

DISSERTATION

EXPLODING HEADS, DOING SCHOOL AND INTANGIBLE WORK: AN
ETHNOGRAPHIC CASE STUDY OF FIRST YEAR EDUCATION DOCTORAL
STUDENTS BECOMING EDUCATION RESEARCHERS

Submitted by

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ABSTRACT

EXPLODING HEADS, DOING SCHOOL AND INTANGIBLE WORK: AN ETHNOGRAPHIC CASE STUDY OF FIRST YEAR EDUCATION DOCTORAL STUDENTS BECOMING EDUCATION RESEARCHERS

There is limited research concerned with how education doctoral students become education researchers, what Labaree (2003) described as “the peculiar problems of preparing education researchers.” This is an ethnographic case study of a cohort of first year education doctoral students in a qualitative research classroom for the purpose of better understanding how they are becoming education researchers and “scholars of the discipline,” able to guide both practice and policy.

Students described feeling met by the instructor with respect and developing new perspectives and actions by taking on the role of qualitative researcher. However, students also described experiencing “exploding heads” as they attempted to live in a culture of contradictions: time constraints and competing demands within the program and with commitments to family, work and personal projects. Within this culture of contradictions students engaged in strategies to manage their “exploding heads”: they were “doing school” and “doing the intangible work” of becoming education researchers by strategies of self. “Getting the work done” and meeting instructor requirements were ways of “doing school”. Negotiating commitments and resources (e.g., time away from family); making schoolwork “personal”; identifying as “certain kinds of people” (e.g.,

teacher); and/or identifying/dis-identifying with other students, faculty or valued persons were strategies of the self.

Based on students' descriptions, an ecological typology of students was developed: "savvy" students (who were "doing school"); "working from the self" students (who were actively fashioning selves); and "disconnecting students." For (future) education doctoral students the study suggests possible challenges, such as the ability to value contradictions as opportunities for expanding perspectives and taking new actions, as well as the need to actively engage in the intangible work of finding means for continuity and confirmation of self. In terms of classroom teaching, an action, paradoxical pedagogy is suggested to provide a "becoming space," an ecology that can create opportunities out of contradictions. From an organizational perspective the study suggests that schools of education consider curriculum, program requirements and faculty talk as areas to provide messages and niches for students who are actively looking to identify and connect their selves while becoming education researchers.

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DEDICATION

To James Rolf Parsons, in whose becoming amongst the contradictions there is much joy,
wondering, and possibility.

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CHAPTER 1

INTRODUCTION

The academy is not paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility. (hooks, 1994, p. 207)

During the past decade there has been an increased focus on producing education researchers who can help lead education policy and inform good practices (Berliner 2006; Eisenhart & DeHaan, 2005; Neumann, Pallas & Peterson, 1999; Richardson, 2006; Slavin, 2002; Toma, 2002). Yet, at the same time, there has been limited research or literature concerned with how education doctoral students learn or become education researchers, a process that Labaree (2003) described as “the peculiar problems of preparing education researchers.” My hope in carrying out this research was to contribute an understanding to the peculiar problems and bring perspective into how to prepare education doctoral students to be stewards of the discipline at a historical time when doctoral program content, pedagogical practices, and research methods are being questioned and debated in higher education (Berliner, 2006; Eisenhart & DeHaan, 2005; Labaree, 2003; Metz & Page, 2002; Page, 2001; Pallas, 2001; Richardson, 2006).

More specifically, in this study I set out to better understand what doctoral students are experiencing in terms of identity and self in a graduate-level, research classroom within a school of education. Schools of education in the U. S. have been characterized as sites of an elusive science, trouble and peculiar problems (Labaree,

2003; Lagemann, 2000). As Labaree described them, schools of education are sites of making and taking sides along borders.

Because of their location in the university and their identification with the primary and secondary schools, ed schools have had no real choice but to keep working along the border, but this has meant that they have continued to draw unrelenting fire from both sides. Professors dismiss them as unscholarly and untheoretical while school people dismiss them as impractical and irrelevant. From the university's perspective, colleges of education are trade schools, which supply vocational training but no academic curriculum; however, students complain that ed school courses are too abstract and academic, and they demand more field experience and fewer course requirements. On one side, ed school research is seen as too soft, too applied, and totally lacking in academic rigor; but on the other side, it is seen as serving only a university agenda and being largely useless to the schools. *Of course, it may be that both sides are right.* (p. 205, emphasis added)

As I carried out and lived through this study, the perspective, "*it may be that both sides are right,*" became central to my understanding of the classroom I studied. In the words of bell hooks, I came to better understand the classroom as having both limitations and possibilities, with the identities and selves of persons in the classroom being shaped within borders of contradictions.

Before deciding on my dissertation focus and questions, I had been a graduate student in two schools of education: one for the purpose of earning a terminal Master's degree in organizational development and adult learning and the other for the purpose of earning an interdisciplinary doctoral degree in human development and education. I had witnessed the troubles and elusiveness of education research, as well as the concerns with the kinds of graduates (or persons) the schools of education were producing through their programs. This kind of organizational problem or trouble interested me because it involved a group of people coming to a decision that was both highly conceptual and visionary (*who are we? what is our institutional identity?*) *and* practical, as in how they carry out their identity and vision in everyday work (how is *who we are* practiced in

everyday life?). For example, one organizational identity problem faced by schools of education is whether their doctoral program is an applied (Ed.D.) or research (Ph.D.) program and how this choice shapes student recruitment, curriculum, and faculty selection.

Rather than concentrating solely on an organizational problem, I also wanted to understand more about how a person becomes *a certain kind of person* within an organizational or social context. Specific to this study, how does a person become identifiable or recognizable to others as an education researcher, yet at the same time remain uniquely individual, a person distinct from all other education researchers and having qualities that are not directly ascribable to being an education researcher? Identity and self are, from my perspective, ways of describing and thinking about how one becomes a certain kind of person, someone who is socially identifiable as one of a category of people (Gee, 2001; Wortham, 2004) and yet also a singular, unique meaning-making person occupying a site from which she perceives the world and a place from which to act (Harre', 1998; Kegan, 1982). The study's initial framework was therefore a question of how a particular person, an education doctoral student, becomes an education researcher (Figure 1).

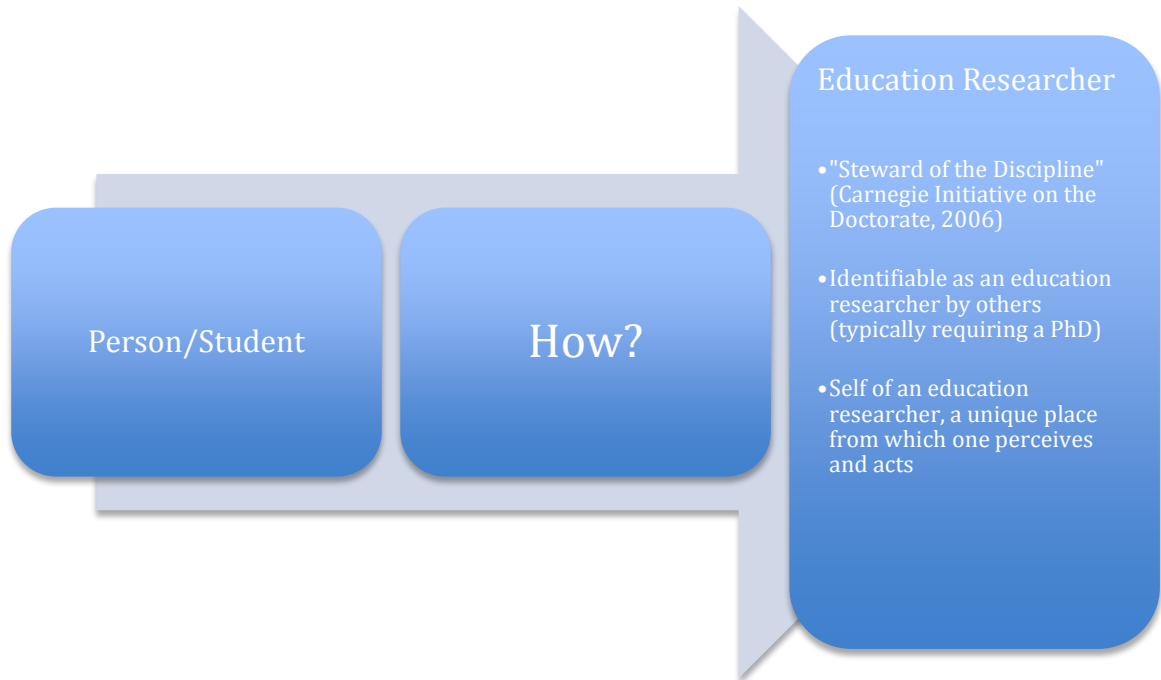


Figure 1: Initial Study Framework

Although identity and self are central concepts in understanding the development of persons as certain kinds of people, there is limited literature concerned with the identity and self of education doctoral students (e.g., Churchwell, 2006; Heinrich, Rogers, Taylor, & Haley, 1997; Reybold, 2003; Stewart & Dottolo, 2005). There is also limited research of education doctoral students learning to be education researchers, whether during the doctoral program or in specific classrooms (Drago-Severson, Asghar, & Gaylor, 2003; Reybold, 2003). Given the challenge for schools of education in both defining who they are and how they are to go about preparing educational researchers, I believed it was meaningful and mattered to better understand this process of becoming an education researcher by means of studying a group of students and their teacher in a classroom within a school of education.

Statement of Purpose and Research Questions

This dissertation report is of an ethnographic classroom case study by which I hoped to better understand how education doctoral students become “stewards of the discipline,” certain kinds of persons who are identifiable as scholars and researchers,

... those whom we can entrust the vigor, quality, and integrity of the field. These people are scholars first and foremost, in the fullest sense of the word; people who will creatively generate new knowledge, critically conserve valuable and useful ideas, and responsibly transform those understandings through writing, teaching, and application. (The Carnegie Initiative on the Doctorate, Project Overview 2006, p.1)

The purpose of the study was to contribute to the limited research literature concerned with the self and identity of doctoral students who are becoming education researchers.

The study’s research questions were concerned with a description of the program context(s) within which these students were becoming education researchers and their strategies in becoming education researchers.

- 1) *How do education doctoral students describe their first year of a program that seeks to develop them as education researchers?*
- 2) *What strategies, including strategies of self, do first year education doctoral students enact and describe?*

Given my conceptualizing of self as a person’s meaning-making within ecological contexts, including context(s) in which a certain kind of person becomes identifiable, I needed to answer the first research question, fundamentally a descriptive question of the contexts within which these students lived and were becoming identifiable as education researchers in a school of education. The second research question emerged during the course of data collection and analysis, when it seemed to me that students were

describing and enacting strategies, including strategies of self, in the process of becoming education researchers.

Significance of the Study

The study's significance is in its potential contribution to a limited literature concerned with preparing education researchers. How do education doctoral students become education researchers at a time of increased focus on producing education researchers who can help lead education policy and inform good practices (Berliner 2006; Eisenhart & DeHaan, 2005; Neumann, Pallas & Peterson, 1999; Richardson, 2006; Slavin, 2002; Toma, 2002)? Further defining what is meant by "preparing" or "producing" certain kinds of education researchers, Virginia Richardson (2006) and David Berliner (2006) have recommended that in addition to developing formal and practical disciplinary knowledge, doctoral programs in education need to help students develop the intellectual, emotional, and moral competencies to work in a field where research and policy are closely entwined, and where a strong policy initiative in Washington to bring particular medical research design models to play in education and subtle political involvement in educational research is no longer hidden. Richardson (2006) has described this kind of development as fostering a student's ability to question beliefs, values, and epistemological premise, or "habits of mind". This attention to developing a student's habits of the mind resonates with Berliner's description of education's interdisciplinary nature as a "profession with moral obligations that disciplines do not (have)" (Berliner, 2006, p. 284).

In general, studies of doctoral students have most often focused on their socialization into the professorate (Cuadraz, 1996; Gaff, Pruitt-Logan, & Weibl, 2000; Heinrich et al., 1997; Reybold, 2003; Stewart & Dottolo, 2005; Turner & Thompson,

1996). A focus on doctoral student socialization has addressed both institutional and student issues in an effort to identify and recommend ways of supporting students.

Supporting students, in particular those students coming from historically disempowered populations, in entering and completing doctoral programs is a goal of most institutions and yet such support has not always been successful (Churchwell, 2006; Cuadraz, 1996; Gonzalez et al., 2001; Heinrich et al., 1997; Stewart & Dottolo, 2005; Turner & Thompson, 1996).

Drawing from the socialization literature and studies of doctoral students across fields and disciplines as well as in education, this study specifically addresses the absence of ethnographic case studies of education doctoral students. Such an absence is problematic from the perspective that an ethnographic case study is a holistic, ecological portrayal of persons and their culture (Merriam, 1998; Miles & Huberman, 1994) from which one can hope to better understand a human phenomenon such as becoming an education researcher with particular habits of mind “in line with the complex character of everyday life” (Demick & Andreoletti, 2003, p. 609). Therefore, my intention in carrying out an ethnographic case study was to bring a somewhat unique perspective into the conversation concerning the various needs and desires of students, institutions, and policy makers in preparing education doctoral students to be stewards of the discipline at a historical time when doctoral program content, pedagogical practices, and research methods are being questioned and debated in higher education (Berliner, 2006; Eisenhart & DeHaan, 2005; Labaree, 2003; Metz & Page, 2002; Page, 2001; Pallas, 2001; Richardson, 2006).

Researcher's Perspective and Conceptual Framework

My initial conceptual framework of identity and self, as well as my philosophical perspectives, guided and organized me in carrying out this research. I was therefore the primary research tool. Even in interpretive research traditions such as grounded theory where there is a premise of working up from the data inductively without an etic or “imposed” framework, there is an acknowledgement that given my education I would already have a familiarity with the literature and sensitizing concepts (Charmaz, 2001; Strauss & Corbin, 1998). What follows is a statement of my assumptions, premises, and worldviews and how these informed the study both conceptually and methodologically.

The cross-disciplinary literatures on issues of the self, identity, and classrooms that informed this study will be described in the literature review (Chapter 2). Conceptually, this ethnographic classroom case study framed the first year in an education student's life as a time of transition, a period of time holding the potential for a person's change and development due to a change in roles (Bronfenbrenner, 1979) and a relocation of the ecology of the self (Hormuth, 1990). In learning to be “that sort of person,” in this case an education researcher, there is a potential or possibility for change and development of the self of the education doctoral student as a new “site from which a person perceives the world and a place from which to act” (Harre', 1998, p. 3). In addition to looking at the first year of an education doctoral student's life as a time of potential development of identity and self, classrooms were understood both as locations of possibilities (hooks, 1994), including the possibility of becoming an education researcher, and as “contact zones,” (Pratt, 2002). Classrooms as contact zones was a conceptualization informed by the work of constructivist, cultural-critical, and feminist

social theorists and researchers. Classrooms as contact zones was also brought to life or illustrated by the data gathered during my study.

Two underlying premises of the study were: (a) a better understanding of the strategies of education doctoral students, including strategies of self, was meaningful and matters; and (b) education doctoral students and their strategies can be understood by means of observation in a classroom setting. The first premise will be explored in the study's conceptual framework (described later in this chapter) and literature review (Chapter 2). It is also what I considered the theoretical aim of this study, namely to converse with the literature on issues of identity and the self by means of an ethnographic case study, resulting in a better understanding of education doctoral students. Such an understanding matters and is meaningful if we consider self and identity not only as concepts but also as means to inform our perspectives of education doctoral students living and making sense of their experiences in a particular classroom situated in a particular socio-cultural context and historical time, "in a network of particulars" (Clifford Geertz as cited by Bruner, 1996, p. 167), a network that was the ecology of the students' identities and selves.

Furthermore, how an education doctoral student lives and makes sense of his or her experiences, including the experience of self, may further develop our conceptual language, "the metaphors we live by" (Lakoff & Johnson, 1980). In using metaphorical language such as "exploding heads" to describe the students' embodied experience of the demands of the program and of their lives, my intention was to convey the meaning of experiences in a way that pushes us to consider an aspect of becoming an education researcher, and to be identified as such. Using the language of the study participants to

explore what may typically be described as, or attributed to, stress or coping, was a means to accomplish what ethnographer Sara Delamont (2002) called “fighting familiarity.” Fighting familiarity, I believed, would be a method to reconsider how schools of education go about developing education researchers.

The second premise was concerned with the ability to study and gain an understanding of education doctoral students as developing persons based on observing them in the classroom. Doctoral students are involved in a “lengthy period of adult socialization in cognitive skills, appropriate attitudes toward research and scholarships, and field-specific values” (Turner & Thompson, 1996, p. 399). Although education doctoral students are certainly engaged in life outside of academic contexts, doctoral programs and classrooms are naturally occurring contexts where the disciplinary culture is reproduced, where doctoral students learn the “lenses through which its members interpret and assign value to the various events and products of the world” (Bergquist & Pawlak, 2008, p. 10). My presumption was that in the study’s classroom there was an interaction between the doctoral identity as defined by the discipline and the doctoral student as a person who wishes to be identified by the doctoral identity yet who also has a unique perspective from which she perceives and acts, her self as an education researcher.

Conceptualizing the classroom as a place where a particular disciplinary culture is reproduced is congruent with critical and feminist perspectives, as is the framing of a doctoral school classroom as a contact zone. For Mary Louise Pratt (2002/1990) “contact zones” are:

...the social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism,

slavery, or there aftermaths as they are lived out in many parts of the world today.
(p. 4)

In a classroom contact zone, the collision of roles, values, and cultures “challenges institutional authorities to join in the intellectual discomfort by acknowledging the presence of competing “outside’ knowledge” (Durst, 1999, p. 167). Pratt’s (2002/1990) example of classroom as contact zone was a humanities course entitled “Cultures, Ideas, Values” in which every group and culture was discussed and objectified, putting “ideas and identities on the line” (p. 16). Some of the arts of the contact zone, according to Pratt, included critique, collaboration, parody, autoethnography, bilingualism, denunciation, imaginary dialogue, vernacular expression and transculturation. Transculturation, a term used by ethnographers, includes aspects of agency and identity, in that “while subordinate peoples do not usually control what emanates from the dominant culture, they do determine to varying extents what gets absorbed into their own and what it gets used for” (Pratt, 2002/1990, p. 9). This ability of a person to be an agent, to play with identity and social identifications, was something I believed in and valued going into the study. However, because I also valued and thought that social and cultural ecologies constrained, even limited, a person’s agency, I also wondered: How do education doctoral students experience agency, including the ability to play with social identifications and their identity, within the culture(s) of their classrooms and school of education?

As previously described, the study’s focus reflected my interests in certain kinds of problems, problems of identity and self as experienced by persons in organizational contexts. The initial impulse to engage in this study also reflected my lived experience and those of fellow education doctoral students as we wondered who we were within the

contexts of our doctoral studies and everyday lives. For example, describing her feelings of being scattered and not very clear about her identity, a classmate stated she knew how to present herself to most people depending on *their* interests and institutional affiliations and by focusing on her experiences that related to theirs. Another doctoral student classmate stated that she told others she was a graduate student *not* a doctoral student. She did not feel she could “own” being a doctoral student because she was *not* a researcher. “Somehow I don’t think of myself in that way, as someone who is a researcher, you know what I mean?” Then, speaking from what seemed a contradictory perspective, she said that now she could see herself doing research. “Why?” I asked. “Because this semester I’m taking a course with an instructor who makes it seem possible that I could be a researcher in ways that seemed more fitting and more me.”

Similarly, I have faced questions of who I am within academic contexts. A question on the application form to become a member of the American Educational Research Association (AERA) asked that I check *one* box in front of my primary discipline. To address the various aspects and perspectives of my work and educational career I was in a quandary. I have worked within and between, in and out of, the disciplinary boundaries and the fields of practices of psychology, sociology, organizational studies, and counseling/therapy; in addition I have worked in corporate and non-profit settings, primarily working the boundaries between operations and strategic planning. Although I did feel connected with disciplinary-based frameworks for understanding persons and their development, including those that guided this research (for example, Bronfenbrenner’s ecology of human development), I did not have a sense of one primary discipline; nor have I been easily understood by others—I am simply not

specialized. Therefore I did not feel clear about which box to check, simply for the sake of expediency and getting the application done. Interestingly, “getting it done” became one of the findings in terms of describing education doctoral students’ first year experiences and strategies.

To further de-center myself as identifying with any one discipline, I have throughout my career and education sought out folk knowledge concerned with human issues, including stories and narratives of outside perspectives and cultures. Coming from this perspective, going into the study I wondered whether the socializing of individuals into any culture and its worldview was necessarily a good thing, even if this could lead to some measure of success or what educational leadership call “good habits of mind” (Richardson, 2006). This wondering resonated with what Tierney (1993) has described as a critical cultural stance. A critical cultural stance or perspective holds a concern for voice, resistance, and communities of differences from which power, knowledge, ideology, and culture are understood as being “inextricably linked to one another in constantly changing patterns and relationships” (Tierney, 1993, p. 29). My use of Pratt’s concept of a “contact zone” in the classroom and Tierney’s expression of a critical cultural standpoint not only form a basis for the conceptual framing of this study; they inform my research practice and reflect a hopefulness within contexts of contradictions.

In terms of research practice, as I framed, carried out, and have now reported on this study, I valued and sought to elicit a variety of data, not only those that are commonly understood as related to school success or being a successful doctoral student, thereby embodying or perpetuating a particular education doctoral student narrative of identity and self that may be esteemed within academic culture. My hope was that

education and educational processes may be sites of possibilities, agency, perhaps even transformation and paradise. Going into the study I believed education was transformative as it “concerns the opening of identities – exploring new ways of being that lie beyond our current state” (Wenger, 1998, p. 263). For example, although in this first year experience “savvy” students do “get it done,” I do not believe the data suggests that this is the ideal or leads to the “habits of mind” of a steward of the discipline. What I think the data suggests is that being “savvy,” working from the self (including finding places of support and practicing something new, such as being a qualitative researcher in Marie’s class), as well as at times “disconnecting” are all ways how an education doctoral student may develop into a new identity and self of an education researcher, someone who is a steward “willing to take risks and move the discipline forward” (The Carnegie Initiative on the Doctorate, 2006, p. 5).

During the course of this study I came to wonder even more on how an opening of identities could be a description of a person’s evolution of meaning (Kegan, 1982), resulting in the formation of both a distinct and communal person who shares perspectives and ways of being in the world with others. In other words, a person finds a home in the world by means of a self that is *informed* by identities and cultures in a continuing ongoing process. For education doctoral students, this opening of identities and forming of self would mean being both identifiable as education researchers and yet being open to unique new ways of perceiving and acting that may not be (always) readily identifiable as belonging to the existing culture of education research. By virtue of this process the communal identity of an education researcher will “open up,” addressing the

tensions inherent in the call to be a steward of the discipline and to move beyond a collection of accomplishments and skills:

The use of the term “steward” is deliberately intended to convey a role that transcends a collection of accomplishments and skills. ... A Ph.D. holder thinks about the continuing health of the disciplines, and how to preserve the best of the past, the heart and essence of the field, for those who will follow. But there are also important forward looking meanings; stewardship does not imply stasis. Stewards are caretakers who direct a critical eye toward the future. They must be willing to take risks and move the discipline forward. (The Carnegie Initiative on the Doctorate, 2006, pp. 4-5)

As described in the literature and my interpretation of the study data, such an opening up of identities and bridging of tensions between multiple perspectives and actions in as complex a discipline and field of practice as education is both a challenge and a possibility.

CHAPTER 2

LITERATURE REVIEW

Following from the study's conceptual framework, three broad domains of literature helped inform this research concerned with understanding how a first year education doctoral student is becoming an education researcher: (a) self and identity, (b) adult development and professional socialization, and (c) academic cultures and social worlds. Figure 2 illustrates how these three literature domains inform the original research framework and question of how a person becomes an education researcher.

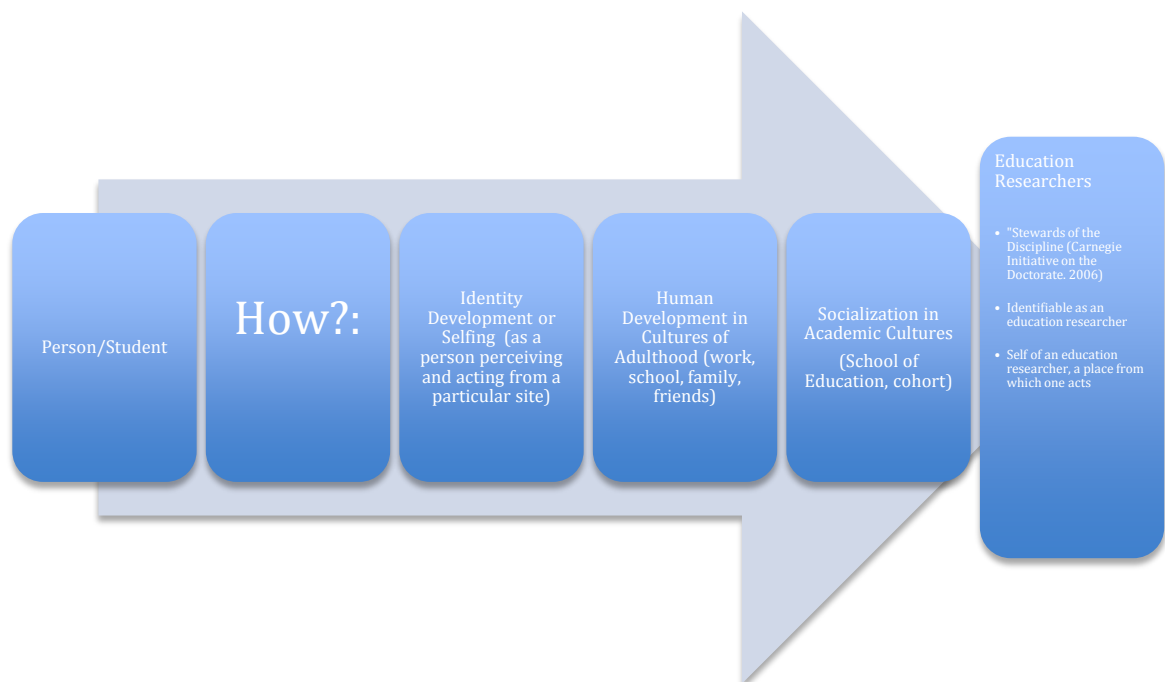


Figure 2: Literature Review Informing Research Questions

Working from an interdisciplinary perspective, I needed to be in conversation with a vast, weighty body of cross-disciplinary literature concerned with the concepts of self and identity. Within this literature, there are multiple and at times seemingly contradictory meanings for these concepts, suggesting the challenge of using self and identity as conceptual tools for understanding education doctoral students. What follows in this chapter is therefore a microcosm of the literature concerned with issues of the self and identity reflecting the dialectical, “competing impulses” (Tracy, 2002) of these very concepts.

In addition to the study’s concepts having competing impulses, this literature review was also an attempt at holding the *both sides may be right* standpoint. During the research process I took the standpoint that holding contradictions and competing impulses together would provide a meaningful, useful perspective from which to understand and interpret the data gathered in this study, and by extension, the experiences of education doctoral students becoming education researchers. Holding contradictions and competing impulses together, or taking a “both/and” perspective on persons, is a way of meaning making shared by critical and dialectical theorists, teachers, and therapists (Kegan, 1982; Lather, 1991; Riegel, 1976). As expressed by Lather, a both/and perspective is not only concerned with meeting what may be understood as a critical problem, as in the problem with education schools and the development of education researchers. A both/and perspective is also a way of moving towards a theory capable of grasping the complexities of people and the cultures they create.

(The) questioning of basic assumptions might be seen as an effort to break out of the limitations of increasingly inadequate category systems and toward theory capable of grasping the complexities of people and the cultures they create –

theories outside of binary logics of certainty, non-contradiction, totality and linearity. (Lather, 1991, p. xv)

What follows below are the study's central concepts defined, followed by a discussion of the literature pertaining to self, identity and classrooms. Having entered the study with particular sensitizing concepts, these same concepts became refined during the process of data collection and analysis. In other words, the data and my interpretation of the data have led me to more elaborate what I mean by self and identity as I have sought to understand these particular education doctoral students in a particular classroom and culture(s).

In addition, over the course of the study I sought out different ways of looking at data, adding to my perspective-taking toolbox, in order to help me in understanding and describing what I was observing. For example, when I began to think of these students as using strategies in working through and with the demands of the program, I returned to the literature concerned with issues of the self and identity in search of specific references to "strategies" (Elliot, 2001; Stewart & Dottolo, 2005). Finally, in addition to theoretical and research literature specific to education doctoral students, I have cited literature that provides illustrative or metaphorical capacity, for example, research with doctoral students in other disciplines and fields of practice.

Concepts

Self is the "singularity we feel ourselves to be," a singularity composed by a person from multiple sites or positions (Hermans & Kempen, 1993), that at any given moment it is "the site from which a person perceives the world and a place from which to act" (Harre', 1998). *Identity* is a socially identifiable "kind of person" (Gee, 2001), a way of being in the world that is perpetuated and formed by social practices, including words,

stories, and daily enactments or drama (Holland, Lachiotte, Skinner, & Cain, 1998; Tracy, 1997). *Identification or identifying* is a person's outward movement toward a social location that is commonly understood by others "to be that kind of person," an identity (Albert, 1998; Hall, 1996). Identification includes the sense of a person's incorporating aspects of that identity in the ways of being in the world that are perpetuated and formed by social practices— for example an education doctoral student using the language of theorists in describing an everyday phenomenon (e.g. "heuristic" for a rule or method). *Dialectical* describes interconnecting and contradicting perspectives or meanings that constitute a particular phenomenon such as dialectical development. An example is when a child both holds on to a meaning and attempts to no longer hold to the old meaning, such as the taller glass is no longer chosen as the one that holds more water by virtue of being taller (Piaget's constructivist-developmental perspective as described in Kegan, 1982). *Contradictions* are statements related to a given point or issue that appear in (direct) opposition to one another; they *are* dialectical, competing impulses—such as impulses "held" by such concepts as identity and self (Tracy, 2002).

Ecologies of self are the nested environmental systems in which a person makes a life, systems that include relationships with other persons and objects (Bronfenbrenner, 1979; Hormuth, 1990). Self and identity are words that we use to describe and explain the experiences of persons. As Rom Harre' (1998) has stated it, "There are only persons. Selves are grammatical fictions, necessary characteristics of person-oriented discourses" (p. 3-4). Despite both self and identity having process aspects, they have been reified in daily conversation and literature into a product, a classification. Asking me to check the

box that designated my disciplinary identity for a professional organization is an example of classification, one that can also be called a social identity as compared to a personal identity. In Harre's (1984) theorizing, a person seeks to make a home in the world by means of a social identity, all the while developing a unique biography, what he called a personal identity.

Identity therefore includes the meaning of uniqueness and consistency across situations and also sameness, as in the case of the meaning of identical in identical twins. This sameness itself is contradictory and changeable, because even with identical twins there are differences. Within one person the sense of sameness can be broken apart or fragmented by changing social contexts or bodily changes as with illness and aging. Illness, for example, presents a threat to identity because it is hard to maintain a sense of sameness when one's body is altered or weakened. Similarly, my classmates' stories of feeling fractured or not totally invested into one identity suggested that being in different social contexts, such as different classrooms or conversational partners, changed their sense of identity even while they still spoke of themselves as the same "me" or "I." This feeling fractured or invested in multiple roles is consistent with theorizing about identity by postmodern theorists, including those critical, cultural, and feminist theorists who focus on the fluidity and multiplicity of identities and identity formation within a changing world. Post-modernist interpretations emphasize "fragmentation, dislocation and decomposition of identity" (Elliot, 2001, p. 132), the internal effects of a new social condition of capitalism, consumerism, and technology.

Madeleine Grumet (1990), a feminist educator, took up the issue of unity and multiplicity of identity when she urged us not to limit our experiences, rhetoric, and

voice: “We need not dissolve identity in order to acknowledge that identity is a choral and not a solo performance” (p. 281). Asking me to check the box that designated my disciplinary identity for a professional organization is an example of classification and social identification as “a certain kind of person,” an identity (Gee, 2001). In terms of a choral identity, my dilemma of “checking a disciplinary box” can be understood as being unnecessarily reductive when I would have needed to check several boxes or even added a box to accurately reflect my identities and who I am as a person. The feminist, critical theorist, and educator bell hooks (1990) described her own lived, situated experience with the challenges of identity construction and fashioning selves when she urged “black folks to move away from narrow notions of identity,” to make choices amongst diverse epistemologies and habits of being that appear avant-garde to their home communities even while remaining connected with these very same communities:

We are avant-garde only to the extent that we eschew essentialist notions of identity, and fashion selves that emerge from the meeting of diverse epistemologies, habits of being, concrete class locations, and radical political commitments. (pp. 19-20)

Congruent with this situated view of identity, a person is a shifting but unified pattern of multiplicities and singularities, with a person’s identity belonging to a social type or group (thus identifiable as certain kind of person) or as a self that occupies a singular unified body (an embodied site) from which the person experiences the world (Harre´, 1998). Harre´ situated the self as a process that is narrated as a unitary site of perceiving and acting:

The self, the singularity we each feel ourselves to be, is not an entity. Rather it is a site, a site from which a person perceives the world and a place from which to act. There are only persons. Selves are grammatical fictions, necessary characteristics of person-oriented discourses. (pp. 3-4)

Patti Lather (1991) has described this perspective as the post-structuralist stance vis-a-vis the individual, where the person is conceptualized as a “subject-in-process, capable of agency and ego integration within fluidity” (p. 160).

Similar to the processes that Rom Harre´ (cognitive psychologist and philosopher) and Patti Lather (feminist methodologist and curriculum specialist) have suggested, Dan McAdams (1997) described the process of “selfing” through which a person creates unity amongst many identities (or selves). McAdams, a personality psychologist and narrative researcher, has looked to resolve the tension between unity and multiplicity perspectives by situating our “selfing” and narrative constructions of identity in the experience or context of post-modern life:

While the multiplicity of (post)modern life renders it unlikely, and perhaps undesirable, that a person’s me can be packaged neatly into a simple narrative form, adults still seek to bestow upon the me a modicum of unity and purpose (i.e., identity) by constructing more or less coherent, follow able, and vivifying stories that integrate the person into a society in a productive and generative way and provide a purposeful self-history. (p. 63)

Therefore having a unified story of identity, or composing a self amongst a number of positions that have a hierarchical relationship (Hermans & Kempen, 1993), may be the process that leads a person to have a particular perspective or standpoint from which to perceive and act. Charles Taylor (1989) in his book “Sources of the Self” argued that identity is therefore a kind of orientation, both philosophical and spatial.

What this brings to light is the essential link between identity and a kind of orientation. To know who you are is to be oriented in moral space, a space in which questions arise about what is good or bad, what is worth doing and what not, what has meaning and importance to you and what is trivial and secondary. I feel myself drawn here to use a spatial metaphor; but I believe this to be more than personal predilection. There are signs that the link with spatial orientation lies very deep in the human psyche. In some very extreme cases of what are described as “narcissistic personality disorders”, which take the form of a radical uncertainty about oneself and about what is of value to one, patients show signs of

spatial disorientation as well as moments of acute crisis. The disorientation and uncertainty about where one stands as a person seems to spill over into a loss of grip on one's stance in physical space. (p. 28)

Bringing together these perspectives on identity, self, and the physical body's orientation in space suggests that if a person were to intentionally engage in a process of changing identities, such as is the case with education doctoral students who are looking to be education researchers, they may feel physically and psychologically disoriented, perhaps experiencing a sensation of losing one's grip or feeling disoriented or even having an "exploding head".

Given the power and form of social and cultural messages, the ability of individuals to have agency in forming and articulating a unified self or "combined identity" is widely debated (Harter, 1997; Thoits & Virshup, 1997; Wren & Mendoza, 2004). Although McAdam's theorizing of "selfing" understands the person constructing a self-story of identities with both the aim of integrating into society and feeling personally purposeful, Thoits and Vishnup argued that a person's identity is meaningful only within the context of social relationships and society. From this perspective, a person is limited in their identity construction by their particular social and cultural contexts, unable to go beyond the locally available social roles and identities.

In addition to this localization of identity resources, there are those who suggest that identity requires "another" or is defined against another and requiring boundaries between one identity and another. From this view, an identity cannot be claimed until an opposite or "other" appears on the scene (Cohen, 2000). In their conceptualization of "tangible culture" as one of the cultures of the academy, Bergquist and Pawlak (2008) provide an example of this "emergence" of identity in the presence of another. Neither

tangible nor virtual culture had been included in Bergquist's earlier theorizing on the four cultures of the academy. However, given further study, they argued that tangible culture previously existed in the academy yet only became "visible" with the virtual culture's emergence. Visible and tangible cultures therefore are polarities and express competing impulses. Similarly, a person's identity may be an expression or come to be expressed in terms of a polarity or a competing impulse. An example is in classrooms where I heard students say, "I am *not* a qualitative researcher," or when teachers and students in a classroom use context-specific categories of identity to make sense of others' actions (Wortham, 2004), for example, saying "he is a quantoid" when describing a classmate who identified strongly with quantitative research methods.

There was some question within the literature whether identity has lost its analytical power (Brubaker & Cooper, 2000) or even continues to be valuable as an analytical tool (Albert, 1998; Gee, 2001), which was of pragmatic importance for framing and carrying out the study. Brubaker and Cooper (2002) argued that there is more power in the concepts of identification and categorization; self-understanding and social location; and commonality, connectedness, and groupness. Considering the concept of identity from yet another perspective, Albert (1998) has argued the usefulness of identity was in linking levels of analysis, such as individual, group, organization, and industry, a usefulness that I relied upon in my analysis and interpretation of the data in this study. Gee's (2001) perspective on identity, as an analytical lens for how a certain kind of person is identified, similarly helped me to analyze and interpret data in a consistent, coherent manner.

In addition to his analytic description of identity, Gee (2001) and others have theorized self and identity as being displayed or shared through language. Self and identity *are* a story or narrative, a certain way of identifying a person as a certain kind of person (Gee, 2001; Harre, 1998; McAdams, 1997). Identity is also created through performances, as has been suggested in the work of the sociologist Erving Goffmann and feminist Judith Butler (Elliot, 2001). Situating the performance, a person narrates and performs self and identity within specific socio-cultural and temporally located contexts (Holland et al, 1998; Tracy, 1997).

In addition to such social contexts as classrooms (or when filling out an association's membership application form) culture(s) provide members with a sense of meaning and identity, with any culture both limiting and enabling human action (Tierney, 1989). Identity, however, is not culture's "prisoner;" it includes the ability and inability to shape the meanings that define communities and form our belonging to the community (Holland et al, 1998; Wenger, 1998). Community identities and individual identities are from this perspective "mutually constitutive" (Tierney, 1989), suggesting an ongoing, complex dialectic between person and contexts, such as what I will be describing in this report is the case for the education doctoral students. For example, based on reactions from classmates and their own personal biographies, students identified themselves based on forms of classifications, for example "the talker," or as being a particular ethnic or racial identity.

In her study of racial identities and identity development of undergraduate college students with multiple racial heritages Kristen Renn (2003) took a perspective that these students drew from their community memberships in constituting their identities, a

perspective discuss previously discussed with regards to critical theorists (Tierney, 1989).

Based on her initial grounded theory approach to the data, Renn had hypothesized that:

the ability for a student to move between identities, or their decision not to, was related to two factors: (a) permeability of boundaries around social and physical spaces defined in part by racial and ethnic identity, and (b) the extent to which students felt like they fit in or belonged to those spaces (pp. 391-392).

Wanting to understand how students had come to these decisions and their particular understanding of identities, Renn decided to use Bronfenbrenner's (1995) ecological model of human development to analyze data after completing the initial grounded theory analysis. From Renn's perspective Bronfenbrenner's model helped to identify different environmental factors that provided opportunities for students to develop increasingly complex ways of thinking about identity, both as grounded in personal experiences and "tested" within both an intellectually challenging and supportive environment of questioning the meaning of race and racial identities. This understanding of both/and of challenge and support leading to increasingly complex ways of thinking or meaning making can be further developed through Robert Kegan's (1982) framework of the evolving self. Kegan's framework will be described later as it relates to evolving or developing persons in classrooms and a classroom case study. Bronfenbrenner's theorizing will now be described in greater details as it provided a fundamental scaffold for the holistic or ecological study of persons.

A Dialectical, Ecological Framework for Studying Persons, Self, and Identity.

With perspectives rooted in dialectical philosophy and the natural, physical, and social sciences, Bronfenbrenner (1979) argued for seeking to understand the individual person's "development-in-context" at the convergence of the biological, psychological,

and social sciences.¹ Providing further clarification of this “point of convergence,” Bronfenbrenner and Ceci (1994) described a bioecological paradigm of human development as: “...taking place through processes of progressively more complex reciprocal interaction between an active, evolving biopsychological human organism and the persons, objects and symbols in its immediate surroundings” (p. 572). *Proximal processes, reaction range, and opportunity structures* are key concepts within this bioecological framework. *Proximal processes* are enduring forms of interactions between an organism and its bioecological environment. These processes are part of everyday life, taking place within “the family, the school, the adolescent peer group, and the adult workplace” (p. 573). Examples include “parent-child and child-child activities, group or solitary play, reading, learning new skills, problem solving, performing complex tasks, and acquiring new knowledge and know-how” (p. 572).

Proximal processes not only stimulate development, they may also reduce or buffer against the effects of deprivation in one area of interpersonal relations or less-than-optimal environmental factors. *Reaction range*, or “norm of reaction,” is “the variety of alternative phenotypic outcomes set by a given genotype” (Bronfenbrenner & Ceci, 1994, p. 571). The range is a way of describing how genetic potential may or may not be actualized depending on environmental factors. Such potentials are not only physiological (e.g., height, eyesight), but also psychological, where psychological potentials can be fully realized, retarded, or harmed by environmental factors.

Opportunity structures are aspects of human ecology and a person’s immediate

¹ Therefore, when studying a person’s development, including the development of self, attention needs to be given to biological factors such as physical characteristics and genetic propensities as well as psychological and social factors. Bronfenbrenner commented that he does not give biological influences their due in his 1979 book *The ecology of human development: Experiments by design or nature*. It was also beyond the scope of this study.

environments that permit or induce genetic potential to be realized. At a fundamental level, opportunity structures exist within the interpersonal level by means of proximal processes; for example, for a doctoral student, proximal processes include mentoring relationships or opportunities to work with others on research projects.

Two other aspects of Bronfenbrenner's (1979) theorizing relevant to self and identity of persons becoming education researchers are "roles as contexts for development" and the "person within a nest of contexts." Roles may be understood as both proximal processes and opportunity structures that provide "material" for the developing person's psychological growth or meaning making. Bronfenbrenner described this process as "the developing person begins to move into and to master those segments of the external environment that control his life, with psychological growth and identity formation as a result" (p. 289).

To illustrate how roles and other proximal processes interact within yet additional contexts, such as historical and economic contexts, Bronfenbrenner (1979) referred to Glen Elder's longitudinal studies of children of the Great Depression. The Depression created contexts of hardship; yet ironically, the Depression also offered an opportunity for a child to experience what had previously been outside of a child's world, including the taking on of adult roles, engaging in extensive interactions with adults outside of family, and adult-like responsibilities. Despite the hardships and long-term effects in various life domains, for some study participants these opportunities seemed to have enhanced their psychological growth well into adulthood and their adult family and work careers. "Surely the most spectacular outcome of Elder's work is his demonstration that

events in one setting exert their influence on a person's competence and relations with others in quite another setting decades later" (Bronfenbrenner, 1979, p. 284).

Bronfenbrenner (1995) also specified that a person developed within a center of nested contexts or ecologies. These contexts are *microsystems* (face-to-face settings, where proximal processes occur); *mesosystems* (an interaction between two microsystems, which could be synchronous or dissynchronous, as in the meanings of being a doctoral student may be different between one's peer group and family members); *exosystems* (an individual's developmental possibilities are influenced by a setting that does not contain her, e.g., faculty curricular decisions, financial aid); and *macrosystems* (larger environmental factors, including socio-historical, for example, who goes to college, who gets a doctorate). As noted earlier, Renn (2003) argued for using Bronfenbrenner's model as a practical framework to identify what data to collect as well as to identify what data were not collected or level of analysis was not brought to bear on data.

The four levels of environmental analysis are useful in examining the processes and contexts of identity development. From each of the four levels, the individual receives messages about identity, developmental forces and challenges, and resources or supports for addressing those challenges. The systems themselves interact in important ways, as well, to create congruent, nonconflicting settings; incongruent, conflict-free settings; or something in between. (pp. 387-388)

Following on this, an implication for this study was that for an education doctoral student there were contexts in which an education researcher identity or a self as a way of perceiving and taking action were supported (such as in certain forms of mentoring, advising, or within a co-researcher relationships), or denied (at home, with friends, or within the program context by classmates, instructors, and advisors).

Even as environmental contexts affect the person, the person also brings to the environment attributes Bronfenbrenner (1993) called “developmentally instigative characteristics.” Thus, consistent with the dialectical perspective that a person is active or an agent vis-à-vis her environment, the doctoral student brings to the environment attributes that shape her development. “The attributes of the person most likely to shape the course of development, for better or for worse, are those that induce or inhibit dynamic dispositions toward the immediate environment” (Bronfenbrenner, 1993, p. 11). An education doctoral student’s ability to consider information that contradicts what she previously believed or accepted as knowledge, and an increasing ability to seek and explore complex disciplinary questions and questions about self and habits of mind, would be examples of developmentally instigative characteristics. Additionally, from a dialectical perspective, dilemmas or crises are central to human experience. To study identity and self, a researcher would recognize and value times when doctoral students are questioning their knowledge and how they know what they know, to even be feeling “in crisis,” as opportunities for the opening of identities and changes in perspectives.

Dialectical, ecological theorizing suggested that balance and equilibrium are rare in human experience. It is perhaps specifically at times of crisis, disequilibrium, and contradictions that doctoral students will be constructing identity and self. From her study with 30 multicultural individuals, Mendoza (2002) concluded that increasingly integrating identities to a point of authenticity (authentic self) required effort and personal crises. A dialectical framing of a study of education doctoral identity and identity development informed by Bronfenbrenner’s theorizing would therefore look for moments of “both/and”. Such moments would include changes in roles such as may occur in a

graduate teaching assistantship when student is taking on the role of the instructor, or in practicum or internships, contexts in which the student is both a “student” and a “professional” (e.g., teacher, researcher) and may be experiencing disequilibrium and/or crisis².

Bronfenbrenner’s theory has not informed theories of cognitive development; however, cognitive development theories have been influenced by dialectical philosophies (Riegel, 1976; Sugarman, 2001). Cognitive development theories frequently include hypothesizing that contradictions and opposition are opportunities for development, in that a person who perceives conflicting or opposing evidence may feel cognitive dissonance and look to equilibrate by making certain interpretations or logical deductions (Riegel, 1976). The preference or focus in such a perspective is thus on equilibrium, balance, and in some cases, stability, as the person may decide to conclude that her former thinking need not change in the face of new or discordant evidence.

In contrast, dialectical theorists assert that seeking and finding equilibrium is not necessarily optimal or preferable in terms of a person’s increasing ability to work with complexity. Objects and people have a multitude of contradictory features; therefore it is the capacity to recognize and accept conflicting or contradictory data that may be more developmentally advanced or what is considered mature or adult-like (Riegel, 1975; 1976). From this perspective the developmental task of being an adult does not demand or require the “exorcism” of contradictions. Rather, becoming an adult requires the ability to live with complexity and tolerate a high level of ambiguity (Kegan, 1994),

² Deliberately looking for crisis situations for research sites raises ethical issues. Bronfenbrenner (1979) suggested enrichment studies when studying human development. This was not an enrichment study. Chapter 5 will consider ways to enrich classrooms and programs based on my data analysis and interpretations.

which may also be considered the attainment of wisdom (Sugarman, 2001) or a habit of the mind.

Taking a dialectical perspective on a person's development of meaning making and self, Robert Kegan (1982, 1994) has presented the standpoint that a certain degree of contradiction is necessary for a person to be increasingly able integrate new information and become differentiated from pre-existing ways of making meaning. For a certain degree of contradiction to lead to development, Kegan argued for two other processes: (a) confirming the person making the meaning; and (b) providing continuity in a kind of structured holding environment, such as could take place within a relationship or within a classroom. This confirming and providing continuity is necessary, according to Kegan, for holding the anxiety (or the feeling of "losing one's grip" or "exploding head") of a person's making new meaning in the midst of still living within the old meanings and meaning making process. Accordingly, a dialectical, ecological framework for studying education doctoral students could consider cognitive or epistemological development as it interacted with a student's identities (e.g., within a particular discipline or as an education researcher) and across situations (e.g., within a classroom, a research team, at home when solving a problem). The rationale would be that a person's identities and self interact and develop within these contexts, and that this would take place within the classroom and across situations in which the education doctoral student is developing and becoming an education researcher.

An example of this kind of mesosystem dynamic in identity and self-formation is provided by Eckler-Hart (1987) in an interview study of doctoral clinical psychology students. The organizing framework of the interviews was an exploration of the

phenomenology of the development of the psychotherapist identity both within and outside of the context of psychotherapy, and Winnicott's terms of true self (creative) and false self (secure) were applied. The doctoral clinical psychology students in the study described how they borrowed therapy scripts and techniques from their supervisors, which helped them to feel more secure and made therapy more manageable, understandable, and predictable. In other words, identifying with their supervisors as "the kind of person who knows these things", a form of "supervisory identification," helped them to develop a psychotherapist identity within the therapeutic setting.

Interestingly, the doctoral clinical psychology students also described distress, and their desire to rebel and reject this psychotherapist identity when it was active in settings outside of the therapy room—through words, scripts, and ways of acting. Some stated that when they heard themselves speak like a therapist at parties or with friends they felt odd or uneasy: it was "not them." Eckler-Hart's (1987) interpretation was that the students developed and revised their psychotherapist identity by means of their personal identity. This revision process could also be understood as dialectical, as the student therapist moved between the personal sense of self and the social role or identity of psychotherapist. Following on this, a researcher working from a dialectical framework would welcome, even assume, that an education doctoral student may be experiencing, acting upon, and describing identities in both consistent and inconsistent ways because of challenges or contradictions in the environment or with other people, or because of their own particular characteristics (e.g., Sorrentino, Raynor, Zubek, & Short, 1990, certainty and uncertainty orientations) or access to alternative discourses and roles (Harter, 1997; Renn, 2003). Dialectical theorizing would therefore assume all of these orientations,

discourses, and roles were interacting, including those of education doctoral students and their epistemological development or self-formation.

As noted previously, rather than be concerned with issues of identity and self, the body of research with doctoral students has most often focused on understanding the socialization process whereby disciplinary identity, membership or status is achieved (Cuadraz, 1996; Gaff, Pruitt-Logan, & Weibl, 2000; Gonzalez et al., 2001; Heinrich et al., 1997; Reybold, 2003; Turner & Thompson, 1996). Given the body of research, socialization themes were interpreted to be central even in the reports of those studies previously cited where identity and identity changes were the basis for research questions and conceptual frameworks (Churchwell, 2006; Heinrich, et al., 1997; Reybold, 2003). Some researchers have nonetheless critiqued socialization and identity stage and pathway models, suggesting that students are interacting with contextual aspects both within and outside of doctoral programs that influence identity formation as well the relationships that have been hypothesized to be vital for doctoral student socialization, for example, mentors or advisory relationships, peer support (Churchwell, 2006; Eckler-Hart, 1987; Ellis (2001); Yalof, 1997).

Highlighting historical contexts as well as extracurricular contexts in a doctoral student's life, Ellis (2001) investigated experiences of Black and White doctoral students at a predominantly White research institution to consider if there were differences in aspects of doctoral socialization based on a student's race and gender. Race was interpreted to have influenced the nature and availability of advisory or mentoring relationships, with Black women reporting feeling the most isolated and the least satisfied. This result, as Ellis suggested, may not be surprising given a number of factors,

including the years of racial and gender discrimination these students had experienced and the resulting scars; and how these scars might affect their academic and social integration during doctoral study (including being perceived as a “token”); existing racial tension in higher education; and the separation some of these students felt with families and communities outside of the academy.

Based on my review, a common finding across studies has been the importance of relationships in helping doctoral students persist (Ellis, 2001; Hadjioannou, Shelton, Danling, & Dhanarattigannon, 2007; Heinrich et al., 1997; Reybold, 2003; Robole, 2003; Trocchia & Berkowitz, 1999; Ueklue-Steiner, Kurtz-Costes, & Kinlaw, 2000). Mentors and advisors provide both formal and informal role modeling, including “how to act, think, teach and write” (Trocchia & Berkowitz, 1999, p. 754), and how to make their way through the inevitable challenges of doctoral programs (Hadjioannou et al., 2007; Reybold, 2003). The data in the study reported by Churchwell (2006) suggested “advisor support is the most vital type of psychosocial and career support in graduate students’ professional lives” (p. 115). When advisors or mentors were not available, or there was a mismatch between advisor and student, students in these studies have reported feeling isolated and finding it difficult to persist in their programs (Ellis, 2001; Heinrich et al., 1997; Robole, 2003). Support for a doctoral student may be found outside of formal aspects of doctoral programs and individual mentoring relationships; for example, by being in a community of scholarly caring formed by peers and instructors (Hadjioannou et al., 2007; Heinrich et al., 1997), or within other primary relationships such as with spouses, friends, and peers (Phillip-Evans, 1999; Robole, 2003).

However, even when relationships with community and family are supportive, they may not provide a context in which the doctoral student believes that they, their developing identity, and their experiences are deeply understood. The Black women doctoral students Phillip-Evans (1999) studied told her that “surface support” was welcomed and relied upon. However, they also told her that conversations and sharing of self were not deep because others had limited understanding of the doctoral context and together they shared fewer frames of references. This finding is supported by a study with Hispanic doctoral student participants who reported experiencing enduring identity changes at a time where they felt misunderstood in *both* home *and* doctoral home contexts (Gonzalez et al., 2001).

Similarly drawing attention to the multitude of factors comprising the doctoral student experience and complicating any neat definition of factors that impact disciplinary socialization and identity formation for psychologists, Yalof (1997) concluded that various contexts entered into the professional identity development of doctoral psychology students. These contexts included managed care, alternative educational sites and models for training psychologists, new roles for psychologists, and social awareness and diversity issues in the profession. Concerned with the complexity of what at times may be contradictory messages and imagery, Yalof urged educators and trainers to intervene on behalf of their students, in effect to support the healthy development of a “mature integration of professional identity, rather than a disjointed amalgam of disorderly imagery associated with the internal press of a profession in transition” (p. 16).

Continuing to consider at *both/and* aspects of doctoral student identity developing within contexts, Jennifer Churchwell's (2006) dissertation study was concerned with the relationship between a doctoral student's internal sense of identity, for example, identity commitment, and external factors, for example, institutional climate. As part of a larger study at the University of Michigan, eight hundred graduate students, all of who had finished at least a year of their doctoral program, replied to a survey of academic climate and experience. Churchwell's main finding was that vocational fit, which was defined as a sense of belonging in their field and academia, was the most important predictor of vocational identity commitment to becoming an academic. Vocational fit was also a mediator of all relationships including confidence, secondary support, advisor support, and climate to vocational identity commitment. An additional finding was that advisor support and department climate predicted identity commitment for white males only, which Churchwell suggested was attributable to other students "armoring" themselves against effects of negative environment and lack of support.

Abigail Stewart and Andrea Dottolo (2005) had discussed armoring and other strategies of coping for a student being socialized into the academy based on interviews with 83 doctoral students at the University of Michigan who had completed at least two years of doctoral training in humanities and social science fields. Using both quantitative and qualitative means to analyze the interview data, the researchers suggested that these students were coping with academic socialization through a number of strategies that included censorship of identities; taking action, non-action, and indirect collective actions; and strategic placement of self. Stewart and Dottolo contrasted armoring and the strategic placement of self as the difference between using or reaffirming marginalized

identities as a source of strength or protection (armoring as this is who I am and it's a source of strength and ability") and minimizing visibility (strategic placement of self as standing back and not being identified as much as possible). Identity was thus something that was used by the person, either through narrative processes or action/inaction.

Learning to be an Education Researcher in Academic Cultures and Social Worlds

Not dissimilar to Yalof's (1997) concern with the development of doctoral psychology students, those in higher education concerned with the teaching and learning of future education researchers have emphasized the need for education doctoral programs to foster students' ability to question their beliefs, values, and epistemological premises, or what Virginia Richardson (2003) has called "habits of mind." Drawing on the works of Henry Stack Sullivan, a psychiatrist, and Lewis Thomas, a biologist, Jane Loevinger (1987) argued for defining the self or self-system as a person's "gatekeeper" of knowledge. Loevinger described the self-system as acting like a person's immune system, actively distinguishing between self and nonself, and standing in the way of change (new information) because of a mistaken notion of nonself:

The self-system... (is) a template or frame of reference within which each of us perceives and conceives the interpersonal world. It is the gatekeeper. Any perception or conception that is at variance with our present framework causes anxiety; the discrepancy threatens our framework, our structure, our being. The most usual ways of meeting that threat are distortion of the perception so as to bring it within our current compass or, alternatively, "selective inattention to change fundamentally... (p. 91)

Conceptualizing the self as a template or an immune system within contexts can be illustrated in terms of education doctoral students in qualitative research classrooms, in which the teaching and learning in these classrooms are activities that "occur within a specific culture –represented by the discourse of that research paradigm" (Daiute & Fine,

2003, p. 61). Rosenwald (2003) expanded the description of doctoral student classroom culture to include *all of the cultural frameworks* in which the students live and bring into the classroom context, a perspective a dialectical theorist would assume. These cultural frameworks come into the classroom in the manner that students respond to classroom assignments and tasks, such as they have “quasi-allergic” reactions to the research method of psychobiography used in his course:

students’ quasi-allergic reactions to the psychobiographic task are the products not only of academic socialization and, therefore, widely shared, but reflect the larger context of students’ social existence as well as the pressures of the dominant culture. (p. 148)

Taking Loevinger’s (1987) perspective, the students’ self-systems were identifying this task as non-self based on prior socialization and development of self.

Within the social, natural, and physical science disciplines, the meaning of being and becoming a research scientist has been argued to be the function of disciplinary, curricular, organizational, and cultural contexts in which the scholar/researcher learns and works (Delamont, Atkinson, & Parry, 2000; Eisenhart, 1996). Taking a functionalist view, Tierney (1989) has suggested that culture provides organizational members with a sense of meaning and identity. Culture shapes behavior: Organizational members act in one way and not another because of the parameters of the culture. By virtue of this shaping process, strong cultures increase organizational stability and effectiveness. Bergquist and Pawlak (2008) have argued against this notion of “strong culture,” instead taking the standpoint that academic institutions rely on multiple cultures or cultural identities in which to manage the complexities of human organizations.

What both the functionalist and more fluid perspective would support is the perspective that in order to understand a person’s identity, one must look at the

organizations or institutions in which this person makes their lives. For example, Eisenhart (1996) looked across organizational contexts and studied how biologists had developed understandings of what it meant to be a good scientist based on their need to address how biology works in their particular organizational context, arguing that biologists working in a nonprofit conservancy developed a different, distinct identity than those biologists working in the laboratory setting of the university.

Broadly speaking, within the discipline of education doctoral programs are the formal, institutional processes by which persons develop into scholars, those who “produce” knowledge by research and discovery (Labaree, 2003; Toma, 2002). But what does it mean to be a researcher in the discipline of education? “What does a person need to know in order to be a fully functioning, acceptable member of a culture” (attributed to Ward Goodenough as cited in Mendoza, 2002, p. 2)? These questions, and the process of formulating an answer, are complicated by the recognition that the discipline of education has multiple cultural reference points, including, psychology, sociology, anthropology, biology, and so forth. Because it attempts to address issues of individual persons and social settings within complex political and historical contexts, education “is the hardest science of all” (Berliner, 2002, p. 18). To complicate issues, education is both a discipline and a field of practice (Berliner, 2006; Labaree, 2003). As a field of practice, education is similar to that of medicine; yet it is also unlike medicine, where one aim is to cure or alleviate illness and pain. With education, there is often little agreement as to its ultimate aims or goals (Labaree, 2003).

Due to such issues, education research has a poor reputation amongst policymakers; it is an “elusive science” (Lagemann, 2002), and an uncertain one given

different interpretations of what constitutes science or scientific research. One focus in recent debates in educational research and policy making is the “No Child Left Behind” legislature, in which the phrase “scientifically-based research” is stated 110 times (U.S. Congress, 2001, as cited in Slavin, 2002). In this legislative document, scientifically based-research was defined as “rigorous, systematic, and objective procedures to obtain valid knowledge” (Slavin, 2002, p. 15). Various research designs and methods meet this definition for “scientifically-based research.” Nevertheless, there has been widespread misunderstanding that scientific research means only the use of experimental designs and quantitative methods (Berliner, 2002; Eisenhart & DeHaan, 2005; Slavin, 2002).

Research preparation is a central issue in much of the discourse on doctoral student development across disciplines (Delamont, Atkinson, & Parry, 2000) and specifically for education doctoral student development (Eisenhart & DeHaan, 2005; Page, 2001; Pallas, 2001; Richardson, 2002; Young, 2001). Within schools of education, these tensions around what constitutes scientific research are evident, as well as the tensions between disciplinary and practitioner aspects. Schools of Education have sought to resolve the latter tension by providing two forms of the doctorate, the Ed.D. and the Ph.D., something other social science disciplines and fields do not do (Toma, 2002). Despite ascribed differences between the applied doctorate and the research doctorate, schools of education enact a mixture of curricular, pedagogical, and standards of performance practices with various results (Toma, 2002). One result, according to Toma, is difficulty in developing appropriately rigorous curricular and pedagogical responses to students looking to achieve different goals in their doctoral programs, whether a more applied research study and jobs in educational administration for the Ed.D. students, or a

grounded in theory research study for the Ph.D. students looking to work as researchers and teachers in university settings.

Although there is much more that could be said about these issues, my purpose here was to suggest that these debates amongst education scholars, researchers, and teachers have been understood and portrayed in political, organizational, and institutional domains as something being wrong, rather than as “a healthy and necessary part of the scientific process” (Slavin, 2002). Furthermore, these debates and misunderstandings inform and influence not only the context of a person becoming an education researcher or scholar within schools of education, but also the teaching of research methodology. Considering the teaching and learning of research practice and methodologies in education doctoral programs therefore provides one particular perspective on the development of researchers in a “contact zone” context.

Two issues frequently reported in the literature as taking place within schools of education inform, guide, and structure (i.e. create the context or zone) for the teaching and learning of research practice in doctoral programs. These two issues were the earlier noted debates of what constitutes scientific research, and the practitioner versus theoretical perspectives as mirrored in the two forms of doctorates “produced” in schools of education. The issue of whether the focus of education research ought to be on practitioner or theoretical issues can be understood as being based on whose knowledge claims are the most valid, useful, and warranted (Anderson, 2002; Berliner, 2002; Metz & Page, 2002). Anderson, for example, has argued that practitioner knowledge is “powerful, nuanced, and more visceral” (p. 23). Others have articulated the perspective that knowledge claims are best grounded in an inquiry practice that is systematic, meets

the standards of the various research traditions, and answers particular kinds of questions (Berliner, 2002; Eisenhart & DeHaan, 2005; Lecompte & Preissle, 1993; Metz & Page, 2002). Irrespective of paradigmatic standpoint, or practitioner versus theoretical orientation, this perspective is aligned with those education researchers working in various research traditions who share the meaning of a study contributing to disciplinary knowledge if and when “study design, methodology and the specific methods are described so that others can judge the evidence used to draw conclusions and make recommendations” (Eichelberger, 1989, p. xvi.)

A third issue, a focus on the researcher as a person, has less often been considered yet seems relevant to any discussion of research as knowledge production, and doctoral education as “producing” good, scientific, or socially identifiable education researchers. Richardson (2003) described personal development in terms of fostering a student’s ability to question beliefs, values, and epistemological premises, or “habits of mind.” This attention to developing students’ “habits of the mind” resonates with Berliner’s (2003) description of education’s interdisciplinary nature as a “profession with moral obligations that disciplines do not (have)” (p. 12). As a social scientist originally trained in the experimental research tradition of psychology, Berliner’s advocacy for multiple research designs and methodologies has been rooted in various sources, including the personal (his own development as an education researcher); the contextual, interactive nature of educational processes themselves; and the imperative for developing a comprehensive body of knowledge that informs educational concepts and theories. Even while he has advocated for more educational research in the form of randomized and quasi-experimental research designs, Slavin (2002) too has stated the need for qualitative

research that informs educational theory and practice. Although education researchers such as Berliner and Slavin appear to feel comfortable in their advocacy of various research methodologies, how do education doctoral students (and teachers) come to terms with the various legitimate yet seemingly “competing impulses” of thinking about education research? This question will be discussed by means of the literature on doctoral student curriculum and classroom pedagogy that follows.

Despite of the importance of research preparation for doctoral students in developing as scholars/researchers, and the complex demands of education research as a disciplined inquiry into human behavior in context, there is little specific research as it concerns doctoral curricula or coursework (Gumport, 1997 as cited in Drago-Severson et al., 2003; Pallas, 2001; Young, 2001). Several nonprofit initiatives have looked into the issue of developing education scholars who are researchers (as well as other issues such as the preparation of doctoral students to be college teachers); these initiatives include the Pew Charitable Trust’s *Re-Envisioning the Ph.D.*, The Woodrow Wilson National Fellowship Foundation’s *Responsive Ph.D. Project*; and The Carnegie Foundation for the Advancement of Teaching’s *Carnegie Initiative on the Doctorate* (Golde & Walker, 2006; Young, 2001). In addition, there have been two strands of empirical research that have addressed this issue: research of teaching and learning in the research methodologies classroom (e.g., Drago-Severson et al., 2003) and research concerned with doctoral research training environments (e.g., Shivy, Worthington, Wallis, & Hogan, 2003).

Research Training Environments research contributes to theorizing about the person-in-context development of doctoral students, specifically the person-research

training environment and their interaction. The RTEs-R scale, a 54-item measure with nine subscales, itself provides a conceptual mapping of what is believed to be a salient factor of research training environment, namely:

... how well faculty members model appropriate scientific behavior; positively reinforce scholarly activities; promote early, low-threat involvement in research activities; teach relevant statistics and the logic of design; teach students to look inward for research ideas; see science as a social experience; teach that all experiments inevitably are flawed; focus on varied investigative styles; and show how science is wedded to clinical settings. (Shivy et al., 2003, p. 298)

From their review of RTE research for doctoral students in fields of applied psychology, Shivy et al. (2003) reported that RTE research has focused on student characteristics, such as measured by the Holland personality type indicator, as well as student vocational goals (e.g., faculty instructor, researcher, administrator) and ratings of self-efficacy in relation to their RTEs. One common finding across these studies was that graduate research assistants (i.e. students practicing and acting as, or taking up the role of, researchers) had higher research self-efficacy scores and a better fit within their programs or RTEs. In addition, faculty advisors' promotion and support of student involvement in research has been positively associated with research skill development of doctoral students. However, there has not been a strong association between students' perceptions of teaching behaviors and the establishment of an RTE (Shivy et al., 2003), nor has the influences of peer interaction been captured in this research despite a hypothesis that peers are a part of the RTE context and influence doctoral students' social cognitions regarding the research endeavor.

Returning to this study, more research is needed to specifically consider other doctoral programs, such as in schools of education, as they may have similar and dissimilar contextual issues and processes than that of the doctoral programs in applied

psychology studied by Shivy and his associates. Thus far, RTE research has focused on two particular goals of doctoral programs and doctoral students, namely “being on time” and finishing dissertation research projects (e.g., “time to degree”). This may resonate with the folk wisdom amongst doctoral students and advisors that “the best dissertation is a done dissertation,” and meet institutional requirements of successfully “producing” doctorates, but does not address issues of the identity and self of the doctoral student and her ability to serve as a steward of the discipline within the particular culture of schools of education, universities, and the academy.

The educational research environment, and schools of education within the academy, could be described as being not one culture, but as an “interactive zone of activity....as noisy as a bazaar” (Fay, 1996, p. 231). Labaree (2003) described the polarities within the schools of education “bazaar” as part of the “peculiar problems of preparing educational researchers” and called for the need to develop bicultural capacities and identities. Bearing in mind that developing bicultural capacities and identities has been suggested to be a highly effortful process even for persons identifying as multicultural (Mendoza, 2002), this in suggests that doctoral students in education need to be supported in a developmental process that promotes the ability to converse with diversity, rather than “left to flounder as they struggle to put together fragmented pieces of courses they have taken during their studies to design and conduct their first research project” (Dana & Dana, 1994, p. 1.)

The student as person and potential steward of the discipline is challenged in education doctoral coursework and research projects, as well as during the dissertation process and comprehensive exams. During research coursework, philosophical and

pedagogical issues become concrete, and research curricula are enacted in terms of what is taught, how it is taught, and in timing and expectations of how much time it takes to learn research. In terms of curricula, for example, if there is a focus (or a perception of a focus) on methods rather than educational research design and methodologies, there is the danger of perpetuating the “methods myth” (Daniel, 1996; Page, 2001). Perpetuating this myth not only misrepresents the aims of education research to doctoral students, but also contributes to the polarization between quantitative and qualitative research in education doctoral curricula.

Given the dominant status of quantitative methods and positivist and post-positivist philosophies of science, instructors of qualitative research often perceive the need be conversant with quantitative research, while their colleagues do not share this perception nor the extra work and energy invested in learning multiple research traditions (Anderson, 2002). This situation not only reflects a power imbalance but also diverts attention away from the epistemological basis of all social science research within educational doctoral programs, where it is argued that epistemological premises should be the focus of study (Berliner, 2003; Page, 2001; Pallas, 2001; Richardson, 2003).

Pallas’s statement is representative of the argument for the centrality of epistemology in research practice, learning, and teaching:

Epistemologies are central to the production and consumption of educational research. Since epistemologies undergird all phases of the research process, engaging with epistemology is integral to learning the craft of research. Moreover, epistemologies shape scholars’ abilities to apprehend and appreciate the research of others. Such an appreciation is a prerequisite for the scholarly conversations that signify a field’s collective learning. (Pallas, 2001, p. 6)

Turning to the teaching of research methods in education there has been little literature on the teaching of quantitative research methodologies, and the concerns that

are noted focus on issues of doctoral student's knowledge and efficacy with the use of statistics. This is not to say that textbooks of education research that have a quantitative paradigmatic focus do not address epistemological development at all (e.g., Gliner & Morgan, 2000). However, given the very limited empirical, case-study literature concerned with teaching educational research, the epistemological development in research methods coursework appears to rest with those teaching qualitative research methods (Chase, 2003; Daiute & Fine, 2003; Drago-Severson, Asghar & Gaylor, 2003; Rogers, 2003).

**Robert Kegan's Evolving Self:
A Dialectical, Ecological Framework of Learning and Development.**

Drago-Severson et al. (2003) responded to the call for more study of doctoral student research training by engaging in an empirical study of their teaching of a graduate qualitative analysis course. The pedagogical practice for the course was grounded in Robert Kegan's (1982; 1994) theory of the evolving self, a constructivist-developmental theory of person-environment interaction. Building out from a Piagetian framework grounded in biological, psychological, and philosophical perspectives, Kegan argued that the fundamental activity of persons is meaning making:

Meaning is, in its origins, a physical activity (grasping, seeing), a social activity (it requires another), a survival activity (in doing it we live). ... It cannot be divorced from the body, from social experience, or from the very survival of the organism. (pp. 18-19)

Kegan's theorizing shares certain premises with Bronfenbrenner, such as a particular attention to the microsystem and the quality of proximal processes. From Kegan's perspective, people structure and make meaning of their experiences through a

process of subject and object interactions, where the subject and object refer to people and things in our environment, including a person's self:

“Subject” refers to those elements of our knowing or organizing that we are identified with, tied to, fused with, and embedded in. “Object” refers to those elements of our knowing or organizing that we can reflect on handle, look at, be responsible for, relate to each other, take control of, internalize, assimilate, or otherwise act upon. (Kegan, 1994, p. 32)

The environment makes demands and the person responds, sometimes in old ways, sometimes differently than before. As a person encounters the demands of the environment, she experiences states of balance and imbalance of self and object.

Environments, which include interpersonal and social agents as well as physical aspects, *confirm, contradict, or provide continuity* for the developing person. *Confirmation* means acknowledging and attending to a person appropriate to her ways of making meaning.

Contradiction is in providing a challenge that stretches a person beyond her present ways of making meaning. *Continuity* describes “holding” or maintaining certain aspects of the environment for the person while they are in the process of making new meaning(s).

Growth for Kegan (1982, 1994) is characterized by an increase in capacities, including cognitive, interpersonal and intrapersonal capacities, whereas development is a process of increasing differentiation and internalization. (From my understanding, with development more of the world can enter a person's perception, even what is “not me” and be held available until it is either incorporated or not into the self.) Growth and development require a particular kind of holding environment, one that recognizes and honors people as they are in the present, yet also provides opportunities for them to make different meaning –in other words, an environment or context that offers an optimal level of confirmation, contradiction, and continuity. A growth and development-enhancing

holding environment provides a bridge for people between their present meaning making and the possibility of a different way, sometimes at a more complex order of consciousness that allows a person to no longer be only her point of view or perspective.

In terms of becoming identifiable as a certain kind of person, and a person having consistency in perceiving and acting from a site, Kegan (1982) referred to the relatively stable periods in a person's life of meaning making as "*evolutionary truces*." These truces lay along poles of separation and differentiation of self from the environment, and connection and dependency (and embeddedness) of self with the environment. In response to feminist critiques, he has acknowledged that cultures favored or valued certain ways of balancing or "truces" over others but that the question is not whether one truce is better than another, rather that one truce is favored over the other during certain times in a person's meaning-making.

Returning to Drago et al.'s (2003) study of doctoral students in a qualitative research course, the instructors attempted to create a developmental holding environment in which challenges (contradictions), supports (confirmation), and continuity all contributed to doctoral student learning and development. They were also guided by the literature on collaborative learning, forming two interpretive communities ("the ICs") from amongst the class members that were required to meet once a week to discuss research work. Using a grounded theory approach even while connecting to the literature, data were interpreted and framed based on concepts of scaffolding and support while also providing challenges; developmentally different ways of meaning-making or knowing; and student resistance and emotion.

In presenting the results, epistemological development was viewed as being a result of multiple interactions, and requiring both the supporting and challenging of various views. Students reported that the most valued aid to learning was written feedback on their papers from the teaching team (the three researchers, one the instructor and two advanced teaching assistants). These students also valued the feedback of peers, particularly from the peers that formed their ICs. In their reporting of the findings concerned with the ICs, the researchers commented that safety and toughness, and critically engaging with each other's work in a respectful yet highly engaged manner, illustrated the features of a developmental holding environment that encouraged learning and epistemological growth for these students.

Forming a self-formed peer support group comprised of four doctoral students and one professor, Hadjioannou et al. (2007) described something akin to the interpretive community process. In their case, the peers agreed on rules of engagement to ensure each member of the group received the attention of the group in response to written work as well as presentation, teaching assistantship issues, and in preparing for oral exams. In forming what was essentially a student-led academic community, albeit supported by a faculty advisor, these four doctoral students stated that the anxieties of being a doctoral student were greatly reduced by means of the community providing them with the support needed in order to meet the challenges of the doctoral program, including the socialization into college teaching and participating in conferences. They also noted that it was important for them to avoid becoming a "group commiserating mechanism" (p. 15) by helping each other to focus on what needed to get done and offering help.

Although “the psychology of identity is situated in the social and cultural fabric of the learning experience” (Reybold, 2003, p. 251), there have been no ethnographic classroom case studies concerned with the self and identity of education doctoral students. Researchers and teachers in composition studies however have considered how students developed identities as writers in classroom and workshop settings (Brooke, 1991; Carroll, 2002), while others have considered how “contact zones” in various educational contexts, including classrooms, challenged identities (Wolf, 2002). For example, Brooke (1991) conceptualized the student writer’s identity development as involving identity negotiation, “a term that highlights the development of the self within a complex arena of competing social forces” (p. 12). Arguing for a better understanding of identity negotiations in order to understand student learning in the classroom, he wrote:

We can best understand how and what students learn in writing classrooms by focusing on identity negotiations which occur there. Amidst the various roles the situation offers, learners position themselves. In classrooms, learning directly about the rules, principles, or processes of writing is secondary to this negotiation. Learning about writing becomes important when it operates within individuals’ ongoing negotiations (with the groups that make up their classroom and culture) concerning the roles they will play and the value attached to those roles. (Brooke, 1991, p. 5)

Both Brooke and Pratt (2002/1990) invoked classroom culture as influencing language, writing, and the valuing of particular roles, including the roles of “reflective thinker and community influencer,” roles that some, I believe, hope for education doctoral students (e.g., Richardson, 2002).

Continuing to look across academic settings, including university departmental colloquia, Karen Tracy (1997, 2002) has studied identity as expressed in (everyday) talk.

Colloquium is, as one interviewee remarked, “a good place where egos are on the line... and how people present themselves matters really.” It is the appropriate management of self, the inevitability of one’s talk implying a view of the other,

the difficulties inherent in seeking to enact contradictory valued qualities that are the central interactional problems colloquium participants face. To understand better how talk enacts identities, it is necessary to look at people talking in situations in which it is consequential for them. The departmental colloquium is that kind of occasion. (p. 4)

In Tracy's view, persons are making bids by talk and conversational patterns during colloquium to be recognized as a certain kind of person, for example, as someone with expertise. Colloquium is, from her perspective, a dilemmatic situation due to holding contradictions or tensions. Furthermore, dilemmas within a colloquium are positioned, as the problems that confront one person will be different from that of another based on roles (e.g., presenter and discussant) or institutional status (e.g., faculty and student). This line of research and interpretation suggests that in a classroom of education doctoral students, students will take positions vis-à-vis each other and the teacher in some form, for example in terms of a particular body of knowledge or experience.

Summary of Literature Review

More research is needed to develop a theoretical basis for better understanding how education doctoral students develop into or become education researchers. In part this research is needed to inform and guide the teaching of research methodologies as a central aspect of education researcher development (Labaree, 2003; Page, 2001; Pallas, 2001; Young, 2001). Holders of the Ph.D. in education and education researchers are called to be the future stewards of their discipline. Becoming a steward of a discipline has been described as including processes by which the doctoral student develops formal and practical disciplinary knowledge, as well as the intellectual, emotional, and moral competencies to work in fields where research and policy are closely entwined (Berliner, 2006; Richardson, 2006). Understanding education doctoral student's development of

identity and self in a research classroom can contribute to an understanding of how to prepare persons to become education researchers.

Self and identity are concepts grounded in disciplinary, philosophical, and political beliefs and assumptions about the nature of persons, and have been theorized to be dialectical, psychosocial processes of meaning making. Persons construct, negotiate, or fashion self in social and cultural contexts where agency, the language used, and the availability of identities, roles, and choices have been theorized as influencing factors. Self-fashioning has been said to be effortful, as it requires making choices and taking actions in order to provide purpose, meaning, and social integration.

Bronfenbrenner's and Kegan's theorizing and frameworks are fitting ways for studying and understanding the self and identity; their theories and frameworks are also congruent with my intention of holding contradictions and competing impulses together in a both/and perspective. As dialectical frameworks, they take into account both the person and the contexts in which the person lives and develops, valuing complexity, and questioning singular interpretations of human experience. Within dialectical, ecological frameworks, isolating aspects of human experience such as self as a subject of study is called into question. No doubt like all theories, and the very concept of self itself as a "gatekeeper" (Loevinger, 1987), a dialectical, ecological framing is "a set of filters through which we define and choose what counts as knowledge" (Tierney, 1989, p. 9)—there is the danger of not including all perspectives. Nonetheless, dialectical, ecological perspectives can be used to further develop concepts within such domains, such as racial identity (Renn, 2003) or in this study's case, identity and self of persons and education doctoral students becoming education researchers.

Education doctoral students are learning research and becoming education researchers in complex, overlapping context of communities (e.g., various research communities within and outside of education), social practices (e.g., what different researchers do), and meaning of educational research (e.g., answering the question of what constitutes “good education research?”). The research classroom can be understood as a historical, social, and cultural context in which education doctoral students are developing self (self-fashioning) and doing identity work within a contact zone of roles, values, and power relations, a context in which they and culture(s) may be engaged in “mutually constitutive” processes.

A research study undertaken with a dialectical, ecological framework would suggest strategically choosing a discipline and contexts in which “discourse” dilemmas pre-exist, such as occurred in colloquium (Tracy, 1997) and where meaning making is being challenged (Kegan, 1982). As Bronfenbrenner (1979) suggested, some of the best research experiments occur naturally. The qualitative research classroom is just such a natural-occurring site for studying education doctoral students as they are learning to be education researchers in a context marked by trouble and hope, dissension and richness of perspectives (Dana & Dana, 1994; Drago-Severson et al., 2003; Labaree, 2004; Lagemann, 2000; Wenger, 1998; Young, 2001).

CHAPTER 3

METHOD

Research Design

The design of a qualitative case study is of particular importance for not only the carrying out of the study, but also for the interpretation and reporting of data (LeCompte & Preissle, 1993; Merriam, 1998, Miles & Huberman, 1994). A case study is “an intensive, holistic description and analysis of a single unit or bounded system” (Merriam, p. 12). An ethnographic case study is concerned with the culture of a certain group of people (Bogdan & Biklen, 1998; Merriam; Miles & Huberman, 1994; Spradley, 1979).

Similar to the concepts of self and identity, culture has been defined in various ways in order to capture all aspects of its meaning. Consistent with the meaning of both self and identities as being psychosocial in nature, in this study culture is understood as “the acquired knowledge that people use to interpret experience and generate social behavior” (Spradley, p. 5). Because my aim was not only to describe, but also to interpret the cultures in which my participants make meaning and live their lives, I designed and carried out this research as an interpretive or analytic ethnographic case study.

Ethnographic case studies are interpretative reconstructions of a particular culture by a researcher based closely upon the participants’ own interpretation or meaning making (Emerson, Fretz, & Shaw, 1995; Miles & Huberman, 1994; Wolcott, 1994). By specifying that this is an interpretive (or analytic) ethnographic case study, I committed to

the level of analysis and reporting I intended to carry out. Namely, based on the data gathered, I have developed conceptual categories that illustrate, support, and challenge theory, including aspects of the study's conceptual framework (Merriam, 1998).

To clarify, by studying and reporting on this particular case I do not assert to represent, describe, or explain all cases or all education doctoral students or schools of education or who they become in the future. Because of a commitment to maintaining confidentiality and anonymity, details concerning the participants and site will not be presented, thereby effectively limiting direct means of comparing to other sites. There is also the limitation of not following the students and school of education for the duration of their program until graduation and beyond as education researchers. The utility of this study and its findings will therefore rest with the readers, who will need to sift through and consider, "is there something we can learn from this case that will give us insight and understanding about a phenomenon?" (Strauss & Corbin, 1998, p. 285)

This would suggest to some that the findings would not be of interest or applicable to others as the study is not generalizable in the quantitative sense. However, generalizability itself can be considered from a perspective other than originating in the quantitative sense. Working from a schema theory built on Piagetian notions of assimilation, accommodation, integration, and differentiation, Donmoyer (1990) has argued that qualitative case studies provide an alternative way of talking and thinking about generalizability. Qualitative case studies, in Donmoyer's view, are a means to vicariously experience different settings in a form that decreases defensiveness and increases access to different ways of looking at phenomenon by means of looking through another's eyes. In other words, case studies allow persons to expand their

perspectives even as they may contradict pre-existing meanings by providing low-risk perspective taking. From this standpoint, qualitative case studies may be particularly suited to the development of theory and practice if they are understood as a conversation, a means for persons to explore nuances and subtle distinctions by interacting with the findings. (This playing with findings could be understood as similar to playing with identity and perspectives.)

As is the case with all qualitative research studies, sampling decisions concerning the study site and participants are crucial when planning an ethnographic case study (Bogdan & Biklen, 1998; Emerson, Fretz, & Shaw, 1995; Merriam, 1998; Miles & Huberman, 1993). It could be argued that there could have been other ways in which to carry out this study that would have engendered less risk to participants in terms of anonymity and confidentiality, for example, by surveying with anonymous questionnaires or a larger sample across classrooms and programs in a university or a number of universities. Other researchers have shown that studies using such methods can provide complex perspectives on the self and identity of doctoral students (e.g., Churchwell, 2006; Stewart & Dottolo, 2005).

However, in an effort to further develop such perspectives, and to also consider the ecological complexity of how education doctoral students live and make meaning, an ethnographic case study was appropriate even as it required increased efforts at safeguarding participants and limited what data could be presented in this report. Studying education doctoral students' identities and selves in the context of a classroom "contact zone" was an effort to understand real-life problems, what Demick and Andreoletti (2003) asserted were "problems that are not limited to one person and are

more in line with the complex character of everyday life” (p. 609). They suggested that holistically, ecologically oriented research with fewer participants complements more traditional laboratory work when considering problems of human development over the life course, a perspective that I took up in studying education doctoral students in a classroom context.

Drawing from the literature in anthropology, education, psychology, sociology, communications, and composition studies, the conceptual framework was appropriately interdisciplinary, reflecting the utility and ubiquity of the concepts of self and identity across disciplines and who I am as a researcher, also of concern in qualitative research studies (Daiute & Fine, 2003; Merriam, 1998). My choice of studying a qualitative research classroom during the first semester of a doctoral program that was preparing students to be education researchers was intentional, guided by the study’s purpose and conceptual framework. From this perspective, a qualitative research classroom was a context that provided a particular, situated perspective into the culture(s) and contexts in which education doctoral students learn and develop self and identities, and possibly becomes identified as an education researcher.

Conceptually, the self is an organizer of experience and meaning (Kegan, 1982), a site from which a person perceives the world and a place from which to act (Harre, 1998). Furthermore, a person’s self and identities are dialectical, psychosocial processes of meaning-making taking place at a particular historical time within multiple cultural and social contexts (Ashmore & Jussim, 1997; Mischel & Morf, 2002; Wren & Mendoza, 2004) or ecological systems (Bronfenbrenner, 1979; Hormuth, 1990). The meaning of being a research scientist or scholar within the social, natural, and physical science

disciplines has been argued to be the function of cultural contexts, including disciplinary, curricular, and organizational contexts, in which the scholar/researcher learns and works (Delamont et al., 2000; Eisenhart, 1996).

A person narrates, performs, and/or composes her self and identities within these various contexts (Elliot, 2001; Gee, 2001; Hermans & Kempen, 1993; Tracy, 1997) When a person speaks and acts in certain ways, she becomes recognizable or identifiable to others as being one of a category of people (Wortham, 2004) or “that kind of person” (Gee, 2001); for example, a person who is that kind of person who is an education researcher. This social identification can be understood as a sociocultural “form” or material from which a person takes and makes meaning from what is generally shared by others as to the nature of an education researcher’s identity. A person wishing to be an education researcher would be actively shaping (composing) the self to incorporate the perspectives and ways of acting of what has been socially identified as an education researcher as well as other “kinds of people,” for example as a teacher, and a spouse.

Furthermore, in any given context, such as a classroom of education doctoral students, students and instructors are being socially identified as “certain kind of person” or identity (Gee, 2001), all the while speaking and acting from a personal site (self) that may or may not include this identity. This can be illustrated in this study by the identification of certain students as “talkers” (or even “blabbermouths”) when the person herself was coming from a site (self) of engagement and curiosity in the subject under discussion. When told that they were being identified as such “talkers” or “blabbermouths,” students may have looked to alter their behaviors, becoming silent or silencing themselves, in what Tracy (1997) described as a management of self in a

dilemmatic communicative occasion, in this case being engaged or talkative in the “nice,” quiet classroom.

Gee (2001) has suggested that identity serves as an “analytic tool for studying important issues of theory and practice in education, identifying four forms of identity, namely nature-identity (state); institutional identity (position); discourse identity (an individual trait); affinity-identity (experiences)” (p. 100). This study did not address *nature-identity*, although it was likely to be present, as it was for Bronfenbrenner and Kegan who attended to biological systems when considering human development and learning.

In this case study, student and professors are considered *institutional identities*, and hence are positional within an institution. A student is a position in a social order, or a participant in a game, as one student suggested. The institutional identity of students guided the students to observe that I was a student, and to look at teaching assistants and fifth and sixth year graduate students with appraising eyes, at times remarking, “there’s not much difference.” There is and was also, however, the meaning of a student as learner and the meaning of being a doctoral student as a particularly invested learner given the time, effort, and sacrifices required. The students described both these meanings of position and learning, even those who talked of the game or getting it done.

The cohort is a form of an imposed or institutionally sanctioned *affinity identity*. It is an imposed affinity identity because the students could not opt out of the cohort, a social group “experience” this school of education instituted. Some of the students protested and some attempted to reject this identity; others worked with it, and valued aspects of it; and there were also expressions of ambivalence. At the same time, there was

consistent student talk of the value of the support and sharing experiences including what one student called sharing a “common fight” towards achieving similar goals.

Discourse identity is when rational people recognize a person as “this kind of person,” such as the charismatic, a good or savvy student. Students were recognized by others as having a certain form of knowledge (e.g., with nVivo) or position(s) that they speak from (e.g., policy, local school history). The meaning of a good student in this context was variable and at times created a sense of “dislocation” or fractured sense of self within a person. For example, one student described having the usual sense of her self as “together”—she got things done, on time, and competently. She felt *not* herself when she was unable to get a paper in on time. Later in the semester she wrote an assignment for which she received her best grade, even though she had not done the required readings. She ironically reflected that who she was as a student, or what kind of student she was, could be understood as somewhat variable depending on the course (context).

In considering the self, and not only the identities of the education doctoral students who participated in this study, I am responding to the fieldwork data that despite being identified as “that kind of person,” the students were not speaking and acting from places that could be categorized as identity; they were speaking and acting so as persons. No matter how much I attempted to code and categorize the data from a conceptual framing of identity, not all of the data fit. The concept of self permitted the participants’ experiences—including the experiences of “exploding heads,” “doing school,” and “intangible work”—to be captured more holistically as the lived experiences of education doctoral students. These experiences as first year education doctoral students may be

qualitatively different from those of entering other educational settings in that “doctoral education involves creating a new social identity and doing so in the context of preexisting adult identities” (Stewart & Dottolo, 2005, p. 168).

The concept of self was also useful in framing the study from a temporal point of view, helping me to clarify how processes of self and identity become intertwined over time. Temporally, the choice of having the study be located during the first semester (with follow-up during the 2nd semester) of a doctoral program was intentional— it was a time of transition for each of the students no matter where they were prior to joining the program. Transitions are a potential time for development, particularly if it involves a change in role or expectations for behavior with particular positions in society (Bronfenbrenner, 1979). By matriculating into a doctoral program in which the intention is to become a new role or to form a new identity, for example that of an education researcher, and transitioning between former lives into a new life that includes school life (which for many also involved physical moves from out of state), the students were experiencing a relocation of the self. This relocation of self was a change in a person’s environmental and interpersonal context that Hormuth (1990) conceptualized as the “ecology of the self.”

Meaning making can be described as a dialectical process between what has been the meaning (past) and new meaning (Kegan, 1982), something these 1st year education doctoral student learning to be education researchers were being asked to do. The students told me they experienced this being asked to make new meaning as “exposing us to new ways of thinking about things in order to become education researchers” and as “attempting to break us down, to strip us of our former identities and knowledge and

make us into certain kinds of education researchers.” From these reports I heard the interplay of self and identity, where some students felt their former identities and selves were being invalidated or made inconsequential, whereas others believed they were being asked to open their identities and selves. In both cases I heard them respond to an appeal to become an education researcher, to take on an identity and be identified as the kind of person who is an education researcher.

In living through a change in the ecology of self, a person may have been at a time in their life when narrating or acting purely from an identity standpoint was untenable or problematic. When there is stability in the ecology of the self, a person may narrate an identity, as in “I am that that sort of person”. An example from the study was when the instructor (pseudonym: Marie) stated to the class, “As a sociologist, I need to mingle and learn about the social groups” (October 6 Field Notes). This could also be an example of the person taking on conduct from a role (Bronfenbrenner, 1979; Hormuth, 1990): if one is a sociologist, or wishes to become a sociologist, then when entering a research site one mingles and learns about the social group(s). Of course, this being a sociologist may be dependent on the particular situation or context, for example, doing research or presenting at a professional conference. However if a person’s self is that of a sociologist, in terms of the concept of self as a site from which to perceive and act, she may be sociologist *wherever* she goes. The doctoral clinical psychologists in Eckler-Hart’s (1987) study nonetheless described feeling uneasy or not themselves when their psychologist self appeared in their social lives through talk and behaviors.

In this study, Marie, for example, stated that although she used to consider herself a sociologist, she no longer was participating in the social activities expected of (and

what she expected of) a sociologist. Although no longer narrating a sociologist's identity, when she described to the students how she engaged in a study, or entered a research site, she was, in my view, narrating or articulating a self that organized meaning and acted upon that as a sociologist would. Hence, an identity may be lost in terms of being identified as "that kind of person" and yet has been integrated into the person, becoming expressed in terms of self, the present site from which a person perceives the world and a place from which to act. In addition, at times a person is identified by an opinion or a statement made in a particular moment despite any other information about the person.

A dilemma of identity is that a person is recognized in a way that does not accurately reflect or speak of self and the process of working through an issue, where a person is not their opinion but a history of perspectives and the present context. This may be experienced as an identification that goes against one's sense of self or identity, as in the case of a student who was identified by others as a talker even as she knew herself as a quiet person. Characterizing this (mis)identification as bemusing, the student was also disturbed by it as it assumed qualities that she felt were "not her", and certainly not reflecting her long history of being quiet in many social settings. At the same time, she described being so glad to be in a social space with others who cared so much about education. In such a setting, shyness no longer established a boundary for her of not talking. Rather the doctoral program and the education school classroom were the times and places for her to move beyond her typical ways of being and to engage and talk. Another student described playing with identity by making statements that were not in fact one's own – this was seen as a way of expanding her ability to be other than what

others thought, to push oneself and the other to think more and harder about a standpoint or perspective.

With this understanding that identity and being identified as a certain kind of persons hold dilemmas and paradoxes, and working back into the study's basic conceptual framework, education doctoral students can be understood to be developing their selves, identities, and the meaning(s) they attribute to learning to be an education researcher within a number of contexts. These contexts include schools of education, education doctoral programs, and their classrooms, as well as those outside of their doctoral education, including their personal lives of friends and family. Empirical researchers have concluded that doctoral students, including education doctoral students, do experience identity changes during their doctoral programs, and that these changes are influenced by programmatic, familial, and community contexts (Churchwell, 2006; Gonzalez et al., 2001; Heinrich et al., 1997; Reybold, 2003; Steward & Dottolo, 2005).

Other studies have indicated that doctoral students (better) develop as researchers within programmatic and curricular contexts that provide scaffolds into an identified research culture(s) (Drago et al., 2003; Shivy et al., 2003). There are however few published studies concerned with identities and identity development of education doctoral students (Reybold, 2003), little study of education doctoral students developing as researchers despite this being a central issue within the discipline of education (e.g., Young, 2001), and no published studies of the self and identities of education doctoral students as learning to be researchers within doctoral programs or classrooms.

Classrooms can be conceptualized as “containers” for conversational fields that have cultural patterns and structures (Isaacs, 1999) as well as “contact zones” for

identities and cultures (Wolf, 2002). Classroom containers or contact zones are descriptions of the particular sociocultural locations in which values, identities, and language are shaped by cultures, structures, and power relations both within and beyond the classroom (Brooke, 1991; Pratt, 2002/1990). Within classrooms, students negotiate and construct identities, a process that has been suggested to be closely intertwined with how and what students learn (Brooke, 1991; Pratt, 2002/1990). For example, in this study the classroom was described as a place where there were some “sparks” and surprises yet rarely disturbances—it was a “nice” classroom. It was also described as a classroom of relative safety, a classroom from which several students came to identify more (or less) with the qualitative research perspectives than they had expected.. In these descriptions of classroom life contradictions and competing impulses were expressed, although there were also certain central defining features, for example in the qualitative classroom as being a nice classroom.

Issues of self and identity may include competing impulses in that they may require being defined “against another” to become visible (Cohen, 2000). Similarly, what a person is socially identified as, “that kind of person” may or may not be the self that one identifies or considers oneself to be. Issues of power and agency, issues that were considered central in the identity literature, are also recognized as active within communities of practice, with the formation of identity in practice defined as “the ability to negotiate an experience of meaning” (Wenger, 1998, p. 17). Indeed participants described such contradictions and the ability or inability to negotiate meaning. For example, in a community in which they were looking to be accepted members, students described not being able to negotiate the sharing in a passion and engagement for

educational topics; rather, they were at turns identified as talkers or “off-topic” by other students. Even no longer narrating the identity of sociologist when describing to students how she engaged in a research site, Marie nonetheless narrated a self that organized as a sociologist would. In such cases, social identification as a

certain kind of person could be understood as being defined “against” what another student or sociologist would do.

In qualitative research courses teaching and learning occurs “within a specific culture—represented by the discourse of that research paradigm” (Daiute & Fine, 2003, p. 61). Quantitative research methodologies enjoy a dominant status or discursive power within education doctoral programs and research classrooms (Berliner, 2006; Richardson, 2006; Slavin, 2002). Not only do qualitative research instructors typically explicate the epistemologies and methodologies of various qualitative research traditions, they frequently contend in their courses and classrooms with the discourse and power of quantitative research and other social, cultural, and political discourses that value quantitative data, analysis, and interpretations (Richardson, 2006; Rosenwald, 2003). This imbalance of power was evident in this study when, for example, the students questioned the quality of qualitative research where the research questions are expected to change based on the data, something that would not be considered scientific based on what some students understood from their past experiences and other coursework.

The choice of a qualitative research classroom as a specific context within which to study education doctoral students, their selves, and their identities was also informed by my personal experiences as an education doctoral student. I have already described conversations with fellow education doctoral students, conversations that seemed to be

about self and identities. These particular conversations took place outside of classrooms. Classmates (and instructors) have also made what I have interpreted as statements concerned with self and identity in classrooms where I have been a doctoral student. For example, in research courses in which we were engaged in designing, implementing, and reporting on our own studies, classmates said, “I am not a researcher. I am only doing this because it is required.”

Similarly in this study, students stated they did not intend to become researchers (despite being in a doctoral program designed for and advertised as developing researchers) or responded to the instructor’s feedback on a particular question of design with “I am not a qualitative researcher.” In the case of a student in this study who identified as “not a qualitative researcher,” once the student became fully engaged in analyzing her data, she expressed more and more appreciation for what she was learning in the qualitative research course as it concerned her research site, a site at which she was also employing quantitative research methods. “I would not have really understood the situation without looking at it from this perspective (the qualitative research process),” she told me. In this and subsequent statements I heard her moving from fully identifying as a quantitative researcher into a position that was incorporating aspects of what would typically be identified as a qualitative researcher. She was, I would suggest, forming perspectives into a changing self, the site from which she perceived the world and a place from which to act.

My conceptual framing of this study and my experiences told me that I could have carried out this study in a quantitative research classroom. This may be a future study. Situating my research study in a qualitative research classroom for first year education

doctoral students in a program which set out to develop education researchers was aligned with theorizing such a classroom as a site where students were developing selves, identities and the meaning(s) they attributed to learning to be an education researcher. It was in such a classroom that I looked to address my research questions:

- 1) How do education doctoral students describe their first year of a program that seeks to develop them as educational researchers?
- 2) What strategies, including strategies of self, do first year education doctoral students enact and describe?

Site and Participants

The research site was a qualitative research methods course in a school of education with the expressed mission of developing education doctoral students to become “stewards of the discipline” (Gaff et al., 2000; Golde, Walker & Associates, 2006). This course and the institutional context at Western University (a pseudonym) therefore fit my study’s purpose, namely to study education doctoral students, their selves, and their identities within a contact zone of a qualitative research course where there was an explicit and implicit aim of socializing doctoral students into an academic, disciplinary culture. Access to the site was approved after meeting the course instructor and sharing information about the study, which was subsequently reviewed by the dean of the school of education. The instructor and guest lecturers were asked for their consent in person or initial permission was made via email.

On September 1, 2005, with the dean’s and instructor’s approval I made a presentation to the students in the qualitative class, introducing them to the study, including the research purpose, process, who I was, and opening the floor to any

questions. Students were told that participation was voluntary, and for this reason I would leave consent forms asking them to please contact me by e-mail to indicate their interest, or any questions they may have, during the week interim between classes. Students seemed most concerned with issues of time requirements, reviewing their written assignments, and my role. In the case of the latter there was some joking that I was a mole or spy for the school, the Carnegie Foundation, or some such group interested in the program.

Of the 20 students enrolled in the class, 16 agreed to participate. After the focus group interview (held in October) and several field observations, I selected eight of the participants for formal interviewing at two times during the study, once during the first semester, and once at the beginning of the second semester. The purpose of selecting eight interviewees was to manage the research process in terms of data volume. Considering my constraints of time and manpower, 16 interviewees would have been overwhelming for one student researcher (myself) doing her dissertation without the supportive context of a larger study or funding. All student participants were invited to the focus group interview and each participant and I spoke informally over the course of the study, with the exception of one student with whom I exchanged only a few words of greeting. One student who was not selected as an interviewee met with me out of the classroom for several informal conversations. The informal talk and meetings outside of the classroom that were not recorded were included in fieldnotes. This is to say that in developing my analysis, the talk and perspectives of those who were not individually interviewed have also been taken into account.

Going into the study, the anticipated selection criteria for the eight interviewees were based on gender, age, race, and ethnicity; followed by a secondary set of criteria including past work experience (e.g., K-12 teachers, K-12 administrators, higher education, or other), and prior research experiences (e.g., none at all, some, significant). Participants were asked to describe these criteria in their own words. I also considered the criteria of disciplinary identities and identifications, which included the physical and natural sciences, sociology, psychology, and education. Based on their descriptions these disciplinary identities seemed less important at this time in the student's lives; rather the data indicated more identification with work identities and commitments, e.g. literacy, social justice, etc.

After initial observations and analysis, I decided to also consider five additional criteria in selecting interviewees: whether a student was identified as (relatively) quiet or silent or a talker, as this was a category that the students themselves referred to; whether they had earned a Master's degree prior to coming into the program, as this was experienced as either a challenge or support; whether they were in a committed relationship or not as the students suggested this could be both a support and a difficulty; whether a student was committed to a part-time or full-time job, as participants identified this as part of the "no time" issue for a first-year doctoral student enrolled in a full-time program; and whether the student had moved from another state to enter the program, as this physical and social relocation would change the ecology of the self and create a potential for change (Hormuth, 1990). Based on these criteria the participants selected for interviewing are described in Table 1.

Table 1

Participants – Descriptive Data

Descriptive Criteria	Participants	Selected Interviewees
Gender	12 women, 4 men	6 women, 2 men
Age Range	25-47 years	25-36 years
Ethnicity	3 identified ethnically; 13 as White	2 identifying ethnically; 6 identifying as White
Teachers/other professions	6 teachers, 10 identifying with other professions (even if some teaching was involved)	3 teachers, 5 identifying with other professions (some teaching may have been done involved)
Talkers/Quiet (Silent) – changed over time	8 “talkers;” 8 quiet (observation and self-identifying)	5 “talkers;” 3 identifying as quiet or silent
Master’s/non-Master’s (Bachelors only) in committed relationship/not in committed relationship	11 with Master’s, 5 non-Master’s 10 in committed relationships; 5 not at this time; one unknown	6 with Master’s, 2 non-Master’s 5 in committed relationships; 3 not at this time
Employment in addition to SOE assistantship	4 employed outside of SOE – one who also had assistantship; 12 with assistantships	2 employed outside of SOE – one of whom also had assistantship; 4 with assistantships
Relocation or move in order to matriculate into this Ph.D. program	7 moved from out of state; 9 were from within state	5 moved from out of state; 3 were from within state

To confirm, I chose the eight interviewees with a view to maximum variation, not looking (necessarily) to develop themes based on the selection criteria or characteristics. Indeed, in the end I did not create a typology of students based on any of these characteristics. At the same time the criteria provided opportunities to look at contradictions and paradoxes, as in the case of the category of being a quiet or talker

student, or whether there were differences in perspectives between Masters and non-Masters holders. In the case of the former, many of the “quiet” students (identified by others and self-identifying as such) engaged me in as much *if not more* “informal” conversations than the identified and self-identifying talkers, telling me what they were doing and asking about what I was doing and what I thought. Given the data, including responses to my questioning around the topic of talking or not, being quiet in the classroom had multiple meanings, including as strategy and/or a way of being for the participants, with some students identifiable as quiet in the classroom and yet “not-quiet” in one-on-one or small group talk. As for holding a Masters degree or not, the point of agreement seemed to be that the Masters should count for something within the school of education, allowing an individual student greater flexibility in selecting courses in specific interest areas.

Data Collection and Analysis

“In doing fieldwork ethnographers make cultural inferences from three sources: (1) from what people say; (2) from the way people act; and (3) from the artifacts people use” (Spradley, 1979, p. 8). In this research study I primarily collected data in the forms of observations and interviews. Before describing these sources of data, I will first provide an overview and description of the process of data collection and analysis (see Table 2).

Table 2

Data Collection and Analysis (9 Phases)

Dates	Data Collection	Analysis	Topical Focus
September 2005 (Phase 1)	4 classroom observations Documents	Ongoing	Broad, big picture
October 2005 (Phase 2)	Focus group interview (October 20) 1 st instructor interview (October 6) 3 classroom observations Documents – cont'd	Ongoing	Focus group interview: Present experiences (in class, program, institution, life outside of school)
November – December, 2005 (Phase 3)	1st round of individual interviews (8 participants) 6 classroom observations Documents – cont'd	Ongoing	1 st round of individual interviews: Past experiences (life history); present experiences
End of semester November 2005 – January, 2006 (Phase 4)	Semester Break	Ongoing	Open focus with attention to unanswered questions (writing of analytic memos)
January – April, 2006 (Phase 5)	2nd instructor interview (January 19, 2006)	Ongoing Memoing	2 nd instructor interview: reflection, unanswered questions
January – April, 2006 (Phase 5 continued)	2nd round of individual interviews (8 maximum) informal classroom observations of 2nd semester of qualitative research course	Ongoing	2 nd round of individual interviews: Present experiences; review of past semester; future orientation
Summer 2006 – Fall 2007 (Phase 6)	Completed	Intermittent	- Patterning across and within participants
December 2007-April 2008 (Phase 7)	Completed	Re-engagement: sustained, intensive	Frameworks, ways of narrating the data in a coherent, meaningful way

The university's fall semester was 18 weeks long with the class meeting scheduled to meet 15 times. I observed 12 classes. Of the three classes I did not observe, the first I missed while waiting for HRC approval; the second I presented my study for the students to determine whether they would participate or not; and the the third was cancelled when no substitute instructor could step in for when the course instructor was scheduled to be out of town. I continued to attend the second semester of the qualitative research course in order to remain connected with the participants and their experiences.

I will briefly review the circumstances of why I missed the first two classes of the semester. I did not have HRC approval to do classroom observations until after the first class had occurred because obtaining student consent would require first the professor informing them of the study taking place and then my presenting my study to them, requesting their participation, and giving them a week to consider whether or not they would participate. In order to elicit data concerning the nature of these first two classes I asked interviewees, "what was the first class like?" By not observing those first two classes, I missed something of interest within this study: a transition period marked by early class meetings. This missed opportunity is a potential loss or limitation to my data collection and understanding. A possible benefit of asking the students to describe their experience was they would tell me what I may not have observed or noticed. At minimum, the students would be telling me how they perceived the first classes. The first classes, and the beginning of the semester in general, was described as involving a lot of information being delivered and meeting many new people. The overall sense was of being overwhelmed, what a student described as feeling like one's head was "exploding."

Observations

The quality of a qualitative research study rests on the researcher's ability to collect and analyze data, including close observation that accurately reflects the participant's point of view, making room for the unanticipated in order to precisely reflect what is taking place in the setting, and writing full, thick, and broad descriptions that included "watching the margins" (Becker, 2001) and any patterns of activities as described by Bronfenbrenner (1979).

The child's evolving construction of reality cannot be observed directly; it can only be inferred from patterns of activity as these are expressed in both verbal and non-verbal behavior, particularly in the activities, roles, and relations in which the person engages. These 3 factors also constitute what are designated as the *elements* of the microsystem. (p. 11)

The purpose of "watching the margins" and patterns was to be able to provide a contextually descriptive case study report concerned with education doctoral students and their ecology of self or the elements of the microsystem of the classroom.

Marshall and Rossman (1995) defined observation as "the systematic noting and recording of events, behaviors, and artifacts (objects) in the social setting chosen for the study" (p.79). I wrote fieldnotes both during and after each observation that I subsequently typed up. My fieldnotes were focused on the sensory details. Sensory details included what I saw, heard, and generally noticed during observations. Fieldnotes also included my thoughts, feelings, and interpretations in a manner that clearly identified these data as separate from direct observational data. My observational focus was guided by my research questions and ongoing analysis, as well as what my theoretical frameworks and central concepts suggested I attend to.

Observational data that focused on everyday behaviors, including verbal and nonverbal interactions, provided the “thick description” needed to develop a deeply analytical, conceptual interpretation of the meaning making and culture of these participants. When I did find myself overwhelmed during observations, or wanted to find alternative ways of looking at classroom interactions, I returned to the four strategies suggested by education anthropologist and professor, Harry Wolcott (1994):

Observe and record everything: Even if one cannot possibly do this, it makes it possible to later present a broad look around and an overview one would have liked as a newcomer to the setting.

Observe and look for nothing – that is, nothing in particular: The researcher assumes “business as usual” until something catches her attention – particularly useful in a “too familiar” setting.

Observe and look for paradoxes or contradictions

Observe and identify a key problem confronting a group: Identify and focus on what this group of individuals cares about, focuses on, or invests energy in (p. 160-164).

These questions were not only practical and helped during times of data overload; they also fit with looking for *both/and* or competing impulses in the setting.

Interviews

Interviews were digitally recorded on an MP3 recorder/player and transcribed. As with fieldnotes, transcriptions have been held in strictest confidence. Individual interviews and the focus group interview were scheduled for one hour in length; however, with the participant’s agreement extended to an hour and a half, which allowed for some flexibility for establishing rapport and finishing a conversation well, yet honoring the participant’s time by setting a time limit. Interviews as dialogues or conversations between two people can be analyzed as a means to understand individuals as they “combine identities,” or how a person performs aspects of self to another person (Riegel, 1976; Wren and Mendoza, 2004).

Within interviews, persons will use stories to answer questions, as well as to organize knowledge and experiences (Bruner, 1990). Stories are particularly suited for understanding a person's meaning making within context, including their development of identity and self (Chase, 2003; McAdams, 1997). From both a theoretical perspective, and what has been found in studies of doctoral students (Cuadraz, 1996; Gonzalez et al., 2001; Heinrich, 1997; Stewart & Dottolo, 2005), stories of self and identities will not be purely shaped by the doctoral context. Their work, and the work of others (e.g., Reda, 2002, in her study of "quiet students" in classrooms), argued that in eliciting and listening to these education doctoral students there would be the stories from outside life, including family narratives and narratives of ethnic and social cultures.

Furthermore, education doctoral students may use multiple, even conflicting, discourses and narratives to make sense of their experiences. As was suggested in some of the studies concerned with the socialization of doctoral students (e.g., Cuadraz, 1996; Gonzalez et. al., 2001; Heinrich et al., 1997), students have felt disconnected from family and communities, and at the same time not yet integrated or accepted into academia. Thus in interviews or classroom talk, my study participants may have been replicating "elite discourses" (Kezar, 2003), even as they may have been feeling powerless within institutional and disciplinary contexts and cut off from their family and former community lives, including being cut off from the stories of those lives. Interviews and in-classroom and outside classroom talk can be understood as a dynamic process, a "dynamic process through which identity is grounded in history, and desire, subjected to description and reflections and constantly presented to and negotiated with other people" (Grumet, 1990, pp. 4-5).

A dialectical framing suggested studying dialogues, conversations, and talk between instructor and student, student and student, and student and family members, within multiple settings—classroom, office, departmental meetings, home—as a means to hear and observe identities. In addition, while gathering data across contexts and for clarifying historical, social, and cultural aspects of these contexts, personal and social meanings will be present, as Riegel (1975) suggested exist within the mother-child dialogue. Although the positioning of this study did not allow such a full-range of listening to dialogues across contexts, dialogues and conversations between students, between the student and instructor, and between the students and me were considered as including information from other contexts.

Interviews were not only conversations about the research topics and the experiences of participants. Interviews are dialectical processes shaped both by the interviewee and the interviewer or audience (Tierney, 1993). As Tierney and Dilley (2002) have argued, interviews are “sites for discourse and social analysis, for gathering data about educational practices and identities, and for the production of these identities” (p. 454). This “shaping” of interviews can be understood in terms of language and knowledge frameworks used by participants and interviewer (Dilley & Tierney, 2002) and by the social conventions used in the course of the interview, for example, more conversational or more structured interviews with little conversational behaviors such as turn-taking, allowing pauses, expressing interest, and speaking as equals (Stage & Mattson, 2003).

Because of their social and interpersonal nature, interviews can also be understood to be social or interpersonal performances, and as such, opportunities for

observations. During interviews I asked participants to check my perspective taking by sharing possible interpretations of my field notes. Contradictions were embedded in these very exchanges. Students would agree with an interpretation but also would say in effect, “Oh, no, it’s not like that at all,” going on to describe yet another perspective or interpretation.

Theorizing interviews as an observational site was also represented in the following example of a student as she told me how she saw herself as an education researcher. Listening to her I heard what dialectical theorists and narrative researchers would attend to, what narrative researchers call a dialogic moment, “those places in narrative where self is most clearly in dialogue with itself” (Josselson, 1995, p. 37).

“You talk about your advisor who you really respect.” (Interviewer). “But he’s very quantitative!” (Student) We laugh. “Can you see yourself doing his kind of work?” (Interviewer). “I can see myself doing his kind of work because he is very quantitative but he also has this socio-linguistic side to him, and I think that’s really neat that he can combine those two, so I can relate to him on the social linguistics side, so he wants to measure things, because he is quantitative; because he is qualitative he measures things that I can relate to. Whereas just SAT scores out there, I can’t really relate to that, but I can relate to, okay, this test item - is it really culturally biased, and if it is, which culture and why is it? So I can see myself doing that.” (Student, 1st interview)

The unfolding of meaning-making, the dialogic moment in the student’s narrative, is heard here in her moving between past, present and the possibilities of a future self. This movement and content is composed of aspects of both qualitative and quantitative worlds, where she may become *both/and* by means of her ability to look at a subject of interest from these perspectives that are typically seen as competing impulses and contradictory.

My interview protocols were guided by ethnographic traditions (e.g., Emerson, Fretz & Shaw, 1995; Spradley, 1979) and enriched by the three-dimensional narrative

inquiry framework suggested by Clandinin and Connelly (2000). Grand tour, descriptive, and contrast questions were grounded in my desire as an ethnographer to be instructed in the culture and its meanings by the informant participants. Just as identity and self are personal and social, constant and changing, situated in a particular ecology of self that includes nested environments, Clandinin and Connelly's framework conceptualized narrative inquiry and narrative studies as "having temporal dimensions and addressing temporal matters; they focus on the personal and social in a balance appropriate to the inquiry; and they occur in specific places or sequences of places" (p. 50).

Following from these perspectives, my interview questions for the individual interviews and focus group interview centered on the personal and the social, placing events in temporal context, and providing opportunities for participants to describe experiences in detail with my prompting, if necessary, for specific examples, details and contrasts. The interview questions and prompts for the focus group and individual student interviews were as provided below.

*Focus Group Interview Protocol/Handout** - October 20, 2005; Room #330

**This was handed out to participants attending the focus group. They were given five minutes or so to read through and reflect and prepare for the conversation.)*

To give some time for reflection, please take a few minutes to read through these questions about your experiences thus far in Course #---, Qualitative Methods 1.

How would you describe your experience thus far in this course?

Thinking back, what are you thinking and feeling when you first began this course?

What particular class and/or class incident stands out for you? What about this was meaningful for you?

What are you learning?

How does it feel to be in this class as compared with others you are taking right now? What are the differences? What are the similarities?

How does it compare with other research courses you have had?

What metaphor or image or phrase would describe this course?

Individual interviews: 1st round: I will be contacting you by e-mail to arrange an individual interview some time during next week (week of October 24).

First Individual Interview Protocol (held during 1st semester, after focus group interview)

1. Is there anything that came up for you after the focus group interview?
2. What would you like to ask me before we get started?
3. What brought you to this doctoral program?
 - i. When did you make the decision?
 - ii. How did you make the decision?
 - iii. What was it like to make it?
 - iv. Who did you tell?
4. What is your concentration area or program specialization?
5. What does it mean for you to be a doctoral student in this particular School of Education?
6. What does it mean for you to be an educational researcher?
7. Now that you are here what has it been like?
 - i. What experiences have been satisfying? Disappointing?
 - ii. How is the program in general?
 - iii. What is this course like for you?
 - iv. What incidents stand out for you?
8. What has it been like to plan and start your qualitative research project?

- i. Any surprises?
 - ii. How does this course support or challenge you?
 - iii. What works for you in the classroom? What doesn't?
 9. What experiences haven't we talked about yet in this interview that matter to you in terms of what you are doing in this program?
-

Second Individual Interview Protocol (held beginning of 2nd semester)

1. How was winter break?
2. Review of 1st interview transcript – ask questions to clarify understanding.
3. What keeps you going?
4. What do you (really) want to do? What does this degree do for you?
5. Where do you feel the most “you?” The least “you?”
 - i. Who matters the most to you?
 - ii. What matters the most to you?
6. Looking back at the past semester, what have you learned?
 - i. What changed for you over the semester?
 - ii. What has remained the same?
7. Please describe a high moment and a low moment during last semester.
8. What are your plans for the future?
 - i. What's next? What do you hope to be doing?
 - ii. What do you feel you need to do in your life?

Focus group interviewing is a particular technique or method to generate data that originated from marketing research. Criticisms of focus group interviewing as a social

science research method include the loss of control over a group that can result in lost time or dead-end issues, being “staged” versus naturalness, and the need for highly trained professional moderators (Marshall & Rossman, 1995; Morgan, 2002). Despite such critiques, I nonetheless chose to use a focus group interview. A focus group interview provided another opportunity for me to observe the psychosocial process of self and identities in a context other than the individual interview and classroom. Held on October 20, two months after the semester’s start, the focus group was not unlike a typical class in terms of who was there and the total number of students. (14 of the 16 participants came to the focus group; one needed to leave early; the two who did not come had commitments elsewhere.) As Marshall and Rossman (1995) stated, an advantage of focus group interviews is that the method is socially oriented, allowing participants to listen to and reflect upon others’ understandings and opinions. In this way too I would argue that focus group interviews are no more or less staged or natural than individual interviews (or questionnaires used in other forms of social science research).

A feminist researcher and teacher, Patti Lather (1991) has suggested that group interviews provide “tremendous potential for deeper probing and reciprocally educative encounter” (p. 77), with researcher and participants encountering each other as peers and equalizing the power between them. Interestingly, during the focus group interview the students rarely if ever spoke *to* me. Rather, they spoke with each other and in a flow of conversation, something that was different from the classroom flow where the students were primarily addressing the teacher during lectures and times of whole-class discussion. Student reports after the focus group confirmed this impression. In addition, they went out as a large group later that afternoon, something that had not occurred

before and was attributed by some to the focus group experience as being “formative” and encouraging them to see each other differently. Additional data that came from the focus group interview was the confirmation of how there are always multiple interpretations of behavior or actions in a social context. After the interview had been held, one student was concerned that they had not answered my questions; yet another participant approached me and asked how I had managed to answer all the questions without my intervening. All but one of the interviewed students stated that the focus group had felt and been different for the group; one interviewee told me it was “much of the same.” Finally, the focus group interview highlighted a paradox in that the concern with confidentiality was both heightened by the format and yet the students were outspoken and self-revealing, including on issues of performance and competence. For example, during the focus group interview, even those who were identified as being “rocket scientists” or math whizzes acknowledged their frustrations and difficulties with the quantitative course the cohort was taking during the same semester.

In addition to the two rounds of individual interviews with eight of the participants and one focus group interview, Marie (pseudonym), the course instructor, and I met twice for recorded conversations, mid-semester and on January 19, 2006, after grading was completed. The purpose of interviewing the course instructor was to gain some access to and understanding of her experiences and meaning making as a teacher of qualitative research and as an education researcher. The course instructor’s experiences and meaning making mattered given my assumption that education doctoral students are exposed to the culture of education research at least in part by the example of their research course instructors, as an example of supervisory identification (Eckler-

Hart,1987). As with the students who were interviewed, the interview questions for the course instructor addressed past, present, and future orientations, in particular her understandings of teaching qualitative research and being a qualitative researcher in specific temporal and social locations, as well as her experiences with this particular group of students. The interview questions were:

1st Instructor Interview – Protocol (held during 1st semester)

1. Please tell me about this class, this cohort of students.
2. How did you become a researcher?
 - i. When did you make the decision?
 - ii. How did you make the decision?
 - iii. What has it been like?
 - iv. Was or is there someone who guided or encouraged you as researcher?
3. What does it mean to you to be an educational researcher?
 - i. Help me to understand what it's like to be an educational researcher.
4. What is it like to teach others to be researchers?
 - i. In the past
 - ii. With this cohort
5. What advice would you give to someone, like me, who wants to teach research?

Instructor - 2nd Interview Protocol (held at beginning of 2nd semester)

1. Please help me understand more about several topics that came up in our first interview:
 - i. You named two women as most important to your sense of identity. Please tell me more about this.
 - ii. When you talk about identity what do *you* mean?
 - iii. How do you maintain your disciplinary identity in a School of Education?
 - iv. What has been your family's effect on your identity?
 - v. What other people or activities have helped you make sense of your work and life?
 - vi. With whom or what else do you identify (stated the projects mentioned in classroom)?
 - vii. What do you take a stand on?
2. What strikes you about last semester?
 - i. What is the same as in other years?
 - ii. What is different?
 - iii. What was your role? How is this different/same?
3. If you had to say, what matters to this group of students?
4. What would you tell me now about this cohort's disciplinary backgrounds?
5. What are the "well-staked out" interest areas? How do these connect with the disciplines?
6. Please tell me more about these classroom incidents: (listing of four incidents as set out in my fieldnotes)

7. Borrowing a metaphor from the literature, what is this School of Ed “producing?”
 - i. What kinds of persons?
 - ii. What kinds of educational researchers?
 8. What keeps you going?
 9. How do you imagine future days, weeks and years?
 10. What do you really want to do?
-

Document Analysis

The gathering and analysis of documents produced in the course of everyday events is an unobtrusive method of supplementing observations and interviewing, providing further data concerning the values and beliefs of participants in the setting (Marshall & Rossman, 1995). I gathered documents including the class syllabus, class readings, class handouts (including those from student presentations), and program literature, which included website information. A few students provided me with written assignments with the instructor’s comments in electronic form; copies of this student work are being held in a confidential manner, and as with transcripts and fieldnotes will not be made available to anyone other than the principle investigator (advisor). Other students showed me copies of their work at the time of interviews, and I made brief field notes based on my quick review. In general, I was reluctant to pursue participants for their assignments out of my own sense that they were reluctant to provide them and/or this was one more “requirement” to meet, something for which they did not have time.

Data Analysis

An ethnographic case study is a holistic, ecological portrayal of persons and their culture (Merriam, 1998; Miles & Huberman, 1994) from which we can hope to better understand a human experience, such as identity and identity development, “in line with the complex character of everyday life” (Demick & Andreoletti, 2002). My primary aim in carrying out this study was to write a critical, interpretive case study report that provided a nuanced description of education doctoral students, their selves, and identities in the social, cultural, and historical context of a particular qualitative research classroom. I began my fieldwork with the understanding that my conceptual framework was a starting point, not an end point, for my study. Indeed, as noted earlier, there was a change in focus as I engaged with the participants and the data, from a focus on identity and identity development to a description of problem(s) experienced by the students and their strategies in dealing with these problems. This shifting or refocusing was not only expected but served as a means to understand the quality of the research (Delamont, 2002; Wolcott, 1994). Ultimately, my ability to write such a report rested on the quality of interpretation and analysis, as well as my fieldwork observations, interviews, and document analysis.

Qualitative data analysis and interpretation is an iterative and interactive process of reading, memoing, describing, classifying, visualizing, and representing (Merriam, 1998; Miles & Huberman, 1994; Wolcott, 1994). I collected and analyzed data simultaneously, with observations and interpretations presented as provisional, subjective, and never complete. This led to an iterative process of questioning the data I was gathering and returning to the field to gather data that may have illuminated these

questions or tested insights, as well as continuing to observe from both holistic and focused perspectives (Delamont, 2002; Emerson et al., 1995). This form of analysis was emergent, yet was also in dialogue with the participants by directly asking participants for further clarification. Each time I collected data, I labeled the document (whether fieldnotes, interview transcriptions, or collected documents) with a notation of date, time, and location, thereby temporally organizing the data. I read all the documents through several times and considered my own interpretive ways of categorizing what was taking place and the meaning it had for the participants. As I read and interpreted, I did inductive, line-by-line coding directly writing these codes on the documents. I followed the advice of Delamont (2002) who wrote, “Index and code your data densely: do not try to summarize them under just a few themes. Generate as many codes as you can; be ‘wild’ if you can” (p. 171). In doing this, paradoxically, I became both overwhelmed by the number of codes and the desire to close off and come to a conclusion, even when I felt the need to selectively report given the sensitivity of what was shared or my interpretations.

I also continued to refer to my research purpose and questions as I did the inductive coding because I was considering how the data answered or addressed these. Even when some data did not immediately answer the research questions or did not seem connected to the purpose, I coded it. I followed open coding with a focused coding involving “comparison between data, incidents, contexts, and concepts” (Charmaz, 2001, p. 346), resulting in a more refined coding scheme. This second phase of coding involved re-reading all of the data. This process of line-by-line coding, rereading, and focused coding went through several iterations until the end of the data collection process, by

which time codes were established revealing themes in the data. “Doing school” as a theme, for example, resulted from codes having to do with checking in with the instructor regarding assignments and student’s descriptions of ways they found helped them to get the work done (e.g., study groups). Narrative data was also iteratively gathered, documented, interpreted, coded, and questioned using a similar inductive coding process, staying close to the data and my interpretation, as well as my research questions.

As I did this inductive coding I wrote analytic and conceptual memos, explaining what I was doing, why I was doing it, and what I planned to do next. At this time I was also writing analytic memos or notes, including memos shared with my advisor. We met several times during the first semester of my gathering data to go over my initial theorizing and questions. At the same time I was also deductively coding data as suggested by my initial conceptual and theoretical frameworks. “There is merit in trying different analytic strategies on the same ethnographic data” (Atkinson, 1996, as cited in Delamont, 2002, p. 176). In the past I had found that a cycle of deductive coding is a systematic way of working with the voluminous data generated by qualitative research. In this study I used, for example, Gee’s (2001) four analytical frames of identity, which together with his conceptualization of identity as “that sort of person” helped me to be more structured in my approach to hearing and coding for identity. Through this process of inductive and deductive coding, my original conceptual framework shifted to meet the data, resulting in my attending to the concept of the self as well as identity.

Themes emerging from the data and built up from codes were central in writing my analysis into a report conveying the meaning of the study as it related to my research purpose and research questions. As LeCompte and Preissle (1993) have described the

process, my ability to write a persuasive report would flow from a tightly defined research design and through comprehensive and dense data collection and analysis that addresses the original research questions:

The process of theorizing that guides an ethnographic design becomes particularly salient at the stage of interpreting and integrating data. In predominantly inductive studies, abstractions must be integrated with both data and theory to create a coherent system by which to explain or convey the meaning of the study. ... Whether a researcher proceeds from a deductive-verification or an inductive-generative research design, the mode of theorizing chosen to construct the general argument leading to the conclusions drawn in the study must be applied consistently throughout the integrative stage. The extent to which the research design is tightly defined and credible, the data are dense and comprehensive, and both data and analysis address the original research questions determine the persuasive power of the inferences upon which interpretive statements are based. (p. 278)

As a reinterpretation or representation of the data, my study report is partial, partisan, and problematic (Goodall, 2000). Writing up the report required me to make choices as to how I represented the study's findings because "findings are constructed versions of the social worlds and social actors that we observe" (Coffey & Atkinson, 1996, p. 108).

Writing also felt never complete, a process of "moving forward by successive approximations not necessarily more accurate" (Wolcott, 1994, p. 129) or quite right. I was drawn to contradictions and paradoxes, e.g., how the focus group interview was perceived, because they helped me reflect the variety in the participants' experiences as well as my own way of organizing the data and observing as guided by Wolcott's recommendation. In representing the data the reader may vicariously have access to the program through my eyes, what has been suggested may lead to decreased defensiveness in considering the case study findings (Donmoyer, 1990). In addition, Delamont (2002) has argued that presenting paradoxes and contrasts (what I have called contradictions) are

powerful ways in which to fight familiarity and “to make the audience look afresh on social phenomena” (p. 182).

In terms of presenting my findings systematically, I recontextualized and decontextualized the data (Tesch, 1990). I decontextualized the data by the process of open coding and category building, looking at the observational and interview data with an eye to describing the contexts, or ecologies of the selves, in which these students live. The findings were recontextualized, thematic descriptions based on the coded and categorized data, namely concerned with the issues and ecologies of time; the school of education; the cohort; the qualitative classroom and other classrooms; and other social spaces such as family and work. My objective in developing categories and a typology of students and their ecological strategies was to describe and interpret in as “rich” (e.g., conceptual density) and yet as clear a manner as possible given constraints. In this regard, I decided not to use pseudonyms for each student as this may have created a patterning so as to make the person identifiable. The composite student who speaks in this report represents inflections of the multiple voices in the study site. Representing the findings as a composite may also be a means to look from the perspective of one person who is engaged in the dialectical, meaning-making process of composing a self and an actor who is becoming composed within particular, “as if” cultural world of academia (Holland et al, 1998).

I set out to write an interpretive case study report that addressed conceptual issues, theorizing in a manner that stayed close to the particulars of this case. Provided I am duly self-reflexive and make my process explicit, issues of reliability and validity are served (Delamont, 2002). Readers may judge my reporting based on such qualities as

depth, persuasiveness, trustworthiness, plausibility, coherence, and pragmatic usefulness (Miles & Huberman, 1994; Riessman, 1993). My dissertation committee members and the qualitative research course instructor (site gatekeeper) have reviewed this report. As they represent a variety of perspectives and experiences their review may serve as one form of quality check. They have individually served as graduate program chairs, have taught research methods (both qualitative and quantitative methods), as well as taught topics in the fields of human development, higher education, and counseling psychology. They do not represent a monolithic perspective. Even as each of them act in preferred ways of being in the world, and teach from standpoints and interest areas, they are individually able to think and talk across differences with respect, seriousness and yet also humor. As I have written this report I think of them looking at the data and analysis and what questions they might have. Individually and as a group my dissertation committee and the instructor in this study are an embodied microcosm of the kind of persons who I would want to be teaching students in a school of education who are learning to become education researchers.

Participants' own words have been used throughout this report with due attention to maintaining privacy and confidentiality, and my interpretive voice has been made distinctive and explicit. In keeping with the dialectical framework for the study and the data, in describing themes and categories, I have also provided examples of inconsistencies, "fractures," and non-common narratives. My aim as I answered my research questions was to provide a rich description of the environment(s) and context (ecology) within which these students are living because of the nature of self and identities as psychosocial, cultural processes and products or sites from which a person

perceives and takes action. As much as possible, the competing impulses of concepts of self and identity, and the description of the classroom as both a contact zone and location of possibility, have been developed through the words of the participants and my ability to develop conceptual density (Daiute & Fine, 2003). Rather than one answer, my goal was a complex representation of a group of education doctoral students, one instructor, one researcher, our selves and identities as we all learn to be researchers in the contact zone/location of possibility of a qualitative research classroom. In the section that follows I will discuss my self as a researcher as this is integral to understanding my methods, including my data collection and analysis, a process that relies on a qualitative researcher using his or herself as an instrument in the research process.

Researcher's Reflections

Merriam (1998) identified several attributes of a qualitative researcher, including a tolerance for ambiguity, sensitivity, and communication skills. As a qualitative researcher I am with other qualitative researchers "...always in the midst—located somewhere along the dimensions of time, place, the personal, and the social" (Clandinin & Connelly, 2000, p. 50). The researcher in a qualitative study has also been said to be the primary research instrument, interested in the meaning people are constructing in a particular context and striving for a depth of understanding (e.g., Bogdan & Biklen, 1998; Clandinin & Connelly, 2000; Delamont, 2002; Emerson et al., 1995; Merriam, 1998). At least three questions follow from these statements: Who am I, including where am I in relation to the dimensions of time, place, the personal, and the social (as suggested by Clandinin and Connelly), and how does any of this warrant me as a research instrument? Furthermore, "what right do I have to intrude into the lives of others (Lather, 1991, p.

91)?” The latter question will be considered more fully in the last section of this chapter on ethics.

One form of introduction is that during the course of this study and writing it up I was an education doctoral student who was researching the experience of other education doctoral students. As a Master’s and doctoral graduate student in schools of education I have participated in eight graduate-level research courses at two different universities. I have been a graduate teaching assistant for two doctoral-level qualitative research seminars. Going into the study had the intention to teach qualitative research methods and to continue a research practice. Qualitative researchers have questioned how much familiarity is good when going into a research site (Emerson, Fretz, Shaw, 1995; Miles & Huberman, 1994). Familiarity may obscure or limit what the researcher pays attention to or even notices. On the other hand, not being familiar at all may be overwhelming or lead to false assumptions and drawing premature conclusions. My familiarity was a potential problem, yet one that I believed could be worked with if I followed a systematic, playful process of data collection and analysis during which time I conversed with myself about my own identities and self in the world.

There were times during my doctoral studies when I have felt in conflict as to where to invest myself. This conflict also took place during the time of doing this research study. After two semesters of being in the field, gathering and analyzing research data for this study, while at the same time becoming increasingly involved in the reorganization and administration of a small independent school I chose to set aside my dissertation analysis and write up for more than a year. I did so in order to invest the time needed to help the school transition from instability to viability. There were many

reasons for this choice, including a valuing of the particular education this school provided. It also reflected a sense of my self in the world, a sense that has included both being a person who does organization development work, what I had been and was still being, *and* the researcher self I was still in the midst of becoming. Paradoxically, although I set aside writing up my dissertation research, I agreed to continue to be part of a research team studying young children in child care centers, immensely enjoying this work despite the juggling of multiple roles and limited time that could be devoted to each role. This experience of making choices that appeared to be contradictory within a context of “no time” resonated with the data gathered in this study. Participants also took on additional coursework and work responsibilities in the midst of no time. It was also meaningful within the context of this study that the lead researcher for the childcare study invited me onto her research team not necessarily because I was identifiable as an education researcher. She remembered how I had been as a student in the graduate-level assessment course she had taught as part my training to become a marital and family therapist, and expected me to bring all of my clinical, researcher, and organizational selves into her research project.

Perhaps it is also useful to consider my motives in carrying out this research study. What I was looking for in this study was personal and social. It was, as the cliché has it, a means to an end. I will earn a doctorate by writing a dissertation based on the study, I also had hoped to learn from it in ways that would guide my future teaching and research practices. This project was personal in other ways, as it furthered my own self-formation, together with an increased clarity about concepts of self and understanding of identities and being socially identifiable as certain kind of person. It was therefore fitting

that I now tell a composed narrative of self and identity, “the stories I live by” (Clandinin & Connelly, 2000, p. 50).

Although I presently identify with organizational work and social science research, I once studied to be a chemist. My early research coursework was quantitative in design and underlying assumptions. This research training carried over into nonacademic contexts when, for example, as a human resource director and organization development consultant I developed survey questionnaires, interview protocols, and assessment tools in the private and non-private sector. Returning to graduate school, I began to recognize how although I respected creative, “good” quantitative work, my worldviews resonated with interpretive, hermeneutical research methods. The complexity and multidimensionality of the social worlds I lived in could not be reduced to the simplicity, albeit beautiful and elegant, of an inorganic chemistry equation. (This is not to say that I do not appreciate a well-designed quantitative research study—I do.)

From a demographic, socioeconomic viewpoint, I am a middle-class White woman having grown up in the latter part of the twentieth century in the United States. I have privilege. I am, however, also the child of emigrants, a witness to and participant in my family’s acculturation, conscious of the various contextual forces, including prejudice and genocide, through which my parents and grandparents survived and made their lives. No doubt the ideologies and values of my family live through their and my, and now our, intermingled stories, the stories that I now have begun to tell to my young son. In addition to European roots, strengthened by having spent summers visiting with family and friends still living in European countries, I lived and worked in Japan for a decade as a young adult. Japanese became my second language, supplanting the German and

French of my childhood and adolescent self. I used to dream in Japanese, and albeit more and more rarely, still do. While in Japan, business colleagues and friends described me as moving seamlessly between cultures. Repatriating to the United States I felt these seams ripping apart, due to contradictions between my self and my identifications and with what others identified me as being. I also struggled to acknowledge and integrate parts of my self. In this study the person who was attempting to understand other persons' identities and self was also not always sure of how to describe her self and identities to others.

Whenever we hear or are in a setting where Japanese is being spoken, and here we are talking of setting in the U.S., my husband will insist that I go and speak to them. I typically refuse. This is a long-standing and perhaps comical disagreement between us. I tell him that if there is a need to communicate I will do my best, as my Japanese has become rusty due to lack of use. He tells me that this is the very reason I should go and talk with them, for practice and to help them feel comfortable. There is another reason as well, to which he readily admits: He wants to hear me speak Japanese, as in publically performing this skill or competency, so that others know who I am. I have no interest in this performance; it gives me no feeling of satisfaction or pride. Speaking Japanese is bittersweet, a nostalgic site for the person I was in Japan and what I left behind in returning to the U.S. When I do speak Japanese, it is with a friend who also once lived there. And we do it privately. If it is a performance it is between two persons who are not seeking to impress others, but to express a feeling or quality (such as a metaphor) that is better captured in Japanese. This, for me, is a story of misunderstanding and understanding involving my identity as “that sort of person (one who speaks Japanese, and an American who performs)” and my self, as a site from which I perceive and take

action, where to speak Japanese is not something I identify with and perform, but something that is a part of me and how I look at the world, and in such a case, choose to perform selectively, if at all. (Although writing this story up as part of my dissertation is a performance as well.)

Annie Rogers (2003), a narrative researcher and instructor of narrative research methods, could have been writing about my experience when she wrote, “the process of data analysis will lead to a crumbling of conceptions, theories, and plans” (p. 56). As already described, I did not follow a linear schedule, taking a break between data collection with initial analysis until taking up writing the dissertation with the purpose of completing the manuscript within a semester’s time. Another plan included my being a teaching assistant in the classroom, something that was not possible for this class, this institution, at this time. Other plans that crumbled included my ability to translate or represent the participants’ experiences holistically, and with the attention to detail that my frameworks suggested and celebrated as the means to particular, complex understanding. At all times during the process of analysis, from early memoing to writing the chapters of this dissertation, I found myself caught between the need to maintain confidentiality and anonymity and the desire to describe something that seemed very important to participants. This situation was even more challenging than I had understood going into the study for a number of reasons, including that the participants were members of a cohort, and therefore highly identifiable to each other. For this reason, and not only to tell more about me as a research instrument in this study, I included more information about myself than originally envisioned as a means to illustrate a conceptual point, including “performing” identity and self in a story of my

(not) speaking Japanese. Similar illustrations could be made with participant data but could not be presented without significant fictionalizing to the extent that, in my view, would not be representative of the person.

Two examples may help further illustrate the nature of using my “self” as a research instrument in data collection, doing analysis, and in reporting on the study. One is how the sense of space (or lack thereof) was a theme in this site; the other example concerns the development of the category of “doing school” as a strategy the students used in dealing with the competing demands and time constraints of being education doctoral students and my related concern with the lack of playfulness in the classroom. In the first example, when I was observing in the classroom, I alternated where I sat so as to be with different students throughout the semester. How I felt in the physical place varied somewhat with whom I was sitting. I both felt as I belonged (as a student, researcher) and did not belong: not as a member of the cohort nor as a student at this particular school. Throughout the semester I also felt as if I were taking up needed space, which brought up desire to have served as a graduate teaching assistant, an option not possible given various issues that this would have raised. When we moved to another room for presentations during finals week, I felt relief. The size of the class (cohort) was a running joke with the students, as in “we’re so big” and yet because of my own experience I continued to wonder about how this size has been a consequential part of their experience of this class and semester, as well as the program overall.

Another example took place in the second interview with Marie, the course instructor, when I felt I was pushing myself into a space I was not yet ready to occupy: to report on the results, to cut off my analysis, and to have a perspective. Meeting yet again

later in the second semester, I felt more at ease, even though not yet certain, being able to appreciate her curiosity and feedback. At this meeting I talked with her about my dislike of an analytic category that I sensed emerging from the data, that of “doing school,” and my concern that the students were not enjoying the intellectual life of being doctoral students in their classrooms. She asked some questions about why I had come to the interpretation of “doing school,” then suggested that I put a question mark after the phrase (e.g. “doing school?”) validating it both as my interpretation and as a question I held. After further analysis and much writing, I have taken the position that “doing school” was indeed a category. Her reaction and advice provided a holding space for me to keep the category in consideration, as something worth thinking more about.

Regarding my second and somewhat related concerns with regards to the intellectual life of being a doctoral student, Marie asked me whether this was perhaps a result of not yet being ready or open to this. It seemed to me that playing with ideas was a limited part of the classroom experience during this first year. In contrast, students had told me that they did have interesting conversations, including more playful exchanges and debates, outside of the classrooms. There may have been a number of reasons for this distinction between classroom and outside of classroom life, including the commonly reported sense that there was no time in and out of the classroom, and that it was necessary to get on with the business at hand, which was doing school. This perceived lack of time, and what was supposed to happen in the classroom, seemed to limit what was acceptable behavior and talk in the classroom. At the same time, students also expressed disappointment with the collective inability to have certain kinds of conversations in the classroom. Some students commented that they did not yet feel safe

enough to have more open, perhaps even playful, conversations in the classroom. In addition, I surmise, you may have to be a certain kind of person to play with ideas in classrooms, or ready and at least open to the possibility of such play and perhaps even somewhat immune to feedback that you are a talker or even perhaps performing for the instructor. All these aspects and more may have been relevant for one or more of the students, affecting their ability to initiate and participate in more playing with ideas kinds of conversations in the classroom.

Marie's conversations with me on these issues reminded me of my self, reflecting back to me the person I have been, someone who perceived and acted from a perspective that there are often multiple reasons for any group of persons to behave in certain ways. Afterwards I wondered about my "losing myself" in this way, being concerned about taking a certain perspective. Of course I didn't lose myself. Yet I had become overly concerned of the nature of my judgment rather than the seemingly contradictory possibility that indeed the students were doing school at the same time they were learning and developing or in a student's words, finding their way to becoming education researchers. The very phrase "doing school" sounds negative, even judgmental. In my mind all of us, not just these students, have done school. Doing school is necessary— it is a process of getting things done and in and of itself it is not "less than." The issue for me was how to present such a finding in a way that was understood, in a way that was both a statement, a position I am taking vis-à-vis the data, and yet is still open to questioning and further development beyond the time when the dissertation was finalized. Interestingly, Marie's attitude towards me parallels this very process. She respected the person making the meaning and the meaning being made within the constraints of the

person and moment, what Kegan (1982) has argued may be the basis for a person's ongoing development of self. In this case, my development as an interpretive researcher intertwined with my development as Beatrice, the singular person at a certain moment in time who perceives and acts from a site, a site that requires *both* judgment and taking a stance *and* a respectful, attentive questioning of that very stance.

Ethics

“It's been awhile, but I wanted to start off with the focus group interview. Any reactions, thoughts, feelings afterwards?” Researcher

“Actually, yeah, and it was good that you asked that question I think, because I was going to try to weave (this) into this conversation, but after the focus group I really started to think about, so I really started to think about, “Okay, what's my role as a participant here? And what's my vulnerability? Where's this going?”

Student, 1st interview

“The central purpose of ethnography is to describe a social world and its people with empathy” (Emerson et al., 1995, p. 68). Ethics provided a framework to guide my research practice and to put empathy into practice. Students, teachers, and researchers all may at times feel vulnerable in a classroom study site. Honoring the students' right to not participate in the study, maintaining confidentiality, discussing reciprocity, developing rapport, checking data and meaning making, and being empathic were some of the means by which I hoped to acknowledge vulnerability and respect those who agreed to participate in the study.

Prior to the start of data collection, the course instructor and students were asked to read and sign a consent form approved by the IRB Human Resource Committee of CSU (“the HRC”). In accordance with CSU's HRC standards, the consent form provided a clear and concise description of my study, including methods to be used, benefits and risks, and contact information for questions or in the case of injury. The consent form

also clearly stated the rights of the participant and the obligations of the researcher. Students had no obligation to participate. A participant who initially gave consent could have at any time and for any reason withdrawn; no participant withdrew. Participants were given opportunities to omit or revise statements they made during an interview or conversation, and could ask to stop the recording of an interview and either continue with permission to record or withdraw. There were two occasions when a participant asked that a recorded report be kept confidential because although they said they were willing to share with me, they did not want for their report to be shared with others. In addition, participants had no obligation to share personal documents being collected for document analysis, such as written course assignments and instructor comments. In actuality, few students provided copies of their assignments to me; I also did not insist on collecting them. This issue will be reported later in Chapter 4 (Results), in terms of my concern with pushing them for this within a context where they already felt under pressure, as well as mirroring students' comments that they did not share their work with each other even when it was a course requirement to do so.

Regarding the obligations of data management, audiotapes or digital recordings of interviews, and documents, including consent forms, fieldnotes, transcripts, and documents collected for analysis, have all been kept in a safe and secure location for the duration of the study. In accordance with federal regulations, following the completion of the study and dissertation defense, the digital recordings will be stored in a secured location in the principle investigator's office for three years prior to being destroyed. Documents will be kept in a secure location for a longer period of time in the event that the study develops further into a longitudinal study or research program.

The university's pseudonym is Western University. The pseudonym of Marie Thomas was mutually agreed upon between the instructor and me. I have chosen not to use pseudonyms in the place of student names as (a) these may in some way inform members of the cohort and those familiar with the study who someone is; and (b) the study's analysis rested on the concept of not only contradictions in the environment of self but contradictions within one person's self. Thus having one student speak as a "combination student" may provide the sense of "holding multitudes and contradictions" within one person. Furthermore, any aspects of the participant's life or person that clearly identified him or her have not been included in this dissertation report nor will they be in any other publication(s) that results from this study unless express permission is obtained.

Given my position as a researcher and doctoral candidate with experience as a graduate teaching assistant in qualitative research courses, as well as my social location as a White, middle-class, heterosexual woman, I looked to level or share power by building rapport with participants. Building rapport, I believed, meant that I showed genuine respect for participants as my researcher peers. What Stage and Mattson (2003) have called "complementing interviewing with assets of conversation" was done even as I informed the participants of the explicit purpose of the interviews and my interest. So, for example, I would tell them that I was interested in particular excerpts from a prior interview or classroom exchange and we would review these excerpts together. At the same time, I would follow them as they told me what interested them, for example, about their semester break or issues with what I may be reporting (as in the case of the student who is quoted at the start of this Ethics section).

As a person I care about reciprocity. Paradoxically, I offered little in return for participation in this study. There was no monetary benefit nor was there any known benefit for participating that I stated or promoted. It was, however, possible that participants welcomed an opportunity to make sense of experiences in the presence of an interested listener (White, 2002), and perhaps as future education researchers themselves they may have found some satisfaction in contributing to a research study concerned with an educational issue close to their lives. Conversations with the students themselves indicated that both of these perceptions were held. Participants asked for my advice or to be a sounding board, such as how to look at certain data they were gathering in their research or how to take field notes. In one case, for example, I was a participant in a small group discussion where one of the students was having difficulty in gaining access to a site (FN October 6). Later the student told me that he had taken my advice and went to meet a group representative fact-to-face with the result being that access was given.

In such cases I responded as a classmate and peer, which meant that to the best of my ability I gave thoughtful advice, while at the same time acknowledged what I did not know and what may better be discussed with others, for example the course instructor or an advisor. In addition, as noted earlier, students also initiated conversations. One such case also serves as an illustration of the paradox of the “quiet” student, in that it is a quiet student who remembered that I would like to talk with her informally, outside of a formal interview:

“You want to have our talk?” she asks looking over at me. I say, “Sure!” and we walk out of the classroom together for break. I feel pleasantly surprised that she is asking me, instead of me pursuing her. It feels so much more “shared” or equal responsibility this way (FN November 21).

Building rapport and showing respect may also result from sharing of data and interpretations and providing opportunities for participants to omit or revise statements, or withdraw from the study without penalty at any time. During interviews and in the follow-up to interviews, I regularly shared my thoughts and questions about the data, asking for clarification of what a participant had said in a classroom situation or during any prior interviewing. This interviewing process was a key means for me to have checked my meaning making as I honored the meaning making of the participants (Emerson et al., 1995; Spradley, 1979). In the end, to honor their meaning making I have needed to be silent on some issues, all the while respecting that what is being reported reflects the site and the persons as the students, instructor, and I have been and were in the midst of becoming.

CHAPTER 4

RESULTS

Moving back and forth between the participants' descriptions and mine, in this chapter I will first present an impressionist/realist tale of the field (van Maanen, 1988). The purpose of this tale of the field is to provide a holistic sense of the classroom and nested environments in which the study participants make their lives, their ecologies of selves. Next I will answer the study's two research questions, suggesting an interpretative model of the students and their ecological strategies. The interpretive model of the types of students and ecological strategies addressed one of the purposes of the study: to provide one feasible, cultural representation of these education doctoral students learning to be education researchers.

An Impressionist/Realist Tale of the Ecology of the Study Site

The qualitative research class met every Thursday from 9-11:30 a.m. during the 2005 fall semester on the campus of Western University. Getting to class, coming to campus, required the students and faculty to expend time and money. For those who drove, parking posed logistical and financial issues: park in the garage and pay; find parking on the street far enough away to get beyond the two hour limited parking (class was more than two hours in duration). Several told me of paying parking tickets: "it adds up," they noted. One student who drove a motorcycle found parking more easily and gas costs less burdensome. Some students, who lived within the local bus system, commuted for free with a semester pass. Others traveled from a large city to the south of campus,

with commute times of up to an hour and a half or two hours depending on traffic. For those coming from some distance, time needed to get to the classroom added up to leaving home at dawn and then darkness as the semester rolled along into the shorter winter days.

Whereas many of the buildings on campus were named after a person, there was no name on the school of education building, a four-story brick and mortar building. The qualitative research course classroom was on the first floor, near to the dean's and administrative offices. Student offices were on the annex floor, as if an inverse hierarchy: the dean's and administrative offices on the first floor, professors' offices sprinkled throughout the building, and students on the top floor, taking more time and effort to reach. Most of the students I interviewed were in offices without windows, although the science curriculum (one of several specializations within the doctoral program) students were in a large room that had windows and was light-filled. Professors' offices had windows and bookshelves filled with books. There was a notice outside one of the professor's doors that stated that all postings, including what was posted on a professor's door, needed to be approved.

Several students told me that they did not use their offices, "it's easier to work from home, less interruptions"; whereas others spent much of their time between and after classes in their offices, talking with peers and doing their work. "I know if after class, normally if I wanted to, I could go up to a classmate's office and sit there with her and two other classmates and talk." One participant shared office space with students further along in their doctoral programs who were in the same specialization; this shared office confirmed and continued this student's sense of community with like-minded

persons interested in his particular interest area rather than in the cohort. The second year students also provided an embodied vision of the near future, “they seem alright, they made it.”

Students typically wore jeans, casual tops or shirts, and pants to class. Those who don’t go to their offices before class or don’t use their offices, carried backpacks or bags into class. One student regularly pulled a rolling suitcase with her laptop computer, books, and articles for reading assignments. During three classes of final presentations there was one “dress-up” day, the day on which all the presenters were dressed up, something that did not happen for the other days of presentations.

As the semester went by I heard a bit more about how students were feeling physically in a highly mind-focused environment. For example, some said they were not themselves because they were not able to do their regular exercise, and they needed to figure out how to carve out time for this. Students also talked about becoming ill increasingly as the semester went by. “I’m going to stay away from you guys,” a student said to the others who were comparing notes on their flu symptoms and recovery process. Students became visibly more tired as the semester progressed— their eyes were accentuated with dark smudges and rings. During the week of Thanksgiving, when a group of eight students were waiting outside the classroom, one of the students said to those waiting, “We all look like we need some sleep.”

The qualitative class met in a room where the occupancy notice stated, “Limit of 24;” with the students, the instructor, and me the occupancy was at 22 persons. Where people sat in the classroom appeared to be both fixed and changing; there was a pattern of office mates sitting next to each other or in preference for a particular space in the room.

“I’m the corner girl,” a student cheerfully called out when I asked if the students had suggestions as to where I should sit. There may or may not have been a gender orientation to the seating choices, as it was not always consistent. Being in each other’s way was, however, a consistent aspect of being in the classroom. When all of the students were in attendance and during presentations, when there was additional audio visual equipment, the room felt tight. Desks were arranged in a squared-off U shape. To get into small groups and move across the room, for example, students crawled under or jumped over desks. The professor stood in the center or off-center while lecturing; moved around during small group work; or sat to a side when small groups reported in or there were presentations. “Now I’ll get in everyone’s way,” Marie said after moving the OHP so that it could be properly focused, a phrase that was repeated by guest lecturers and the students when they presented their studies.

Marie began classes with announcements, including schedules, deadlines, feedback on papers, and the course evaluation forms that were distributed three times during my observations. In one class she began asking students to step forward and help in the midst of incidents of racial hatred on campus. Students were late for what seemed a number of reasons, including the commute (although this seems to affect some students more than others who are also commuting), and assignments being due (and completing this just before this class or a class later that day). In this course, being late was as obvious as was leaving early because the classroom was small, with little space to maneuver.

There was also a sense of not quite knowing what time it was in the classroom rhythm. Once, for example, a student and I were talking during a break. Neither of us

knew how long breaks were “officially.” We decided that 10 minutes was long enough and returned to the classroom. Marie had already begun talking. In order to reach my seat without disturbing more people I needed to go around her. She said, “Look the researcher is late.” She was smiling and I heard students laughing. I laughed as well, although protesting, “I was doing research!” with immediate regret for saying this, feeling I had put too much attention onto the student who was talking with me.

At the start of the semester the class was structured with more time spent on small-group and whole class discussions rather than on lectures. As the semester went on, the classroom sessions become increasingly lecture-formatted, an impression the professor and students validated when I asked. Some of the students ascribed this to the pressure for more material to be “given” to them, not only in this class but also across all the classes.

“There’s all this stuff they want to give you, and giving is not a good word, but all this stuff they want to relay to you, but at the same time you need to absorb it and discuss it and sometimes there’s not enough time to do that in class. (Student, 1st interview)”

With references to the other two required classes the students took as a cohort, students stated that the time pressures were due to the professors not being able to contain or focus the discussions or to suggest when appropriate that the student visit them during office hours. Throughout the semester the class was visited by a few guest lecturers presenting on such subjects as HRC/IRB processes and concerns, qualitative research software (nVivo), a graduate of the program talking about her work with a private educational firm, and an advanced doctoral student presenting on his research. The final three weeks of the semester were turned over to students to present their own research work.

Small group work, which all of my interviewees said they preferred for their own learning, tended to take more time than lecture or presentations. Although students told me that their preference was for small group work, Marie reported that according to course evaluations the class was split down the middle, with some people liking lectures and large class discussions and others preferring small group work. During lectures students were not necessarily taking notes, although several brought laptops and on some days the sound of one of the student's typing punctuated the low rumble of the classroom noise, the cumulative effect of people moving in their chairs, looking at papers, and talking with a neighbor.

The shift towards more lectures seemingly took place at a point in time when students appeared to be struggling with their projects and/or meeting their HRC requirements. Few if any offered to use their project as an example for in-class work during the semester, with both the instructor and students working around this issue:

“Any questions on this?” asks Marie. No reply. “Did anyone try to do a conceptual framework?” “I did,” answered a student. “Do you want to share?” asks Marie. “I don't think it is ready. Next week?” replies the student. Another student interjects, “I made one when I was looking to choose a graduate school. It was helpful. I wish I would have remembered it with this (assignment).” Marie, looking at the first student, “(student's name) can you remember a part of your conceptual framework? What are you interested in?” Student answers, with Marie and the student working through a part of the student's conceptual framework.”

Although there was a commonly shared perception of not enough time, on November 3, Marie ended the class early at 11:18 a.m and asked, “Enough. Any questions?” There was one brief question and answer. “Well, that's what I have for you today. See you next week,” Marie concluded. This incident was striking as during this time period the students had said they were feeling lost, and yet they did not bring their

questions into the classroom. In interviews students told me that they felt such questions were “personal,” and could best be answered by seeing Marie during office hours or via email. At times the students were sending conflicting messages to each other that included, whether they said this explicitly or not, telling classmates to be quiet. One student told me she was irritated with others who asked questions about their projects that were “really about their projects, you know, and not having to do with the rest of us.” These kinds of messages and perspectives were part of the classroom’s atmosphere or culture.

Early on in the semester Marie invited students to imagine becoming and being qualitative educational researchers: “Can you imagine doing this kind of work?” asks Marie “Do I have the interpersonal skills? I’m not sure I do,” a student replies.” Earlier that same class, in the announcements at the start of the class period, Marie had encouraged the students to attend a professional conference that was “student-friendly:”

“Did you all get Daniel’s email about the 27th annual ethnography conference?” Marie asks. No one answers. Students are still arriving (it is 9:08 a.m. and the class begins at 9 a.m.). Someone asks, “when was that e-mail?” Marie: “Last week, Hmm.... Wednesday or Thursday. It will be on February 24 and 25th. The notice said 2005 but it’s 2006.” Voices: “Oh....that e-mail.” M: “So did everyone get it?” Some “yeses,” some nods. Marie: “It’s a good friendly conference, student-friendly. I would recommend you consider it. Good friendly conference, with a few good people you can interact with, not too overwhelming.”

Although an expert in qualitative research methods, Marie herself acknowledged what she does not (yet) understand. Marie told students when there was a topic she did and did not know, thereby modeling a form of behavior. In the case of the former, on two occasions students asked her about phenomenographic research, the first broaching the subject, the second served as a reminder to Marie to invite the doctoral candidate who is specializing in phenomenographic method:

“Phenomenographic, what Philip is doing?” asks a student. “Yes, Philip has read much more than me about this, and quite frankly I don’t get it,” answers Marie. Students laugh. “Let’s ask Philip to come in and talk about what he is doing, how about that?” Marie. Student nods.

Similarly Marie attempted to guide students through subject matter that was not yet a part of their knowledge base, acknowledging that certain knowledge is “out there” but not necessary for the work they needed to do in this class:

“She writes about the differences between Marx and Weber.” The student stumbles over the pronunciation of Weber’s name, saying it several times. Marie says, “Weber.” Another student nods (as I come to know, this kind of knowledge lies within his area of expertise). First student continues, “I’m not sure of this distinction.” (She has expertise in other areas.) “Weber concentrated on social institutions, the importance of social institutions, and Marx on social class. Don’t worry about it. There is voluminous literature on these theories, and if you are not already tired of it you can read more, but it’s not important for our purposes,” Marie says.

One day as I left the class, three students were walking down the hall towards me. There was no room for me to pass by. I said, “Hi, you guys are all strung out.” One smiled at me, one made space for me to pass and the other replied: “In more ways than one.” Their voices continued behind me as we went in opposite directions (FN September 22, 2005, p. 17). As with this playful interchange, there were more ways than one, and even contradictory ways, for the students to describe their experiences as first semester education doctoral students.

Findings Related to Research Question 1

How do education doctoral students describe their first year of a program that seeks to develop them as educational researchers? To answer this question, what follows is a description of each of the contexts in which these educational doctoral students live: *the School of Education; the cohort; classrooms; time; and home(s)*, all of which (a) contributed to the students experiences in being an education doctoral student learning to

be an education researcher, and (b) constituted the relocation of the ecologies of the self of these students during this first year of their doctoral program. The purpose of focusing on the contexts in which these students are learning to be education researchers is to provide a means to look at the students' experiences as being in a dialectical process of their selves and contexts, their ecologies of self.

“Searching for an identity” School of Education

Western University enjoys a national reputation in a variety of disciplines and applied academic fields. At the time of the study the school of education was participating in an initiative to improve doctoral education. Having developed a strong core program in teacher education, the school of education has sought to become a top-rated school of education in the research and policy arena. Marie came to the school as part of a strategic plan to “shake things up,” to help catch up with the “big guys,” “a mentality or kind of ethos that we have here that keeps people running pretty fast.” (Marie, 1st interview, p. 8-9)

At the same time the school of education was operating out of a sense of urgency to be a premiere doctoral research program and producer of education researchers, there continued to be a strong connection to the historical and ongoing focus of training teachers. Speaking to the dilemma of being within a school of education that was working the border between theory and practice, one of the students reflected on the amount of work required if one were truly concerned with not only about being granted tenure and being identified as an education researcher, but also changing teaching practices:

a problem with schools of education is that we write for the research journals because that is what gets us tenure, respect. But the teachers don't read those so

it's kind of—you have to think about where we send our work. Who are we changing? ... I guess what you really should, in my mind, you really need to write two articles. You know, you need to write one for the research journals and the peer review journals and you need to write some story about your research for the trade journals. So, hopefully, you can affect both groups. That's a lot of work.

Even if ready to take on the challenge of “a lot of work,” students were concerned that they would be heard and identified for the work they would do, to make a difference. “It might be a frustrating piece of educational research that it's harder to get people to know about the research and to have it make a difference.” (Student, 1st, p. 19)

Students gave four reasons for coming to this school of education: (a) funding by means of paid assistantships; (b) location, both for those who moved and those who did not move; (c) faculty reputation, including matching between student's interest area and a faculty member's expertise or programmatic area; and (d) fit into one of the specialization/programmatic tracks. Referring to the beauty of Western University's setting, location was stated by the students as not a primary reason, rather it followed on the other reasons “and this was a beautiful place to go to so....”. There were students who were already in state and chose not to go to other programs out of state due to work or family reasons, for example, a spouse or the student already having a job in state. Of those who chose to move from elsewhere some had been looking for a change in social or cultural context. One student who moved deeply missed her former home yet also looked upon the move as an opportunity because such a program was unavailable in her hometown.

For those students who had applied and were accepted into other schools of education, being funded by means of paid assistantships was a primary reason for coming to this school of education. There was some vagueness around how assistantships were

assigned. Two students responded to email notices for assistantships addressed to graduate students. Others stated that the dean had made the assignments. Two of the participants who had jobs based in the metro area to the south of the university's campus reported not being offered assistantships. They stated they were happy to continue with their careers outside of Western University and the school of education.

In addition to being funded by means of paid assistantships, the reputation of the faculty was stated as a draw. "These people are so brilliant," said one student. Another told me that the school and faculty have:

a reputation for being pleasant and not coming from this graduate school mentality of, "Let's break people down completely and then we'll build them back up as replicas of ourselves," and I really didn't want to go to a school like that .

This statement was in direct contradiction of what other students told me in that the program and instructors were looking to "break us down," stripping the students of their former identities and knowledge, and preparing or making them into a certain kind of education researcher. Yet another perspective was that the program was both strong and weak, providing both opportunities for growth and needing to improve in some aspects. Coming to this program with high expectations for learning from strong faculty, particularly in the research area, a student told me, "This is a wannabe program. With Marie I feel I am getting the experience I wanted. That's not the case with my other courses, yet." Not all students expressed this level of discontent, and this student's perspective changed with changes in the second semester faculty and this student's advising relationship.

Students applied and were accepted into specialization areas or programmatic areas. As a cohort it was required that they take the three core classes the first year

irrespective of prior academic work; they also were required to attend a regularly scheduled seminar in their program area. More advanced doctoral students were also invited to participate in the seminar, and yet their participation reportedly dwindled during the semester, “not surprisingly,” said one first year student, as it was not for credit and thereby not technically about what was required (for “doing school”), leaving the seminar mostly to first years and faculty members. “It was pretty cool to have all those ears and all those minds in that room. I hope I can make time to keep going after this year, but I don’t know how realistic that is.”

According to faculty members and students, future applicants to the doctoral program were going to be required to meet additional credit requirements. This, what one student called “shifting sands” programming, seemed to create some unease amongst the students, whether or not they had a master’s. When they had applied, individuals were accepted without a master’s and without a requirement to take additional credit hours or earn a master’s in route to the doctorate. Those without a master’s expressed empathy for those classmates who were being asked to “retake” coursework. Those with master’s degrees talked about how to get through the requirements as quickly as they could or at least to be able to take coursework that fit their interest. There were also students who stated they had not known this was a cohort program and would have not come if they had known, although this position could be questioned on at least two grounds: one, the strong statements concerning the school’s financial support as being the primary reason for students to come to this program; and two, program information regarding the cohort structure being a part of application information.

Crowded, constraining and comforting cohort

From various reports and perspectives the cohort took on a meaning of being both a support and a constraint. As a support, it provided structure to the first-year students from the perspective of an experienced faculty. As a constraint, individual students perceived the cohort structure as not valuing them for who they were (in this case in terms of academic credentials coming into the program) and in so doing did not set them up for success and to enjoy the first year. Yet another way that students made sense of the cohort's limited course selection was that the school was attempting to ensure the quality of their graduates by granting limited credits for any work done outside the program. To be sure, all graduate schools have transfer requirements, something these students were aware of. Nonetheless, there was a sense that they were being unfairly evaluated or judged coming into this school of education's program.

In addition, the cohort structure and process limited what courses students were permitted to take, thus "keeping us in a cage," waiting for permission to take the courses they believed they would enjoy. This constraint was made sense of and come to terms with as

the price I pay for coming to a doctoral program that had a lot of what I wanted but didn't have (effectively) the Master's requirement. Without that requirement there are some things I have to do that I wouldn't otherwise have to do.

Advisors who supported their advisees taking courses in addition to the required coursework, irrespective of the already significant time demands, effectively validated the view that the cohort structure was limiting. An advisor may have been acting in the best interests of a student's sense of self, for example, in the case of an unhappy student feeling disconnected from a community of peers interested in a similar subject area.

However, from a programmatic view, the messages were clearly conflicting and added to the feeling of ambivalence that surrounded this cohort.

“Never again will there be such a large cohort,” I was told by a faculty member. This was the second group of students to join the doctoral program as a required cohort for the first year’s sequence of classes: six classes in total, three each semester. Students in this second cohort described themselves in various terms in contrast or comparison to the first cohort group, calling themselves “the unloved stepsister” and the “cohort reloaded” (reference to the sequel of a popular movie). They perceived their not being liked or favored by the faculty because they were more “difficult” as a group of individuals, in part because they were not individually enamored with the cohort structure.

There were other ways that the students spoke of their group identity (how they were identified) and group self (site from which to perceive and act). When no one partook when I brought in snacks, a student said to me, “We’re a slow to warm-up group”. Interestingly, I noticed that during this study I also was slow. For example, I extended my HRC due to a number of factors, including I was slow to arrange the first interviews and focus group interview. As I told my advisor, I was finding it hard to come into this group. It was not an issue with the individual people themselves, whom I genuinely liked and respected. There was just something about *the group* that I experienced as slow to warm to. Marie told me it was taking her time to get to know them as well, and this was not just in contrast to her experience with the cohort that had begun the prior year. She added that she understood the nature of cohorts or groups of students

as being somewhat unknowable, with more than any one reason being *the* difference that made a difference:

And I also know that there are just ups and downs (it) is the nature of cohorts. So some years for no clear reason you've got a really great group of people and I'd click with them and then another year that doesn't happen and I think it is you know so many factors producing that that it is hard to stop and say, "Well, if this one things had been different then it would have worked out better."

With 19 students (one person joined the qualitative research class from another department), the most common descriptive term used to describe the cohort was "large." with variations on this theme, including describing it as "a burden to our professors." Early on during my visits, when students were passing around copies of a handout, I hesitated to take one. A student told me, "Don't worry, I'm sure she made enough copies. They (the professors) have become used to the burden of our cohort." During the last three weeks of classes, when there were presentations in two of the classes, including the qualitative research class, the cohort's size became perhaps a burden to the students, who described the fatigue and boredom of sitting through 19 or so PowerPoint presentations. Adding to the burden was the students' awareness that everyone was experiencing overload and would welcome a break, which in turn affected how they felt about their own presentations—either in attempting to rush it, or not being able to enjoy presenting their work.

Being a large cohort gave the impression that many opinions and perspectives were present even when these were not always expressed. Being large was also described as decreasing the chances of the students really getting to know each other well and yet, paradoxically, giving enough space for relationship difficulties to "have space" and not erupt into something ugly, as several students described. This is not to say that the

students had nothing good to say about the cohort. It is, however, not entirely a story of cohort as support. They appreciated the support and understanding; they liked (most of) the others; they valued the ability to compare experiences and conclude that they were not crazy:

It makes me feel like I'm not crazy, because it's easy to lose track of what's appropriate or realistic when you spend too long in your own head, which is what you do basically as a graduate student, just lock yourself in your head for five years. So having the cohort is nice. We're there for each other in important ways.

The cohort also served as an initial meeting place or ground for students who then “split off” from the cohort and met between classes and after classes to talk, have meals, and help each other with assignments.

And we, to a certain degree, have a common fight to fight, you know? It's in our best interests to get along,” says a student. “Is it a common fight for something? Or a common fight against? How would you describe it?” I ask. “To keep going. It's not against—well, if it's against anything it's against failure, but we're fighting to keep going, we're fighting to get our work done. We're working against time and professors' expectations and our own limitations to get our work done and to do it well and to find our way,” she explains.

Individual students were in different places in terms of their view of the cohort and their behaviors within the cohort. However there was also a strong sense that the cohort was brought together by shared difficulties, such as what was taking place in the other classrooms and by a shared goal “to get our work done.”

Leaky boundaries, contrasting classes

The students in the cohort were taking two other required courses during the fall semester. Students described these courses in ways that directly or indirectly compared them or created a counterpoint with the qualitative course. Contradictory, contrasting descriptions entered the qualitative research classroom, in language used, in examples

offered by students and the teacher, and in defining what one does and does not do as an education researcher.

“Explore ... issues through yourself, including your experiences as a participant in your study. The goal is to feel what they are feeling, and you can get at this based on who you are,” states Marie. “That doesn’t work in quantitative, a student replies. “This is qualitative. It works,” answers Marie. “Across the board?” asks the same student. “Yes, in ethnography, when you are trying to get at meaning systems,” says Marie.

That there was a “right answer” and assignments were finite and bounded by time and the number of problems to be answered were two of the reported satisfactions of participating in one of the other courses the students are taking. Different opinions as to the qualities of the other courses however were also expressed, with students arguing for and against teaching styles, course contents, and feedback in those classrooms. “I feel Charlie Brown getting the football pulled away every time,” said one student. One of the quiet students explained:

Yeah, actually I talk a lot in that class because it’s... I think people who do contribute in the class and know what is going on and they also know there is a right answer because it’s math. And so the people that are confused, I think they just sit there and flounder.

The qualitative research classroom was described as either safe and comfortable, or not at all like that, for example, one student felt as if “driving blindfolded”. Although one student told me that the feedback was insufficient, others told me that it was fair and helpful, so that they could continue developing their qualitative research projects. In addition to the HRC challenge story, the story of the qualitative research classroom was of doing a tremendous amount of personal work outside the classroom in order to engage in the research process itself and meet the course requirements.

Well, I just wanted to say about coming from a scientific perspective, Marie’s class is the first time where I feel that it’s very— it’s more me. I’m more self-

analytical and more exploratory and I have to sort of... I do feel like what (other student) said – more of the learning is going on after class, when I think about it in terms of what I'm trying to do. I think she's designed it intentionally that way so that you're creating your own research, your identity, and then I'm realizing how difficult and what a long on-going process it is actually to go from reading those great examples of qualitative research and sort of thinking about it from a design perspective and then actually becoming someone who can do that on their own with the material that I'm working with. What a revealing and complex process that will be, and how different it is from the scientific research I'm used to and from that statistics class that we're in are just so seemingly more straight forward. I miss experiencing trouble, like revealing moments in Marie's class where I think I know something, but then I try to articulate it and describe a process that's not a scientific process, but something more – I don't want to say complex – but qualitative. That's where I'm struggling. (Focus Group, p. 15-16)

This statement reflected what students did seem to agree on despite multiple perspectives: namely that Marie had a way of being and doing as a teacher that translated into a less hierarchical, more personal class than the other two classes requiring the students to engage in personal work, or what one student called, “managing her self.”

Competing, asynchronous clocks and no time

Time, or the lack of it, was a main topic in informal and formal conversations with all the participants. Students told me that their impression was that “no one had enough time in this place.” They told me that professors talked about having “no time” in informal and formal settings. Marie told me, “We are crazed here,” explaining how it never seems enough in an institution that has come to pride itself in faculty productivity. “And like I said, I don't think that I have it as bad as some people do. But there is just aren't enough hours in the day to do all of the things that you are asked to do and you want to do well” (Marie, 2nd, p. 15). During a classroom discussion, when she has asked the students to interview her as an education researcher, Marie openly stated that time pressure has been one of the reasons she has come to dislike teaching at various times in her career: there was simply not enough time to do it well and in the best interests of the students.

Related to the “no time” talk and stories, there was the experience of projects and domains of life not being “in time” or synchrony with each other. For example, as a requirement for the course, the students designed a qualitative research study and gathered data, completing a series of assignments that led into the 2nd semester qualitative course where they would be analyzing the data they had collected. Some students applied for HRC/IRB approval independently for their study as opposed to applying on the basis of a course project, a group application that Marie submitted based on what students had submitted to her in a brief description of their study. (Students made the former choice because it would allow them to publish.) The HRC/IRB process clock and the course schedule were not in sync, with both students and the instructor having to adjust their expectations throughout the semester. In fact, for the instructor the asynchrony between the HRC/IRB process and the course work contributed to her sense of not being in sync with the cohort:

“From the very beginning, the syllabus was off. From the very beginning the schedule, not just the assignments but the whole thing with the HRC and all that was – it was – things just didn’t gel in a way that they usually do and I think that I had gotten used to that sort of happening organically and so this time when it didn’t happen I worked harder at it, which probably made it worse.” (Marie, 2nd, p. 19).

For the students the lack of synchrony was annoying, and possibly a strategy lesson with regards to getting work done and attempting to do what one student called “high stakes” projects:

It’s annoying! We had to get approval from this external body to do our class work, but our class work had deadlines that were independent from the approval process, so it became a real problem and Marie had to change deadlines. ... I don’t know if there would have been any help because it was the committee’s timeline, and none of us would have been prepared to submit a proposal any sooner this semester, and they say it takes 7-10 days and it took weeks and weeks, and Marie called and one of the other faculty in the School of Ed is on the

committee, and she couldn't have done anything about it. So we learned a valuable lesson, and maybe that lesson is, don't do high stakes projects."

This mistiming of HRC/IRB and the course research project was particularly distressing for those who wanted to publish their work, who in fact were being encouraged to do so by their advisors and internship (work) supervisors. These were the high-stakes projects, with some students having to accept that they could not meet their advisor's goals for them, something that was "infuriating" according to the student quoted above. One student whose project was covered under the classroom approval was less distressed with the asynchrony, yet was bothered by "discovering" that this would have been an opportunity to "produce" something that could be published, something a "savvy" student would do. At the same time the students understood that they needed to "get it done" because the coursework was what was required—they needed to get it done, i.e., "do school".

Despite the strength and frequency of these "no time" stories and talk, there were contrasting stories and talk. "Next week, there is no class. It's fall break, (a chance) to recover our senses." Marie says. "So odd," a student says to another, "the timing." Students talked about this break as if it was not in sync with their sense of the school rhythm. Certainly the timing may have seemed disorienting to a person just getting into the rhythm of being a doctoral student. Thanksgiving break was described as a time to get work done: "classes were in the way of us getting our work done." Winter break, or the break between semesters, *was* later experienced and described as being significant for a number of students in providing perspective, effectively "recovering their senses," at least for a moment in time.

However there was something about the October break that was different. Students talked about not wanting to hand in their journals and therefore not having them back for a couple of weeks. The journals, they explained, contained much of their ideas and thinking, which they wanted to keep as they continued to work on their projects over the break. Getting it done, or turning it in, was not the problem for these students – they had completed the assignment and were ready to hand it over to the instructor for grading. Not having the journal itself would have seemed to provide a break. Nonetheless, the journal, which was only an assignment and could be a check mark for “getting it done” and “doing school” was something students wanted to keep, would even miss, because the journal contained something these students valued.

Yet another contrasting story as it concerns the journal came from one student, who typically attentive to requirements and what needed to be done to meet these told me she had received her lowest grade for her journal. It was, Marie wrote, lacking in details, not reflecting a qualitative researcher’s process. The student stated that she had appealed the grade to her saying her other assignments had reflected her investment, an appeal that Marie did not accept. The student accepted the grade, shrugging it off as fair, not concerned about what she had missed in simply getting it done.

One student suggested that in order for there to be real, deep discussion in the classroom, students needed more time with less to do.

Maybe we need time. Maybe we need time that isn’t dedicated to the frantic pace of class work. If we can’t have more room (a reference to the large size of the cohort and the small size of the classrooms), maybe more time?

She went on to joke that the cohort would be one person smaller, without her, as this would *not* be a popular idea with the other students. She explained further that the great

conversations were “happening after class, between classes, before class, but not in class, but as a result of class” (Student, 2nd, p. 26).

Marie too was concerned with the frantic pace and constraints of “no time” for the students, and wondered whether it would make a difference to require less work. At the same time, if less were required, would the students simply do less work? She was fully aware that individual students had signed up for fourth courses that were not required despite all of the complaints about “no time”. Students described the decision to take a fourth class as meeting their personal needs to be engaged with a subject or with others who care about the same subject matter as them. This choice was, from my perspective, a strategy of the self, in this case an identification, commitment, or investment with something that mattered to them to the extent they would be making sacrifices elsewhere (all the while they may still talk of “no time” despite the choices they have made).

Similarly, an education researcher may invest inordinate amounts of time, and engage with a project for a long time before publishing the “final” results, or even coming to a conclusion about the results³. Students questioned the instructor on the lengthy timeline of a qualitative research project that she worked on for about a decade.

“How long until you knew what you had found, the “ah ha” moment?” asked a student. “There was no one “ah ha” moment. You have to be ready in this work to pursue it long enough, probably you will get something, yet it could be a very long time,” replied Marie.

When asked how she managed to work on such a project and be a university professor with many other obligations, Marie laughed and replied, “You don’t get much sleep,” going on to explain the process:

You don’t get much sleep. Well, for one thing, I began the study when I was still a graduate student. My dissertation was on a related topic, and I was doing this

³ As in the case of this dissertation writer.

study when I went to Southern University [a pseudonym, where she held her first academic position]. When you have a big study going on you try to figure out smaller projects to get publications out and have the sense of finishing something. I was able to work together with others at Southern.

In these and other stories, participants were describing and enacting trade-offs and strategies in working with “no time.” In the case of taking a fourth class the trade-off was that less time was devoted to required coursework and/or some other project or aspect of life, for example, not becoming involved in relationships or limiting time with family. In the case of the long time frame for some qualitative research studies, Marie was describing a strategy of “one step in front of another,” writing, publishing and presenting on pieces of the project until it is complete, with these smaller steps providing a sense of satisfaction in finishing something as well as providing an opportunity to be identified by others as doing this kind of work and therefore of being an education researcher. Sometimes there is no strategy or trade-off other than acceptance that time is given elsewhere—time to be home when a parent or child is ill:

Any plans for the break (Thanksgiving)?” I ask. “I’m going home. My mom is dying, and it’s time to be home,” Student. “I’m so sorry.” I say. “This has been going on for a while. So it’s not a shock. There are things we need to take care of.

Home: work, family, and “my/our home”

Home was personal, a social and physical space, where students felt connection irrespective of taking on the role of doctoral student. Students described transitioning from prior roles and commitments, whether in terms of moving from out of state, leaving jobs, or changing assignments to work either from a distance or for fewer hours. While the student quoted above was returning to one of her prior homes to be with her mom who was ill, two students described coming into the program having just separated from a significant other or being in the midst of that process. Those who moved with partners

describe the process of their partners finding their own home in this new environment. Creating a new home after the move was described as crucial for the well-being of students, whether they were in committed relationships or not, and was also a means of setting expectations of what the partner could expect from the student.

So there was an initial rough entry of it, but overall we moved here early in the summer to build a life that wasn't centered on my school and that's been good for both of us. I have something to look forward to after classes are over and he has something to do, a new job that fits him, that isn't dependent on my participation, which is very important. . . . So he knows that to a certain degree we're not going to have time together, this weekend I might make a special appearances in our life, but for the most part I'm not available for anything except schoolwork and he understands that, and he also knows that I'll be able to contribute to our life in the long run so he sees the value of that.

Due to having family at home some students made deliberate choices not to participate in cohort or small-group related gatherings. For example, although she had prepared to go to the end-of-semester December party at Marie's home, one student felt so tired and ready to rest that she did not go, relishing the feeling of being home and not having to commute. Another student chose to stay in town and not return to her former home for Christmas as part of an intentional effort to recreate a home despite the sense of community they would be missing in her family's former hometown.

Students also talked about whether or not there was a "good" time to have family when engaged in a doctoral program. "First year wouldn't be the time to have a child," mused one student, going on to wonder what choices students would make over the next five years. One single student stated that he did not know how those with children "do it"— meaning how they did school, have a family and worked as well. In terms of timing for having children, students told me that two of the younger faculty members were

expecting children, and that they were interested in observing how this would affect their role as a professor in this university or ecology of self.

Work outside of the university's assistantships may have added to time constraints, yet it also served as a home base for students. Two students told me they worked out a sense of commitment to their partners: it was unacceptable not to continue to contribute to the household finances and help pay the mortgage. One student described maintaining a work role as keeping part of her identity in another place. Another student described keeping her work as a means to stay grounded to practice and connected to the reason she was in the program:

Since I do this work every week, it really grounds me in terms of what the heck I'm doing here, and it really helps me that... see, as a student it's like sometimes you can look at an assignment and just think that this assignment is so huge and so important and so critical, and I get there Tuesday, and then Wednesday morning I go to work (telecommuting), and it's like these people's lives, this is what's really critical not this paper that I'm writing for a grade. ... I realize that this is a very limited perspective because I've been living here, what? - 11 weeks? But there's this feeling of once you come in this research world and this academic world, it's like somehow that work is more important than the people, and I don't think that will ever be the case for me. The work exists because of the people, and keeping that in the forefront of my mind is—that, the guiding principle for my work is really important to me.

In addition to being a story of work as “home” this was a story of transition and connection, of border crossing between academia and practice, a strategy of self that this student used in dealing with the demands of the first year of her doctoral program and learning to do education research and becoming an education researcher.

Findings Related to Research Question 2

As the answer to the first research question illustrated, the students who participated in this study described their experiences in various ways, at times congruent, and at times contrasting and even contradicting. Yet all students described the program as

demanding and making demands of them. At times these demands created a feeling of their “heads exploding.” Yet another description of meeting these demands was as being in a fight. Students were fighting to keep going, to get their work done:

Student: And we, to a certain degree, have a common fight to fight, you know? It’s in our best interests to get along. Me: Is it a common fight for something, or a common fight against? How would you describe it? Student: To keep going. It’s not against – well, if it’s against anything it’s against failure, but we’re fighting to keep going, we’re fighting to get our work done. We’re working against time and professors’ expectations and our own limitations to get our work done and to do it well and to find our way.

In addition to the demands of the program itself, coming to this university and becoming a doctoral student had led to and required changes in other aspects of their lives. Their ecology of self had changed, which in turn demanded a change in self. Such changes bear on the second research question, “What strategies, including strategies of self, did first-year education doctoral students enact and describe?”

In summary, across differences in interests, former schooling, past work, and future career goals, the students used two kinds of strategies. One kind of strategy was in “doing school” or looking to keep going and get their work done according to the programmatic requirements. Another was “doing the intangible work,” or a strategy of self, in becoming an educational researcher, developing a new self that is a site from which to perceive the world and a place from which to act in order to deal with the demands of the program and graduate with a Ph.D.

The stated objective of the school of education was to develop and graduate education researchers. Historically about half of the graduates from the Ph.D. program have become education researchers, going on to work “at universities and for government agencies, evaluations firms, and places like that” (Marie, 1st, p. 9). The participants in this

study expressed interest in similar career goals as that of former graduates, including the work of an education researcher or evaluator, but also as a university professor, policy analyst and leader. Some students were not yet entirely sure of their career goal(s). Irrespective of their prospective career paths, or what they imagined for their work upon completion of their program, the commonly held goal of all of these students was to graduate and to earn a Ph.D. even if they did not have the goal of becoming education researchers.

On a daily basis the students described working “against time and professors’ expectations and our own limitations to get our work done and to do it well and to find our way” to achieve the goal of a Ph.D. Based on my analysis and interpretation, these students described and enacted strategies, specifically “doing school” and “strategies of self” in order to reach their goal of graduating and earning a Ph.D. and perhaps becoming an education researcher. I chose the concept of “strategy” to describe what the students were doing when dealing with the demands of the program and the ecologies of self rather than, for example, concepts such as “cope” or “manage” because strategy seemed to capture a sense of the students looking for and acting in ways to move towards a goal. From the time of ancient Greece until the present, strategy has been a term applied to the overall planning and conduct of warfare. More recently it has been used in business and politics with the more general sense of a plan of action intended to accomplish a specific goal.

Even if the students described goals and were acting with the intent to accomplish a specific goal, it may seem that applying the term strategy to their descriptions and actions was in some way not fitting. After all, they were not engaged in war or on the

battlefield, or in a competitive business or political situation. Students were however describing and experiencing demands of time and of their minds that were disruptive enough to use a metaphor (e.g., exploding heads) that was congruent with the battlefield. The students also described how they dealt with these demands (and the exploding heads), for example, by forming study groups to better understand a problem set⁴, all of which appeared strategic, a means to an end, of making it through a class and ultimately the doctoral program itself. In fact, the students themselves used the terms of “strategy” and “fight” when talking about their experiences in the program, for example, in the quote that appears in the first paragraph in this section, where the student speaks of fighting to keep going and getting it done, as well as when I ask for clarification:

Me: “You guys are in a place where you’re trying to figure out what works and what can work.” Student: “Right, what are my strategies?”

In addition to what the students were describing and enacting when dealing with the demands of the doctoral program and their lives, the concept of strategy was also meaningful in the descriptions of how to deal with the demands of doing a qualitative research project as a course requirement in Marie’s class. Marie described how she and the next semester’s instructor would help ensure that the students would do their data analysis by means of the teachers strategically “cutting off” the data collection phase:

People love to collect data and hate analysis, sometimes called the specter of analysis. There is always something else they want, another interview or another observation, before doing analysis. The second semester instructor and I are going to cut you off.” Marie says this last sentence emphatically with the emphasis on “cut you off.” Several students laugh. “Analysis is tedious in parts but it is the most fun for me, like playing. I shouldn’t say that, systematically analyzing.

⁴ From what they described of their experiences with their statistics course, the sense of conquering or taking on the professor and “winning” may well have fit the emotional flavor.

“Cutting off” the data collection was a strategy and a way of telling the students what needed to be done in order to reach the goal of a qualitative research study, namely to do the analysis and report the findings. In this sense “cutting off” was a strategy like “doing school”—getting it done and moving on. The above field note also provides an analogy to a strategy of self, that of “playing” with the data, or as in the following example, making fun of oneself:

Ethnographers make fun of themselves that they are on a holy quest. You reorient yourselves and then you think, “Now you have it figured out,” Marie says with a chuckle.

In both of these examples of strategies of self, playing and making fun, the central quality is of changing perspective so that one can make meaning and act differently in order to perceive and act from a new site of self. In other words, when the qualitative researcher plays with the data or the ethnographer makes fun of herself, she is seeking a different perspective so as to “figure it out.” In like manner, if “doing school” was a way for a student to move forward by meeting a series of requirements, “strategies of self” were potentially ways to move forward because of providing a site from which to perceive and act differently than before, in other words, strategies of self provided a means for the self to make meaning in a new way.

Doing school

A first-year doctoral student learning to become an education researcher needs to meet the requirements and demands of the program and life. How does a person do this in a social, cultural world where they feel their heads are exploding, yet at the same time in order to be successful they need to have their heads “on”? The data suggested that students were “doing school” in order get things done and do it well (or well enough) to

move on in the coursework and ultimately to move on in the program in order to graduate and earn a doctorate. This getting done of required assignments or required coursework was what some also called “checking the boxes.” The students were therefore “doing school” by acquiring a “more extended, differentiated, and valid conception of the ecological environment” (Bronfenbrenner, 1979, p. 27). In other words, they were figuring out what exactly was required to get the work done.

There were two primary ways in which students met the doctoral program requirements: attending classes and completing assignments. Students had different perspectives on what class attendance meant. For some the meaning of attendance was “showing up.” For others it was not enough to show up—they needed to participate in the group process of learning. In addition, these students told me that “showing up” was not respectful to the teacher and fellow students.

Marie set out the expectations for class participation and assignments in the class syllabus:

Reading assignments have been made for most class periods (see schedule below). Study questions for the readings will be given in advance. Please read the assignments and develop responses to the study questions before the next class. Class sessions will include short lectures, small-group conversations, and whole-class discussions based in part on the readings. Classes are designed for active participants. Please come to class prepared to discuss the assigned material and its implications. I do (note: underline in original) give credit for good oral participation in class..... Grading policy: Students will receive a grade for their written assignments (50% of final grade), class participation (10%), and the final paper (40%). (Course syllabus)

Looking back from the vantage point of the second semester, a student told me that she was sure that Marie had given credit for class participation “because it saved my grade.” Yet, despite the possibility for improving your grade by participating in class conversations and discussions, not everyone participated in class discussions and small

group conversations. According to Marie's reporting on course evaluations, students were equally divided between preferring one form of class participation to another. In conversations with me, individual students told me they preferred small-group work. From my observations, overall participation in the small-group conversations was more diverse, with more and different students participating or talking.

Related to participation, one of the most common distinctions made by the students about themselves and others was whether a student was a talker or a non-talker, a "quiet" student. Various descriptions and understandings concerning these kinds of students existed. There were students who were described and described themselves as quiet, shy, or preferring not to talk in the classroom; there were the "talkers" who could be relied on to answer questions or say something in the classroom (and this could depend on the subject matter and classroom); there were those who could be talkers but were quiet because they were unsure and lost and could not connect to the ongoing conversation; there were those who were silent and thinking along with the conversation; there were those who said they had nothing to add to the conversation; and finally there were those who questioned the value of talking, or "what does it matter if I say something?"

More varied and elaborate distinctions or types of non-talking students and talking students existed. If students talked or spoke up to a degree that was considered "too much," they were perceived as doing this to impress the teacher or others about how much they knew. At times this perception differed from their own (and my) perception of what they were doing or the site from which they were acting from; for example, in a particular instance they may have been interested in the subject and wanted to talk about

it. If a student was quiet in class for reasons not clear to another student or absent, then they would check-in to see how the student was doing. If a student was relatively quiet *and* had some absences it was perceived as “sort of dropping out,” disconnecting even, and there was concern about their being able to continue or move on.

Therefore there were different meanings being made around being a talker and being quiet or silent. A student could participate in the manner consistent with the syllabus (and thereby may even be rewarded with a better grade); a student could choose not to participate in this way but show up (and still get a “good enough” grade); and there could be varying degrees of talking that were also acceptable in terms of “doing school,” in getting the work done and moving on in the program.

Similar to the different meanings for the requirement of class attendance or participation, for some the assignments were unproblematic— “just do the work, get it in, and Marie will tell you what is needed.” For others, what the professor wanted for an assignment was unclear or not as clear as they need to get the work done. Marie helped the students in “doing school” by making announcements at the beginning of class, including reminders about when assignments were due, and how they needed to be delivered to her, for example by e-mail during those time periods she was out of town. Students checked the syllabus and asked questions in class to ensure they knew what the teacher wanted, when assignments were due, and the format and content for the assignments. Their questions would include checking in on such seemingly mundane issues as how many pages an assignment may have, as in the case of a student asking whether the assignment could be more than the one page as specified, with Marie

replying, “depending on your project yes it can be more than one page, but less than three pages.”

The issue of the number of pages for an assignment became less mundane when the number of pages became part of the meaning of what was used to define what was “good enough,” as in the case of a 10-page literature review:

Student: How much of a literature review? Instructor (who will be their second semester instructor for qualitative research): We’re discussing this; for now, for my part of the project, next semester’s work, I don’t want you to spend too much time on literature review. I want you to spend time on data analysis, on analyzing data. So, 10 pages at the most for the literature review. But Marie ... Marie: More literature will be required for this semester.

Mundane or not, the focus or not, knowing how much to write or how many pages was part of the process of doing the work of school. Assignments were the means for teachers to give feedback to the students on how they are doing in school. Both assignments and grades are objects in this world, an object of the ecology of self that provided a source of meaning for the students (and teachers). When assignments or grading had unclear meanings as was the case in the other classes, this was problematic given that they provided a means for the students in how they were doing in this new “ecology of the self,” when they were feeling “not together” and “not just herself:”

A student tells me that she has always had the sense as someone who is “together,” but this semester she hasn’t felt that way—just not herself. For example, she missed handing in an assignment for another class. A week later she tells me that the assignment she got the best grade on was the one that she did not do the readings. How do you make sense of *that*, she asks?

The problem of grades, of how the students need the meaning of the grades in order to understand if they were “getting the work done well enough to move on” (i.e., “doing school”), was a problem that was on their minds when they entered into the space of the qualitative classroom, whether it had to do with the qualitative class or another

class. One day, early on in the semester, a student “created” a grading system out of feedback commentary such as “good” and “excellent” on papers graded by another course instructor:

It is 9:02, 10 students are here, and the class has not yet started. A student is talking animatedly with another, punctuating his words and laughing, while the other is nodding. I overhear snippets about teaching and then something about one of their classes where the professor has not given them much information about grading. The student who is talking is looking at a paper and comparing comments, “so does two “goods” and one “wonderful” beat three “goods”? As if the comments were scores or grades. They laugh.

In general, students told me that the feedback they received from Marie on their work helped them to continue with their work and keep going by means of pointing out what was a good idea and then what else to think about:

She gives very, she points out, “Okay, this is a good idea, but now think of it this way,” and that’s great for me because sometimes you don’t think of it that way. And so her feedback is very, very helpful. Out of the three professors, she gives the best feedback.

Another student, frustrated with the difference between his ability to carry out a research project and the research studies they had been reading about for the class, felt encouraged to keep going, even rereading the assigned course books based on the personal nature of Marie’s feedback and recognition of what he was going through:

She just returned our fieldnotes journal and so that was, I got some quality feedback there on what I am doing. So the journal is nice. ... It was very personable and I felt like I was being written to based on what my study is and what I was going through. That’s probably why I liked it. That’s been the best so far.

Yet another student, however, thought that the feedback she received was not enough for her to improve on her work, something more than “doing school” from her telling. She had seen classmate’s papers where there were many comments (“all marked up”) and on her papers comments were rare. Her position became one of both acceptance

that everything is fine, that she just needed to keep going, “to simply put words on paper and to go through that;” and of the situation as being a conundrum, because ultimately assignments were about getting the work done and getting it evaluated. She was also observing her classmates, who she thought were more worldly in the world of academia, and noticing that they were very concerned about grades, wondered if she should be more concerned than she was:

So I’m fairly comfortable with it (being evaluated), but I also wonder. I watch the students in my cohort who I think are more worldly in the world of academics than I am, and they’re very concerned about these things. And I wonder, “Should I be?” Is there something that I’m missing? Should I be more concerned? How does it all work in terms of the grades you get?” You know my funding is contingent on grades. Should I worry about that? I don’t know the answers to these questions. The only thing that’s going to give me an answer is time. So that’s something I think initially caused me some anxiety that I don’t really feel any more.

Because “doing school” depended on the assessment of doing well enough to move on in the course and the program (and for funding), and because of the ambiguity and anxiety around evaluation and specifically grading, some students went to instructors in person to ask, “How am I doing?” Some also went to ask for ways to improve their grade. For others, asking for a change in grades, what was called “grade grabbing,” was *not* a way they would “do school.” Individually and as a group, students made appeals to Marie with regards to deadlines and using alternative means to meet the assignments, such as substituting an interview in a different research setting than the site chosen for the course research study site in the case of those who were waiting for IRB/HRC approvals for their specific studies.

One student told me of appealing a low grade on the journal assignment, ultimately accepting Marie’s judgment as reflecting what she had stated and what the

student had done. This sense of “fairness” seemed shared as it concerned this course, and was reflected in the students’ appraisals of having been treated fairly despite having complaints about other matters in the course, such as the syllabus not matching with the IRB/HRC process or timetable and too much lecturing or Powerpoint presentation of materials. In the qualitative classroom “doing school” was experienced as challenging more due to the nature of the work of the course and the inherent difficulties in providing what is “the right answer” in qualitative research than in Marie’s feedback style or method.

“Doing school” for the qualitative course was different than doing school for the other courses in part because of the different natures of the coursework; in other words, there were different kinds of demands on the students for figuring out how to get the work done. In one of the other courses, every student was attempting to solve the same problem or question for which there was a right answer; therefore, all students were working towards understanding how to produce that particular right answer, a definitive answer that the teacher knew. In addition, students described at least one of the other teachers as having a very specific manner of solving problems. By both written and oral feedback this teacher reportedly gave the message that the students needed to forget what they had learned before and “think like” him, to reprogram themselves, as one student put it, in order to get the right answer, to pass the class, and be able to move on. To add nuance to this sense of getting it done was good enough, the students also described that meeting this instructor’s demands and getting the right answer as so difficult that if they could meet them they had accomplished something.

In comparison, for the qualitative classroom each student was required to design and carry out a study with the aim of addressing a problem and answering research questions for which there could be multiple answers. At the same time they were seeking to answer these questions they needed to meet methodological qualities or standards, such as in having a research design that was appropriate for the questions and conceptual framing of their study. The qualitative research teacher did not have a “right answer” for each student’s research problem or question; rather, she guided the students in their process of coming to reasonable answers to their research questions. This guiding was in the form of metaphors (“you need to tack back and forth”), providing examples of what the process looked like (based on readings, sharing experiences), and words of encouragement based on her experience with a study the students had read about:

Student: What is your advice for us with our study in balancing new things and conceptual and sensitizing concepts? Marie: You need to tack back and forth. Other stuff will happen and you need to pay attention to that too. It was all that stuff that was a curse and an exciting thing. It will kick you into a whole new area.

In the qualitative research course the professor expected the students to be competent and to meet the course requirements, as well as recognized and gave space to their not being quite ready for some aspects of the work.

Marie: Does this make sense? Student: “Yes, it makes sense as you tell me but not yet how I would go about it yet (trailing voice) ...”

Arguably, doing school, getting done, and moving on could *not* be the only strategy the students used in this qualitative research course due to the very nature of the assignments or coursework, which was to directly and personally connect with data. Neither may “doing school” be enough in the other courses the students were required to

take; yet in the case of both courses, “getting done” would not have necessarily required a student’s changing her perception and way of acting, as I am suggesting was the case with the qualitative research course. In the qualitative research course, in order to “get done and move on” students had to both change positions and to accept themselves as both having knowledge and yet also unknowing, including how to best enter into the research site:

Student: “It’s my first project. I don’t want to misstep,” Marie: “Be your self, (student’s name). It will work. To act stupid and feel stupid is nonthreatening.”

From what the students described, feeling stupid was not an acceptable position for the students to perceive and act from in their other coursework – they needed to be able to “do school” from a place of competence, with incompetence not a recognized or respected state. (Although there were exceptions, including the student who reportedly did not worry about appearing smart or stupid and was relied on by the other students to ask the questions in another course classroom.) Students were not only “doing school,” they were doing the intangible work of moving from identities as knowing persons in prior ecologies of the self, to a not yet position in a new ecology of self. Doing school was the strategy of getting the work done and moving on; “strategies of the self” were the strategies a person used when developing into “that kind of person” who is an education researcher, thereby requiring a change in perspective and in ways of acting, a change of self.

Strategies of self

For these students to become an education researcher demanded both doing school (getting the work done and moving on) and doing intangible work, work that was beyond what was stated in a curriculum or syllabus. “Doing school” as a strategy to reach

the goal of becoming an education researcher was addressed in the previous section. What follows is a description of doing the “intangible work,” the work the students must do in moving from a former way of perceiving and acting to a new site or self of an education researcher. This intangible work or strategies of self included identifying and de-identifying with instructors, students’ former worldviews, and practices (e.g., “I am not a teacher,” or relating to Marie’s description of being stupid); present, past or future work roles (e.g., teacher, Board member, assessment researcher, interventionist); relating to the research process itself or taking on the role of education researcher as described by Marie (e.g., not asking certain questions for one student, or finding the surprises in qualitative research to be possibilities rather than mistakes); and going home (e.g., returning to family life, relating to a former home place).

Before describing how the students did the intangible work, the strategies of self, it is important to consider the meaning of the goal of becoming an educational research. What did these particular students mean when they talked of becoming an education researcher? “To make a difference in educational practices and policies” was a central purpose expressed by these students when talking about what it would mean to become an education researcher. Students described becoming education researchers in order to understand how learning happens and improve their own practice as an educator or to help improve the practice of other educators; to develop educational programs, including curriculum design and evaluation of existing; and to become policy analysts. They also remarked that they did not know how much it was possible to change the educational system. Nonetheless, their hope was to be one day in a position to change what is not working for students and children:

For me what it means to be an ed researcher is doing research to change policy, to change the bigger picture, to change the rules of how it works. I hopefully one day will be in a position one day to change rules that I feel are not working for students and for kids.

Interestingly, from the perspective of becoming recognized by others in the world as being “that kind of person,” or having the identity of “that kind of person,” students described that others did not always understand what an education researcher did and what they were looking to do when they graduated. People asked one student if she would become a superintendent because a school district superintendent was a person people knew, whereas the education researcher role was not “fleshed out” in everyday life by a specific person. This would suggest that becoming an education researcher was a relatively isolated task, as it involved being socially identifiable to a small group of people within academia and those intimately involved with educational policy and programming. This small group of people would include the students’ present teachers and those with whom they were relating to in this program, which in turn would suggest the importance of what professors and advisors thought of you or evaluated you as being competent if you wanted to become an education researcher.

As reviewed earlier with regards to “doing school,” students relied on feedback and specifically grades to tell them how they were doing as students becoming education researchers; for example., if they were getting the work done well enough to move on and ultimately earn a Ph.D.. Ambiguity surrounding the grading and evaluative stances of the three course teachers, including what was experienced as supportive as contrasted with what was experienced as disrespectful, contributed to what was described as a culture of evaluation. In this culture of evaluation, the students understood the expectation of a right answer and how this would be difficult to change:

Yeah, like if it's safe from the beginning you can always take the risk, and then we've already learned or thought or had it in our head this mental model of, "What the hell is going on? Can I say this? Is this all right? Is this right? Is this wrong? Are they looking for a right answer? And now it's difficult to change the culture I think.

Although there were some exceptions, students described the feedback in the qualitative research class as fair, personal, and helpful. Similarly, although some of the students felt unsafe and unwilling to take risks with one or two of the three course instructors, they also described feeling supported by others. Several students described this support coming from their advisors who treated them with acceptance and respect, working together through questions and not knowing:

He is a big, he was, he is a big component of how I feel, just my adjustment (in general)... And I don't feel so intimidated with him. Well, I do because he has published all these things but I don't feel intimidated in the sense like I could come to him and he already has a plan for me. He – we are working through it together. He is not afraid to go, "Oh I don't know that (student's name), let me find out and we will discuss it.

Advisors also supported students' sense of moving towards the goal of becoming an education researcher by encouraging participation in professional conferences and by working together as colleagues on papers or projects. In the case of a poor fit with advisors, or advisors who did not meet the student in these ways, students went looking for an advisor who would be a better fit, a process that was not possible in the case of course instructors.

In addition to future-oriented identifications or strategies of the self that helped students enact being and becoming an education researcher, students also used strategies of the self that were connected to past identities. These strategies of self connected with past identities included being identified with what was valued in this world (e.g., continue in career related to education research) and the world at large (retain paying jobs), the

latter certainly a response to family commitments and economic reality but also reflecting a desire to retain an identity or self in relation to others who would not entirely understand returning to school for five, six or seven years to become an education researcher. In this way, “old” or existing self, identities (recognizable as that sort of person) and identifications provided a home base from which the students could move forward and change as was necessary in order to become an educational researcher yet retain some sense of value in a setting where there was a pervasive sense of being evaluated or judged.

For example, when presenting views in the classroom, students frequently cited experience with former work and expertise. Some considered returning to old jobs or work; some had chosen to keep their former jobs, often at reduced hours, thereby maintaining relationships with persons who knew them in a different way (e.g., as competent coworkers). Such strategies of self seemed to rebalance a sense of loss of power and control that came with being a student in the program. Identifying with former homes and their geographical locations, even when they were no longer home, had some negative connotations, was yet another strategy of the self that seemed to provide a means for the student to recover a sense of perspective and “grounding” in a place from which they could face the demands of the program.

Students also made changes in their lives that resulted in *not* retaining a former identity or in not identifying with a person or way of being. For example, one student stepped down from the board of an organization that she has been a member of for 5 years. In identifying as a doctoral student with limited time and competing demands, she no longer identified with, and therefore relinquished, the institutional identity of board

member (although she may some day narrate herself as a “former board member”). Students also de-identified and identified with professors, such as likening themselves with Marie and not similar to another course instructor. Such identifications were not necessarily in terms of chosen methods of research, although that too was the case, but in terms of world views and ways of being in the world, including in terms of teaching practices.

Becoming and being an education researcher may at times result in being identified as “that kind of person” as opposed to “another” kind of person. In this program and in the field of education, Marie was identified as a qualitative education researcher even though she could have represented both qualitative and quantitative research “in a perfect world”:

I think in a perfect world it would be better if I could represent both qualitative and quantitative research. But the more time I spend in education, the more pronounced my identity as a qualitative researcher has become, so it, I think the field is mapping itself onto me, as I’m finding a niche and an identity in it.

In her home disciplinary field of sociology, Marie would have been considered “more quantitative;” however, given education’s “mapping” of research she was being defined as “not quantitative.” Unfortunately, this being defined and defining oneself in terms of what one was not was limiting and not entirely a reflection of one’s self. Marie, for example, could have represented both methods to these students (and others). Students were also describing being defined in terms of what they were not and choosing to not identify or define themselves in opposition to others. For example, one student felt she was constantly defining her self as *not* something, as in “*not* a teacher” and “*not* interested in classroom research.” This defining one’s self against other ways of being

was not entirely personal; it was in part due to the focus on teacher education and classroom research in the program.

Moving between past, present, and future during her course research project, another student described consciously refraining from asking a certain question in an interview, something she would not have done in a former work role but now “acting” as researcher she does. Yet another student described the process of creating a new identity as an education researcher and a changed self in terms of working through the qualitative research project itself, a process that was both troubling and revealing:

Well, I just wanted to say about coming from a scientific perspective, Marie’s class is the first time where I feel that it’s very—it’s more me. I’m more self-analytical and more exploratory and I have to sort of— I do feel what (other student’s name) said – more learning is going on after class, when I think about it in terms of what I’m trying to do. I think she’s designed it intentionally that way so that you’re creating your own research, your identity, and then I’m realizing how difficult and what a long on-going process it is to actually go from these great examples of qualitative research and sort of thinking about it from a design perspective and then actually becoming someone who can do that on their own with the material that I’m working with. What a revealing and complex process that will be, and how different it is from the scientific research that I’m used to and from that statistics class that we’re in are just so seemingly more straightforward. I miss experiencing trouble, like revealing moments in Marie’s class when I think I know something, but then I try to articulate it and describe a process that’s not a scientific process, but something more—I don’t want to say complex—but qualitative. That’s where I’m struggling.

Learning to take a different perspective was a possible result from doing qualitative research, as was the case of a student who came to understand that she could take on a different persona when at her research site and yet still be herself. By means of taking on this researcher persona, thereby perceiving and acting based on a new way rather than in a familiar and comfortable way of being with these participants, *both* reframed *and* limited her way of understanding the research data. Later she came to understand that both perspectives were needed in order to develop her analysis. In effect

she needed a bi-focal perspective, with one eye taking in the perspective of her familiar self and the other eye open to perspectives afforded by her newly emerging researcher identification.

Looking at data from multiple perspectives (even while being guided by a conceptual framework) and changing research questions were issues with which students struggled and questioned as being “good research.” One student questioned Marie as to how it was possible that she and her colleague had changed research questions in the midst of a qualitative research project that was funded by a grant, something that would not have been possible with grants in the work she did:

Student: “Isn’t it devastating to change research questions?” Marie: “We still addressed the research problem. The strength of qualitative, from my perspective, is that you may list questions knowing that they may change because you are more responsive to participants and the data. What is important to the people you are studying?”

This student continued to question the nature and validity of changing research questions; at the same time, whether recognized at the time or not, Marie’s answer connected with an aspect of the student’s self. Committed to work that was connected to the people in the communities she had served in her former work she wondered how to reconcile conflicting worlds, that with becoming an academic education researcher and doing the work for the people:

Since I’ve been here I think I’ve had, especially in the beginning, like with classes (in another course) where we’re talking all about sort of this scholarly work and academe and all this stuff and really feeling this strong resistance, and I don’t want to go there because I do think in some ways that—and I realize that this is a very limited perspective because I’ve been living here, what? 11 weeks? But there’s this feeling of once you come into this research world and this academic world, it’s like somehow that the work is more important than the people, and I don’t think that will ever be the case for me. The work exists because of the people, and keeping that in the forefront of my mind is— that, the guiding principle for my work— is really important to me.

These two examples of strategies of the self that are a process of identifying with the process of doing qualitative research in the former case, and connecting with the values of qualitative researcher in the latter, were of individuals who had not previously identified as education researchers. Some of the students already had a researcher identity and are identifiable by others as a researcher. For them the goal of doing the work and finishing this program was in increased legitimacy or credibility as “that sort of person,” truly an education researcher, as well as a change in the self that is:

sort of a reshape, sort of like add a piece of the puzzle, or you know, it’s a kaleidoscope turn. There’s just one more piece to just turn a little more and tweaks it and it changes. Maybe the pieces are still there, it’s just if you turn it, it looks a little different.

Even if this was a “kaleidoscope turn,” just one more turn, this student described looking to the program and the people in this school of education for the opportunity to become much more knowledgeable, to allow her to have perspectives on classrooms and policy matters that she did not yet have, perspectives that would give her “self” a new place from which to act.

Were there other strategies or ways that students described or enacted in order to meet the demands of the program and life during their first year in an educational doctoral program preparing them to be educational researchers, strategies that were not entirely captured within the categories of “doing school” and “strategies of the self?” Yes, students also described asking for practical help or emotional support from a teacher, peer, family member, friend, colleague, or seeking out professional counseling; relying on others to speak up on a topic to take care of something; taking on cohort/group roles that were validating to a general sense of who they were in the world (e.g.,

organizer, helper); asking family members to accept changes in roles and levels of commitment; and finding ways in which to make “head space” or to take time *not to be* an education doctoral student or education researcher (e.g., stay home from a party, writing a list of garden materials on course syllabus).

In all of these above-mentioned strategies, there were nonetheless aspects of support for doing school (e.g., making time and space for schoolwork, as in telling a spouse not to expect their presence at home) and strategies of the self (e.g., in providing a sense of being acknowledged as being a certain kind of person in the world, for example, in taking on the role of the class organizer). In doing school a student was enacting a strategy of self— an act of making one self into a certain kind of person, e.g., a “savvy” student. “Savvy” students not only met the course assignment requirements, they did things that result in moving themselves into the academic world by means of publications and conference presentations. “Doing school” and becoming socially identified as education researchers and “to find our way,” a person who brings a unique, particular self into schoolwork and into being an educational researcher, requires doing “intangible work” – work that connects to the present self and moves into a new site from which to perceive and a place to act. Savvy, self/ish students, those who both “do school” and “selfishly” connect their schoolwork with what is meaningful to them, may be the students who may best be suited to become stewards of the discipline.

A Cultural Representation: Types of Students and Ecological Strategies

The students in this study looked forward to becoming persons who would make a difference in the world of education. By virtue of matriculating into a doctoral program with the mission of producing education researchers, the students were in the initial phase of the formal process of becoming identifiable as education researchers. By matriculating

into a Ph.D. program, and for many also moving across boundaries of former life into school life (including moves from out of state), the students were changing the ecology of the self, or “relocating” the self. Such changes in ecology of self are a time of potential development, particularly when it involves a change in role or expectations for behavior associated with particular positions in society (Bronfenbrenner, 1979), such as would be the case in a person changing a career to be an education doctoral student or going back to school to learn to be an education researcher.

Within this time frame in their development and their program the immediate demands of the situation were described as most pressing: demands such as assignment schedules, multiple timelines, and different messages from professors, advisors, and peers as to what matters in this setting. The experience of “no time” or conflicting time schedules was a result of both the programmatic and non-programmatic demands, including work and family life. These demands were not only put upon them as students, but also created by them by choices they made. Some students, for example, took another course in addition to the required full-time academic curriculum, and/or kept full-time or part-time jobs, sometimes in addition to the assistantships funded by the program. To be sure, students also made choices to limit the sense of “no time,” for example, by putting off decisions regarding children or relationships or simply not participating in extra-curricular activities. Irrespective of choices made, all of the students described the experience of “exploding heads.”

To be sure, these students also expressed competence and confidence in meeting the demands of being an educational doctoral student and having lives “outside” of school. How do these students manage their exploding heads in a social, cultural world

that values intellectual ability above all else, where they need to literally have their heads “on”? To keep their heads on, the students used a variety of strategies including *doing school* and *strategies of the self*, the latter also being experienced as one student described it, *doing the intangible work*. The goals of these strategies were to (a) meet the requirements of being a student in this setting in part to get it done, but also in order to be identified by others as being or becoming an educational researcher (i.e., doing school); and (b) at the same time engaging in the process of developing from the person they have been in the world to being a person whose self incorporates the qualities of perception and action of an educational researcher (i.e., doing the intangible work).

To confirm, all of the students used strategies to deal with the demands of the program. These strategies did not appear in pure forms. Sometimes multiple strategies were in use and/or it was unclear which strategy was dominant. Nonetheless, by identifying these strategies as ways of dealing with “exploding heads,” I hope to provide a framework to better understand these students’ experiences in their first year of a doctoral program whose expressed goal is to form and graduate education researchers. By doing school, these students attempted to meet the immediate requirements of the school context: in short, getting the work done and meeting the instructors’ requirements in order to move on in their studies. Doing school was complicated by a number of issues, including the differences amongst the instructors, instructors’ expectations, and the instructors’ ways of perceiving and acting (selves). Strategies of the self included processes of identifying with advisors or respected, successful adults in their lives, as well as finding ways to have “head space,” including disengaging from the class and seeking distance from environments associated with educational research. At any one

time, or with regards to any specific problem, students were using these strategies singularly or combining aspects of both, and this combining of strategies also contributed to a sense of doing intangible work.

Savvy students were successfully doing school and becoming identified as having potential to become educational researchers or simply completing the program. Savvy students, for example, not only chose a group for their qualitative research class, completed all the assignments, and got a good grade, they also made sure that they would be able to publish this work by applying for IRB/HRC approval beyond the course approval and by ensuring the project was one that connected to their staked out interest area(s). In contrast, not-so-savvy students were those who missed making the connection with the qualitative study and their working towards more formal identification as an education researcher. For example, they chose a group to study not related to their interest area (even if they had a well-staked out one), got caught up in the IRB/ HRC process until later in the semester all the while required to turn in assignments to meet the class schedule and requirements (proving a dilemma for the instructor as well as the students), or did not apply for the individual HRC approval, thereby cutting off their opportunity to publish their study results, effectively turning this coursework into “done assignments” without value (in some of their eyes) towards being identified as an educational researcher.

There was however a different kind of student who did not meet the above description. What distinguished these students were the ways in which they invested their selves in their schoolwork (and lives as students) or were actively, consciously forming a self that included working out of old perspectives into new perspectives and ways of

being. This investment or forming of self was, for example, irrespective of applying for the IRB/HRC class approval submitted by the instructor or not, and whether or not they chose a group that appeared to be connected with a highly specialized interest area. I came to identify these students as working from a sense of self that was to some degree independent of evaluations connected to doing school and being identified as an education researcher (at least at this point in their program). This is not to say that these *working from the self* students did not “do school” or found the work easy or did not experience distress or vulnerability (after all they had missed the chance to publish according to the evaluation of savvy students). They did school because it needed getting done and experienced all the contradictions along the way, including a re-evaluation of their perspectives and ways of making meaning.

There was one more kind of student, the *disconnecting student*. The disconnecting student was not quite engaged in the qualitative classroom, as well as in other classrooms or school contexts. These were the students that other students expressed worry about when they were absent from class or when in class they appeared to not be “there” or “zoned out.” Disconnecting students were also those who self-reported not being or feeling connected with advisors and assistantships, even when some of them told me that not having intense assistantships was “okay” because it gave them more time or was less pressure. Similarly there were students whose advisors were transitioning, were not entirely present, or were not in communication with each other for whatever reason. (In one case, the advisor was not physically present and yet the student reported good communication and feeling a part of the project she was assisting. This illustrates that being physically present may not be the only determining factor for

connection.) With regards to the lack of investment or connection with advisors and assistantships, and disconnection with classroom conversations, the disconnecting student was a type of student where the self did not have an ecological, developmental bridge into the world of the education researcher that the program sought to provide.

To clarify, there was no one pure kind of student. For example, some students who primarily acted in the ways of a “savvy,” or working from the self, student, deliberately and strategically disconnected by not participating in extracurricular activities or classroom conversations. Some, if not all, students described and I observed, all three qualities of being savvy, working with the self, and lost/disconnected within one person. Yet, there were also students who embodied one of these types most of the times. This typology of students also represents the ecological strategies for dealing with the demands of the program, with dealing with exploding heads: namely of being savvy (doing school), working with the self (doing the intangible work), and disconnecting (and perhaps becoming lost). These strategies may or may not directly correspond with whether a student persists and graduates with a Ph.D. or with the kind of education researcher they become, although it is tempting to say that “doing school,” savvy students will graduate.

Ultimately, I am proposing that all the students (and myself) were looking to find their own ways to being an education researcher by moving between what I have conceptualized as a “schooled identity” and the “educated self” of an education researcher. Or, if they were not finding their way, they would be moving “out” or disconnecting from the doctoral program. For a student having a “schooled identity” is to be identified by others (as well as oneself) as the kind of person who fits the expectations

of what an education researcher is—this is most likely the way of being (of) a savvy student. The “educated self” is the student identifiable by others by their investment of self into the ways of perception and action of an education researcher in a manner in which she is open to possibilities not yet contained within the socially-identifiable or typical identity of an educational researcher.

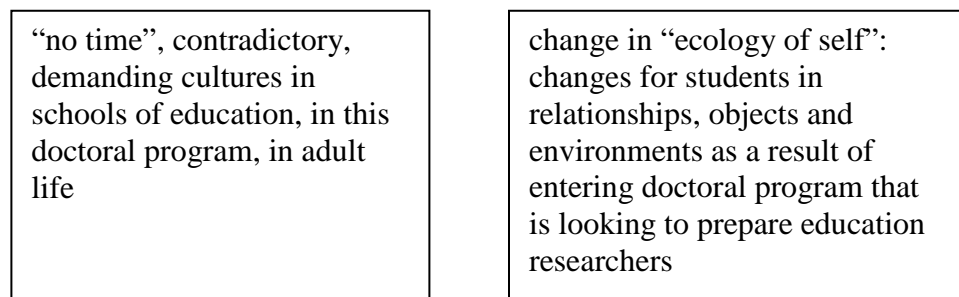
The movement between identity and self, what Kegan (1982; 1994) called a process of evolution of consciousness and meaning making, calls upon the students to be both “savvy” and concerned with the self, doing the intangible work of opening up of self to new perspectives and actions. From my perspective, it is this savvy, working from the self, educational doctoral student who may best fit the requirements of being stewards of the discipline. Such a student may hold the education researcher identity open to the possible ways of being that lie beyond her current state, even while she is conscious of what is required in the present moment, be it doing school or taking on the intangible work of bringing the self into their learning to be education researchers.

CHAPTER 5

DISCUSSION

In this chapter I will discuss the study results (summarized in Figure 4) and provide suggestions for further study.

Question 1:



Question 2:

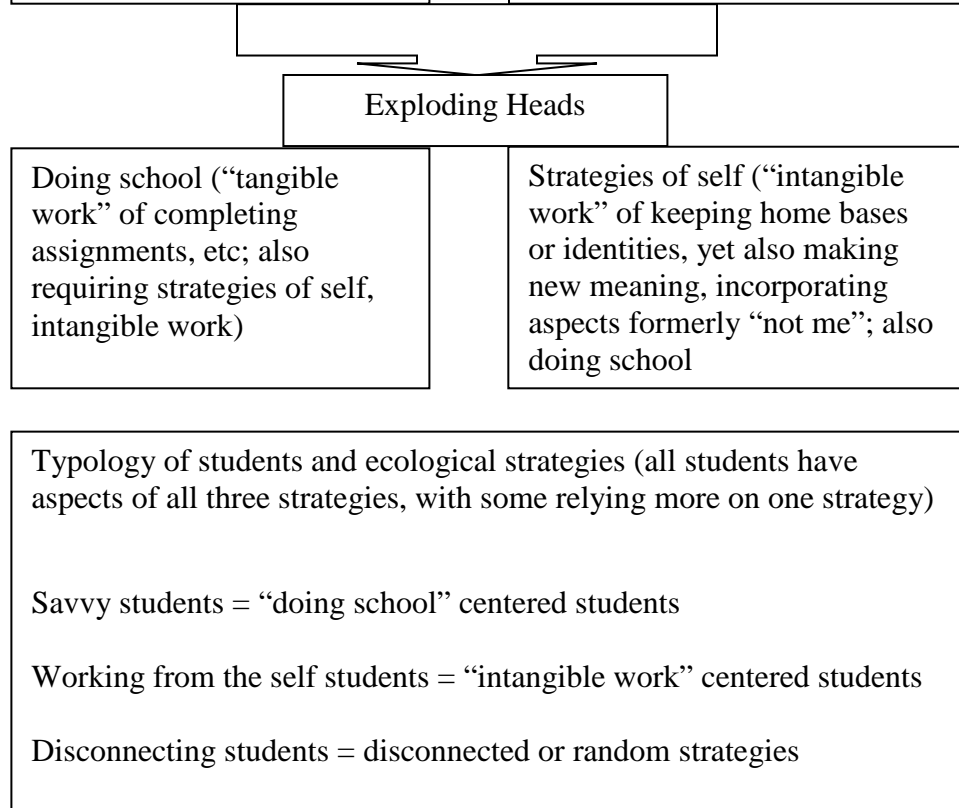


Figure 4: Results

The study results will be discussed in terms of practical and theoretical perspectives, including suggestions for classroom teaching that addresses the ecological and developmental issues for a person (student) becoming an education researcher in a culture of contradictions, with particular attention to the themes of *no time*, the *cohort*, *grades*, and *silence in the classroom*. I selected these themes from Chapter 4 for further discussion for the following two reasons: (a) these were aspects of the ecology of the self of students that were described with emotion, including feelings of discomfort, annoyance, appreciation, and at times (dark) humor or irony; and (b) these issues are *holographic* in that they contain elements of the whole, including not only the experience of the student, but that of the faculty, the school of education and of the nested contexts (Bronfenbrenner, 1995) in which all these people and organizations live. Holographic principles are believed to represent not only how the brain (mind) functions but also how organisms are structured (form) and live (process). I am concurrently suggesting that holographic principles or logic were applied within the theories of Robert Kegan and Urie Bronfenbrenner, were lived in the experiences of the study participants (in their ecologies of self), and could help in guiding how to intentionally organize our social and institutional worlds “so that we systematically attempt to build the functions necessary for the whole into the parts” (Morgan & Ramirez, 1983, p. 2).

Furthermore, the themes of *no time*, the *cohort*, *grades* and *silence in the classroom* will be integrated into a discussion of two issues related to the task of a person or student becoming an education researcher and the task of a school of education in developing education researchers, namely: (a) the difference for first year education doctoral students between doing school and doing the intangible work of becoming an

education researcher; and (b) the organizational dilemma of a school of education searching for an identity while simultaneously taking up the responsibility for developing education researchers identifiable as stewards of the discipline. Specifically, an action learning pedagogy will be suggested to address both issues. Grounded in the practice of dialogue (Isaacs, 1999; Vella & Associates, 2004) and informed by Palmer's (1998) paradoxical pedagogical design, such an action learning pedagogy is organized upon holographic principles. By practicing an action learning pedagogy a social institution would have the distributed capacity not only to help persons develop the capacities to investigate and understand, but to also generate action within ongoing social contexts (Morgan & Ramirez, 1983). If such a holographic form of learning were to be practiced within a school of education, the school may become identifiable as a *habitus* "that kind of a place," for the development of persons with the habits of mind of and ability to act as education researchers who are stewards of the discipline.

Developing a habitus is both a systemic and local practice. In other words, a habitus can be created both in an individual classroom and throughout the ecologies in which the classroom is nested, including the school of education, the university, academe, and the nation. With the understanding that institutional change can be slow, and that schools of education have numerous challenges and problems (Lagemann, 2000), I will discuss what this research study could suggest for a teacher in a classroom facing similar issues as described in this study. For example, because of the pervasive nature and theme of *no time*, teaching from the microcosm (Palmer, 1998), or focusing on particular cases as a means to teach and learn central issues of a subject or field, makes sense. Teaching from the microcosm could create a sense of ecological continuity between the students,

serving as a common ground for ongoing discussion during the semester or even longer. Teachers of education doctoral students could also agree to address certain issues (or microcosms) at the same time during a semester (or sequentially), each taking up a particularly disciplinary perspective or group of perspectives (e.g., sociological) on an issue, thereby engaging respectfully and deeply with epistemology and perspective-taking. The issue of literacy education, for example, could be a focus in a survey of issues of education course as well as the qualitative and quantitative research classrooms during the first year.

The metaphor of exploding heads represented the students' experience of the demands of the program and life, demands that were not limited to life in this classroom research site. These demands can be understood as the students experiencing contradictions within the contexts or ecologies of self. Contradictions described by the students included the descriptions of the qualitative classroom as being safe *and* distressful, a classroom where students felt lost *and* supported by the teacher; the cohort being comforting *and* constraining; learning happening outside of the classrooms *and* inside the classrooms; and classrooms where students act differently *and* the same. As I have developed this discussion of these contradictions in the ecology of the self of the student I have drawn from the holographic idea that "everything is in everything else" and Parker Palmer's (1998) concept of "teaching from the microcosm," a teaching practice which he has described as being paradoxical and grounded in holographic logic.

Holographic logic was anticipated two and a half centuries ago by William Blake in a simple image from "Auguries of Innocence," where he suggests that we can "see a World in a Grain of Sand." Every academic discipline has such "grains of sand" through which its world can be seen. (p. 122)

Holographic logic or a holographic perspective illuminated the study results in the sense that when describing the contradictions in each environmental system, aspects of other systems within the ecology of the self of the students were also being described. In other words, we can have a holographic perspective on *the whole* of the ecology of the self of the student by looking closely at *one level* of the ecology.

For example, the message of *no time* was described by students with regards to the various systems or ecologies of self, including the classroom (as in there was no time to cover everything), cohort (there was no time or not enough time to socialize with peers), and faculty (no time to teach, serve, and do research and no time do all these things well). Moving out from the microsystem of the classroom the sense of no time may or may not reflect a common cultural sensibility of no time in the exosystems or “outer worlds” in which these students lived. To be sure, as discussed earlier in the findings, at the same time that the message of “no time” was circulating, students were also making choices to take on more coursework or to continue with full-time jobs. They were not the only ones who made such choices. The course instructor and I had also chosen to take on additional work during times when we described having no time. Such choices in the midst of “no time” are interesting in that they may be holograms of how we were attempting to shape our self vis-à-vis an identity, such as education researcher or professor. An example was when students took an additional course not included in the required, core curriculum for first year students. Although the coursework added to an already heavy workload of reading and writing assignments, for one such student this additional course and the community of students in that particular course were central to

her sense of self, as was her work supervising teachers, even though it too required time for traveling to schools and working with student teachers:

But it is satisfying work. And then the other class. I just love that class. My advisor is really cool. The class, we have a group of us who are putting together a seminar paper... and then my advisor and I are already working on an article together.

In comparison to this heartfelt description of this additional class and group of students, the cohort provided a contradictory ecology of self for the first year students. An affinity identity designed to increase social supports for the doctoral students, the cohort was instituted, at least partially, based on research that indicated that such peer-group social support would be helpful for students completing doctoral programs. Although the first program cohort of students seemingly enjoyed a group identity, this second group expressed the contradictions of feeling supported and yet constrained by the social requirements of group work with individuals who may or may not have shared common values or what it meant to be a student in a classroom setting. For example, does a student have an obligation to participate in classroom conversations or is it up to the individual?

Another hologram, that of the *comforting, constraining cohort*, was also representative of the social world in the larger ecology of the school of education, where relationships between faculty members were characterized as being friendly and foiling. Friendly relationships included working towards a cohort model. Foiling was used here in the sense of *not* meeting agreed upon rules or roles, as in the case of one of the three instructors not presenting the agreed-upon topic at the right time or sequence, thereby leaving the other instructor feeling, as she said, “flat-footed.” Faculty members who directly contradicted the advice or recommendations of another faculty member were

examples of faculty who may certainly be supportive to each other in one realm (e.g. perhaps in the specialization seminars) and yet created contradictions by means of their actions in advising students to make certain choices. The HRC/IRB delay was yet another example of relationships within the ecology of the self of the students in which the HRC/IRB process was intended to provide support and structure and yet for these students and teacher it was a significant obstacle in the carrying out of their work during the semester of this study. In addition it affected the relationship between the students and teacher, where the teacher expressed the difficulties in connecting with the cohort given the “off-time” issues with HRC/IRB and the students’ research and the students expressed frustration with not being able to use the data or publish, thereby shaping their identities as education researchers.

“Becoming space:” between doing school and being an education researcher

For the students doing school meant getting the work done and moving on to the next level in the program. Doing school therefore was a necessary interplay before becoming socially identified as an education researcher as it is the means to the end of graduating and receiving the doctorate. However, in doing school is a student *becoming* an education researcher? In Kegan’s (1982, 1994) view, development requires a particular kind of “holding environment,” one that recognizes and honors the person as they were in the present, yet also provides opportunities to make different meaning(s) than are being held in the present. This particular kind of holding environment provides a bridge for the person between their present meaning making and the possibility of a different way, the developmental possibility of developing more and more complex meaning making and consciousness. Citing Derrida, Lather (1991) described this holding environment as “becoming space,” a term that captures developing meaning making and

identity as an education researcher, where the students are thinking and acting with others in ways that “mark and loosen” the limits of who they are or have been and who they are becoming.

A science capable of grasping the continual interplay of agency, structure and context requires a “becoming space” (Derrida, 1981: 27) where we can think and act with one another into the future in ways that both mark and loosen limits.” (Lather, 1991, p. 101)

Within the context of this study, the meaning of being an education researcher requires that a person earn a Ph.D. and work within an academic setting in order to meet the requirements to serve as a steward of the discipline. As noted previously, half of the students from Western University’s doctoral education program have become education researchers in a variety of settings, not only academic, and the remaining half are not education researchers. In fact, “little data about the career paths after the doctorate are available concerning education doctoral students, and the assumption is that most recipients of the doctorate return to or remain in their prior workplace, perhaps with an increase in salary or responsibility, rather than seek an academic position” (Golde & Walker, 2006, p. 246). Chris Golde (2006), the research director for the Carnegie Foundation on the Doctorate, has suggested that such data reflects an issue of identity of education doctoral students.

For most students, the return to school is a deliberate move guided by their professional goals. For many “researcher” is not, nor will it ever be, at the center of their professional identity, which presents another challenge to faculty, for whom research is usually an integral part of their professional identity. (p. 246-247)

Indeed, students in this study told me that there are jobs or work related to education and education research that did not require a doctorate, jobs some of them had already performed prior to matriculating into the doctoral program. Entering a doctoral

program, and eventually earning a doctorate, was reported by these students as needed in order to be recognized *by others* as having the authority, credibility, or legitimacy as an educational researcher or in fulfilling other work roles, such as being a college teacher or becoming involved in education policy work. In providing a means of identifying someone as having legitimacy, the doctorate is something more than recognition that a student has met requirements for earning the doctorate; the degree itself is a symbol of knowledge and authority and an object of the process and structure of identifying a person as “that kind of person,” a person who is an education researcher and a steward of the discipline.

Students wanted to become identified as “that kind of person” who holds the symbol of legitimacy and knowledge, the Ph.D. As was described with the concept of affinity identities, institutions or organizations create identities for various reasons, including providing support (e.g., as the cohort was intended in this school of education), in order to induce persons to become socialized into their world.

Organizations facilitate identity change by institutionalizing rites and ceremonies, that is, ritualistic dramas – often complete with roles, sets, props, costumes, and scripts – that are enacted before an audience (Trice & Beyer, 1993). Rites of enhancement (e.g. award ceremonies), renewal (e.g., company retreats), and integration (e.g., office parties) act out and celebrate the distinctive, core, and enduring attributes of the organization. Thus, rites and ceremonies are seductive because they render the organization’s espoused identity salient and attractive, and they induce individuals to publicly behave as if they are already identify with the organization....In rites and ceremonies, “doing” often leads to “becoming,” as the heart and hand follow the hands. (Ashforth, 1998, p. 219)

In the study, students described their specialty seminars as performing an institutional rite of integration as they were part of a collegial process with professors and students who were further along in their studies and who all shared somewhat similar interests in broad program areas (e.g., curriculum, policy). The seminars however were infrequently held

and older students were not required to participate with the result of less and less participation over the course of the semester, with less and less continuity being provided. Nonetheless, the students themselves organized social gatherings and they reported that the end of the year party at Marie's home gave them a sense of being a part of a new organizational world, as well as provided new perspectives on each other in terms of other or multiple identities, such as being a member of a distinct family.

As has been described, the cohort was an imposed affinity group that the school of education institutionalized as a means of inducting the students into the doctoral program and the school of education itself. Indeed, the students understood the meaning of the cohort as providing needed social support. Research has suggested cohorts provide a positive role in doctoral education by reducing anxiety (Miller & Irby, 1999). Cohorts have been recommended as a means to promote retention and completion in doctoral programs due to their ability to increase commitment to both the group and degree (Dorn, Papalewis, & Brown, 1985 as cited in Miller & Irby, 1999; Heinrich et al., 1997). However, as described in this study, the students perceived the cohort as both a support and a constraint and with being tightly coupled with a core curriculum that they did not necessarily feel connected to. In this regard, the cohort was not "seductive" as Ashforth (1998) suggested it needed to be to create identity. In comparison, the interpretive communities formed within groups of students may provide both the community sense of all taking a required research course, while at the same time being within a community that has obligations to each other in ways that were structured and supported by faculty and teaching assistants working from Kegan's model of confirmation, contradiction and continuity (Drago-Severson et al., 2003).

In addition, being inducted into the cohort was an imposed process and was not organized around the students or persons sharing past identities or knowledge. Although diversity was celebrated by the students and endorsed by the school of education's mission, this diversity of identities and knowledge also created a strain at a time when many other aspects of their ecologies of self were in transition. In addition, cohort roles and scripts placed students in what they described as awkward situations of not being known or understood, and if being known, and having someone who recognizes you as you are in the present moment, means survival and life (Kegan, 1982), then there would be strain. In this study, relationships with professors, including advisors and those in charge of assistantships, were relationships within which students felt known and valued. Assistantships, particularly those involving research and research teams, were also specifically mentioned as enticing even when they required additional work. Although assistantships were not necessarily acted out in front of a group, the process resembled that of integration and was the one that most clearly carried the meaning of a becoming space.

Yet another symbolic or ritualistic form of creating a becoming space is exemplified by the "White Coat Ceremony" performed by medical school students and faculty. The Carnegie Foundation has recommended that social science, , and science doctoral programs follow the example of the White Coat Ceremony, finding a means to induct a person into a new identity, celebrating a vision of stewardship, and serving as a tangible touchstone of the calling to be a steward of a discipline. Similarly, research studies of doctoral education have concluded with recommendations for acknowledging and celebrating rites of passage (Heinrich et al, 1997; Hadjioannou, et al., 2007) or

providing an archetypal typology of identity pathways for doctoral students, for example, anointed, pilgrim, visionary, philosopher, and drifter (Reybold, 2003).

Such studies as well as the idea of rites of passage with an initiation ceremony are closely affiliated with a socialization process, “a developmental process essentially ascribing a serial nature to the development of identity, commitment and role acquisition” (Tierney & Rhoads, 1994, p. 94). In this study I am taking a dialectical perspective of human development, not a serial view, even as there is the notion of increasingly complex ways of meaning making and consciousness (Kegan, 1982, 1994). There were times when it seemed easier to understand the process of these students’ socialization as linear, serial, or as a journey with a beginning and an end. One way to return to the dialectical view is to consider the work of Holland et al. (1998). In their work, symbols are “tools of identity,” the means by which a person enters into particular cultural world, such as the world of romance, psychotherapy, and Alcoholics Anonymous. These particular cultural worlds are “figured.”

Figured worlds are dialectical, dialogical processes that recruit persons into a social order, such as within academia or the discipline of education, at the same time as they provide opportunities for a person to engage with the world and fashion selves (e.g. being agents). Moving into a figured world takes place through day-to-day activities, narratives, and practices, as well as “tools of identity,” such as symbols that provide persons with the means of identifying with and being identified as participants of this world. The example of the White Coat Ceremony is such a “tool of identity,” as is attending or presenting at a conference, whereby students desiring to become identified as part of the figured worlds of academia and specifically education research, may attend.

In fact, students who attended conferences or were preparing conference presentations in this study spoke of feeling a connection and home, that there was a space for them in this world of education and education research.

Drawing from the work of the Russian cultural psychologist Lev Vygotsky, symbols and meanings in figured worlds also take the form of *pivots* (Holland et al, 1998). Pivots are objects and language that can be manipulated in ways to motivate and direct feelings and actions. For example, if children play with a piece of a candy as a jewel they resist eating it because they have detached themselves from the meaning of the object as candy and entered into a different conceptual world (p. 50). Entering into a game such as this and playing by the rules is part of the process of socialization, and of persons entering and participating in institutional life.

It is this competence—to enter into a game and play the rules – that makes possible culturally constituted or figured worlds and, consequently, the range of human institutions. Lee (1985) points out the definite link between play worlds and institutional life. Fantasy and game play serve as precursors to participation in an institutional life, where individuals are treated as scholars, bosses, or at-risk children and events such as the granting of tenure, a corporate raid, and the self-esteem of at-risk children are taken in all seriousness. But to see imagination extended so is simply to recognize that it pervades cultural life. (p. 51)

In this study *grades* were pivots of meaning in the figured world of academia for both the students and faculty, they are part of the game of doing school. Grades were not game-like in the sense that the students took them seriously as a marker of whether they may remain in this world, this school of education. Students reported that they needed to maintain a certain grade point average to keep their assistantships. In addition, grades represented an appraisal or evaluation of the work done, whether they are “good enough” players in a sense. However, there was a complicating factor: different teachers played by different “rules” when they gave grades. Commentary or points were given in the

other classes, resulting in a generalized feeling of distress over the unclear and negative feedback in some cases. Several students told me of going to see a teacher prior to the final to figure out where they stood, in other words, to see if they were still in the game, or were going to be kicked out. Others played with the comments to come up with their own grading system, as in do “two goods” beat one excellent. This is contrasted with the grading of the qualitative teacher who provided grades or marks on each assignment. Students told me that they knew how they were doing in the course even as they experienced difficulties in stages of their projects. (And yes there was a student who wished the instructor would have been tougher in her feedback.) Another instructor told the students that grades did not matter and were not good indices of learning, nonetheless giving points or writing comments (effectively grades), including at times comments or grades that made no sense to the student, as in the case of the student having not read the assigned readings and yet getting her best grade.

Viewed from a holographic perspective, *grades* also served as a microcosm of the exosystem, the larger educational world where benchmarking and standardized testing are used to identify and track children as certain kinds of students. In the world of a school of education grades may be understood as part of the process of how faculty are evaluated in the multiple domains of teaching, research, and service, where a grade of A in one may not beat out a grade of C in another. As in the example of grades, the holding environment as a “becoming space” is not a space in which the students and faculty are *only* agents; it is also a space of structure and constraints. Requiring benchmarking (e.g. grades) to know if a person is “that kind of person” who can be an education researcher (or at least get through to the next stage) are to be sure not only imposed on the students;

they are also imposed on the faculty as the way things have to be done. So while the students and faculty are co-creating and participating in a figured world, they are also not always in as much control as they might wish.

In this dialectic between organizational attempts at induction and the self-authoring of the students were the stories of those who had made prior transitions of identity. This included the stories of identity and self told by the instructor, in which she shared with the students the dilemmas of being a teacher, researcher, and person who enjoyed intellectual work. Students too told such stories of self, including management of self in the midst of meeting time lines and expectations of self.

I was lamenting about this last week, that there have been some assignments that I had to just produce and I wasn't comfortable with the quality but realized that part of this game is just producing and just having to do that and sort of managing my own ego. And that's really what it comes down to. It's like, "This isn't quality work that I feel good about. Woe is me." But I had to get it done and then all the anxiety that I had about that was really just about my level of what I expect of myself and so it had nothing to do with the work. So I just let myself go with that and be like: "Okay I am managing myself right now."

Later, if this student were to become identified as a scholar and an education researcher, this ability to work from the self could be useful in stewarding the discipline and practice of education. Education researchers and stewards are being asked to mediate between the past and future, as well as carry on the business of "getting it done," not a light requirement.

Holographic teaching & learning: action learning as a habitus

The study results indicate that this classroom, cohort, and school of education were contradictory, dialectical systems that may have been working at cross-purposes with the goal of developing education researchers competent in working with the tensions and paradoxes of the discipline and practice of education. Contradictions included the

descriptions of the qualitative classroom being safe and distressful, a classroom where students felt lost and held by the teacher; the cohort being comforting and constraining; learning happening outside of the classrooms and inside the classrooms; and a school of education searching for an identity and being responsible for the development of education researchers who will be identified as stewards of the discipline.

As discussed in the literature review, contradictions in schools of education and the educational system in the U.S. existed prior to this classroom convening and my study taking place. The polarization of practice and theory, discipline and practice, practitioners and researchers, quantitative and qualitative research, teachers and students are other means to express contradictory impulses or ways of being in the world. Contradictory ways of being were also reported by the students as being required in different classrooms and in different relationships within the school of education. Students stated that contradictions were how life is and the ability to deal with these contradictions was what it took to succeed in life as well as in school—a “just do it” approach by being competent in “surfing ambiguity,” as one student described it. However if the goal is to develop more and increasingly complex ways of meaning making and to develop more and more adequate means of being an education researcher, then contradictions alone are not enough (e.g., Kegan, 1982). The process of confirmation, contradiction, and continuity within a particular holding environment has been described previously. Identity development, as in the case of students who are being asked to become more and more like that kind of person who is an education researcher, suggests that a school of education and teachers of doctoral students need to attend to these processes as well.

Culture, as Kegan has pointed out, performs three key functions necessary for the development of more complex and inclusive identity structures: offering adequate support for identity as it is currently structured, confronting individuals with experiences of the inadequacy of this structure, and providing bridging experiences whereby the currently structured identity can incrementally enact and transform itself into a more complex and inclusive structure. Teachers who are aware of these cultural functions can do a number of things to help student develop more complex structures, each of which provides one or more forms of recognition for the students' current identity structure and/or their struggle to transform that structure into a larger, more adequate one. (Bracher, 2006, p. 193)

How can a school of education work with contradictions that will and do arise naturally during the process of learning to be an education researcher in a manner that acknowledges contradictions, provides confirmation and continuity, and yet moves further into a position of holding contradictions as perspectives as parts of a whole, thereby developing the habits of mind necessary for the practice of education research? Action learning based on dialogue (Isaacs, 1999; Vela & Associates, 2004) and informed by paradoxical pedagogical design (Palmer, 1998) provides one answer to this question. Such action learning would address the contradictions within the ecology of the self of these students by creating a particular kind of "holding environment" (Kegan, 1994), a "figured world" (Holland et al., 1998), for developing persons competent in working with the contradictions and dissensus in the present practice of educational research.

Recommendations

Action learning is a fitting response to this study's findings as it is a dialectical, holographic practice:

Action learning is holographic in that it simultaneously attempts to combine within itself a number of dimensions that are often regarded as separate. Dichotomies between subject and object, individual and social, order and change, theory and practice, and knowledge and action are richly joined and reframed in an approach to inquiry that simultaneously provides a mode of organizing. (Morgan, & Ramirez, 1983, p. 9)

By informing action learning with the practice of dialogue and paradoxical pedagogical design, the objective is to create a microcosm of what education research could be, a “habitus” for the practice of thinking the world together. Habitus can be defined as a system of durable and transposable “dispositions,” lasting, acquired schemes of perception, thought, and action, aspects of culture that are anchored in the body or daily practices of individuals, groups, societies, and nations, what goes without saying” for a specific group (Bourdieu, 1977). As with action learning and the use of pivots in figured worlds, creating a habitus is a way of practicing culture and identity, acting in the present “as if” one is “that kind of person,” an education researcher who can hold and organize contradictions and dissensus while moving into new ways of thinking and acting.

Dialogue is a tool that has been variously described as a learning principle, a (better) way of conversing, and a life technology (Isaacs, 1999; Vella & Associates, 2004). Dialogue has been used in organizational and educational settings with communities, schools, health care systems, prisons, and corporations, including those concerned directly with issues of diversity and social justice. For example, David Isaacs (1999) drew from the work of the physicist David Bohm and those at MIT’s Center for Organizational Learning. Having worked with the liberation educator Paolo Freire, Joan Vella (2004) defined dialogue education as “a finely structured system of learning-focused teaching rooted in a research-based set of principles and practices” (p. xiii). For Vella, and the educators who present more than 20 action research cases in her casebook, dialogue education is a design tool for preparing and designing a learning event that includes a focus on learning tasks and indicators of learning, transfer, and impact.

Dialogue education as a design tool has clear implications for teaching and learning about diversity and diverse meanings, due in part to its focus on the learner creating meaning.

Theories, conceptual models, and descriptions of dialogue draw from the natural and physical sciences as well as from theorizing about learning and human development. Frequently contrasted with discussion, dialogue is an exploration of a topic, while discussion is focused on stating the truth or the “right answer”. Discussion may be skillful or controlled (Isaacs, 1999), but in either case it often re-creates socio-cultural assumptions of debate, in which only one person knows what is true, good, or of value. If the purpose is to understand a phenomenon or another’s experience or point of view, then dialogue, rather than discussion and debate, is needed (Isaacs, 1999). Dialogue practices of listening, respecting, suspending, and voicing suggested by David Isaacs (1999) would provide the opportunity for students to take on a new perspective. Dialogue educators and proponents are proposing a value difference. For them, disagreement and dialogue have ultimately different purposes: the former to come to one conclusion at one point in time; the latter to developing a deeper understanding and opening up multiple, generative possibilities that provide the basis for ongoing creativity and relationships.

The students came into the classroom with different, diverse perspectives, identities and ways of being. Their ways of making meaning and abilities to communicate their values and beliefs will also be diverse (Kegan, 1994). By means of their pedagogical choices, teachers in an education doctoral program can create a learning environment that asks each student to make sense of the topics in education at a level that may or may not confirm a student’s meaning making. This disconfirmation or

contradiction of meaning making can be useful for learning and development (Kegan, 1982, 1994). As discussed previously, Kegan hypothesized that a person develops and grows when provided with a holding environment that includes aspects of confirmation and continuity as well as contradiction. Incorporating a developmental perspective, dialogue is a process of inviting diverse perspectives and voices into conversations, thereby enriching all participants' understanding or meaning-making and providing an opportunity for learning and growth (Isaacs, 1999).

Dialogue has also been described as a container that can hold the tensions of conflict because it has qualities that support human growth, namely energy, possibility, and safety (Isaacs, 1999). Dialogue participants may experience a reordering of thought and feeling at a level that changes meanings and the process of understanding (Isaacs, 1999). From this new meaning making and process of understanding, actions flow.

The intention of dialogue is to reach new understanding, and, in doing so, to form a totally new basis from which to think and act. In dialogue, one not only solves problems, one *dissolves* them. We do not merely try to reach agreement, we try to create a context from which many new agreements might come. And we seek to uncover a base of shared meaning that can greatly help coordinate and align our actions with our values. (Isaacs, 1999, p. 19)

A class practicing dialogue therefore has the potential to participate in a particular kind of learning environment or container, one that provides confirmation and continuity for students as they experience contradictions in issues of education. In addition, by practicing dialogue in the "here and now" context of the classroom, the doctoral students and teachers are practicing their capacities to think together about the subject at hand. Classroom dialogue that centers on topics of interest in education research serves to bring together aspects of the experiential and academic discourse pathways hypothesized as developing a person's cultural competence (Lonner & Hayes, 2004).

Dialogue educators and those working from a dialectical developmental perspective have urged those interested in helping others (e.g. teachers, therapists) that a person's meaning making and ways of being *take time* (e.g., Kegan, 1982). Working within the framework of a 10-12 week semester is therefore a challenge. Pedagogical choices based on a holographic principle, or teaching from the microcosm (Palmer, 1998) would be helpful in working with this challenge. So, for example, education doctoral students may be presented with one educational problem or site that is the focus of their coursework during the first year. By grappling with this problem or site from various perspectives and engaging in research studies with this focus, a deeper understanding will be built out within the community of learners and within each student, as Palmer (1998) illustrated in the case of student biologists learning from observing one stem of a plant in great detail.

Another challenge in working with dialogue is that a teacher is not in control of the ecological factors entering the classroom, as the leaky classroom represented in this study. The dialogic container has physical and invisible aspects, including the memories, beliefs, and affects the students and teacher bring to the classroom (Isaacs, 1999). Isaacs has argued that the dialogic container always includes aspects of the exosystem, including those systems in which others do not have dialogic competencies or where there is only one right answer. Persons may struggle to develop a greater sense of competency in meaning-making than the systems in which they make their lives, such as workplaces, schools, and families (Kegan, 1994). In this sense, if a person can practice dialogue in one setting it may be possible to practice it in other settings, although again this is a challenge.

Dialogue is theorized as leadership practice, in which all members of the community participate in leadership (Isaacs, 1999). In dialogue silence may be understood as representing the conversational fields of politeness, breakdown (starting to say what they think), inquiry, and reflection. Indeed students reported a sense of being polite in this class. Silence and talk in this class was holographic of what was taking place in other classrooms, in faculty meetings, and in larger contexts of education and educational practice where there were multiple reasons for silence as well as talking.

There was disagreement between the students in terms of what was required or expected of them in the classroom; some students expected much more of themselves than others. For some students in this study doing school meant not engaging in conversations because it did not matter with respect to grades and moving on. *Silence* was therefore strategic for these students. For others, silence was described as a way of being and a way that they learned, they were in fact thinking through the conversations in the classroom. Others reported self-silencing themselves, partly in response to the injunction for students who talked to talk less and to share the space with the non-talkers. Others did so because they did not feel safe or understood within the larger class group. And yet others asked rhetorically, “what does it matter what I say?”

Silence was the central issue when Mary Reda (2002) researched her own classroom practice that was premised on the foundational idea of dialogic education. One of her findings was that speaking resulted in an overwhelming sense of being evaluated by others for what you said, and this was not necessarily an evaluation by the teacher. “Students reported that in order for them to speak they ultimately must *not care* what others in the class think of them (p. 127, italics in the original)”. Being in a vulnerable

position was seen as a situation to be avoided by the students, including not wanting to have feedback on written work, an issue in my study as well. Concluding that the right to belong to the community is at stake in the decision to speak or be silent, Reda (2002) expressed her frustration with the evaluative peer culture as well as the contrived nature of what teachers and students do in the classroom.

“Because we say a class is a “community,” because we say speaking in a classroom does not make it so. We would do well to explore this tension with our students explicitly – to deconstruct our expectations and their preconceptions.” (p. 143)

Nonetheless, meanings for certain actions are shared across roles and status. In her analysis of data gathered during a study of a colloquium Tracy (1997) described how both faculty and graduate students were silent and how members of both groups made negative attributions to being silent, that it was associated with “not thinking,” uncertainty, and lower status. In addition to theorists and researchers concerned with communications, Tracy (2002) connected her perspective with Holland et al. (1998) as they argued for a view of identity that weaves together the stable structuring forces of culture and a social constructive, agentic role for the individual person.

As is being discussed here, dialogue is not “happy talk,” resolving all classroom dilemmas, including that of silence and participation. Because of classroom dilemmas and paradoxes of no time and silence, it may also do well to enter the classroom with a pedagogical design for teaching that is based both on teaching from the microcosm and paradox. Teaching from the principle of paradox is described as a classroom space having contradictory aspects (Palmer,1998):

1. The space should be bounded and open.
2. The space should be hospitable and “charged”.
3. The space should invite the voice of the individual and the voice of the group.

4. The space should honor the “little” stories of the students and the “big” stories of the disciplines and tradition.
 5. The space should support solitude and surround it with the resources of community.
 6. The space should welcome both silence and speech.
- (p. 74)

Silence in this design is something to be practiced in the classroom, developed as Reda (2002) too suggested; it is as important as dialogue. In his theorizing, Palmer considered the feeling of responsibility that many teachers experience as needing to cover the field, suggesting teaching holographically from the microcosm in the discipline, for example, a particular issue in education such as literacy. Similarly, others connect the “noisiness” of education (e.g., the requirement to speak and make noise if one is to be seen as participating) as holographic with the mandate for quantity in the culture at large (Mary Rose O’Reilly as cited in Reda, 2002, p. 162).

It is possible that by teaching from the microcosm there would also be the space and time to invite and honor all the stories of students and of the disciplines, and allow the silence that is a “fullness; a space of possibility and openness not fulfilled by speech” (Reda, 2002, p.165). Similarly, by deliberately creating a habitus of dialogue and paradoxical, holographic teaching and learning, I believe, a school of education would be practicing a “pedagogy of research” that will prepare students to be those who can be stewards of the discipline in education. Such a habitus provides a specific means for students to self-author within a figured world that acknowledges the need for *both* doing school *and* working from the self in as complex an endeavor as education research (and teaching).

Furthermore, creating such a habitus would reflect a school of education’s ability to practice in a manner that moves between theory and research to be in the interests of

student development. Rather than leave educational experiments to others, the school of education itself could be a site of research of its own educational practice. Finally, such a process could help in developing a more particular identity for a school of education. In other words, by theorizing and practicing the habitus of education doctoral students that reflects what they wish to see in the world of education research, a school of education will be differentiating itself from other schools of education and its past identification and experience of self (e.g. wannabe). “The question always is: To what extent does the organism differentiate itself from (and so relate itself to) the world?” (Kegan, 1982, p. 43)

Like other large social institutions, and despite the larger story of cultures of constant change, the academy and schools of education may not change very quickly (Bergquist & Pawlak, 2008; Lagemann, 2000). In fact, because faculty and administrators in any institution of higher education are working within frameworks of multiple cultures (Bergquist & Pawlak, 2008) change may be even more difficult. Add this to the level of contradiction and disagreement as to the aims and practices of education research, and schools of education have a significant challenge in meeting the multiple needs and desires of their constituencies, including students, faculty, administrators, and policy makers. Changing to an institutional culture of dialogue may not be initially achievable; even if embarked upon, it would take time. Therefore, given this perspective and the findings of this study that suggest a world of contradictions that are recreated and played out in the classroom, what would I propose to teachers of a first semester doctoral qualitative research course *do* within a school of education who are working towards the aim of helping form education researchers as scholars and stewards of the discipline?

First, several provisos before I go further: There is no one answer to this question. Second, as Palmer (1990, 1998) has eloquently argued, and as this study supported, the teacher not only teaches the subject matter—he or she teaches who they are, their perspectives and ways of being in the world, their self. From my perspective as a dialectical ecological person looking at this particular problem, it is not possible for a teacher to become better at teaching, without there being openings and possibilities for being not only challenged or contradicted, but also for confirmation and continuity of the self. Third, a culture of contradictions and multiple demands are at times, as Kegan (1994) has written, “over our heads.” Providing even more contradictions within our teaching may not be the goal of good teaching, particularly in the initial stages of doctoral studies. Rather it may be that teaching at this particular time requires understanding the needs of the students to be acknowledged (confirmed) and provided with a structure that has some aspects of continuity. Fourth, it is possible to work through dialogic education with one person, one group at a time; nonetheless, I have great respect for the challenges of doing this within contemporary American culture.

For these reasons and more, I believe that teaching from the microcosm makes good sense. I would also look for ways to provide forms of continuity and confirmation in the structure of the class and syllabus. For example, include a text that follows the very process that the students are engaged in, in this case, a qualitative research text that is developmental (i.e. it painstakingly follows the research process and researchers through the process of social science research). This would be a preference of the teacher, who would take into account both the various developmental needs of the students and the ecology of the course. (For me, the Strauss & Corbin (1998) text was a

guide throughout my dissertation writing and would have served me well throughout the course of my graduate education.)

I also wonder at the need to change teachers each semester. I have been told many reasons why it is “good”; at the same time I wonder whether the development of both students and teachers, it would not be more fitting that teachers were selected for the first year who are the most committed and capable in working with students at such a developmental turning point. Learning and developmental changes can occur at any time but if we consider times of transition as both particularly vulnerable times and particularly hopeful times (even magical), then we would consider a cohort of faculty committed to the development of developing scholars.

Given the findings, a teacher would also be providing confirmation and continuity by making explicit what is often unconscious or assumed, including the very real contradictions of academic life and specifically education research. Ellen Condliff Lagemann’s (2000) book on the history of education research was helpful to me as I looked to understand the context for some of the problems of the young and elusive science of education. Marie’s placement of herself in the history of education research was a teaching of self that spoke to the students. Similarly, first year students could be asked as an exercise, whether in the qualitative research class or a pro-seminar, to situate themselves in the discipline and practice of education and education research. This situating of self would provide an initial home base from which the student would be able to articulate their perspectives, including their commitments to certain worldviews.

Based on his research work in medical education and the development of teachers across the disciplines, Shulman (2004) has argued that it is from a place of commitment

that we can begin to learn. Furthermore, once we have learned something we need to act upon them, including using our judgment and playing with the ideas we have committed ourselves to. This is not dissimilar to Kegan's framing of changes in consciousness being a process of first being embedded in what we are thinking, to becoming separated from what we think, thereby being able to look at our own thinking and behaviors from another perspective (e.g., my opinion is no longer my self). Shulman (2004) goes on to describe this as the ability to be both serious and to play with ideas using an example of a taxonomy or circle of learning that he has hypothesized.

knowledge, understanding, and design each need, on the one hand, to be worked upon in a critical and reflective manner via judgment and on the other hand, to be enacted in practice as a crucible or reality test for the ideas.... My point is that once we feel comfortable with a set of terms, we begin to play with them. They are, after all, propositions and not received wisdom; they are ideas that become useful when we treat them seriously and yet with a bit of skepticism, disrespect, and playfulness – which, interestingly, is an attitude that we try to foster in our students, as well, with regard to much of what we teach them (p. 76).

To summarize, by providing the structure and means for students to have time to think seriously about an issue or a research site (by teaching from the microcosm), and by employing practices that confirm and provide continuity (by situating the self within the discipline and providing a narrative for the development of an education researcher), serious thinking and playing with ideas may become possible in the classroom.

Further research. Suggestions for future research include further analysis of the present study's data focusing on a narrative analysis; a follow-up study with the students and faculty providing a longitudinal perspective on the present study and questioning/critiquing the study results; expanding the present study at the same site and using a cultural perspective such as Tierney's (1994, 1996) five ways for studying academe or Holland et al.'s (1998) figured worlds; doing a comparative case study of other schools of

education during the first year of an education doctoral student's life; and using an action research paradigm in the case of a teacher or school implementing a dialogic practice (Isaacs, 1999; Vella & Associates, 2004) informed by paradoxical teaching design and method (Palmer, 1998) in a first year doctoral program for education students.

One way of deepening this study would be further analysis of already collected data. Ethnographic field research is data-rich, in part because of the nature of the methods employed; and also because in ethnographic research there is a general openness to take in as much data as possible, particularly in the early phase of field work. For example, with express permission of the participants, interviews could be analyzed from a narrative approach. Stories of identity in the process of selfing as an education researcher (McAdams, 1997), or stories of self-authoring within a figured world of a particular program (Holland et al., 1998) would be a form of analysis that corresponds to the dialectical perspective of recognizing multiple, mutually influencing dimensions of human development that are embodied in dialogues (Riegel, 1975). It may be that such narrative analysis would help extend, complicate, or question the cultural typology of students and ecological strategies presented in this study.

In recognition that learning and development take time, a follow-up study with some or all of the same participants in this study would be a temporally-ordered means for a better understanding of student development of self over time. Moreover, as dialectical theorists (Bronfenbrenner, 1979; Kegan, 1982; Riegel, 1975) have suggested in their own work, this development of self can also be understood as occurring within temporally-situated events, such as my interviews with the students and the instructor. The instructor's telling me of her identity being questioned is a narrative framing of a

self-developing within the space-time of an interview, as was the example of a dialogic moment in a student interview presented earlier. Students spoke of professors or advisors' abilities to embody what this student called "neat combinations," ways of being that are not constrained by being identified as, in this case, quantitative or qualitative. A narrative analysis may also choose to look at how this student is making new meaning in the manner with which she responds to questions and vice versa as in other parts of our interview, where I am revising or re-forming a thought in response to what she is telling me.

Further building on such a narrative analysis, the data from this study could also be further extended into an interpretation of the figured world of education research as it is practiced within this school of education. Such a study could be grounded in Tierney's (1994, 1996) five ways for studying academe from a cultural perspective: organizational mission, symbolism, strategy, environment with particular attention to the stories of participants who are distributed throughout, and self authoring within this context (Holland et al., 1998), including faculty, administrators, and staff working within this school of education. (The latter was not collected in this present study and would suggest the need for a new study.)

Researching the school of education from a cultural perspective is grounded in the perspective that knowledge and identities are locally constructed even within the same discipline or field of practice (Holland et al., 1998, Tierney, 1996), as in the example of different biologist identities being constructed within a university biology program and a nonprofit conservation corporation that employs biologists (Eisenhart, 1996). By studying the meanings assigned to the identity of an education researcher within the

specific context of this school of education and in this specific university and in this geographical location⁵, yet another perspective on the development of persons as education researchers may be brought into conversation with the description of the ecology of an education doctoral student learning to be an education researcher as presented in this dissertation and other research studies pertaining to the development or production of scholars.

The present study's interpretive frameworks were organized around the concepts of contradictions and dialectical processes. A follow-up study may enter the field with questions about this framing or consider other frames that may not be status quo or reflect dominant methods of research in education, for example psychoanalytic concepts and theories. Please read—and here I am asking the reader to listen, as in the sense of dialogic listening that suspends any allergy to psychoanalytic thought—to psychoanalyst Adam Phillips (1998) as he described how a student would be learning psychology.

The first stage of learning can be called, in Freud's language, identification; the student becomes like somebody who knows these things. In Winnicott's language it would be called compliance; the child fits in with the teacher's need to teach, and, by implication, with the culture's demand that these are the things one learns, and this is the way one learns them. In the first stage, that is to say, the student adapts to what is supposedly, the subject being taught.

In the second stage something akin to what Freud calls dream-work, and Winnicott calls object-usage goes on. Each student, consciously and unconsciously, makes something of her own out of it all; finds the bits she can use, the bits that make personal sense. As in Winnicott's description of object-usage, the student attacks the subject with questions and criticisms, and finds out what's left after the assault; whatever survives this critique – this hatred – is felt to be of real substance (resilient, uncorruptible, worth banking on). In this way the student makes (or fails to make) psychology true for her. In the terms of Freud's account of dream-work, the subject-matter, the teaching, is like what Freud calls the dream-day – in which, quite unbeknownst to ourselves, we are

⁵ As Marie related, her experience being identified as a professor in this Western university and locale has been different from her experience of being identified as being a professor in a Southern university and locale.

selecting material for the night's dream. It's as if, while we go about our official business an artist inside us is all the time on the look-out for material to make a dream with. So from the point of view of the dream-work the student finds himself unwittingly drawn to specific bits of the subject being taught – whatever the emphasis of the teacher happens to be – which he will then, more or less secretly (even to himself) transform into something rather strange. If he did this while he was asleep we would call it a dream; if he does it while he is awake it will be called, a (p. 412) misunderstanding, a delusion, or an original contribution to the subject. In other words, in the second stage, the student makes the subject fit in with his unconscious project. He uses it for self-fashioning, or he dispenses with it. The first stage that Winnicott describes might be called the student's official education; the second stage, whether one redescribes it as object-usage or dream-work, may be rather more like the student's unofficial education. (p. 411-412)

Phillips' use of concepts such as identification and object-usage, of the student as "self-fashioning," could these not be brought into a conversation with those who illuminated the data in this study, and by means of such a conversation illuminate our understanding of education and educational processes? Bracher (2006), for example, has engaged in this conversation, bringing together psychoanalytic and Kegan's theorizing in his consideration of radical pedagogy, identity, generativity, and social transformation.

By moving the focus of study both inward, focusing on the individual and collective narratives, and outward on the organizational and larger systems by means of a cultural study, I am suggesting a hologram of a school of education itself by moving dialectically similar to that of a person self-authoring within multiple figured worlds. From a practical perspective, by means of action research and/or a cultural study, the leadership in the school of education could gain deeper insight into what they were developing or "producing" and why. Curricular or programmatic changes based on a sustained study of the data and analysis in the natural experiment that is any school site may be the means to guide schools of education to make informed, perhaps even wise, decisions amongst the contradictions, including a reassessment of the use of cohorts

and/or interpretive communities as means of support in their offering of Ed.D. and/or Ph.D. programs. There is the hope and possibility that in the “doing” of action research and cultural study a school of education is providing the place of possibility for education doctoral students to become education researchers who will be stewards of the discipline.

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