentissage comme un processus actif de façon authentique (Wang, 2005). Les possibilités d'utilisation de la langue par le recours à différentes modalités technologiques, telle que la lecture de livres numériques, l'écriture au moyen de technologies, l'usage de vidéos, d'Internet, de réseaux sociaux et de technologies mobiles, comme les tablettes, peuvent rendre les exercices plus attrayants et authentiques (Karsenti, 2016). En ce qui concerne le contexte ontarien, les enseignants de FLS dans la province qui ont participé à l'étude de Hestick (2014) ont indiqué que l'intégration des TIC dans la classe de FLS peut renforcer les connaissances de base de l'apprentissage des langues et aider les élèves à faire des liens avec la vie réelle.

L'intégration des TIC peut contribuer à la motivation dans l'apprentissage des élèves parce qu'elle leur permet de se responsabiliser par rapport à leur propre apprentissage, de s'engager activement, d'intégrer les aspects sociaux et de développer leur esprit critique (Karsenti, 2016). Toutefois, certaines conditions doivent être prises en compte pour une utilisation efficace des TIC. Malgré l'influence positive des TIC en classe sur la motivation des élèves, il s'avère que c'est la responsabilité des enseignants d'intégrer la technologie de manière à ce qu'elle favorise l'apprentissage des élèves (Piccardo, 2013). De plus, afin d'avoir recours aux TIC dans la salle de classe de façon efficace, il faut au préalable que les enseignants bénéficient d'un soutien par des

ressources spécialisées. En d'autres termes, profiter de la technologie pour améliorer l'expérience d'apprentissage des élèves est un élément clé, mais il importe que les enseignants se sentent à l'aise avec l'intégration de la technologie dans le curriculum (Baylor et Ritchie, 2002). Le manque de formation des enseignants est un facteur qui peut empêcher l'utilisation efficace de la technologie en tant qu'outil d'enseignement et d'apprentissage (Kessler, 2018 ; Piccardo, 2013 ; Riasati *et al.*, 2012). De plus, il existe des questions d'accès équitable à la technologie, où des écoles ou des familles qui n'ont pas les moyens d'acheter des appareils pour les élèves. Du point de vue de la formation, Piccardo (2013) recommande de prévoir des ateliers portant sur le matériel ciblé pour le FLS, l'accès aux outils technologiques et le soutien pour son utilisation ainsi que les stratégies d'enseignement pour intégrer les TIC dans la classe de FLS. Pour leur part, les enseignants de FLS en Ontario croient que l'intégration des technologies est avantageuse pour la mise en œuvre efficace du curriculum des programmes de FLS (Gour, 2015). De façon générale, même s'il existe certaines limites, l'intégration des TIC dans la salle de classe ont des mérites bien réels qui peuvent procurer des effets plus positifs que négatifs au regard de la satisfaction des trois besoins psychologiques fondamentaux pour accroître la motivation des élèves dans l'apprentissage du FLS.

L'attention centrée sur les élèves dans la démarche d'enseignement. Barbosa (2017) et Mnknjian (2016) ont montré que l'apprentissage centré sur les élèves est une approche importante pour favoriser la motivation dans la classe de FLS en Ontario. La motivation augmente quand les enseignants offrent des choix, favorisent l'autonomie des élèves, présentent des défis et suscitent des occasions de collaboration (Toshalis et Nakkula, 2012). Les pratiques pédagogiques efficaces axées sur la satisfaction des divers besoins des élèves aident à enrichir leur désir à apprendre la langue, ce qui peut susciter la motivation (Mnknjian, 2016 ; Toshalis et Nakkula, 2012). Les documents du MÉO que nous avons examinés révèlent l'importance de mettre l'emphase sur les élèves dans la démarche d'enseignement afin de susciter la motivation chez les élèves. L'attention centrée sur les élèves dans la démarche d'enseignement peut motiver les élèves à apprendre une autre langue (Bernaus *et al.*, 2009 ; Griffith et Lim, 2010). Les enseignants peuvent employer nombreuses pratiques qui centrent l'attention sur les élèves afin de faciliter la collaboration et la conversation parmi les élèves qui renforcent le besoin de relation à l'autrui. L'étude de Faez *et al.* (2011) a relevé que la pédagogie informée par les pratiques du Cadre européen commun de référence pour les langues, qui est un barème mondial utilisé par les enseignants, les aide à comprendre et à évaluer les niveaux linguistiques de leurs élèves. Le MÉO (2013a) vise à aider les conseils scolaires à renforcer leur connaissance du CECR afin d'améliorer l'apprentissage et l'enseignement du FLS. Ce cadre a une influence positive sur ces derniers au regard de la motivation des élèves grâce à l'évolution de leur confiance en eux par l'usage authentique de la langue pour développer le besoin de compétence. En outre, les enseignants de FLS peuvent aider les élèves à orienter leur apprentissage en leur permettant d'établir des liens avec leur vie personnelle et le monde réel (Barbosa, 2017). Par ailleurs, l'apprentissage fondé sur le questionnement est une approche axée sur les élèves qui stimule l'autonomie des élèves (Curpen, 2015). De ce fait, il importe de trouver les pratiques spécifiques relatives au contexte de l'apprentissage d'une langue seconde qui mettent l'accent sur la satisfaction des trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017).

Somme toute, l'intégration des TIC et l'attention centrée sur les élèves dans la démarche d'enseignement peuvent favoriser la motivation des élèves dans l'apprentissage du FLS, et par conséquent les documents du MÉO que nous avons analysés renforcent les recherches effectuées dans le domaine de la motivation.

Les limites de l'étude

Bien que les résultats dans le cadre de cette étude appuient la recherche dans le domaine de la motivation, il existe des limites de cette étude. Une limite est que nous n'avons examiné que trois documents du MÉO spécifiques aux programmes de FLS. Pour obtenir des résultats plus robustes, nous pourrions examiner d'autres documents du MÉO y compris ceux qui ne sont pas spécifiques aux programmes du FLS mais qui traitent de l'apprentissage et de l'enseignement dans toutes les matières dans les écoles en Ontario. Une autre limite de cette étude est que nous n'avons pas pu observer si ce qui est écrit dans les documents du MÉO que nous avons analysés concernant la motivation se passe dans la pratique actuelle. Nous avons fait une analyse de documents pour examiner le lien entre les trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017) et les documents de MÉO dans les programmes de FLS. Si nous avions eu l'occasion d'impliquer les apprenants de FLS dans le cadre de cette étude par moyen d'entrevues ou de sondages, nous aurions pu être en mesure d'observer de première main l'impact de la politique du MÉO des programmes de FLS dans la pratique actuelle. Bref, cette analyse nous mène vers des pistes de réflexion pour d'éventuelles recherches sur ce sujet.

Conclusion

Le but de cet article est de mettre en perspective la manière dont les documents du MÉO présentent la motivation dans les programmes de FLS en termes de la satisfaction des trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017). Malgré les bénéfices associés à l'apprentissage des langues, les statistiques révèlent que les taux de rétention sont faibles parmi les élèves de FLS en Ontario (Canadian Parents for French, 2022). Dans le cadre de cet article, ces données peuvent sous-tendre un manque de motivation des élèves en Ontario pour poursuivre leur apprentissage du FLS. Les documents du MÉO que nous avons consultés répondent aux trois besoins psychologiques fondamentaux, à savoir, le besoin d'autonomie, le besoin de compétence et le besoin de relation à autrui, de manière positive. Notre analyse révèle que l'intégration des TIC et l'attention centrée sur les élèves dans la démarche d'enseignement sont deux pratiques d'enseignement soutenues par la recherche qui peuvent répondre aux trois besoins psychologiques fondamentaux de Ryan et Deci (2000, 2017) pour susciter la motivation des élèves à apprendre le FLS et, par conséquent, à les encourager à poursuivre leur apprentissage dans les programmes de FLS dans les écoles de langue anglaise de l'Ontario. Une piste de recherche serait d'étudier l'efficacité des programmes de FLS en Ontario, notamment le programme de français de base, qui compte le plus grand nombre d'inscriptions en Ontario (Canadian Parents for French 2022 ; MÉO, 2020), et de réfléchir à la possibilité d'effectuer des changements aux programmes relatifs à l'expérience d'apprentissage des élèves. Une autre piste de recherche serait d'analyser la formation initiale des enseignants de FLS ainsi que les occasions de formation tout au long de leur carrière pour assurer le développement continu des pratiques pédagogiques engageantes et authentiques qui intègrent les stratégies d'enseignement efficaces, telle que l'utilisation des TIC dans la salle de

classe et les pratiques du Cadre européen commun de référence pour les langues. Pour favoriser l'apprentissage du FLS en Ontario, tous les acteurs de la communauté scolaire doivent promouvoir une culture qui montre la valeur dans l'apprentissage du FLS. Un tel changement exigera du temps, mais avec le soutien des directions d'école et avec un esprit de collaboration parmi les membres de la communauté scolaire, un changement positif est envisageable.

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Notes :

[1] Dans le cadre de cet article, nous faisons référence au MÉO comme une source primaire pour faire une comparaison des programmes de FLS, pour examiner le curriculum de FLS et de présenter les données sur les inscriptions dans les programmes de FLS en Ontario.

[2] La langue seconde est considérée comme une langue étrangère parce que les deux sont les langues non maternelles qui sont catégorisées selon les conditions sociolinguistiques ou sociopolitiques particulières de la région (Verdelhan–Bourgade, 2002). Selon Besse (cité par Verdelhan–Bourgade, 2002, p. 10), la langue seconde et la langue étrangère se définissent comme une « langue acquise (naturellement) ou apprise (institutionnellement) après qu'on a acquis au moins une langue maternelle et, souvent, après avoir été scolarisée dans celle–ci » et la langue maternelle se définit comme la « langue acquise dès le plus jeune âge par simple interaction avec la mère et plus largement avec l'environnement familial. » Dans le cadre de cet article, nous retenons « français langue seconde » pour signifier le français comme une langue apprise dans les écoles anglophones de l'Ontario, que le français soit leur langue seconde ou non simplement parce que le MÉO utilise « français langue seconde » dans sa terminologie.

[3] Dans le cadre de cet article, nous faisons référence au MÉO comme une source primaire pour faire une comparaison des programmes de FLS, pour examiner le curriculum de FLS et de présenter les données sur les inscriptions dans les programmes de FLS en Ontario.

[4] Dans cet article, le terme « enseignants » est utilisé à titre épicène (féminin et masculin) pour simplifier la structure et éviter d'utiliser « enseignantes/enseignants » ou « enseignant.e.s. » chaque fois.

[5] En Ontario, il existe deux documents de curriculum pour les programmes de FLS : l'un destiné au palier élémentaire (de la 1re à la 8e année) ; l'autre au palier secondaire (de la 9e à la 12e année). Par « curriculum », nous entendons les documents qui renvoient aux deux paliers. Ces documents sont seulement disponibles en langue anglaise.

Code-Switching as a Response to Racisms in the book *The Hate U Give*

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Abstract: Angie Thomas' (2017) work of fiction, titled The Hate U Give, portrays a number of racisms and lived experiences that are far from fictional for millions of Black people in America. The book includes detailed descriptions of how whiteness is enacted through code-switching. Code-switching is the process of switching between different dialects or ways of speaking in different spaces and situations (Alexander, 2004; Ogbu, 2004). The origins of code-switching are deeply intertwined with historical racisms during slavery (Alexander, 2004; Ogbu, 2004), but the continued need for code-switching in today's world speaks to the persistent presence and effects of racisms. This article uses research in the field of anti-racism to argue that code-switching, as represented in The Hate U Give by Angie Thomas (2017), meets Stanley's (2014) three conditions to define racisms: racialization, exclusion, and consequence.

Keywords: Code-switching; racism; racialization; exclusion; education

Résumé : L'oeuvre de fiction d'Angie Thomas (2017) qui s'intitule The Hate U Give présente diverses formes de racisme et d'expériences vécues qui sont loin d'être fictives pour des millions de personnes noires en Amérique. L'ouvrage inclut des descriptions détaillées de la promulgation de l'approche blanche au moyen de changement de codes. Ce changement de codes est le processus d'alterner entre différents dialectes ou façons de parler dans des espaces et des situations variés (Alexander, 2004; Ogbu, 2004). Les origines du changement de codes s'entrecoupent avec l'évolution du racisme au-delà de la période de l'esclavage (Alexandre, 2004; Ogbu, 2004), mais les besoins de continuer à changer les codes aujourd'hui suggère la persistance des effets des racismes. Cet article s'appuie sur les recherches dans le domaine de l'anti-racisme pour argumenter que le changement de codes, comme présenté par Angie Thomas (2017) dans The Hate U Give, rencontre les trois conditions établies par Stanley (2014) pour définir les racismes : racialisation, exclusion et conséquence.

Mots clés : changement de codes; racisme; racialisation; exclusion; éducation

A key part of anti-racism is to bring the self-representations of the excluded into focus (Stanley, 2014). These self-representations can serve as important sources of knowledge to understand the effects of racisms and the experiences of those affected by racisms. The teen fiction novel, *The Hate U Give*, by Angie Thomas (2017) does precisely this. While this book is a work of fiction, the author concludes the book by stating that this fiction is based on the realities of millions of Black people in America (p.443). The story is fictional in the names of the characters and places; however, the lived experiences and racisms represented in the book are far from fictional (Thomas, 2017, p. 443).

Angie Thomas' novel focuses on the experiences of sixteen-year-old Starr Carter. Starr lives in Garden Heights, which is a predominantly Black and low-income neighbourhood, and, along with her brother, attends school in Williamson, a white, upper-class suburb. These two neighbourhoods, Garden Heights and Williamson, are separated on the basis of race. They are social geographies divided by racial borders (Frankenberg, 1992). Starr's behaviour in each of these neighbourhoods is mediated by the social landscape. In Garden Heights, Starr was one of hundreds of Black people; she didn't stand out. Contrastingly, Starr was one of only a few Black students in Williamson. As a result, she represented herself very differently in Williamson and enacted whiteness by changing her speech and behaviour patterns. She stated:

> Williamson Starr doesn't use slang. Williamson Starr holds her tongue when people piss her off so nobody will think she's 'the angry black girl.' Williamson Starr is approachable. Williamson Starr is non-confrontational. Williamson Starr doesn't give anyone a reason to call her ghetto (Thomas, 2017, p. 71).

The process of switching between different dialects in certain spaces or situations is referred to as code-switching (Alexander, 2004; Ogbu, 2004) and is a result of numerous racisms, both historical and current. Starr used code-switching to go back and forth between a Black English dialect in Garden Heights and a White English dialect, as part of her enactment of Whiteness, in Williamson.

The origins of code-switching are deeply intertwined with historical racisms during slavery (Ogbu, 2004; Alexander, 2004). Black slaves were forbidden from speaking their own indigenous languages, so they created their own Black English dialect to communicate amongst themselves in a way that would be difficult for white slave owners to understand (Ogbu, 2004). Banning Black peoples' Indigenous languages is one form of racism because, as Lichtenberg (1992) points out, racism towards Black people extends to include all practices that result in the oppression of Black people. Without their languages, Black people's identities were oppressed. However, through code-switching, slaves challenged the identities that were forced upon them by white slave owners (Ogbu, 2004; Alexander, 2004). Code-switching allowed Black people to build their own collective identity through a shared dialect (Ogbu, 2004). In this way, code-switching was a brave act of rebellion in the face of oppressive systems meant to keep Black people subservient.

The White English dialect used by slaves was very different than the English spoken by white people (Ogbu, 2004). Slaves were not required to act white; instead, they were forced to act and speak in a way that fit white people's construction of Black speech and behaviour (Ogbu, 2004). Consequently, the White English dialect employed by Black slaves was a representation of what white people expected of Black people. However, this has changed since emancipation; today, the White English dialect used by some Black people in white dominated spaces is much more reflective of the speech patters of white people (Ogbu, 2004).

Code-switching continues to be a common practice among many Black people even today (Ogbu, 2004). Lewis (2003) states that language, in addition to people and places, can be racialized and has the power to racialize people. That is to say that people may be racialized according to their manner of speaking. Racialization is assigning bodies to inescapable racial categories, and "the association of symbols, attributes, qualities and other meanings with those categories" (Lewis, 2003, p.287).

On its own, this categorization is not necessarily negative, nor should it present any problem to the categorized individual. However, the categories that result from racialization inform inclusions and exclusions from institutions, activities and opportunities (Lewis, 2003). Therefore, racialization is the first defining feature of racisms (Stanley, 2014). Stanley (2014) defines the three conditions of racisms as: racialization, exclusion and consequence. Code-switching and acting white are attempts to avoid racialization, and thereby the exclusions and consequences that result from the racialization of Black people. However, the effects of enacting whiteness, as represented in *The Hate U Give*, exemplify how this act does not necessarily allow

the individual to avoid the racialization, exclusions and consequences that would occur from the representation of their racial identity.

Starr was raised in a home that was filled with Black pride. She herself was proud of her Black heritage, and when she started attending school in Williamson, she did not intend to deny her culture, nor was she ashamed of being Black. However, as Tatum (2004) points out, white dominated schools tend to perpetuate a racial order, both formally and informally. This subtle promotion of whiteness as power is deeply embedded within everything in schools, from the curriculum that is taught (Ladson-Billings, 2018) to instructional and disciplinary strategies (Varma-Joshi, Baker & Tanaka, 2004; Blaisdell, 2016; Ladson-Billings, 2018; Gebhard, 2018). Through this reinforcement of a racial hierarchy, even strong foundations for positive racial identity can be undermined (Tatum, 2004).

The people around us play an important role in shaping our identities (Taylor, 2000), and racial identity is strongly influenced by the race discourses young people are exposed to (Escayg, Berman & Roger, 2017). In Starr's case, her Black pride was shaken by her experiences at Williamson. After all, "we come to understand ourselves in relation to what we are not, and through perceived notions of privilege and dis-privilege" (Taylor, 2000, p.63). Gradually, Starr became very aware of her dis-privilege, and found that her Black identity was not welcome in Williamson. She stated, "I was ashamed of Garden Heights and everything in it" (Thomas, 2017, p.441). Consequently, she enacted whiteness through code-switching as a coping strategy for the racisms that exist in white dominated spaces (Ogbu, 2004).

Ogbu (2004) highlights two key conditions where Black people may feel they need to act white: (1) in situations where mastery of white knowledge, behaviour and speech are required for success, such as education and societal institutions controlled by white people, and (2) to gain social acceptance from (and be treated as social equals by) white people. In *The Hate U Give*, Starr's use of code-switching to act white was a result of both conditions outlined by Ogbu (2004). Starr was trying to fit in socially with her white peers at Williamson by speaking the way they do and is hoping to succeed academically in the white dominated school.

Her friendships with students from Williamson quickly dissolved as they were built on an inauthentic representation of herself. Starr was very aware that the real Starr – the Starr who spoke Black English dialect and who was aware of racisms imbedded into the framework of society – was not welcome in Williamson. Her inauthentic self, the Starr that spoke white, was included in Williamson's social circles, but only as long as she maintained the act.

Starr's social exclusion resulting from code-switching extended to Garden Heights as well. Her exclusion began when her peers in Garden Heights noticed her sense of shame towards the Black neighbourhood, which developed because of her experiences in Williamson. Other Black kids from Garden Heights excluded Starr and her brother, Sekani, for not being Black enough and for acting white. Sekani is called a "white boy" (Thomas, 2017, p.88) by other Garden Heights kids and is excluded from play groups. Starr also missed out on forming friendships with other

Black kids. Starr's lack of Black friends potentially further problematizes her racial identity development because, as Tatum (2004) asserts, the absence of same-race peers can interfere with positive racial identity development.

Starr found she didn't really belong in either neighbourhood anymore and experienced identity isolation similar to the identity homelessness experienced by other racialized people (The Province, 2013, 2:18). This exclusion from both the Black community and the white community is a common effect of acting white; Ogbu (2004) calls this experience a "phenomenal estrangement" (p.21). These exclusions exemplify how the enactment of whiteness, which is informed by racialization, also meets Stanley's (2014) second condition to define racisms: exclusion.

This exclusion is accompanied by a number of negative consequences for the excluded individual, thus fulfilling Stanley's (2014) third condition to define racisms: consequence. Ogbu (2004) points out that many Black people feel psychological stress from acting white, and this is certainly the case for Starr. Her psychological stress manifests in a number of ways that negatively affect her mental wellbeing. Firstly, as discussed previously, her inability to form trusting and open relationships with her peers had severe negative consequences because it left her feeling isolated and unsupported as she navigated personal trauma and general experiences of being a high school student. Social supports and healthy social relationships are an important contributing factor to mental health. This is exemplified by research showing that immigrants to non-visibly diverse areas, where they feel more isolated and alone, experience higher rates of mental illness (Varma-Joshi, Baker & Tanaka, 2004). Starr pointed out that "being two different people is so [mentally] exhausting" (Thomas, 2017, p. 301). Her own personal response to enacting two separate identities was an additional burden on her psychological well-being, and further exemplifies the negative consequences that result from code-switching.

Ogbu (2004) also states psychological stress from acting white is further corroborated by feelings of betrayal of their own people; Black people may feel that they are betraying their community by speaking/behaving/acting in a way that does not represent their culture. This leads to feelings of self-hate for Starr; this is both implied throughout the book as she experiences episodes of inner turmoil, and stated explicitly when she said, "I can't stand myself for doing it, but I do it anyway" (Thomas, 2017, p.71) as she referred to the way she spoke and behaved in Williamson. This self-hate is another example of a negative consequence stemming from code-switching.

One of the things Starr hated most about her alternate identity in Williamson was the way she condoned acts of racism. She experienced a number of micro-aggressions from her peers, but in keeping with her style of code-switching, she remained non-confrontational and did not challenge or voice her feelings about the racist comments.

> I felt like shit right now. I can't believe I let Hailey say that. Or has she always joked like that? Did I always laugh because I thought I had to? That's the problem. We let people say

> stuff, and they say it so much that it becomes okay to them and normal for us (Thomas, 2017, p. 251-252).

Sometimes, she even convinced herself that she was being too sensitive. This too is part of Starr's coping strategy for dealing with various forms of racisms. Research by Varma-Joshi, Baker, and Tanaka (2004) found that disengagement is a phase of victims' reactions to racism. In this phase, victims silently disengage from reacting to racisms because they see that their reactions tend to have a negative effect on their own lives (Varma-Joshi, Baker & Tanaka, 2004). Starr had already seen that her blackness was not welcome in Williamson, and she worried that by confronting her peers on issues of racism, she would further alienate herself from the social landscape of the high school. She remained silent for a long time regarding the racisms she experienced; however, this changed when it came to the biggest incident of racism in her life.

Starr witnessed Khalil, her childhood friend from Garden Heights, unjustifiably shot and killed by a white police officer when he had done nothing wrong. Initially, she wanted nothing to do with the investigation. The media portrayed Khalil as a gang member and drug dealer and, in a way, blamed him for his own murder. Starr was the only witness that day and had the power to change people's perceptions of Khalil, but was instead paralyzed by fear. She was afraid of retaliation by white people. She was afraid of judgement by the Black community for not speaking up sooner. She was afraid of further social isolation in Williamson. The racisms in the world, as Lichtenberg (1992) calls them, are what kept Starr silent. She was afraid to speak up for Black power because of the systems that oppress Black power.

As a result, she tried to carry on as though nothing had happened. She continued to act white in Williamson, but she struggled with her identity as a Black girl because in addition to feeling as though her silence was betraying Khalil, she felt she was betraying the entire Black community. Ultimately, her desire to stand up for Khalil, and fight for Black rights, was stronger than her fear.

> This is bigger than me and Khalil though. This is about Us, with a capital U; everybody who looks like us, feels like us, and is experiencing this pain with us despite not knowing me or Khalil. My silence isn't helping Us (Thomas, 2017, p. 171).

In her fight for justice for Khalil, Starr found her voice. Through this process, she also became aware of the consequences of code-switching; she realized that her psychological stress and self-hate, which brought so much negativity into her life, were a direct result of code-switching. She also realized that her desire for social acceptance was met only on a superficial level through code-switching. Because of this, she turned away from acting white. Tatum (2004) highlights this as the second and third stages of identity development: after acting white in the first stage, the occurrence of a significant event forces an individual to acknowledge racisms. This is the second stage, experienced by Starr through Khalil's murder. In the third stage, the individual

tries to represent themselves through their own cultural identity, rather than through an enactment of whiteness.

As she embraced her Black identity as the one and only representation of herself, Starr's fears at Williamson were confirmed. Code-switching brought along numerous negative consequences for Starr, such as psychological stress and self-hate, but when she represented herself authentically, she was not shielded from racisms. When she represented her Black identity, she lost friends, and she continued to be racialized, and excluded from the social landscape of Williamson high school. However, she also found connections with like-minded people. She was able to meaningfully connect with some people, both Black and white, who supported her Black identity and who fought alongside her for racial justice.

As readers reflect on Starr's process of growth, we realize that although she succeeded in presenting herself as non-threatening and achieved some level of social acceptance by some of her white peers, the act of code-switching did not allow her to escape the racialization, exclusions and consequences that defined her experiences as a Black student in Williamson. This in line with Ogbu's (2004) assertion that code-switching is not generally effective in avoiding racisms altogether.

Code-switching, a practice usually undertaken in order to gain social acceptance or succeed in white dominated spaces, is a result of the privileges and dis-privileges that are imbedded within society. Although code-switching originated in times of slavery, the continued use of it speaks to the dis-privilege that Black people live with even today. Starr used code-switching to fit in at Williamson; however, it was only effective on a superficial level. She faced numerous negative consequences, such as psychological stress and self-hate while she was enacting whiteness. Unfortunately, these consequences were inescapable for her. Even when she represented her Black identity, she was racialized, excluded and experienced consequences, such as social segregation, fulfilling all of three of Stanley's (2014) conditions to define racism. What did change was Starr's ability to connect with the few people who respected and understood her plight. With her Black identity, she was able to authentically represent herself and form meaningful relationships with peers where she felt supported and welcome, even though she remained unwelcome in the larger social landscape. These supportive peers played an important role in helping Starr cope with and navigate the racisms she continued to encounter.

Tim Wise (Jhally et al., 2014) brings up the fact that dominant groups don't have to think about fitting in the same way minority groups do. This is because white people are taught to normalize their dominant position in society since they are the ones who benefit from it (Leonardo, 2004). Simultaneously, minority children are subjected to a continual reinforcement of the racial hierarchy through discourses about race both in and out of school, which perpetuate whiteness as power (Escayg, Berman & Roger, 2017). In this way, "whiteness is the ideology and way of being in the world that is used to maintain white supremacy" (Picower, 2009, p.198). Whiteness becomes the frame of reference for all other people (Fryer, 2005), and enacting that whiteness is a coping

strategy for dealing with the dis-privileges associated with not being white (Ogbu, 2004). However, as demonstrated through Thomas' (2017) work of fiction and supported by anti-racism research (Ogbu, 2004), acting white does not guarantee access to white privilege. Instead, it can result in continued racialization, exclusion and consequences for the individual.

Author's note: I am not Black and present this analysis based on research in the field of anti-racism. While not referenced directly, this article is driven by my personal connection to the experiences of the protagonist. I am a person of colour and was one of only a handful of students of colour at my school throughout my elementary and secondary school years.

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Citizenship Education in France and Finland: A comparative perspective

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Abstract: Youth civic participation is in decline across the western industrial democracies, with evident long-term implications for the legitimacy of democracy and governing institutions. In the European Union policymakers and educators responded with the Paris Declaration, a renewed commitment to citizenship education programs to stem the decline in democratic trust, socio-economic problems, and violent extremism. In the EU, France and Finland stand out for their approaches to citizenship education programs, which are examined in a comparative perspective for their commonalities and differences. Drawing on the citizenship education literature the article draws attention to how citizenship is understood and articulated in each country. It concludes that while lessons applicable to other polities may be drawn, further research is required to determine whether the French and Finnish models have achieved their aims.

Keywords: Citizenship education; democracy; Finland; France; European Union

Résumé : La participation citoyenne des jeunes est en baisse dans les démocraties industrielles occidentales, ce qui a des implications à long terme pour la légitimité de la démocratie et des institutions dirigeantes. Au sein de l'Union européenne, les politiciens et les éducateurs ont répondu au moyen de la Déclaration de Paris, afin de renouveler leur engagement envers les programmes d'éducation à la citoyenneté pour endiguer la chute de confiance face à la démocratie, les problèmes socio-économiques et la radicalisation menant à la violence. En tant que membres de l'Union européenne, la France et la Finlande se démarquent par leur approche respective envers leurs programmes d'éducation à la citoyenneté qui seront examinés d'une perspective comparative pour en souligner les ressemblances et les différences. En s'appuyant sur des recherches effectuées au sujet de l'éducation à la citoyenneté, cet article décrit comment le concept de citoyenneté est compris et articulé par chacun des pays. La conclusion offre des leçons applicables à d'autres régimes politiques, de même que recommande un approfondissement de la situation pour déterminer si les modèles Français et les Finnois ont permis d'atteindre les objectifs visés.

Mots clés : éducation à la citoyenneté; démocratie; Finlande; France; Union européenne.

Introduction

Youth civic participation in its many forms is in decline across much of the western industrial democracies (Bermundez, 2012). Sensing that this trend poses a long-term risk to the legitimacy of democratic and governing institutions, several governments have responded by placing increased attention on instilling in students the core national values to become "competent citizens in a representative democracy" (Print, 2007, p. 326).

Across the European Union (EU), where similar concerns have been raised, citizenship education has been proposed and pursued as tools to address the threats posed by declining democratic trust, socio-economic problems, and violent extremism. Thus, in the wake of the 2015 terrorist attacks in France and Denmark, EU members convened in Paris on 17 March 2015 to ratify the *Declaration on promoting citizenship and the common values of freedom, tolerance, and non-discrimination*, or Paris Declaration, as Europe's call to action to "reinforce the role of education in promoting citizenship and the common values" across the EU (European Commission, 2017, p. 3). Though an undoubtedly important political statement on the part of the EU member states, the Paris Declaration is principally a reaffirmation of an already well-entrenched practice in all EU states of embedding citizenship education within the core curriculum (European Commission, 2017).

In this article, I examine in a comparative perspective the approach to citizenship education curriculum in France and Finland. I also identify commonalities and differences between the approaches to the citizenship education curriculum and call attention to the benefits and challenges of citizenship education in western industrialized democracies.

The broader frame for this paper is a consideration of the different citizenship types as proposed by Westheimer and Kahne (2004) as seen through the lens of the French and Finnish citizenship education curriculum. At the same time, I examine any lessons learned about the citizenship education programs in these countries for their applicability to the Canadian context.

This exploration comes at an opportune time as scholars and practitioners, building upon earlier work, are once again considering the linkage between school's curriculum reform and the nation's evolving social, political, and economic conditions (Di Mascio et al., 2017; Osbourne, 2000).

France and Finland as a Comparative Set

Though France and Finland have different national trajectories, geographies, and political economies, they both share a stable liberal democratic system of government, a mixed economy, and a large public education sector. France and Finland both have semi-presidential political systems and are members of the EU and other international organizations of liberal democratic countries, such as the Organization for Economic Cooperation and Development (OECD). The points of divergence include their populations (67 million in France versus 5.5 million in Finland) and general demographic characteristics, with Finland having a less ethnically diverse population than France (CIA World Factbook, 2019). France's demographic diversity draws significantly from Africa, while Finland's foreign-born population stems from Northern Europe (Statistics Finland, n.d.; Eurostat, 2019).

France and Finland share several similarities. Foremost, in both countries, the national government has responsibility for setting education policy meaning a uniform approach to curriculum content and pedagogy (European Commission, 2019a, 2019b). However, whereas in France all schools are governed by the central government, in Finland school governance is decentralized to local administrations though implementation is rather decentralized in Finland (European Commission, 2018). Despite this difference in school governance, both countries devote essentially the same percentage of national wealth to education (OECD, 2018).

In terms of national education system performance France and Finland rank respectively 8th and 25th among the 70 countries that participated in the OECD Program for International Student Assessment (PISA), placing them above the average of countries participating in PISA (OECD, 2016). Though imperfect, these results suggest that the educational systems of both France and Finland are among the leading performers.

Though each has its particular attributes, both stand out among the majority of EU members by including citizenship education across the K to 12 or throughout the students' entire educational journey. For my study, France and Finland were selected as exemplars for how these two democratic and multicultural nations deliver citizenship education. In doing so I agree with Banks' (2009) argument that: "Democratic nations around the world must deal with complex educational issues when trying to respond to the problems wrought by international migration in ways consistent with their ideologies and declarations" (p. 2).

Citizenship typology and the models for citizenship education and civic education in Europe

As background to this paper is the goal of making explicit the types of citizenship promoted by the French and Finnish citizenship education models. At the outset, certain foundational definitions are important to establish given the comparative set. Though education policy is a matter reserved for national governments, the institutions of the EU are active in this area. As the Paris Declaration highlights, this includes a longstanding interest in the topics of civic and citizenship education. In this regard, though the European Commission (EC) observes that the "boundary between civic and citizenship education is not perfectly clear" (European Commission, 2017, p. 7) it proposes the following distinction: "Civic education" takes a narrower focus and concentrates its focus on student knowledge of national political institutions, constitutional structures, and basic certain rights and responsibilities, such as voting or respect for the law. "Citizen education", by contrast, takes a broader lens that includes knowledge of institutions and structures,

as well as awareness of social responsibility, interpersonal relations, successful personal development which are concerned with larger issues of human and social justice rights (European Commission 2017, p. 7).

Another way to consider the Commission's distinction between civic and citizenship education is to consider it through the three citizenship types proposed by Westheimer and Kahna (2004) (see Table 1).

Table 1. Citizen typology

Personally responsible citizen Exists when the individual acts responsibly and contributes to their community.
Participatory citizen Exists when the individual actively participates in the social life and civic affairs of their community.
Justice-oriented citizen Exists when the individual critical assess the socio-economic and political structures of their community and seeks to redress injustices.

All the Westheimer and Kahne's (2004) citizen types are reflected in the EC approach to citizenship education, with a notable emphasis on individual participation and justice-oriented citizenship.

In 2017 the Commission's Eurydice report found that citizenship education was a part of the general education curriculum in all EU countries. The report confirmed that the form and content of citizenship education went beyond a focus simply on national political institutions or history. Furthermore, "countries have ambitious curricula to develop competencies related to interacting effectively and constructively with others, acting in a socially responsible manner, acting democratically and thinking critically" (European Commission, 2017, p. 7).

Across the EU, three curriculum approaches are used to deliver citizenship education (see Table 2).

Table 2. European approaches to citizen education

Cross-curricular Where citizenship education is included as a transversal subject across the entire curriculum and subjects
Integrated Where citizenship education is included a part of other subjects, often in the humanities and social sciences
Separate Where citizenship education is a distinct subject and treated separately from other subjects

(European Commission, 2017, p. 12)

As I will note below, France and Finland are among the minority of EU countries that deliver citizenship education using all three of these approaches.

Citizenship Education in France

According to Bozec (2018), citizenship education occupies a singular place in the French national curriculum. Introduced in *collèges*[1] (junior high school, students aged 11 to 15) after 1945 it was extended to the *lycées* (high school, students aged 15 to 18) in the late 1990s (Bozec, 2018). France's approach to citizenship education evolved since its beginnings. The current program originated in the *Loi n° 2013-595 du 8 juillet 2013 d'orientation et de programmation pour la refondation de l'école de la République* (Law on reforming the Republican school system) and subsequent decrees, and policy circulars (Ministère de l'Éducation nationale, de l'Enseignement supérieur et de la Recherche (MENESR), 2018).

France is unique among the few EU members to embed citizenship education throughout the entire educational program, from the start of primary to the end of secondary schooling (European Commission, 2017). At just over 70 hours per year, France ranks first among EU members in the average class time devoted to citizenship education as a compulsory and separate subject. Finland ranked second in the same study (Bozec, 2018; European Commission, 2017).

Citizenship education in France draws upon the three curriculum approaches identified above: cross-curricular, integrated, and separate. Citizenship education is treated as a separate subject at all levels of French primary and secondary education (European Commission, 2017).

In France, citizenship education gained new urgency and impetus following the terrorist attacks of 2015 and 2016 leading to the development and launch of a new citizenship education program, the "*Parcours Citoyen*". The *Parcours*, which builds upon existing components of moral and civic education for all students, emphasizes students' acquisition and understanding of the "principles that regulate individual and collective behaviour (discipline), recognize the diversity of opinions, beliefs and ways of life (freedom) and build social and political relationships (community of citizens)" (Ministère de l'Éducation nationale (MEN), 2015). The *Parcours* also promotes several ancillary objectives including equality and non-discrimination, human rights, and democratic life, among several topics. The *Parcours* also calls for cross-curricular education in media and media literacy and related topics such as freedom of the press, following an increase in importance post-*Charlie Hebdo* (MENESR, 2015a). Crucially, all French students, irrespective of the scholastic program (i.e., vocational and apprenticeships or academic and preparatory) receive citizenship education. In the case of students in vocational and apprenticeship programs, citizenship education is delivered through school-based workshops and activities delivered in the apprenticeship workplace (MEN, 2015).

Another interesting and central feature of the French citizenship education program is the inclusion of students in democratic and civic life through school-based and community-based extracurricular activities from primary to secondary schooling. These activities seek to encourage student participation in several social and civic projects in school and community. Parents are also encouraged to support and participate in these activities. Finally, the *Parcours* includes the *Réserve citoyenne* (Citizen Reserve) which was created to promote "Republican values" (MENESR, 2015).

Capping France's citizenship education curriculum is the *cérémonie républicaine* (Republican ceremony), which comes at the end of compulsory education (i.e., at the end of the *collège*). The ceremony is a solemn and ritualized proclamation of Republican values. Participation in the ceremony testifies to the students' acquisition of a common core of knowledge, competencies, and culture, including their preparation for the exercise of citizenship rights and obligations (MENESR, 2018).

[1] Education level equivalencies for collèges and lycées are based on European Commission (2018).

Finally, citizenship education in France is assessed throughout a pupil's educational journey to national guidelines on student assessment. In France, these guidelines cover the acquisition of knowledge and skills and the development of attitudes and values (European Commission, 2017).

As noted above, France has a long history with citizenship education, but the terrorist attacks of 2015 gave new urgency and impetus to a reform of this part of the national curriculum. In this light Finland, a more homogeneous society that has not experienced the terrorist incidents that rocked France may provide an interesting counterpoint to the French experience.

Civic education in Finland

Civic education in the Nordic countries - including Finland - developed in tandem with the establishment of public schooling for the masses and the consolidation of the nation-state and a unified citizenry (Bromley & Mäkinen, 2011). In this regard, the development and content of citizenship education in Finland followed the same logic as that of France. Citizenship education has therefore been a part of the national curriculum since Finland became an independent country in 1917. Like France, Finland has revisited its national core curriculum several times in its history, with the most recent iteration founded on the 2012 Government Decree (Kaihiri, 2014).

Citizenship education is a mandatory subject in the Finnish core curriculum. In 2014, Finland launched a new core curriculum for basic education and general upper education that is built upon a transversal learning pedagogy (Finnish National Agency of Education, n.d.). Citizenship education is thus delivered using the three curriculum approaches identified by the EU: cross-curricular, integrated, and separate (European Commission, 2017). With the launch of its new national curriculum, Finland also increased the number of hours devoted to citizenship education by two hours weekly (Kaihiri, 2014).

Unlike France, where citizenship education begins in Grade 1, in Finland, this topic is first introduced in Grade 4. Again, as in France, citizenship education is dispensed as a separate and compulsory subject, though it is also included in other subject matter in keeping with the transversal education model adopted by Finland. Thus, civic elements are included across all schooling but are most closely linked to courses such as history, social studies, geography, among others (Kaihiri, 2014).

As noted previously, at approximately 65 hours per year, Finland is second to France in terms of the number of subject hours devoted to teaching citizenship education. However, in Finland, the majority of this teaching occurs in secondary and upper secondary schools (European Commission, 2017).

Across Europe student participation in school, life has grown in importance as an integral part of citizenship education. This feature has been formalized in the new Finnish curriculum with the institution of the mandatory student council at the primary and lower secondary school (these were already compulsory in upper secondary and vocational education for the past 10 years). Other activities meant to foster citizenship knowledge, awareness, and participation have also been identified by Finland's National Education Agency in contributing to citizenship education (Kaihiri, 2014). Unlike France that involves parents in citizenship education, the Finnish program has no similar requirement, which is understood to result from the autonomy granted to local schools in the delivery of the national curriculum (European Commission, 2017). Finally, citizenship education in Finland is evaluated through recourse to national guidelines on student assessment, focusing on knowledge and skills (European Commission, 2017).

Discussion

The French and Finnish examples of citizenship education share several interesting parallels. Though they differ in several important social and demographic terms, France being the larger country and

the more multicultural, both countries have developed similar approaches to citizenship education. The areas of commonality include the inclusion of citizenship education as a compulsory subject in both primary and secondary education, though this begins earlier in France (grade 1) than in Finland (grade 4). Additionally, both France and Finland deliver citizenship education as separate taught courses within a core national curriculum and through its formal and informal integration across the entire curriculum. Finally, both also rely on a mix of school-based and extracurricular means to deliver and reinforce the content of these courses. The differences identified are minor and include a greater involvement for parents in France than in Finland and, in France, the *cérémonie républicaine*, as a ceremony meant to further instil the rights and duties of citizenship.

But what type of citizenship are the French and Finnish programs promoting? The changes brought forward in France's reform of its citizenship education program show a shift away from a program focused on "civics", or constitutional and political knowledge, to one focused on "citizenship" or towards a more active and engaged form of content (European Commission, 2017). In the case of Finland, where there was no reform of the citizenship education curriculum, we see a consistent focus on "civics" rather than "citizenship" in the curriculum.

With reference to Westheimer and Kahne (2004), what citizenship type is promoted by the French and Finnish citizenship education curriculum? In the case of France, it is possible to see in the 2015 reforms a shift away from "participatory" towards "justice-oriented" citizenship. This is evident in the *Parcours* and its inclusion of topics such as human rights, non-discrimination, and freedom of the press (MENESR, 2015). However, certain elements in the curriculum retained some "participatory" elements, such as the *cérémonie républicaine* with its focus on duties and responsibilities. By contrast, in the case of Finland, the citizenship education program features elements that suggest a "participatory" form of citizenship. This is exemplified by practices such as student representation in school councils.

The reasons for these differences in the French and Finnish approaches are undoubtedly many, but like most features of social and public policy, these probably centred on the different socio-cultural factors noted above and different national historical trajectories. As a consequence, these programs deliver conceptions and understandings of citizenship that are based upon an idealized version of the nation as it is, rather than how it should be.

Are there lessons for Canada to be drawn from the cases of France and Finland? The answer is a qualified yes. In Canada, multiculturalism is a "sociological fact of Canadian life" (Brousseau & Dewing, 2018, p. 1). As such, constructing a citizenship education program solely based on "civics" and "participatory citizenship" would appear to be too narrow an approach given the breadth and diversity of Canada. As society changes and evolves, so too should the way citizenship should be taught to young persons. Thus, the lesson to be drawn from both cases is the importance of paying specific attention to citizenship education throughout the K to 12 curricula, both as a specific subject matter and integrated into other parts of the curriculum. At the same time, this should include a focus on Westheimer and Kahne's (2004) "justice-oriented citizen" as the lynchpin of a curriculum that responds to the nation's evolving social, political, and economic conditions (Di Mascio, Fleming, & Broom, 2017; Osbourne, 2000).

Conclusion

I set out with this paper to examine the specific elements of citizenship education curricula in France and Finland. Several important similarities were identified, from which observations were drawn about the focus of the citizenship education curriculum in each country. Though similar in several aspects, there are also notable differences between the French and Finnish approaches to citizenship education. In the case of Finland, I found a curriculum that is more greatly oriented towards "civics", and the French

curriculum is mostly oriented towards "citizenship" elements. These also show differences in outlook on citizenship as outlined by Westheimer and Kahne (2004) with the Finnish model featuring elements of "participatory" citizenship and the French with elements of "justice-oriented" citizenship.

Though there are many more areas to be examined and upon which to build a definitive conclusion, on the whole, this exploratory study suggests that lessons applicable to other polities can be drawn from the French and Finnish examples. However, any such lessons should first be assessed in light of the outcomes and results of these programs. Further research is therefore required to determine whether the French and Finnish citizenship education models achieved their aims of instilling national values and democratic competencies and stemmed the downward slide of youth civic participation.

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Making Educational Research Accessible to the Practitioner: A Literature Review of the Development Communities of Practice to Mobilize Research Findings

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Abstract: Although educational research is meant to serve pedagogical practice, there remains a researcher-practitioner divide. Demands for evidence-informed practice in teaching are increasing internationally, and practitioners are looking for research findings that are easy to apply to practice. In many ways, the researcher-practitioner divide reflects the theory-practice bifurcation of teacher education practices. One approach to research is suggested as an example of an attempt to bridge the divide, utilizing Wenger (1998)'s Communities of Practice (CoP). A CoP inherently situates research in a teaching context, making findings more readily accessible to the practitioner. Conducting a comprehensive literature review using the University of Ottawa's Omni research database, eleven articles met the criteria of: explicitly mentioning a CoP in the article title and including K-12 teachers as participants. After analyzing the eleven articles, thematic findings include (1) the ways in which the authors promote creating and sustaining community supports within a CoP, and (2) the ways in which a CoP promotes meaningful teacher PD in both general pedagogical approaches and specific interventions. Gleaning insights from the specific ways in which researchers translate findings to benefit practice in these eleven articles, recommendations are made to further address the researcher-practitioner divide.

Keywords: Community of practice; researcher; practitioner; K-12 teachers; education

Résumé : Bien que la recherche en éducation se veuille utile à la pratique pédagogique, une division entre les chercheurs et les praticiens demeure. Les demandes pour des pratiques appuyées par des résultats de recherche en éducation se multiplient globalement et les praticiens sont à la recherche de résultats qui s'appliquent facilement à leur milieu de travail. En effet, l'écart entre le chercheur et le praticien reflète la bifurcation entre la théorie et la pratique pour soutenir les approches pédagogiques des enseignants. Afin de réduire cet écart, les communautés de pratiques (CoP) telles que conçues par Wenger (1998) sont entrevues comme solution potentielle dans la littérature. À cet égard, une communauté de pratiques permet de situer la recherche dans un contexte professionnel, favorisant ainsi l'accès des résultats par les praticiens. En utilisant la base de données Omni de l'Université d'Ottawa, nous avons mené une recension des écrits identifiant onze articles scientifiques rencontrant les critères d'inclusion : l'expression CoP se trouve dans le titre de l'article et les participants incluent des enseignants de la 1ère à la 12ième année scolaire. Notre analyse thématique révèle (1) des moyens par lesquels les auteurs encouragent la création et la pérennité du soutien au sein des CoP et (2) des façons par lesquelles les CoP contribuent au développement professionnel des enseignants, autant du point de vue des approches pédagogiques que des interventions spécifiques. En s'inspirant des explications des auteurs pour contextualiser les résultats de recherche en milieu professionnel, nous proposons des recommandations pour réduire davantage l'écart entre le chercheur et le praticien.

Mots clés : communauté de pratiques; chercheur; praticien; enseignants; éducation

Introduction

Understanding the Researcher-Practitioner Divide

Educational researchers conduct studies to benefit pedagogical practice. However, there is a divide between researcher and practitioner (Tunison, 2016). Teachers often question the utility of educational research beyond the research site because they would like findings to be directly applicable to teaching practices (Guilfoyle et al., 2020), and researchers often prioritize theoretical questions over practical concerns (Vanderlinde & van Braak, 2010). Despite this divide, a push for evidence-informed practice in teaching persists globally (Malin et al., 2020). As such, researchers need to consider how they communicate findings to better serve practitioners (Hamre & Cappella, 2015). Quantitative studies are often limited to schoolwide interventions, or analyzing survey/questionnaire responses and/or test scores (Check & Schutt, 2012), and do not include practical considerations for teachers to apply readily (Yilmaz, 2013). Qualitative research is not designed to establish causality or navigate reproducibility, but rather to develop rich descriptions of phenomena (Creswell, 2013), and so rarely addresses the practitioner as a consumer of research (Groothuijsen et al., 2020). In short, research publications are written for researchers, not practitioners.

Most researchers who want to disseminate findings to practitioners address this issue by synthesizing results in practitioner resources (Menter et al., 2016). However, many practitioner resources have restrictive word counts, limiting context and allowing for only generalized understanding. As teachers are increasingly expected to use evidence-based practices, it is vital that teachers are exposed to such practices in a way that allows them to critically examine the research process and quality of findings (Campbell, 2013). The question becomes: *In what ways can educational researchers design their research to make their findings more accessible and meaningful to teachers?*

One approach to bridging the researcher-practitioner divide has been to help teachers in both pre-service and in-service contexts conduct their own research (Alexakos, 2015; Kitchen & Stevens, 2008; Menter et al., 2016). Some researchers engage practitioners in their research design process and invite teachers to be co-investigators (Groothuijsen et al., 2020). These are important and impactful approaches, but do not inherently address the ability of teachers outside of the study to mobilize findings (Joyce & Cartwright, 2020). The research question then becomes: *In what ways can a researcher make findings more accessible, more readily applicable to an everyday teaching practice?* To answer this question requires an approach to research that has clear epistemological and ontological roots that correlate to the ways in which public education shapes and values learning (Groothuijsen et al., 2020), and which has explicit correlations between the findings of the study and applications to everyday practice (Campbell, 2013).

Communities of Practice in Educational Research

Utilizing Wenger's (1998) Communities of Practice (CoP) accessibly presents educational research and its applications to practice. Rooted in social learning theory, a CoP frames learning as a "social process that is situated in a cultural and historical context," (Farnsworth et al., 2016). This approach to learning is reflected in local and international public school systems (Fischer et al., 2018; Kaufman et al, 2015). Further, incorporating a CoP means the research is conducted situated within a teaching practice (Trust & Horrocks, 2017). Researchers then analyze this information in ways that specifically address components of everyday teaching practices (Trust & Horrocks, 2018). Using CoPs gives readers a blueprint for how to mobilize findings. There are three defining components of a CoP (Wenger, 1998): 1) a *shared repertoire* ─ a practice the community shares and its terminology, concepts, skills, etc.; 2) *mutual engagement*, meaning all participants partake in this practice together or engage in reflexive discourse together; and 3) a *joint enterprise*, specific interests and/or issues of the community members in enhancing or improving their practice. Educational research that utilizes a CoP framework inherently offers readers a way in which to pursue mobilizing findings through developing or engaging in their own CoP.

Comprehensive Literature Review Method

I conducted a comprehensive literature review to explore the ways in which educational researchers use a CoP to share findings with practitioners. Using the University of Ottawa's

"Omni" database, I searched for "Community of Practice," AND "K-12 School," AND "Education" simultaneously. "Any field" was selected for each term, and "is exact" was selected for "Community of Practice." The time frame was limited from 2017 to the present to gather recent research, and findings were limited to peer-reviewed journals to ensure quality. There were 1220 results. The abstracts of the first 100 publications demonstrated fewer than one third used a CoP. I repeated the search, but also selected "Title" instead of "Any field" for "Community of Practice" to ensure that a CoP was used in the research design and a key feature in disseminating findings. This resulted in 32 publications. After limiting findings to only those that included K-12 teachers engaged in a primary research study, eleven articles remained.

Analysis

After identifying the eleven articles, each article was read and findings summarized. Within this summary, recommendations for practice were listed. From this summary of findings and recommendations two themes were identified. The foundational assumption of all of the articles was that a CoP creates the conditions for teachers to improve their practice. As a CoP is based on social learning theory this assumption follows from the epistemological and ontological underpinnings (Farnsworth et al., 2016). A theme predicated on this assumption is that teachers benefit from belonging to such a community, and several of the articles were dedicated to what factors facilitate or hinder the creation of a CoP in educational contexts (Trust & Horrocks, 2018). The second thematic finding of this literature review is that a CoP provides the supports necessary to engage in meaningful professional development (PD), whether developing general components of practice (Polizzi et al., 2021), or attempting specific interventions (Vanderlip Taylor, ahead-of-print). Essentially, the eleven articles address how to establish a CoP and the many ways in which it can enhance a teacher's practice and experience of their practice. These are interrelated findings and articles should not be interpreted as only addressing one thematic element of analysis.

CoP: Building Community Supports

A key component of researchers' motivation to study educator CoPs is to understand the ways in which educators can support each other while they develop their practice (Trust & Horrocks, 2017). Ulla and Perales (2021) powerfully demonstrate the need for such an approach during the COVID-19 pandemic:

> Teacher-participants greatly acknowledged the role of a community of practice in navigating the demands and challenges of online teaching during the pandemic. […] Some of the ascribed roles of CoP include; support group, source of a solution to online teaching issues, and a learning community (p. 7).

Participating in a CoP mediated the difficulty of learning how to translate their practice to a virtual medium during the COVID-19 pandemic. Similar to Ulla and Perales (2021), Huchting and colleagues (2017) describe the ways in which a CoP sustains a teaching community where three private schools are trying to keep their doors open. Huchting and colleagues (2017) claim:

> Particularly, this study provided a formative evaluation of a three-school consortium model that included distributed leadership, collaborative professional development among teachers from different schools, and joint ventures that involved students and their families (p. 82).

This journal article provides a blueprint for schools who wish to establish a CoP with specific problems in mind, and the ways in which a CoP can involve and empower multiple stakeholders.

Ulla and Perales (2021) and Huchting and colleagues (2017) describe the use of a CoP to create a sense of community in order to address problematic external circumstances. The other researchers in this literature review, however, describe the general benefit of belonging to a CoP, and ways in which to facilitate more active participation. Bernard and colleagues (2018) detail how even informal participation in a CoP through social media has the potential to "expand their knowledge of resources, planning, best practices, professional development, and classroom management, extending common practices in a more widespread way" (p. 91). Bernard and colleagues (2018) explain why and how teachers might partake in an informal CoP on social media platforms.

Just as Bernard and colleagues (2018) explore ways in which social media might bring practitioners together, Zhao and colleagues (2019) helped teachers develop a CoP across regions in China to help practitioners engage students in critical thinking practices. The study found that "teachers' beliefs about teaching [critical] thinking, followed by engagement in practice, engagement in learning, and acceptance of the CoP, were significant predictors to perceived professional development of the teachers" (p. 9). This study points out that whether or not teachers are voluntary participants in a CoP impacts benefits of participation. Additionally, the study found that participation in a CoP can offer teachers support systems beyond their school district, which was useful for participants struggling to form relationships in their current school district.

Finally, Trust and Horrocks (2017) offer a blended approach to developing a CoP, where both in-person and virtual opportunities are offered across the nation. Trust and Horrocks (2017) found, "a blended CoP can support K–12 teachers' learning and growth as individuals and professionals across multiple domains (i.e. individual, classroom, school, CoP)." (p. 661). In response to the significance of their findings, Trust and Horrocks (2018) develop recommendations for those looking to develop a CoP, "we identified six key elements that were critical to the success of the COP: leadership roles, personalized learning, guiding principles, organizational support, social learning and purpose" (p. 110). They go on to describe these elements and how to address them in practice.

CoP: Engaging in Meaningful PD

As a CoP is predicated on social learning theory (Wenger, 1998), it follows that so much of the research would be dedicated to how and why teachers should participate in a CoP because of its capacity to build community supports. Beyond social support systems to buttress teachers'

sense of wellbeing and purpose, a CoP creates a conducive environment for professional development. All of the previous research mentions the power of a CoP for meaningful PD. Ulla and Perales (2021) and Huchting and colleagues (2017) discuss the potential of a CoP to function as PD that allows teachers to respond to adversity. Whereas, the other studies (Bernard et al., 2018; Trust & Horrocks, 2017; Zhao et al., 2019) describe ways in which a CoP can help teachers improve their teaching practices, and different approaches to developing a CoP in order to achieve this aim.

The other studies in this literature review focus on the ability of a CoP to address specific components of practice. Polizzi and colleagues (2021) explored the ways in which a CoP facilitates science and math teachers' ability develop their "self-efficacy beliefs" as well as a sense of "discipline-based identity." They found, "The relationships between the *activities* of a teacher, the *interactions* of a teacher, and the *identity* of a teacher may provide a means to probe the discipline specific identity via more concrete aspects of practice and teaching community" (p. 15). Karam and colleagues (2018) explored the ability of a CoP to promote teachers' "sociotechnical capital" through communal supports in technology integration in teaching practices. Furthermore, Vanderlip Taylor (ahead-of-print) inquired after the use of a CoP in establishing and maintaining a museum-based partnership as an art teacher. These studies investigated components of practice that are specific to a certain discipline, and they demonstrated in what ways a CoP can practically address teachers' self-concept and different components of practice, as well as facilitate cross-institutional collaborations. The use of a CoP gave concrete examples in which to develop these capacities and interventions.

Two of the articles also focused on layering different ways in which to facilitate teacher PD within a CoP. Kayi-Aydar and Goering (2019) describe using a CoP to introduce "Socratic circles," concluding, "when teachers are creating their own understandings of complex issues, they ultimately hold the interpretive authority over their own practice" (p. 168). The practice of Socratic circles is practically described, and benefits and limitations in the context of lived experience are given. This article gives teachers the foundation to introduce Socratic circles to their own context within a CoP if it aligns with their aims. In contrast, Trabona and colleagues (2019) describe a structure of layering CoPs that ended up too prescriptive:

> The CoP framework helped reveal to us the importance of an organic community of practice in improving teaching practices from the inside out, where teachers have ownership of their learning and professional development. Providing set vertical teams, structured protocols, and the invitation to identify a problem of practice prior to teaching limited the fellows' ability to make substantial meaning of the work they were doing within the vertical teams. To be an effective teacher leader and critical friend, fellows must be able to engage in authentic discussions around practice (pp. 483-484).

Whereas, Kayi-Aydar and Goering (2019) provided Socratic circles as a way to help facilitate PD in CoPs and found success for certain contexts, Trabona and colleagues (2019) structured their CoP too much, limiting meaningful participation.

Conclusion

In conclusion, this literature review demonstrates the ways in which educational researchers can approach research through using a CoP in order to better bridge the researcher-practitioner divide. CoP research shares epistemological and ontological underpinnings with modern approaches to public education. The nature of a CoP is already situated in real-world practice, and the implications of the findings often give readers a sense of the ways in which the results may or may not translate across contexts. Research utilizing a CoP can address general components of pedagogical practice, specific problems, implementing interventions, and ways in which to approach PD. Results can be shared in such a way to build on both theory and practice. If authors did not provide explicit instructions for application of findings, at the very least, readers would have access to the conceptual framework of a CoP and the ability to either join a preexisting CoP or develop their own. Using a CoP in research is just one approach that researchers can use to make their findings more accessible and meaningful to practitioners. It serves as a clear example of what it looks like to keep the practitioner in mind from the beginning of the research design process throughout dissemination of findings.

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The Schooling Experiences of Black Youth in Canada

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Abstract: Throughout the literature pertaining to the schooling experiences of Black youth in Canada, three distinct themes emerge. First, Black students consistently report that teaching staff have lower expectations for Black learners than for their white peers. Secondly, Black youth are frequently stereotyped as "difficult", disruptive, and aggressive. Finally, students describe their Blackness as a source of isolation, and describe feeling perpetually excluded by mainstream curriculum that disregards their historic contributions and identities. Critical measures for supporting Black learners include integrating Black identities into mainstream curricula, and building connections between schools and the broader community. The literature further emphasizes the role of parents in supporting learners in a school system that routinely fails its Black students.

Keywords: anti-Black racism, Black youth, pedagogy, schooling experiences, Canada

Résumé : À travers la recherche au sujet des expérience scolaires des jeunes Noirs au Canada, trois thèmes distincts émergent. Premièrement, les élèves Noirs rapportent systématiquement que le personnel enseignant a des attentes plus basses envers les apprenants Noirs qu'envers leurs pairs blancs. Deuxièmement, les jeunes Noirs sont fréquemment stéréotypés comme étant « difficiles », turbulents et agressifs. Finalement, les élèves décrivent le fait d'être Noir comme une source d'isolement et décrivent se sentir perpétuellement exclus du curriculum régulier qui ne tient pas en compte leurs contributions historiques et leurs identités. Des mesures essentielles pour appuyer les apprenants Noirs comprennent l'intégration des identités Noirs dans le curriculum régulier et de développer des liens entre les écoles et la communauté élargie. Cet article souligne le rôle des parents dans le soutien apporté aux apprenants inscrits dans un système scolaire qui les laisse régulièrement tomber.

Mots clés : racisme anti-noir, jeunes Noirs, pédagogie, expérience scolaire, Canada

Introduction

Like all students, Black youth are entitled to schooling experiences that honour their identities and facilitate their growth. Yet as Lopez and Jean-Marie (2021) argue:

> Education and schooling continue to be [a] site of antiblackness and anti-Black racism. Black students and families are often constructed as the problem, pathologized, students bear the brunt of harsh school discipline, and families are not perceived as resourceful and knowledgeable (p. 54).

Maynard (2017) further describes schools as places in which many Black students "experience degradation, harm, and psychological violence" (para 4). Throughout the literature pertaining to the schooling experiences of Black youth in Canada, three dominant themes emerge. First, students and families consistently perceive lower expectations for Black learners than for their white peers (Glogowski & Rakoff, 2019; Adjei, 2018; Henry, 2017). Secondly, Black youth are routinely racially stereotyped as aggressive and disruptive (Linton & MacLean, 2017; Schroeter & James, 2015). A third theme that resonates throughout the literature is the concept of Blackness as evidence of otherness, or non-belonging (Cameron & Jefferies, 2021). However, the literature reveals that the inclusion of Black identities, cultures, and histories in mainstream curriculum, constructive links between schools and the broader community, and parental support are positively correlated to the academic success of Black learners (Blake & Darensbourg, 2014; Lewis, 2018). As school boards undertake new initiatives and policy to support Black learners (Ottawa Carleton District School Board, 2020; Toronto District School Board, 2021), further research will be critical to examining whether these provide and maintain the changes necessary to addressing rampant anti-Black racisms within Canadian schools.

Reduced Academic Expectations

Studies consistently demonstrate that while Black youth are highly motivated to succeed in school (Livingstone, Celemencki & Calixte, 2014; James, 2019), they are continuously subjected to reduced academic expectations (Adjei, 2018; Glogowski & Rakoff, 2019; Lopez & Jean-Marie, 2021). As Codjoe (2001) argues, "Black students express the belief that White teachers view them as academically inferior, discourage their interests in academic subjects, stream them into vocational and athletic activities, and respond to them less positively than to their White counterparts" (p. 365). Similarly lowered standards for Black youth are further reported in the US (Jivani 2018; Rose, Lindsey, Xiao, Finigan-Carr & Joe, 2017) and Australia (Kwansah-Aidoo & Mapedzahama, 2017).

In speaking to their own schooling experiences, Black high school students across Canada describe stigmatization and stereotyping that misrepresents them as academically deficient. In a series of interviews conducted in Toronto, Black students expressed that they "often felt obliged to work twice as hard as did their white peers to earn success and to gain recognition" (Linton & MacLean, 2017, p. 81). Similarly, a Montreal student describes being the only Black person in her advanced math class, arguing that "they have this idea, that since you're black that means that you have nothing, nothing in your head" (Livingstone et al., 2014, p. 298). In a study conducted in western Canada, Schroeter and James (2015) offer a particularly insightful exploration of reduced academic expectations for Black learners of refugee backgrounds. Enrolled in the French department of their school, these students had been streamed into a program called "Programme de formation professionnelle" (PFP), a professional development program intended to support their learning and "commensurate with their educational experience and the realities of their daily lives" (Schroeter & James, 2015, p. 24). In this study, participants reiterated their belief that they had been intentionally streamed into the PFP program due to their backgrounds, with one student insisting "on est là parce qu'on est noir" [we're here because we're black] (p. 31). Such stories offer a powerful illustration of the perennial and insidious nature of racism within Canadian schools.

As a direct result of reduced academic expectations, Black students are frequently directed out of academic streams (Glogowski & Rakoff, 2019; Turcotte, 2020) and into applied or essential programs. As Schroeter and James (2015) argue, "streaming students along the lines of perceived academic ability is one aspect of an educational system that is informed by market driven ideas about which students will be most likely to contribute to the market economy in the future" (p. 34). Using data collected from the Toronto District School Board (TDSB) in 2015, James and Turner (2017) found that Black students were enrolled in the academic program (which prepares students in Grades 11 and 12 for university) at a rate of 53%, compared to 81% of their White peers. Black students were further found to be enrolled in applied streams at a rate of 39%, compared to only 16% of White students and 18% of other racialized students. In the essentials program, which is the least academic stream, Black students were enrolled at triple the rate of their White peers, with 9% of Black students enrolled compared to 3% of White and other racialized students (James & Turner, 2017).

To address racist and discriminatory practices that segregate Black students from their peers under the guise of meeting their academic needs, the Ontario government announced a plan to eliminate streaming in Grade 9 as of September 2022 (CBC News, 2021). Minister of Education Stephen Lecce stated: "it is clear there is systemic discrimination built within the education system, whether it be streaming of racialized students, suspensions overwhelmingly targeting Black and Indigenous kids, or the lack of merit-based diversity within our education workforce" (CBC News, 2020, para 5).

It is critical to note that the removal of academic streaming does not guarantee a reduction in racist bias among teachers, nor increased academic expectations for Black learners. While ending the process of streaming students into either academic, applied, or essential programming may lead to more equitable educational practices, it will nevertheless require further measures such as providing adequate training for teachers, investing in long-term means of measuring student success, and a shift in school cultures and pedagogies (Follwell & Andrey, 2021).

Racial Stereotyping

Negative racial stereotyping remanufactures racisms that profoundly shape the schooling experiences of Black youth. These stereotypes fuel what Kwansah-Aidoo and Mapedzahama (2017) describe as the "burden" of Blackness, arguing that "blackness is a burden because it is constructed negatively…and is experienced negatively by those racialized as black" (p. 5). While the stereotyping of Black learners is highly gendered, the literature reveals that both male and female students are surrounded by discourses associating them with aggressive and inappropriate behaviour.

Across North American contexts, Black male youth are routinely stereotyped as problematic, aggressive, and troublemaking (Schroeter & James, 2015). More specifically, James (2012) argues that Black Canadian males are widely stereotyped as "immigrants, fatherless, athletes, troublemakers, and underachievers" (p. 467). Perceptions of Black males as poorly behaved and disruptive result in asymmetrical discipline within schools, such as Black students being more likely to be penalized for disciplinary infractions than their White classmates (Cameron & Jefferies, 2021; Chadha, Herbert, & Richard, 2020; Lewis, 2018). As one Black Toronto high school student explained, "whenever the white boy would do something wrong the teacher wouldn't really say anything…but if the bad guy, black guy, did something wrong, he'd get sent out the classroom…" (Linton & MacLean, 2017, p. 78). The assumption of aggressive behaviour in Black students can further lead to problematic school policies, such as locked restroom doors or security cameras intended to monitor students (Sung, 2015).

The policing of Black students is evidenced by school suspension rates. As Maynard (2017) notes, in the 2006-2007 academic year Black students in Toronto were suspended at three times the rate of their White peers. In Halifax between 2015-2016, Black students accounted for 22.5% of suspensions, despite representing only 8% of the student population (Maynard, 2017). Within the community at large, Black youth are also more likely to be blamed by school staff and police for instances of graffiti or vandalism on school property (Peel District School Board, 2016).

There are multiple ways in which Black male students may respond to racialized stereotyping. James (2019) describes several reactions, including a) "resistant positioning, e.g. using their interest in and desire to play sports as a reason to attend school or be in classes" (p. 378), b) committing to academic performance as a means of disproving disparaging perceptions of their academic ability, and c) challenging stereotypes by remaining confident in their own potential.

While the racial stereotyping of Black males has received significant attention, less research has been applied to the discourses surrounding Black female youth. Like their male counterparts, Black female students are routinely perceived as aggressive and poorly behaved (Ispa-Landa, 2013). As one Black female student attending school in Ontario argues, "being a Black female means that, um, you can twerk, you can do bad things because you're black and that's all you're good for as a girl, it means you are funny, you are ratchet-that is the societal view" (Linton & McLean, 2017, p. 83). As Henry (2017) attests, gendered social hierarchies in classrooms present a barrier to Black female students, thus necessitating a close examination of how Black youth are perceived and consequently treated.

Exclusion and Non-Belonging

Among the many penalties of Blackness is exclusion from social and cultural constructs of belonging. As Cameron and Jefferies (2021) note, Black students often feel "unwelcome and unseen" (p. 12). A manifestation of this racialized stereotype of Blackness as foreignness resides in the question "where are you really from?", a seemingly innocuous question that nevertheless correlates ethnicity and belonging (Lano, 2021; Palmer, 1998; Ravishankar, 2020). When reflecting on her own experience growing up biracial in eastern Ontario, Taylor (2012) writes "ethnic looks are frequently associated with being not only different, but as being inherently non-Canadian, as what it means to be "Canadian" is often associated with assumptions of Whiteness" (p. 63). The construction of a national Canadian identity predicated on colonial Whiteness has far-reaching consequences, including exploitive labour and carceral practices that penalize non-White peoples (Evans, 2021).

Like in Canada, Whiteness is often linked to belonging in Australia, where "the politics of race, ethnicity and nationalism are tightly bound together" (McLeod & Yates, 2003, p. 30). Kwansah-Aidoo and Mapedzahama (2017) further explore concepts of race and belonging within Australia, arguing that Blackness is "not merely about skin colour, but rather it is a social construct persistently conceived of as an opposition to whiteness: It is not only that which defines whiteness but is also inferiorized by it" (p. 1). Like in Australia, the linking of Blackness with non-belonging situates Black Canadians as perpetual outsiders within their own homeland.

Perceptions of non-belonging are further compounded by linguistic barriers. Schroeter and James (2015) emphasize language as a particularly critical barrier to social integration for francophone African-Canadian students with refugee backgrounds. In a study exploring the experiences of African immigrants straddling the linguistic and political fault-line between Ottawa and Gatineau, an African immigrant explains that "whether you're in Ottawa or in Gatineau, you always feel African" (Veronis, 2015, p. 60). This study further found exclusions within a mutual

language, as Francophone African immigrants described feelings of otherness as a result of speaking African dialects of French, as opposed to the dialects unique to Quebec.

Social bonding within schools is widely recognized as critical to the success and mental well-being of students (Gray, Hope, & Matthews, 2018; Peel District School Board, 2016). Literature pertaining to the experiences of Black immigrants and refugees thus consistently highlights the importance of ensuring Black students feel integrated and welcomed in schools.

Supporting Black Learners

To be racialized as Black in Canada is to be forced to navigate "very real social, material and psychic repercussions" (Nelson, 2010, p. 14) that profoundly impact the mental health and well-being of Black youth (Rose et. al, 2017). Throughout the literature, educators, parents and students emphasize the need for the inclusion of Afrocentric curriculum (Cameron and Jefferies, 2021; Chadha et al., 2020) and supportive school staff (Livingstone et al., 2014).

For students to perceive pedagogies as relevant to themselves, they must receive curricula that recognizes their identities and histories (Henry, 2017). Significantly, Black historic contributions and achievements are conspicuously absent from mainstream curricula. As Lewis (2018) argues, "Canada has a history of denying the existence of the oppression of slavery, rendering Black contributions to Canada virtually invisible" (p. 92). In a Youth Participatory Action Research project conducted in Montreal, the lack of multiculturalism in provincial curriculum was identified as a particularly significant concern among Black youth (Livingstone et al., 2014). In the report *Review of the Peel District School Board* (Chadha et al., 2020) the authors found that:

> Black students expressed that Black history should be part of the basic history curriculum and that it should be more than just about slavery. The curriculum should explore and celebrate the achievement of Black Canadians, not Americans like Martin Luther King Jr. and Harriet Tubman (p. 14).

Critically, a more inclusive and representative curriculum cannot and should not seek to create a uniform experience among all peoples racialized as Black. As Henry (2017) argues:

> The very notion of a coherent "Black community" within and across Canada is also problematic; the community is multivocal and polysemic. Ethnicity, class, nationality, sexuality, gender, language, religion, geography, parental outlooks, and educational aspirations all potentially contribute to the design of culturally relevant curricula and pedagogies (p. 13).

While the innumerable and intersecting identities and experiences of Black peoples cannot be contained within a single narrative, the significance of including Black histories, achievements, and perspectives in mainstream curriculum is prevalent throughout the literature (Cameron and Jefferies, 2021; Chadha et al., 2020; King & Swartz, 2018.)

Beyond advocating for broader curricula, Black youth emphasize the need for teachers and school staff who support them (Peel District School Board, 2016). As one Black student in

Montreal expressed: "you need a teacher that's going to pressure you and be, like, 'C'mon, c'mon, you gotta do this. You gotta do this!", while another student explained "the thing that motivates me the most is when I get a lot of encouragement from my teacher and when the teacher wants me to succeed" (Livingstone et al., 2014, p. 298). Henry (1992) further stresses the role of the teacher as an activist, and demonstrates how Afrocentric, feminist teachers can support "the academic, intellectual, and cultural lives of their students; but just as importantly they strive to develop profoundly the spiritual and emotional lives of the children they teach" (p. 401). King & Swartz (2018) further advocate for framing lessons with concepts of African and African diaspora cultures. More specifically, these include promoting a) "exhibiting self-determination that considers the needs of the collective", b) "the inherent worth of all people", c) "sharing responsibility for communal wellbeing and belonging", and d) "knowing that cultural sovereignty is a common right of all Peoples" (p. 6). The role of teachers in shaping the schooling experiences of Black youth is multifaceted, reaching academic as well as social-emotional components of students' lives.

In recent years, school boards have expressed a renewed commitment to combating anti-Black racisms. For example, the Ottawa Carleton District School Board (OCDSB) webpage *Black Excellence* states that as of 2018, the board has "adopted and committed to the intent of the UN International Decade for People of African Descent 2015-2024 in recognizing that people of African descent represent a distinct group whose human rights must be promoted and protected" (n.d., para 1). The OCDSB further published the *Indigenous, Equity and Human Rights Roadmap* (2020), which states:

> The District specifically committed to developing and undertaking work on Ontario's Education Equity Action Plan; to improve equity of access and opportunity for students of African descent to reduce barriers to learning; intentionally adopt practices to create a safe and caring learning environment that respects, promotes, and protects the human rights of children of African descent; collect and use identity based data to measure progress and inform decisions on policy and programs that impact the education of students of African descent; and engage with parents and community organizations comprising people of African descent in Ottawa to support their sense of belonging in the OCDSB education community (p. 11).

The Toronto District School Board (TDSB) similarly emphasizes the significance of collaboration between schools and the broader community, stating that "parents and community members play a very important role in ensuring the success of our schools and students" (Toronto District School Board, n.d., para 1). The TDSB (2021) further commits to celebrating African Heritage Month in February of 2022, and states that:

> The African Heritage Month Volunteer Planning Committee continues to name, notice, and disrupt anti-Black racism through their organized initiatives shared throughout the TDSB and commitment to hold space for Black students, staff, parents, families, and elders to heal, to celebrate and to thrive. (para 7)

The ongoing commitment from public school boards to honour the identities and experiences of Black learners is a vital step in ensuring student success and well-being.

In addition to the role of schools in supporting Black students, a strong correlation is revealed between supportive familial relationships and academic success, as students in Ontario noted that their parents/guardians, older siblings, and aunts and uncles consistently motivate them to attend school, support their goals, talk to them about the importance of education, encourage them to attend college or university, and discuss future job and career opportunities (Peel District School Board, 2016, p. 8).

While youth are more likely to value academic achievement when they perceive that their friends "support them academically, follow school norms, and have high aspirations" (Blake & Darensbourg, 2014, p. 203), research demonstrates that parents wield stronger influence than peers in terms of whether youth commit to long-term academic success (Wang, Peterson, & Morphey, 2007). Parents are further critical in advocating for more equitable school practices, transmitting cultural content that is often excluded from mainstream schooling, and for supporting Black students as they build resilience when faced with racisms within school (Huguley, Delale-O'Connor, Wang, & Parr, 2020).

Conclusion

Despite reduced academic expectations for Black students (Henry, 2017; James & Turner, 2017), racialized stereotyping (James, 2012; Schroeter & James, 2015) and exclusions from both curricula and broader school communities (Lewis, 2018), Black youth possess the efficacy and resilience to pursue their academic aspirations. As one Jamaican-Canadian youth argued, "we are overcomers, and it is pretty empowering…" (Linton & MacLean, 2017, p. 81). Measures such as the inclusion of Black identities in curricula (Chadha et al., 2020; King & Swartz, 2018), high and equitable expectations for students (Livingstone et al., 2014), and the support of parents (Peel District School Board, 2016) are invaluable factors in supporting the success of Black youth in Canadian schools. School board initiatives such as engaging with parents and local community organizations (Ottawa Carleton District School Board, 2020) and celebrating African heritage (Toronto District School Board, 2021) further communicate a commitment on the part of public education institutions to address anti-Black racisms within their own schools. Ontario has further committed to reducing academic streaming (CBC News, 2021) that excludes Black students from academic streams (James & Turner, 2017). However, as Follwell and Andrey (2021) argue, close monitoring and evaluation tools, investing in preparing and supporting educators, and creating a pedagogical and cultural shift within schools are further necessary means to supporting Black learners. As scholars, families, and school staff collaborate to improve educational institutions in Canada, the schooling experiences of Black youth will help determine to what extent schools have successfully established the equitable practices all students deserve.

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An Overview of Study Abroad Language Learning and Identity

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Abstract: Although study abroad (SA) provides individuals with opportunities for interaction in a variety of foreign language-mediated settings, some research has revealed notable variations in language development between different participants. The exploration of contributing factors has indicated that individual engagement in SA language learning depends on the extent to which students are received in the context of their sojourn abroad and their construction of the social, cultural, and linguistic practices of the host community (Kinginger, 2013a). Therefore, research on participants' identity construction has become a focus in SA language learning. This article presents a systematic literature review that examines papers on SA language learning and identity, with a particular focus on those published after 2007 to find out the research status quo in this field and provide researchers, educators, and policymakers with updated information to fulfill the full potential of SA. The findings are the field is underexamined but has been gradually receiving more interest; social class is intertwined with other identity factors and needs to be broken down for in-depth analysis; the influence of identity factors on SA language learning is more examined and confirmed; virtual identity constructed online is an important emerging component and needs to be further explored.

Keywords: identity, study abroad, foreign language, learning

Résumé : Bien que les études à l'international permettent aux personnes d'interagir dans une variété d'environnement d'apprentissage de langues étrangères, certaines recherches révèlent des variations notables en termes de développement des différents participants. L'exploration des facteurs déterminants indique que l'engagement individuel envers l'apprentissage d'une langue étrangère dépend de l'accueil des étudiants dans le contexte où ils séjournent à l'international et de leur construction des pratiques sociales, culturelles et linguistiques de la communauté hôte (Kinginger, 2013a). C'est ainsi que les recherches sur la constriction identitaire des participants sont devenues une pierre angulaire de l'apprentissage des langues lors d'études à l'international. Cet article présente une recension systématique des écrits qui examine des publications portant sur l'apprentissage des langues et l'identité langagière, en se concentrant sur les articles publiés après l'année 2007 afin d'établir ce champ d'intérêt a atteint un status quo et de fournir aux chercheurs, aux formateurs et aux décideurs politiques des informations à jour pour atteindre leurs objectifs. Les résultats révèlent que le domaine est sous-exploré, bien qu'il ait attiré plus d'attention récemment; les classes sociales s'entrecroisent avec les autres facteurs identitaires, alors qu'elles devaient être décomposées pour une analyse plus approfondie; l'influence des facteurs identitaires sur l'apprentissage des langues est plutôt examinée que confirmée; l'identité virtuelle construite en ligne est une composant émergent importante et mérite d'être davantage étudiée.

Mots clés : identité, études internationales, apprentissage, langues étrangères,

Introduction

In 2012, 3.7 million students, by estimate, from higher education worldwide participate in study abroad (SA) programs, for language learning, as well as other objectives, such as academic, professional and cultural gains (Howard & Vidal, 2012). Language competence is a pivotal element, if not all, for this international education. Considerable research has found evidence for SA contributions to participants' foreign/second language learning. It provides participants with opportunities for interaction in a variety of target language-mediated settings. Such exchanges may enhance the development of related capabilities, such as repertoire of speech acts, awareness of register and style, native-like vocabularies, and autonomy. (Kinginger, 2009). SA is thus perceived as a favourable context for target language learning.

However, literature shows notable variations in language development between different individuals, coupled with participants' mixed appraisals of their SA experiences (Kinginger, 2009). The exposure to target language in SA does not necessarily lead to expected enhancement in the linguistic ability. Researchers thus have scrutinized the SA experiences to explicate such variations. The contributing factors that have been examined include, but not limited to, the length of SA (e.g. Davidson, 2010), participants' motivation (e.g. Badstübner & Ecke, 2009), their cognitive ability (e.g. Taguchi, 2008), and original proficiency (e.g. Hernández, 2010). Among these variables, the level of engagement in language learning serves as one critical factor. Some

research, according to Kinginger (2013a), has indicated that different individual engagement depends on the extent to which students are received in the context of their sojourn abroad and their construction of the social, cultural and linguistic practices of the host community. Participants' engagement in SA language learning thus is influenced by their identity.

Due to the rapidly increasing population in SA programs and the complex context, SA language learning is worth being reviewed as an important indicator of the value of such experiences. The present study explores the interrelationship between identity and participants' foreign/second language development during SA to find out the research status quo in this field and provide researchers, educators and policymakers with updated information to fulfill the full potential of SA.

Identity

The concept identity is derived from western philosophy. In his writing, *An Essay Concerning Human Understanding in Four Books*, John Locke (1824) discussed personal identity in terms of the relationship between the body and the mind. Erikson distinguished routine personal identity as the normal way we were seen and interpreted by others, which was further developed to be his emphasis on the impact of historical and socio-cultural factors on the identities. (Weigert, 1983). Identity was thus conceptualized in sociological psychology.

There is a great deal of debate over the actual definition of identity, which varies in different contexts. From the poststructuralist perspective, for instance, identity is individual interpretation of his or her relationship with the world and other individuals in the process of construction. It is context-based, therefore dynamic, multiple and complex (Kouhpaeenejad & Gholaminejad, 2014). One constructs not only their own identity but also that of others. Therefore, one's identity is the combination of their understanding of themselves and others' interpretations of them. Different contexts or experiences also have a critical effect on such construction, consequently changing the identity. Norton (2000b) defines identity as "how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future" (p. 5).

Identity & Second Language Acquisition (SLA)

Wenger (2000) highlights as an experience of belonging or not belonging, identity relates to one's connections with others. In this sense, identity in SLA can be understood as language learners' interpretation of their relationship with the target language and with the language speakers, communities and countries. It interacts with the language learning by having an influence on students' motivation, mood, access to language practices, etc. (Norton, 2000a). As participation in diverse linguistic practices enables learners to construct second language (L2) identity, SA furthers this construction, especially for those from non-target language speaking places.

The first published paper on identity and L2 learning can be traced back to 1972, when cultural identity possessed by learners was stressed by Cobb (1972) as a strong motivation for L2

learning. Since Norton Pierce (1995) argues for a comprehensive theory of social identity in SLA to integrate the language learner and the learning context, there has been a marked increase in publications on identity and SLA. The research on their relationship has been conducted in different contexts, such as identity and SLA in naturalistic settings (Kanno & Applebaum, 1995; Norton, 2000a; Teutsch-Dwyer, 2001), identity and technology-assisted L2 learning (Black, 2006; Lam, 2004; Thorne, Black & Sykes, 2009), and identity and foreign language learning (Kasper, 2004; O'Mochain, 2006; Peltier & McCafferty, 2010). From the perspective of poststructuralism, Block (2007b) reviews empirical research linking L2 learning and identity that has been published since 1997 in three L2 learning contexts: naturalistic, foreign language, and study abroad. He finds identity has become a key construct in SLA research and calls for additional research to reveal the full potential of SA experiences as "contexts replete with emerging T[arget]L[anguage]-mediated subject positions" (Block, 2007a, p.185).

Research Questions and Methodology

Based on Block's (2007b) discussion, this study will examine peer-reviewed articles on SA language learning and identity, which have been published particularly since 2007 to address the following research questions: What is the overall development trend of research on SA language learning and identity? What are the main findings of these studies? What implications the research status quo has for future research?

The present study employs a systematic literature review of peer-reviewed academic journal articles in the database, *Linguistics and Language Behavior Abstracts (LLBA)*. The inclusion criteria for this review included three steps. Firstly, terms "second language", "abroad" and "identity" were searched in the abstracts of peer-reviewed papers published in academic journals between 1995 and 2017. The second step was to remove the duplicate sources and irrelevant sources such as book reviews and prefaces judging from the titles. The last step was to ensure that studies which examine the relationship between identity and SA language learning were selected by reading the abstracts and the whole papers. Articles that explore identity and language learning through other experiences rather than SA were excluded from this study. To better present the overall development trend, terms "second language" and "abroad" were also used to retrieve relevant studies as a contrast.

Identity & SA Language Learning

SA language learning, as a mixture of instructed and naturalistic language development, was first considered as an inquiry into different learning opportunities in SLA in 1995 (Kinginger, 2013b). Figure 1 shows 28 studies concerning SA language learning were conducted in 2007 and a steady increase followed in the next decade. However, the highest number of publications was 66 in 2016. Compared with the total annual number of SLA research (lowest 335, highest 1149), the small proportion indicates this research area is underexamined.

Identity began to be considered as a relevant element to SA language learning in the late 1990s. As shown in Figure 2, the number of studies of identity in SA language learning accounts for only one-tenth of that of SA language learning, which is not commensurate with the surging number of international students worldwide. However, there has presented a slow increase with fluctuations since 2007.

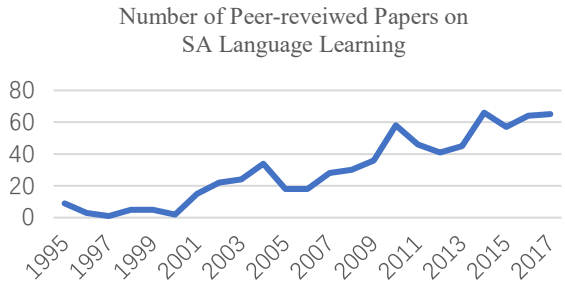

Figure 1

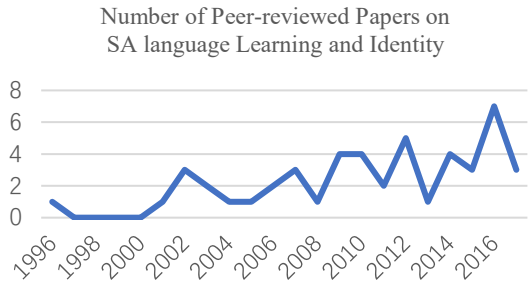

Figure 2

Identity-Related Factors & SA Language Learning

Identity is a concept with multiple facets. Although the facets are interrelated, it is too complex to examine all of them in one single study. Literature reveals identity often appears with cultural, class, ethnic, gender, racial, and social concepts. Therefore, this section examines studies of these facets of identity in SA language learning.

Cultural identity & SA language learning

The linguistic and cultural nature of SA learning process makes culture one of the most examined factors in this research domain. Among American-based research, pre-existing understanding about the target language community/culture (Zaykovskaya, Rawal & De Costa, 2017), pre-program levels of cultural sensitivity (Martinsen, 2010), and acculturation in sojourn (Spenader, 2011) have been identified as positive contributors to students' improvement in language proficiency. Furthermore, data indicates that the access to social interaction and the cultivation of cultural awareness in SA improve participants' intercultural communicative competence (Shiri, 2015). In another US student-based study conducted by Menard-Warwick and Palmer (2012), students' difficulties in cultural adjustment result in their limited development in Spanish morphology.

Some research explores the SA learning experiences in other countries than US. For example, in the study of Finnish student teachers in Britain, Larzen-Ostermark (2011) argues that the intercultural sojourn helps to widen participants' conception of the world and strengthen their own voice, thus resulting in enhanced intercultural sensitivity, increased language ability and comfort to interact with persons from different cultural backgrounds.

Class & SA language learning

As Block (2007) states, social class is an influencing factor not only in sociology but also in SLA, especially in the SA context. He suggests further exploration in how symbolic capital of language learners impacts language learning activities. The only paper on this topic that I found is from Shin (2014) who examines the identities and language practices of Korean students from middle-class families studying in Toronto. Privileged background allows the Korean students an access to the SA program. However, they enter another social hierarchy during their study in Toronto, in which they are marginalized as minorities and experience racial discrimination. Their excessive focus on academic credentials to construct their identity as better English speakers sometimes distracts them from social interaction, therefore, having themselves further marginalized.

Race/ethnicity & SA language learning

Based on the critical race theory, Goldoni (2017) explores the interrelationship between an African American Black male student's race, ethnicity, class and language learning in Spain. The discrimination and racism the student experiences in his travelling and on other occasions severely lessen his engagement with the host community and lead to unsatisfactory language gains. This SA experience in turn affirms his racial identity as a working-class Black American.

Gender & SA language learning

According to Kinginger (2016), since 1995, a number of qualitative studies have reported that American women endure practices that they interpret as sexual harassment when studying abroad. However, recent research reveals that it can be interpreted as "a largely middle-class activity involving neoliberal ideals of surface-level self-determination and fantasies of belonging to the global consumer elite" (Kinginger, 2016, p. 77). Kinginger (2016) argues that the relationship between gendered identity and language learning desire is associated with participants' previous experiences in specific discourses of gender and social class, which may not necessarily motivate language learning.

In another empirical study, Isabelli-Garcia (2010) examines the relationship between the gender-agreement acquisition in Spanish and language contact. The findings reveal that L2 learning abroad, compared with at home, has a little influence on gender acquisition rate.

Interaction between Identity and SA Language Learning

The reviews conducted by Churchill and DuFon (2006), deKeyser (2007), Magnan and Back (2007) reveal that research into identity and SA language learning mainly focuses on how identity-related factors affect language learning outcomes (Benson, Barkhuizen, Bodycott & Brown, 2012). For instance, Stewart (2010), in the research on eight American students studying in Mexico, articulates that SA learning is influenced by both program design and cultural norms. Hassall (2015) also reveals that the language learning outcomes of two Australian learners of Indonesian are strongly influenced by their L2 identity development during the integration into a local community.

Some researchers have addressed the impact of SA experiences on identity construction. Devlin (2013), for example, finds that increased duration of submersion experiences may lead to a higher possibility for identity construction and a balanced exposure to different contexts of language acquisition will optimize opportunities for achieving a compound identity. Another empirical study by Muller and Schmenk (2017) shows pronunciation has strong impacts on the process of self-construction in SA context as some participants still consider the native-speaker ideal as a certain identity. Similarly, Benson et al. (2012) address the susceptibility of identity to development in SA by identifying three dimensions of L2 identity: identity-related L2 proficiency, linguistic self-concept and L2-mediated personal development.

Identity in SA Language Learning & Technology

Godwin-Jones (2016) suggests that online communication before SA between students at home and abroad or between language learners and native speakers can serve as a good preparation by developing friendship and cultivating cultural awareness. Furthermore, due to its common use among current SA participants, social media, like Facebook, serve as a mediational means to construct and, likewise, to examine L2 identity. Dressler and Dressler (2016), for instance, use Facebook to collect information about one teen's SA experiences in Germany and to examine her identity positioning. Findings reveal that in Facebook posts this teen positioned herself as a member of an imagined community of German-English bilinguals and constructed her identity as an increasingly proficient speaker of German.

In addition to being used by participants to establish social interaction and construct identity, technology is also employed in SA language learning research. For example, Marijuan and Sanz (2017) introduce some concurrent data elicitation techniques, such as latency and event-related potentials, to assess language proficiency or identify individual differences, as well as some technological resources like e-journals and online surveys to collect information about learners' motivation, identity and intercultural competence.

Discussion

The total number of papers published from 2007 to 2017, 48, shows that identity and SA language learning are underexplored. In view of its complex context and the large number of participants involved, our understanding of this domain is insufficient. However, the gradual increase in studies conducted in this field means that it has been receiving more interest.

In the prior literature, more studies explore the influence of various identity factors on language learning in the SA context than the effect of language learning on identity construction. This study attributes this phenomenon to the fact that many researchers interested in SA are language teachers who naturally focus on students' language performance. Those studies have revealed that identity in cultural, class, racial/ethnic, and gender facets, all has a clear impact on SA language learning. A few studies also discuss the role of SA language learning in identity construction. However, in the attempt to investigate the adverse effect of language learning,

researchers tend to blur the focus without using language changes as indicators. I believe that language can be used to provide supportive evidence for participants' identity changes.

Block (2007) calls for research examining identity work in foreign language from a social class perspective because long-term expectations regarding academic achievement might differ considerably along social class lines. However, this study believes social class is a facet more complex than race and gender. From the Marxist perspective, class is "a group of people with a common relationship to the structures of political and economic power within a particular society" (Jones, 2001, p. 161). This definition indicates that class is centered on economic resources and political context. Therefore, it is unnatural for local people to incorporate participants, as foreigners from another country where a different social hierarchy is employed, into the social class of the host country. Furthermore, many participants come from wealthy families that can afford their high learning and living expenses abroad. The financial privilege provided by their families will not position them in a lower social class unless it is associated with other identity factors, like race, ethnicity or gender. As shown in Goldoni's (2017) and Shin's (2014) studies, social class is intertwined with other identity factors. Thus I suggests that class should be broken down into more specific identity constructs for in-depth analysis, such as economic status, race, ethnicity and gender.

Chun (2016) suggests that SLA is moving towards normalization of technology. Technology like computer-mediated communication, has been used to establish online exchange projects as an alternative to SA. As suggested by Godwin-Jones (2016), it can be employed to prepare participants for SA and to maintain the positive effect of SA afterwards. Further examination concerning the virtual identity constructed online and its effect on SA language learning is needed to improve participants' learning experience and outcomes, as Dressler and Dressler (2016) have attempted.

Identity is a construct with multi-facets. In addition to the ones that have been discussed in this study, it also reflects personal characteristics, such as intelligence, age, personality, and cognitive ability. This review finds no research that examines intelligence, personality and cognitive ability. It indicates these factors are not typically considered as identity. I believe the lack of consensus on the definition may lead to various interpretations of this concept and the omission of some components. It is thus pivotal to conceptualize identity in SA language learning and to build a more inclusive theoretical framework.

Conclusion

SA language learning, as a newly recognized inquiry of SLA, has not been well examined in existing literature. Different from foreign language learning, SA allows language learners the access to natural learning settings where a variety of interaction with local people is available. In this process, I believe social elements like identity plays a significant role that interacts with language learning.

This review presents the latest research on identity and SA language learning. Many researchers have situated their study in a more comprehensive context and interpreted individual differences from diverse perspectives. Such interdisciplinary attempts will be more productive with joint efforts from researchers in linguistics, psychology and sociology. Furthermore, technology, with its normalization in SLA, has brought great benefits as well as challenges to SA language learning and needs to be further explored. In addition, identity, as a sociological concept, holds special value in the SA context. The complexity of the context also requires systematic and careful examination of its definition, theoretical framework and interaction among its various components.

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