CASE STUDY

Relating to others: Re-arranging configurations of cognition and affect

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This case study focuses on a multicultural education course that was completely redesigned for the introduction of the 2007 New Zealand Curriculum based on postcolonial and post-structuralist understandings of self, other, curriculum and pedagogy. The course specifically aimed to frame intercultural encounters and difficulties as part of broader social-historical phenomena, moving away from tendencies in the field to focus on the development of individual skills and performance in de-politicized and ahistorical contexts. This course was offered to first year student teachers in a Primary teacher education degree at the University of Canterbury. This study presents an analysis of shifts in understandings of culture and identities in the learning process of a lecturer who co-taught the course and of eight student teachers who took part in the course. Students' learning journals were examined focusing on accounts of experiences of 'affect' and its implications for perceptions of the key competence 'relating to others' (NZC, 2007). Our findings suggest that students went through different phases of re-conceptualizing ideas of self and other, identities and power relations in the course. The findings also highlights the role of crisis in learning processes that intend to equip learners to reconfigure their structures of cognition and affect, their imaginaries, and their capacity to relate to difference.

Introduction

This case study presents an analysis of journal entries of student teachers in a course on multicultural and language studies in a primary teacher education degree in Aotearoa New Zealand. The case study was part of a larger research project focusing on shifting conceptualisations of knowledge and learning in the incorporation of the 2007 *New Zealand Curriculum* (NZC) in teacher education. We start this case study with a contextualisation of the wider research project and a description of the course aims and theoretical background. In the second part we offer a practitioner narrative on shifts in thinking related to identity and culture as a result of engagements with the new theoretical framework of the course. The third part presents the methodology for data collection and conceptual framework used to examine and theorise what was observed in the data. Next, we analyse the learning journals of eight students in the course, focusing on accounts of experiences of 'affect'. Our conclusion highlights the role of crisis in learning processes that intend to equip learners to reconfigure their structures of cognition and affect, their imaginaries and their capacity to relate to difference.

The project, 'Shifting Conceptualisations of Knowledge and Learning in the Integration of the New *New Zealand Curriculum* in Initial and Continuing Teacher Education', was funded by the Teaching and Learning Research Initiative (TLRI) of the New Zealand government, from 2009 to 2011. The project team consisted of three investigators and nine practitioner researchers who were teacher educators working at the University of Canterbury in New Zealand. The project aim was to examine shifts in the conceptualisation of knowledge and learning in learning outcomes and course design in the incorporation of the new NZC in initial and in-service teacher education in 2009. The project mapped the learning processes of practitioner researchers and student teachers in their engagement with, and critical appropriation of, discourses related to 'education in the twenty-first century', 'knowledge societies' and 'post-modernity', as well as their collaborative initiatives to incorporate the changes suggested in the literature in the integration of the new NZC in their teacher education practices (see Andreotti & Major, 2010). The research methodology consisted of the development of nine case studies and a meta-analysis. Each practitioner researcher, supported by one of the investigators, worked in a research cluster to develop a case study related to the first year of the incorporation of the new NZC into their teaching. They collected data related to their own learning processes, the re-design of their courses and the learning processes of course participants. This paper presents the analysis of student teachers' learning journals in a course on multicultural and language studies in a primary teacher education degree, which was re-designed in the context of this larger research project.

Practitioner narratives

Course changes—conceptual and pedagogical shifts: Vanessa's voice

As course co-ordinator for EDML151 in 2009, my task was to lead the redevelopment of the course in ways that were consistent with the NZC. My background in post-structuralism and post-colonial theory prompted me to use this platform as a way of re-signifying such discourses in relation to questions of difference and justice. The main shift in relation to conceptualisations of knowledge and content in the new version of this course can be represented in the change of focus from 'construction' of knowledge or concepts related to culture and identity to 'deconstruction' of world views that reproduce discourses connected to the maintenance of inequalities in society. This was an intentional response to the tendency of courses on culture and multiculturalism in education to focus on individual skills and performance and to 'dissociate individual experience from broader political issues' (Skattebol, 2009, p. 77). According to Skattebol (2009), a focus on individual knowledge and performance tends to work as a depoliticised 'disciplinary regime that valorise[s] the image of an autonomous, flexible, problem solving, self-knowing and self-evaluating teacher' who is disconnected from (and unaware of) political processes.

This was a course on multicultural and language studies in a primary teacher education degree. The stated aim of the (re-designed) course was to:

> develop learners' awareness of their own worldviews and lived experiences in relation to questions of culture, identity, power, knowledge, diversity and globalization, as well as the implications of those for teaching and learning. (Andreotti and Fa'afoi, 2009, 1)

The objectives of the course required successful students to:

- demonstrate a basic awareness of the complexity surrounding the key concepts of this course (i.e., multiculturalism, culture, identity, power, diversity and globalisation)
- recognise and acknowledge the influences that have shaped or contributed to their world views and cultural identities
- identify factors that contribute to cross-cultural misunderstanding
- analyse strategies that will help them relate to learners and communities of backgrounds different from their own in primary educational settings
- reflect on their learning process showing evidence of critical literacies. (Andreotti and Fa'afoi, 2009, 1)

This was a 50-hour course with 20 contact hours (including mass lectures and seminars). The complete reading list for the course is provided as Appendix 1. The course co-ordinator (non-white, originally from Brazil) and lecturers (non-white, originally from Tokelau, and white, originally from Canada) had immigrant status in New Zealand. Students were required to submit online a learning journal entry for eight out of the ten sessions of the course. Students were asked to address four questions in their entries: What was the input about? What are you taking with you? What are you leaving behind? What does (this week's learning) mean for your identity and practice as a prospective teacher? The learning journals were not assessed qualitatively; however, the completion of the task counted towards students' grades. Students were told that lecturers would read the journals in a non-judgemental way and would not interact with students through the journals, unless students explicitly requested a response in their texts.

The re-design of the course was informed by insights from post-structuralist and post-colonial theories. Such theories focus on the politics of knowledge production and the association between power and knowledge in the construction of subjectivities and of ideas of 'self and other' in education. They offer a critique of a tendency in courses on culture, interculturalism and multiculturalism in education to focus on learner's individual skills and performance and to detach individual experience from social-historical phenomena. This ahistorical tendency sustains the notion that learner's difficulties in relating to difference are a result of an individual's lack of knowledge and skills rather than a result of a specific process of production of power/knowledge/privilege tied to systemic historical and ideological processes (Dei, 2002). From a post-structuralist or post-colonial perspective, if multi- or intercultural courses are informed by such depoliticised conceptualisations
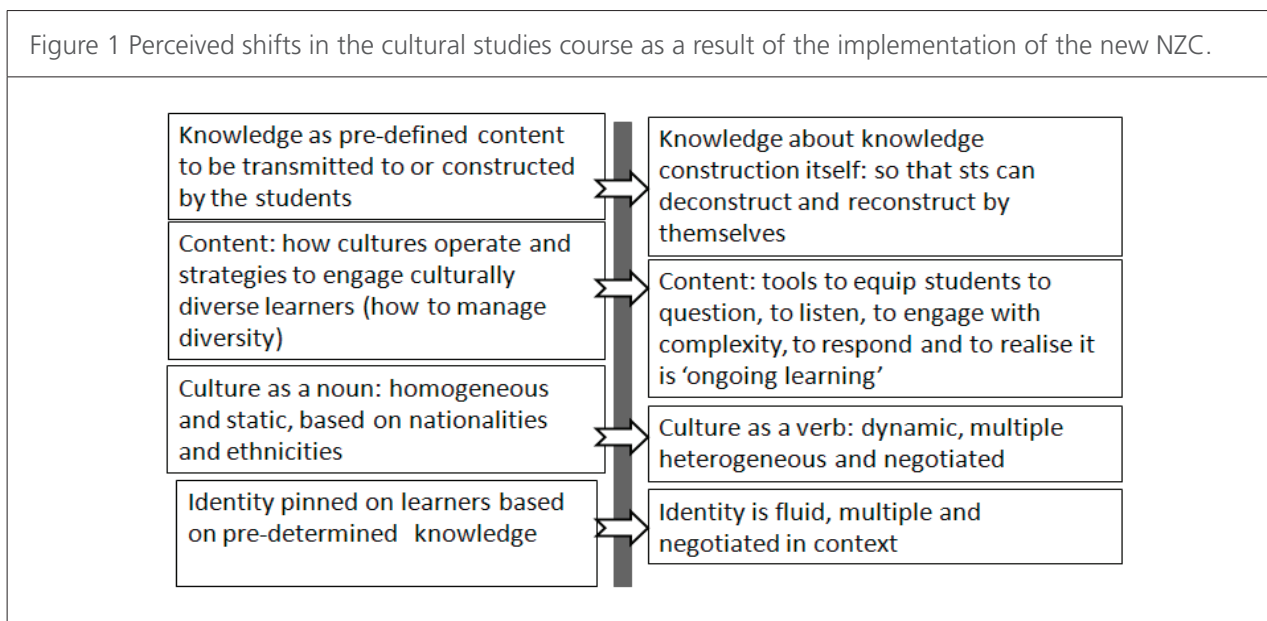
of learners and learning, they will tend to shape global subjectivities that are blind to the socially and historically produced power/knowledge nexus that frame the construction of learners' own identities and of cultural encounters. Thus, ironically, these courses may produce a situation where there is acknowledgement, tolerance or even ' respect' for difference (which are generally described as challenges to ethnocentrism), but they will tend to fail to create a space where difference is attributed an equal value or where solidarity with marginalised groups is based on something other than paternalistic (and arrogant) salvationism (Andreotti, 2007; Gunew, 2004; Zemach-Bersin, 2007) or decontextualised projective empathy (Boler, 1999; Taylor, 2007).

Therefore, instead of a traditional focus on personal backgrounds of students detached from history or politics, this new course focused on deconstruction and self-reflexivity: the connections of knowledge/power and the links between discourses, social inequalities and the construction of the world views of students as socially and historically situated subjects. This new direction moved the focus of the course away from normative definitions of terms (i.e., culture and identity), homogeneous narratives of cultural traditions and classroom strategies to manage diversity, towards the development of students' knowledge about knowledge construction itself. Readings and definitions of terms were then presented as multiple, situated and contested and students were encouraged to unpack these definitions (their assumptions and implications), and to construct working (i.e., provisional) definitions for themselves. Heterogeneity was also emphasised in the narratives of cultural traditions included in the course (e.g., Māori, Pasifika, migrant). Narratives were presented as 'testimonies' that were contested, fluid and situated within social, cultural and historical contexts framed by unequal relations of power and distribution of resources and labour. The rationale was to move away from essentialist conceptualisations of culture and identity, as well as anti-essentialist conceptualisations that trivialise power relations.

A distinction between conceptualisations of knowledge, culture and identity as verbs or nouns was also an important learning tool offered to students. This learning tool presented culture conceptualised as a noun as emphasising representations of behaviours and traditions (generally associated with nationalities or ethnicities), suggesting ideas of homogeneity and fixity. Culture conceptualised as a verb was presented as agonistic and antagonistic negotiation of meaning (Bhabha, 1994), emphasising heterogeneity, multiplicity and the dynamic nature of signification and of cultural practices. In the same way, identity conceptualised as a noun was presented as fixed social labels imposed on, or adopted by, individuals and/or groups, whereas identity conceptualised as a verb was presented as being socially constructed/reconstructed, fluid, multiple and contingent, but always connected with collective narratives and historical processes.

Instead of an emphasis on strategies that could be used across contexts to manage diversity, this course emphasised that there would be no single, silver bullet solutions to address questions of difference. In line with Todd's (2009) discussions of the difference between teaching diversity based on sets of normative principles, values and strategies and living the pluralism of existence, the course promoted the idea that students needed to develop predispositions to respond to the complex needs of diverse learners always 'in context'. These predispositions included the ability to listen, to question assumptions, to engage with complexity and multiplicity, and to feel comfortable with the ongoing process of learning and becoming a teacher in the mediation and translation of principles 'in and through concrete situations with others' (Todd, 2009, p. 149). Figure 1 presents a summary of these conceptual shifts.

Figure 1 Perceived shifts in the cultural studies course as a result of the implementation of the new NZC.

Knowledge as pre-defined content to be transmitted to or constructed by the students	Knowledge about knowledge construction itself: so that sts can deconstruct and reconstruct by themselves
Content: how cultures operate and strategies to engage culturally diverse learners (how to manage diversity)	Content: tools to equip students to question, to listen, to engage with complexity, to respond and to realise it is 'ongoing learning'
Culture as a noun: homogeneous and static, based on nationalities and ethnicities	Culture as a verb: dynamic, multiple heterogeneous and negotiated
Identity pinned on learners based on pre-determined knowledge	Identity is fluid, multiple and negotiated in context

In terms of pedagogy, these conceptual shifts required a different conceptualisation of teaching/learning and of effective teaching/learning. Before the introduction of the new conceptual framework, teaching could be framed as the transmission or construction of predetermined definitions and strategies to 'manage' diversity in classrooms. The focus on deconstruction in the new framework required teaching to be conceptualised as the creation of spaces for cognitive dissonance where students could face different testimonies and question their own assumptions. This kind of teaching is defined by Felman (1992) as teaching through 'crisis'. Talking about her experience in teaching around human suffering and historical traumas (such as the Holocaust), Felman argues that, in the teaching and learning process, what is 'new' can only be recognised, learnt or put to use if students are exposed to the limits and vulnerability of their existing frames of reference. This exposure necessarily involves a crisis that touches a critical or unpredictable dimension of such frames of reference. Felman states that her job as a teacher is to create the 'highest level of crisis [a class] could withstand, without driving the students crazy—without compromising the students' bounds' (p. 53). She draws a parallel between this kind of teaching and psychoanalysis in their dependence on a crisis to be effective:

> Both are called upon to be performative and not just cognitive, insofar as they strive to produce and to enable change. Both this kind of teaching and psychoanalysis are interested not merely in new information, but primarily, in the capacity of their recipients to transform themselves in function of the newness of that information […] I want my students to be able to receive information that is dissonant, and not just congruent, with everything that they have learned beforehand. (Felman, 1992, p. 53)

Boler (1999) also emphasises the importance of discomfort, dissonance and crisis in learning processes that aim to transform the emotional structuring of social relationships and to enable learners to see and experience things differently. This is consistent with Skattebol's (2009) use of affect theory (Massuni, 1996; Tomkins, 1995) to counter the exclusive privileging of cognition in post-structuralist research.

The crisis that became central in this course was related to issues of difference, racism and inequalities in New Zealand schools. It surfaced as a collective 'rebellion' against the course in the first three weeks that was supported by lecturers in other courses. Students wrote letters and used their journals to question the focus and selection of readings for the course, the authority of the lecturers and authors of the texts, and to express their frustration with being forced to engage with perspectives that were inconsistent with the images they held of themselves and of reality. The crisis exposed students to information and strategies that were not congruent with their perceptions of themselves, of others and with their own experiences in the educational system. For most students, this period of crisis lasted from weeks three to seven of the course. In week seven, they were introduced to Magolda's (1992) model of epistemic development and prompted to examine selected responses from the course, as well as their own responses and knowledge construction, using the model. Despite our reservations regarding the model itself, this seems to have equipped most students to safely

turn the gaze towards themselves and to produce meaning beyond existing frameworks. This enabled these students to re-story the narratives of their experience with the course and turned the course into a relatively successful experience from the point of view of lecturers and students (as documented in evaluation forms).

Practitioner researcher shifts: Amosa's voice

My narrative focuses on the changes in the course that triggered or supported shifts in my own thinking. I start with a description of earlier versions of the course, the rationale for their content and my responses to the redevelopment of the course that took place in 2008. I then talk about my engagement and learning process during the delivery of the course.

The first version of the multicultural studies course (2005) was designed to use the students' own cultural backgrounds as a starting point for a journey that enabled them to cope with classroom demands related to cultural diversity in schools in Aotearoa New Zealand. This was quite a challenge as each student had a different starting point on her/his learning journey. The course focused on what the student could do in understanding his or her own culture before attending to students' needs in the classroom during professional practice and school visits during their time at the Christchurch College of Education. The values I grew up with on my island, Fakaofo in the Tokelau Islands, played a big part in the construction of the rationale and philosophy for this course, and so did my lived experiences as a migrant in New Zealand. Thus, my upbringing in Tokelau, my schooling experience as a student in Masterton, Wellington, and my journey as a teacher trainee and teacher in the Christchurch area shaped the views on society and education that I brought to this course. Most activities of this first course were based on College of Education students supporting what the schools had introduced through Ministry of Education initiatives and local needs and aspirations. Issues such as multiple identities were touched upon but not in any great detail and knowledge sharing between school, parents and college students was not a major part of the course.

The second version of the course (in 2005) was developed with the English for Speakers of Other Languages (ESOL) team and therefore a major ESOL component was added to the content related to culture, but the course length remained the same. Despite my preference for the cultural component of this course, I became accustomed to its structure and content. I taught it for five years. As I engaged with the learning journeys of the students in this course my thinking also evolved. Marking hundreds of assignments from past and current students has given me a variety of views on how education and attitudes have changed in society. Some assignments have taken me outside my comfort zone during the past 10 years. I have been privileged to share the very personal lives of some students through their assignments. I have agonised at times about the personal letters they have written, after researching their family backgrounds. Their shared stories and journeys will forever be part of my educational and life journey. So although feeling uncomfortable has been part of my journey with past and current students, I recognise now that I had become too comfortable with the structure of the course and this created some barriers for change.

When discussions about the restructuring of the course began in 2008, a number of factors affected my engagement with, and responses to, it. The most difficult aspect was the angst over the recent merger between the University of Canterbury and the Christchurch College of Education which brought a lot of uncertainty and threatened job security for many employees. I had started questioning the framing of my role and value within the institution, and the redundancies of close and valued colleagues also added to the grief. For me the fear of seeing something I had helped to create and taught successfully for many years, changed once again, was not easy to accept. As mentioned earlier, personal beliefs and values are very important to me. I see them as presenting and representing my morals and my innermost feelings about myself and who I am and how I want to be seen as a world citizen. I felt that when others started to question these morals and values they also questioned my right to have a way of making sense of the world. A few of my own fundamental beliefs and values were woven into the earlier version of the course. The redesign of the course brought with it uncertainties related to my knowledge of the previous course content: What new values were going to be taught? What would be left out and why?

My anger and fears came to the surface at meetings. Privately I felt angry about the process, partly because there were new concepts to look at and there was also a 'new' language necessary for the delivery of the newly designed course. This signalled a fear of change, of being a learner again (at my age!): I needed to learn and relearn new approaches. There were concepts and course content that I knew very little about (and I still have not mastered). To understand and be confident in delivering the course, supporting students with assignments and tasks, I needed a mind shift—a shift that would require a lot of listening, talking and working cooperatively with colleagues. However, the biggest shift required was within my self: a leap of faith in the acceptance of the new ideas and delivery mode to be trialled was also necessary on my part. My own journey reflects, in a way, the journey of the students in the space of 'uncertainty' of the new course.

During our discussions with Vanessa (co-ordinator) and Margaret (course tutor), I started to understand the rationale for the course and the changes (described in section 1). I also noted what areas I needed to focus on to get a better understanding of the delivery process and giving support to students. The list of readings required further critical reading and understanding on my part. The readings I had helped to select were a good starting point. There was a distinct change in the language throughout the articles that were new in the course. It was clear that I needed to discuss these with my colleagues involved in the delivery. Weekly discussions with this team were crucial to help me move—in a similar fashion to the students—towards a better understanding of my roller-coaster learning process, and of shifting concepts of identity and pedagogical focus.

The pedagogical focus of the course was still cultural awareness. However, rather than having the student teacher's background as a starting point, the new course started with inequalities in classrooms in Aotearoa New Zealand and around the world. This change required students to engage with social and historical processes that create inequalities and to relate those to their personal world views and cultural backgrounds. These requirements generated a very emotional—and in many cases psychologically violent—responses on the part of students. In the exercise to connect the personal and the political, there was a feeling of guilt underlying the emotional journey of the students (although this guilt-tripping was not encouraged in the course). I too experienced a feeling of guilt in not having this new knowledge that was required to deliver the new curriculum. I often found myself asking questions such as: Why didn't I know about the new 'stuff' in the new course? How do I react to having to learn and relearn new concepts from a course that is the result of my original course? How do I react to being a student again in this cultural course?

The question of self-worth and self-esteem certainly played a big part in negotiations through these doubtful times. The shift towards post-structuralist concepts represented more clearly in the notion of 'culture as a verb' is something I had not thought of consciously. I also came to understand that fluidity in identities is an important concept for college students to come to terms with when teaching students from diverse cultural backgrounds and languages. Although the idea of different identities was not alien in the old course, it was not central or discussed with the same depth of engagement as in the new course. What I (and the students) needed was a realisation of the effects such issues can have on some learners in our schools.

The shifts I experienced in 2009, related to this project, happened mostly as a result of my engagement (and empathy) with the journey of students that I had the privilege to experience, the conversations with the course delivery team and my own engagement with the literature (which was also part of my graduate studies). The first significant shift is that the question of having to be a learner alongside other, younger learners no longer brings a feeling of whakamā (shyness or shame). I am comfortable with having to learn alongside others who are just starting out on their new cultural discovery. The idea of knowledge as a verb (Gilbert, 2005) and the metaphor of weaving together different knowledges and ways of knowing has become an icon of this new phase. The professional discussions, professional reading and learning outside my comfort zone have all contributed to a new enjoyment of learning and of the discovery of new ideas. I no longer fear making statements based on my own knowledge and ways of knowing, my own world view. Before, there was a sense that my world view should be fixed and protected (as a noun) in order to be legitimate. Now I feel that my world view is constantly shifting as I learn with others—it needs to change to remain relevant. I have found a new way to express my voice.

For a long time, I had been very resistant to developing an 'academic' identity. This resistance came from a perception that, by adopting this identity, I would distance myself from my own community, as academics are

perceived (from community members' point of view) to be out of touch with the languages, views and daily realities of communities. I have experienced times when parents tended not to seek help or advice from me simply because I work at a university. Working at the university has tended to be a barrier in my work with community people. Some parents' assumptions and perceptions may have restricted more free and honest discussions in past years. As I did not feel I could reconcile an academic identity with a 'Pasifika community' identity that I was comfortable with, I resisted becoming an academic. This took the form of resistance to completing a master's degree or to performing work of a more academic nature. The engagement with ideas related to multiple identities that are context dependent, opened up a new possibility: I could be both—I did not have to choose one or the other. I could navigate both contexts performing different identities (i.e., using different hats) in each in order to bring new knowledge into both contexts. As a result, I have found a real drive for me to complete my master's degree in education. I have started to see the course not as a learning imposed by my employer, but as an opportunity to hear, discuss and reflect on my practice and what it does to others I interact with professionally and personally. There have also been implications in relation to my ability to read articles and texts critically. I feel more at ease when critiquing a piece of academic work. I think I have also learned to accept criticism better now and progress my own learning through colleagues' critical comments. I feel that my relationship-building skills with others have been enhanced as a result of this shift. This can be seen in my response to issues of cultural practices and norms about which I no longer feel so strict and ill at ease (happy to think about leaving some behind). I have become more relaxed. I have also found a new justification to encourage people from the community to seek further academic degrees. I feel they can live in the space between the two worlds without having to choose between them. They can become 'border crossers' for their communities who can bring new knowledge into the community without colonising the space with academic knowledge.

Last, but not least, there were changes at home too, especially in relation to my 8-year-old granddaughter who already lives in two worlds. She is of European and Tokelauan descent and since she was very little has come to show me the complexities of living in-between spaces. I hope (and already feel that) getting my head around these concepts makes me a better grandfather to her as I can understand her reality better. I can also see her as my teacher in our learning journey on how to navigate the spaces between two knowledge systems that need to be equally valued. Table 1 summarises my shifts in 2009.

Table 1 Amosa's shifts in 2009 (related to the TLRI project)	
Before	**After**
Safety of students in the college as a priority	Learners in the schools as priority
College students' needs as starting points	
	Classroom needs and community needs as starting points
Survival mode: finding out what people were comfortable with, remaining within boundaries, not rocking the boat	Renewed confidence, more vocal
Feeling secure not having to explore other possibilities, feeling good that other people tolerated what I was doing	Taking risks, not afraid to upset people—allowing 'second me' to speak
Feeling that own voice, insights and thoughts were too challenging ('second me')	Intuitive knowledge confirmed through academic study and comfortable with tensions and with unpacking perspectives both mine and other people's, renewed confidence through studies
	Learning another language (academic) to express own thoughts
Lack of 'language' to explain these insights and thoughts	Able to understand demands better and negotiate between them
Between two demands: community telling me that children were failing, having to not upset people at the college	
Between two systems of knowledge with different value: missing learning from father homeland	Happier to live in both worlds: academic degree seen as another turangawaewae—excitement with new ideas, new language, knowledge as more fluid
	Being able to see academic work as a legitimising force for Pasifika knowledges
My resistance to degrees and academic identities: Palangi qualification (walking Palangi way) perceived as barrier to understanding and interacting with communities (community membership and status)—perception coming from previous exploitation by researchers who would disappear after collecting the data	
Discomfort with multiple identities (could be either Palangi/academic or community/non-academic)	Better position to negotiate: comfortable with multiple identities, many turangawaewae, always negotiating in context
Ethical imperative to give back to community due to anonymous support in own education	Giving back to community does not exclude other identity. Giving back to community academic gifts as well
Awareness of generational struggles—observation of granddaughter understanding and negotiating two different identities	Interested in granddaughter's context and stories: how to help her negotiate identities better, how to relate better to her world. Reinforce value of family and of reciprocity by being there, doing it

Methodology

One hundred and twenty-five (out of 160) students in the 2009 cohort granted informed consent for their course activities (i.e., journals, written activities and written exams). A baseline and post-course surveys, three focus groups and a few interviews (with willing students) were also used to collect data. Several analyses, using multiple theoretical frameworks, were performed on this dataset (see Andreotti, Fa'afoi, & Giroux 2010). In the analysis for this case study, we use data from the learning journals of eight students in the course (one male, seven female, three aged below 20, three aged below 30, two over 30) who consistently wrote about expressions of affect (Skattebol, 2009) in their learning journals beyond the third week of the course. We selected students who expressed affect both in terms of descriptions of embodied experiences of fear, shame, distress, joy, anger, and so on, and intra-subjective conversations enacting affect. Drawing on Tomkins (1995), Skattebol conceptualises affect as a capacity and as a 'tangible, embodied force that operates between people'

(p. 78). She claims that affect is different from emotion as 'it operates at a physiological level, that is—beyond consciousness' (ibid.). Skattebol emphasises the patterned nature of affect that happens through repeated (and socially-historically situated) collective mediations that converge in individual affective biographies (Nathanson, 1992; Skattebol, 2009). She argues that:

> [a]ffect is organised at an intra-subjective level of the body but also organises intersubjective exchanges. Affects are generative and contagious; they are innate activators themselves, for example, shame can produce a blush—the red heat that in turn produces more shame. […] Differentiated affects operate as feedback to the self and play a major role in the meaning made of experience. Furthermore when people transmit affects—fear, distress, anger, shame and so on – the affective force is unruly and unpredictable because other people's affective responses and patterns transform the original affect.[…] Affective patterns become habituated through life experiences but can also change through new inter-subjective experiences. (p. 78)

The journaling in this course aimed to disrupt affective patterns by equipping students to enable new intra-subjective conversations (i.e., of the self with the self). Therefore, the selection of students was based on their expressions of affect and of extensive intra-subjective conversations. One particular reading resource, a chapter on white identities from the book *You Can't Teach What You Don't Know: White Teachers, Multiracial Schools* by Gary Howard (2006) (see appendix) was particularly useful in provoking strong affective responses in most students during the third week of the course: students responded negatively to the reading as they felt they were being accused of racism. The journals selected for this particular analysis were those where expressions of affect continued to be emphasised in students' writing beyond the third week of the course.

In the preliminary analysis of the data, a thematic analysis was performed and the five emergent categories were transformed into a heuristic conceptual framework for further analysis. We acknowledge our own situatedness in the construction of this heuristic device and therefore, we understand it not as a description-of-reality or truth, but as a tool-for-thinking and articulation—or cartography (Paulston, 1992) that enabled professional conversations to address issues previously considered uncomfortable or un-languageable. We use it in this case study to support the 'languaging' of a complex learning process that, we recognise, goes far beyond the heuristic device itself. We used the notion of head/hearts in our conceptual model to highlight the inseparability of cognitive and embodied 'affect' experiences of students in these spaces. Our construction of the five head/heart spaces is represented in Figure 2 and summarised in Table 2. This summary includes a general description of responses, affect patterns, corresponding conceptual understandings and learning focus (right-hand column). However, these should be read in a juxtaposed fashion: in their learning journals many students inhabited more than one space at the same time and did not move from one space to the other in a linear fashion.
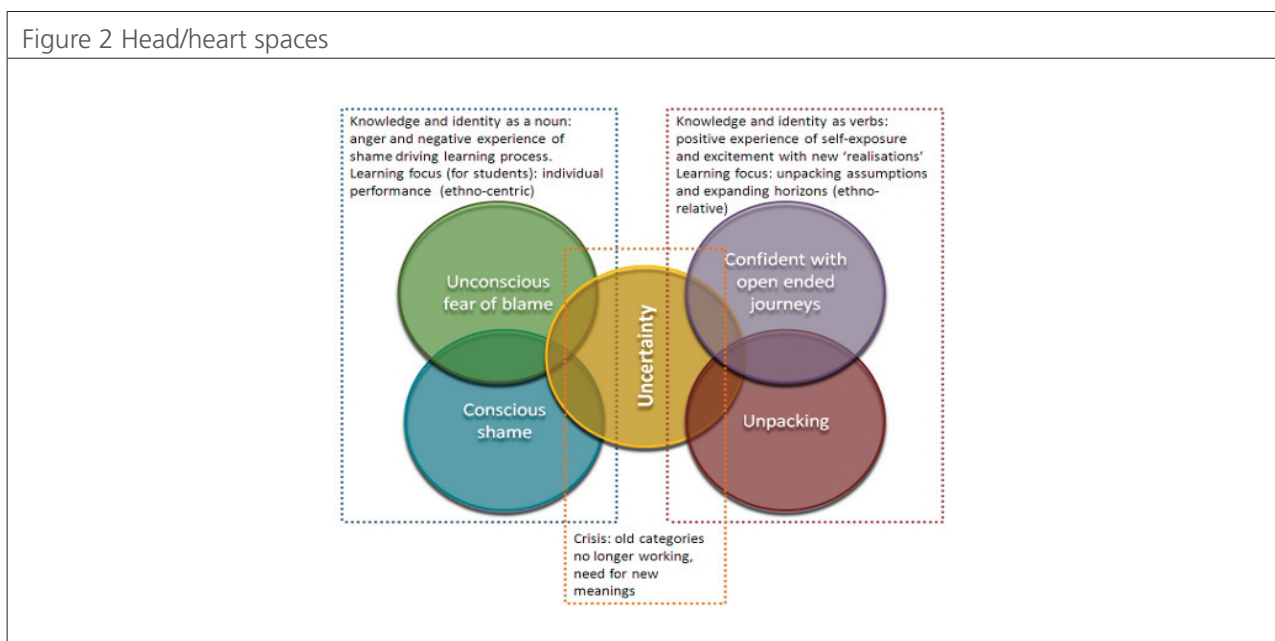
Figure 2 Head/heart spaces

Table 2 Head/heart spaces, affect patterns and corresponding conceptual understandings	
Head/heart space	Description of affect patterns and corresponding conceptual understandings
Unconscious fear of blame head/heart space	Students refer to the fear of being blamed for the wrong doings of others from the past. They argue that they were not part of the problem (i.e. colonisation) and therefore should not be made to feel guilty. There is a denial of the effects of majority power and privilege.
Conscious shame head/heart space	Students acknowledge they 'know' about the wrongs from past years but would prefer to move on and not to confront and unpack related issues.
Uncertainty head/heart space	Students are confused and in a 'roller coaster ride'. More questions are asked. There is a feeling of paralysis or of moving 'backwards' in their learning.
Unpacking head/heart space	The realisation that people may have multiple identities that are context dependent is a strong indicator of this stage. Students therefore negotiate their lives through multiple contexts and reflect critically on issues of homogenisation, discrimination and their own assumptions.
Confident with open-ended journeys head/heart space	Fear, guilt and denial are no longer barriers to processing dilemmas. The new tools acquired now support the ongoing learning journey and there is a feeling of ease in relation to the future. Students start to view their future role as teachers critically and from different perspectives.

Data analysis

We used the conceptual model described in Figure 2 and Table 1 as a theorising and 'languaging' heuristic tool and as a structure for the organisation of the data. However, we emphasise that the head/heart spaces often overlapped and students' learning journeys were not linear. The content of the quotations from students has not been edited. However short clarifying explanations have been added when sentences were unfinished.

Head/heart space: 'Unconscious fear of blame'

In our analysis, we suggest that the affect of anger towards the course expressed by the students and the denial of the existence (past or present) of oppression was generated by an unconscious fear of blame and guilt. Students in this space expressed frustrations with the course or the readings through their journals, especially in response to Howard's text in the third week of the course:

> I'm confused about how [the idea that] systems that are in place now 'favour certain racial, economic, and language groups, while negatively influencing others' (Howard, 2006) relates [to reality]? Shouldn't these 'institutional practices' that dominate have already been addressed, and why is it only the whites that have to look deeper into these ideas to eradicate problems. It feels like we are being treated as a collective group when we are all individuals and do not act in the same way and do not have the same views. (Student 2, week 3)

For others, this anger/suspicion only became articulate when students could analyse their journals from within another head/heart space.

> In session three I was angry at the fact that whites were being treated as a collective and I felt like I was being attacked. (Student 2, week 9)

Many students expressed initial concerns about the course trying to change their thinking and 'attacking white people'. A feeling of invasion of the personal space was also commonly articulated:

> I remember thinking in the first lecture 'this is so silly, even if we were to completely eradicate racism in the world, we are still going to discriminate against each other' […] The first couple of weeks I was very distanced from this course, due to the fact that I almost felt like this course might be invading my personal feelings…(Student 3, week 3)

One student was particularly articulate about her experience of affect in the interface between unconscious fear of blame and conscious shame. She identified the origins of her resistance towards the course in her use of denial as a buffer of protection:

> Another reason why this session has made me feel upset and resistant is because I feel I have to look at the reality of this world and I don't want to. For years I have been happy just seeing the world through my own eyes and not acknowledging what's going on around me. Life is a lot easier this way. I am not looking forward looking at these issues. I don't want to think that the world we live in is so unfair and corrupt. I want to believe that I live in a good world that is full of good things. The reality is that it's not and I don't like it. (Student 8, week 3)

Head/heart space: Conscious shame (build-up towards crisis)

We constructed this space as one of conscious shame, but unconscious panic: the self experiences the self in a bad way and wants the discomfort to quickly go away. In this space, participants acknowledge past wrongs but get temporarily paralysed by guilt and confusion or rationalise a quick exit from paralysis in an attempt to avoid dwelling in discomfort (see also Laub, 1992). The previously cited student articulates the experience of affect leading to temporary paralysis:

> After attending the lecture I was left with a feeling of resistance and sadness. I had a feeling in my gut telling me that this is an issue that will turn my world upside down. I can see that this course will be an emotional rollercoaster ride and I just hope I'm strapped into my seat! I have feelings of resistance towards the idea of social dominance. I know I am apart of the dominant culture and to be honest [it] gives me a sense of control and security. I feel if that was taken away I would not know what to do with myself. (Student 8, week 3)

The feeling that 'things cannot be fixed straight away' contributes to a sense of defeat:

> I became increasingly confused and almost defeated as I read the reading. [...] I began to wonder, if such ideas are instilled in our natures how can we ever achieve complete equality and transform society to meet the ideals we have already set for it? (Student 3, week 3)

Putting issues in the 'too hard basket' due to being ashamed of ignorance was also a characteristic we associated with this space:

> I felt very confused after this lecture, I left still trying to process many ideas and realizing how ignorant I have been. I had always seen New Zealand as this perfect place, where we were all accepting, supportive and never judgmental, but during the lecture I began to open my eyes to the parallel side of our society. Perhaps we are just naïve, not willing to expose ourselves to the unknown, instead putting it in the too hard basket and pushing it to the back of our minds. (Student 5, week 3)

In a later journal she reflects on this entry:

> I think that week three was my most distanced week. […] I think I felt like I was being picked on and blamed for all the problem[s] in the world and wondered how we are ever expected to carry that burden without it breaking us down. I remember I went right off the course at this stage because I thought it was just all too hard and didn't want to deal with it. (Student 5, week 9)

The data made us wonder whether the feeling of 'not wanting to deal with it' may be grounded in a fear of the costs and implications of going against one's own socio-cultural groups:

> I hate it when I do go against the attitudes of my own dominant culture. especially when it comes to Māori. I always get opposition if I look like I'm on their side. I don't see myself to be on their side I just show understanding and compassion for them. I just hate it when I come across people that disagree and still see them as this country's burden. I seem to give up on voicing my opinion and keep it to myself. (Student 8, week 3)

It could also be related to a perceived loss of value and relevance of one's own background and sense of potential contribution:

> Also within schools I know it is very European dominant and slowly we have been bringing Māori into the curriculum. My own education has been very European based with some Māori education. Does this mean that my own experience of education has no value and is irrelevant according to my teaching career? (Student 8, week 3)

The discomfort caused by these issues led some students to rationalise quick exits in the urgency to 'move on', such as the argument that oppressors and oppressed are equally responsible for past wrongs:

> I felt ashamed that the culture I identified myself with had done such terrible things that I had never picked up on because I only saw a singular point of view. After re-reading a few parts I have come to the conclusion that I cannot accept the burden of that guilt, that no one person can accept the burden of any guilt. We have all played a part in the inequality and are all equally accountable for the failures and successes in our societies. Whether we are indigenous or a settler we all need to contribute in the journey to move up and beyond our current social boundaries. (Student 5, week 3)

Another exit strategy was to disclose shame while, at the same time, to project blame on the reading resources themselves for homogenising race (allegedly repeating patterns of racism):

> In a way, when i read the readings, i feel majoritised by being referred to as 'whites' and the predetermined attributes that comes with being that identity [...] being put in a collective group erases and predescribes what views and perspectives i hold. (Student 2, week 6)

One student mentioned 'venting' as a strategy to identify troubling assumptions and prepare to let go of them:

> So i guess in order for me to move forward I need to leave behind my feelings of resistance towards this topic. […] What has changed for me is that after expressing my feelings of resistance and anger towards staff, i do feel more open to accepting the concept of white dominance. I'm not yet comfortable with leaving my own concepts behind as I said they give me security and control but now I have acknowledged them I can let them go when I am ready to. (Student 8, week 3)

Head/heart space: Uncertainty (turning point of crisis)

In our conceptual model of analysis, this space is one of deep discomfort. While in the spaces previously described a participant would focus on his/her individual and coherent identity (singular/noun) as well as his/her own individual guilt/shame/responsibility in harm, in this space the focus shifts towards the paradoxes and contradictions in one's own thinking. Facing conflicting questions and realising there are no easy or definite answers caused anxiety and distress in this space. However, learning to hold and embrace the paradoxes and ambivalences of living with (internal and external) difference is what seemed to help learners come to terms with their own complexities and multiple identities and to allow them to see themselves as socially and historically situated subjects who can de- and re-construct social discourses. The affect in this space is one of angst—a feeling of loss of certainties and grounds.

As the inconsistencies in their own thinking became conscious, some students asked for help through their journals, as this quotation illustrates:

> At this point I'm even more confused. I feel I'm learning all this information yet not the skills or opportunities to put into action these learnings. My knowledge and my belief are at different stages. Help, some advice would be greatly appreciated! As well as lack of judgement, as this entry is honest and personal. […] The hard part. Me. Each person is equal and has the right to live their lives with equal opportunity. I'm a white raised New Zealander with Māori blood. I'm uncomfortable with being Māori, yet learning the language and trying to reach out to being Māori, yet I still see colour, feel like an outsider and feel guilty for being white & not Māori. I think that New Zealand would benefit from more cultural diversity to broaden our perspectives, yet I want my country to be coloured with Māori, pacific islanders, Europeans settlers and new Europeans. Asian culture concerns me as their culture to me seems so impersonal, and Arabic religion frightens me. And if they do come here, then I want them to take on the New Zealand culture, values. How much of this is racism and how much is fear of losing my country's identity? How much is having my perspective shaken? Now to say this is disgusting and shameful but if I don't, then I stay in this mentality. I don't want to be racist, I don't want to hurt anyone with my prejudices. How do I get to the point where

I see people as people with their own culture, views, beliefs and not as different, not placed next to my preconceived perceptions? How do I stop the family voices which say, you're lucky to have been born with white skin, life will be easier with more opportunities? How can I stop seeing colour, making judgements when I was born knowing that to be born white was to be different and privileged? I need a next step or I'll escape the uncomfortableness and go back to pretending that I'm not racist and to my saying that everyone is equal and has the right to equal opportunities. Please help. (Student 4, week 6)

The realisation of complicity with patterns of dominance and harm generated an embodied overwhelming feeling for some students:

From this session I am taking with me an extraordinary sense of being completely overwhelmed. I have found myself asking so many questions. I know that New Zealand society is white dominated, but have I ever actually considered that this may have a negative impact on some people's experience of society? How do I perpetuate white dominance? How many people have I hurt by my ignorant actions? My hands are sweating and my heart is racing as I write this, because I am thinking, "oh my gosh, I am actually one of these terrible people who think that the society that I live in is the 'norm' and anyone who doesn't fit, should 'deal with it". The fact that this seems so harsh is incredibly awful, and my initial thought is that I am a horrible, ignorant person and how could I possibly have lived my life with such a narrow mind? I know that I am an intelligent person, I know that I am capable of critical thinking, so how is it possible I have not realised this on my own? (Student 3, week 3)

Some students experienced a milder version of this in the form of confusion and the start of what Boler (1999) calls an experience of the 'self observing the self':

I am feeling a little muddled again. I am challenging my thought process again. Just when I thought I had understood and got my thoughts into the right space, they are all jumbled again. It amazes me how quickly we as humans can go from a thought provoking session and work through it in our minds, then without warning we can easily slip into old habits again without even noticing. Between the lecture and the reading I am being constantly reminded of this. (Student 7, week 4)

Head/heart space: Unpacking

We construct this space as characterised by an implicit or explicit awareness that the self is conditioned by historical, social and political forces, which changes the perception of individual responsibility for harm into responsibilities that are collective and (unevenly) distributed. This awareness seems to prompt a willingness to unpack shared cultural memories and assumptions. The safety created in this space is one where responsibility is not a personal issue, but a political one. Participants in this space realise multiple identities, recognise imposed notions of normalcy, read experiences of oppression empathetically, examine colour blindness, problematise homogenisation, witness themselves (one step removed) in incidents where old patterns of discrimination are still at work and identify and reflect critically on the implications of their own 'affect'.

In reflecting on their learning journeys, some students managed to reconcile with difficult genealogical memories:

Multicultural education was a shock to my system. The subject that instigated the most reflection and reconfiguration of my original thoughts was the subject of white dominance. For me it wasn't just accepting that I was a fundamentalist white, but that my Nana, who I had grown up loving and respecting, was epistemologically racist. Learning about white dominance, which I was unaware of, led to guilt of my ignorance. Ignorance about the continuous struggles of indigenous people on a global scale, due to colonization and atrocities committed by my ancestors. This steered me towards anger towards my upbringing, how could someone knowing the history of the world teach children a perspective of superiority? Through intensive reflection I realised that the reason I was brought up that way was because they didn't know. Their government taught them this through the laws it passed, their teachers through the content taught, and families passed opinions through generations that this was the case. The Charles Darwin theory of white superiority and the darker the skin the lower down the ladder of society that person was, was what they were taught, (I was told all about it), it was a different time. Finding someone to blame for my own prejudice was another way of denying the involvement of myself in the problem of white dominance. It highlights for me the importance of relevant cultural content within the classroom, and not tokenized sentiments, which can be more insulting than inspiring […] it has been hard for me to leave behind the perfect view of my Nana. (Student 1, week 9)

Others expressed joy in finding new interpretations for past experiences with other cultures, that enabled healing.

> At the beginning of this course I described the effect of my experience of being one of a handful of Pākehā children in a predominantly Māori school, and how the severe abuse I experience meant that as an adult I have found it difficult to relate to Māori people. I now understand, the way I was treated was not right and never will be but I can now honestly say that I understand where they were coming from. From their perspective, I was a white girl who came into their school and whether I said it or not I would have given off the impression that I believe that my culture was better than theirs and I can remember this exact feeling myself. When I was in high school, there was a French boy and girl who came to our school. It was very obvious to everyone that they thought that they were better than New Zealanders, I remember wanting to hit the both of them, I didn't, but I probably felt just the way that the kids at my [Māori] school felt when I was walking around completely ignorant to the attitude that I had. (Student 4, week 9)

The disclosure of some of these experiences would have caused a negative experience of shame in the spaces described previously:

> I have travelled a lot, and had previously considered myself quite worldly. On my travels however I would relate it to the 'ice berg' analogy of a culture I would eat their food and enjoy their traditions, but always feel relieved getting back to somewhere that I could speak English and eat 'normal' food. I am loving challenging my thinking, and find myself looking critically and thinking about social situations and media reports. I think for me as a teacher and primary education having people willing to challenge their ideas definitely positive. (Student 1, week 6)

Feeling comfortable about questioning one's own assumptions and finding oneself in ironic situations were also part of learning experiences in this space:

> [I have learned] to think about what I am going to say before I open my mouth and what implications my words and actions have on other people. I also frequently find myself listening to my friends' conversations, imagining it from their points of view and then thinking of other impartial perspectives which is something I previously never would have dreamed of. (Student 5, week 9)

> It is easy to find situations now, where I can question my thoughts or actions. For example, recently I attended my friend's birthday party. At this party, there was about a hundred people, four of which (including myself) were white. Now, up until this point I have often criticised the fact that Asian people do not mix with other people, they stick in their very tight groups and seem uninterested in mixing with everyone else. However, being in this position, after having thought about different perspectives in this class I was able to see how I had never actually considered how it must feel for Asian people being the minority in so many situations yet in this one situation, us four white kids sat almost huddled together in a corner complaining about being out numbered. (Student 4, week 9)

In this space, learners performed empathetic readings with an awareness of their own blind spots and limitations (without getting paralysed):

> After reading the stories these children have shared i have come to think about what it would really be like to go somewhere completely different from your own culture. I can imagine it would feel like you're unable to breath. Always watching that you are doing the right thing.[…] It would be very isolating and intimidating. I know that I don't know everything about other cultures and I'm going to make mistakes along the way. I think as long as I am aware and open ill be able to support a child from another culture as much as I can. I could ask questions and show an interest in their back ground and do my best to provide for their needs. I think that all children need an environment that makes them feel secure and comfortable. This is the same for immigrant children. […] I want them to feel comfortable to be themselves. This is a challenge for me personally. I'm not entirely sure how I will do this but the readings have given me a motivation to do so. (Student 8, week 8)

Head/heart space: Confidence with uncertain and open-ended journeys

We constructed this space as characterised by a level of confidence and comfort with complexity, with unresolved dilemmas and with ongoing learning. Letting go of guilt was a recurrent theme in this space:

> When I wrote my first learning journal in March I noted my feelings of guilt about the way that people from cultures other than my own have been treated by society ('society' being a carefully contrived euphemism for the dominant white culture, of which I am a member), and I noted that I felt powerless to remedy the failings of the past. I stated

that I was beginning to understand that I didn't have to make amends for history, but as a teacher I will be tasked with the responsibility to shape the future into a more inclusive society. However at that point I didn't know how to complete that task. I no longer feel powerless to make a difference—along this journey (which is just starting) I have found some tools to help me. For example, in my learning journal for session 7 I wrote 'I need to remember not to treat children from other cultures as visitors or guests, but as part of the cultural tapestry that makes up our society'. (Student 7, week 9)

In this space students also acknowledged the difficulties of leaving behind assumptions tied to family relations in order to seek independent views:

It has been hard for me to leave behind the perfect view of my Nana. I understand where her opinions have arisen from, but am quite happy to leave her impressions of the world behind and seek out my own. I would not say that I have found all the answers I want in this subject, but I have had to learn that it is not a subject you can have all the answers to, but it is a constant process, a long journey of changing and un changing, questioning, learning, research and reflection of self. (Student 1, week 9)

A transformation in one's sense of agency was expressed by a number of students (this particular student went on to start a college-wide campaign for more Māori classes for student teachers):

I have learned that I cannot think about things and be aware of them and then just let them lie. It takes a lot of effort emotionally to read and learn about the situations people live, breath and face every day. It hurts to face reality, the real reality. It takes some guts to stand up and say it is wrong and I do not agree. I have relearned that things will not just go away or someone else will fix the problems. I have learned that we have to make change ourselves and as each person makes a change it makes it a little bit easier for someone else to live each day. I have unlearned that I cannot just stand back and let people speak their mind while I am quietly listening and growing frustrated, angered and disgusted by others comments. I cannot sit back any longer and just 'keep the peace' by letting people run others down, speaking racially, ignorantly or selfishly. I need to be more pro-active and thoughtful in my approach so as to not take sides or just give up and walk away when the going gets tough. It will be a very long journey for me but I feel this course has given me the starting tools I need to build onwards. (Student 8, week 9)

Some students expressed a reconfiguration of what it meant for them to 'accept all cultures'

As a prospective teacher, it is kind of a given that you must be accepting of all different cultures and backgrounds but it is very different to actually realise that, as a teacher, I have a responsibility to adapt my lessons to suit not only the white, upper-middle class students and expect the other students will follow. But I actually need to consider what all of the children in the class need, in terms of how they learn, how the will feel in different classroom situations and what they will need to learn to prepare them for their future. (Student 3, week 6)

Other students expressed a renewed sense of liberation with the idea that 'there is no one right answer' and with an embrace of unfinished journeys:

The biggest area of learning and relearning I am experiencing is to be still and open. To be aware of situations around me, my assumptions and beliefs of others, to be honest and examine them, allowing time to let go of guilt and change negative beliefs to honest accurate realisations, one belief at a time. This is and will take time, but it's freeing to know that there is no right answer, but listening, considering and experiencing honest and appropriate changes in thinking. (Student 5, week 9)

Conclusion

This case study has raised for us, as teacher educators, a number of issues related to the role of education and pedagogical processes. In terms of the role of education, if learning and unlearning involves 'facing humanity in all its complexity' (Todd, 2009), then post-structuralist and post-colonial theories have much to offer to shift conceptualisations of aims and pedagogies, especially in relation to education about cross-cultural encounters. In terms of pedagogy, one of the most important insights we draw from this case study is the acknowledgement that shifts in conceptualisations of knowledge, learning and identities involve crisis and costs. By exposing students to the politics of knowledge construction and requiring and equipping students

to perform a deeper level of self-analysis, the course created a space where students had to confront both the costs of 'shifting' between conceptualisations and heart/head spaces and the costs of 'staying the same'. Perhaps when the costs of the latter outweighed the costs of the former, participants were prompted to move to a different heart/head space on their own. We acknowledge that this movement was not an individual process, as the presentation of the data might suggest, but one that was conditioned by the relationships, discourses and constraints of the institutional and social contexts inhabited by the students. We explore this aspect further in another article (Andreotti, Fa'afoi, & Giroux, 2010). In terms of reinterpretations of the NZC, in week 10 students were asked specifically whether their understanding of the key competency 'relating to others' had shifted as a result of the course. The responses below are evidence that an intervention 'at the level of the sign' (Bhabha, 1994) does open new possibilities for reimagining learners and relationships away from fixed categories and social hierarchies that have characterized deficit thinking.

> Before starting this course I would've thought that this part of the curriculum meant that students need to get along. To have access to a range of different culture settings and understand the way in which different cultures live. Now I see that it is about taking it a step further in that it is not only the students acknowledging the diverse range of people we see in society but about working together as a team to come up with new ways of approaching multicultural ideas and ways of thinking. (Student 2, week 10)

> Prior to this course I would have described relating to others as the ability to get along with people and accept others. Basically, being able to be polite to everyone and have the ability to work with everyone, even those that one may not usually associate with. The thing I would have said about relating to others is that it is about treating everyone the same regardless of differences in race, culture, ability, gender etc ... This is a statement I have observed a great deal in this course and the more that you see it, the more you realize how very wrong it is. It implies that, you will relate to people in your way, you will not adapt your social interaction with people around them to suit them at all, because your way is the best way. Now I understand that treating everyone the same does not mean not discriminating. I believe that one of the most important parts of relating to others is having empathy, this coupled with the ability to see and accept different perspectives equates to a person who should not have difficulty relating to other people. I have discussed this idea with some close friends and family, and they challenge me by asking things such as 'how can you possibly understand the perspective and have empathy towards a rapist or serial killer?' This has not been a difficult thing for me to answer within myself, because of my background but articulating it is a very different thing. The way I explained it was that you can understand that other people have a different way of thinking and that their mind may work in a much different way to your own, you don't have to think that their way of thinking is good or even right, but you can see where they are coming from. From the perspective of somebody who has grown up knowing that hurting others is wrong, it is not difficult for them to understand that rape and murder are wrong. Yet a person who has been exposed to violence and sexual abuse from an early age, they will find it very difficult to see that rape and murder is wrong, because it is everything that they know. (Student 3, week 10)

> Maybe I would have thought about listening to others and respecting their views, but I still would have thought 'my ways' were right and I wouldn't have tried to see things from their point of view.[…] Now, I take so many things from it. I would be here all night writing about it, this is a good thing I am sure. It is not so much what I take from it, but where I see myself in it. Like being aware of how my actions and words affect others. I often find myself stopping to think and sometimes rephrasing something in that split second before I say it, being considerate to those around me and how they may interpret it. (Student 5, week 10)

> I think that prior to this course my view on 'relating to others' was closely linked to 'communicating effectively with others', and included being willing and able to express my feelings. I now see 'relating to others' as centering on how effectively I listen to others, how much I can understand their perspective, and how I know what role I must play in the relationship I have with others. By listening I hope to become a more effective teacher—by learning how to relate better to others I hope to become a good model for my students. (Student 6, week 10)

However, if not supported throughout their careers to constantly develop their capacity to engage critically with dominant discourses and establish an ethical relationship with difference, educators will find it difficult to work against the grain in the dominant system.

For both researchers, this study enabled the creation of a language that helped articulate and wrestle with aspects of the learning process that were previously sidelined in professional conversations, such as productive crises and subconsciously driven resistance. Part of the reason why these aspects were sidelined before was that they were seen as a threat to—rather than an integral part of—the learning process. Therefore, when students

signalled resistance or crisis in previous courses, the logical response was to placate any crisis or conflict in order to ensure students had a safe and joyful learning experience. Understanding crisis as an essential part of this type of learning, and developing a language to talk about it through the conceptual model (however partial and provisional), enabled the emergence of new strategies to support students to create resilience in inhabiting emotionally loaded spaces of complexity, uncertainty and multiplicity: to feel confident and engaged in the process of learning, despite the perceived difficulties.

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Appendix 1: Reading list	
Week 1	Nieto, Sonia (2006) Multicultural education and school reform. In E. Provenzo (Eds). *Critical Issues in Education* (228-244). Thousand Oaks, CA: Sage Publications.
Week 2	McIntosh, T. (2005). Māori identities: Fixed, fluid, forced. In J. Liu, T. McCreanor, T. McIntosh & T. Teaiwa (Eds.) *New Zealand Identities: Departures and Destinations*. Wellington: Victoria University Press.
Week 3	Howard, G. (2006). *We can't teach what we don't know: White teachers, multicultural schools*. New York: Teachers' College Press.
Week 4	Bigelow, B. (1998). Discovering Columbus, rereading the past. In B. Bingelow and B. Peterson (Eds.). *Rethinking Columbus: the Next 500 Years*. Milwaukee: Rethinking Schools.
Week 5	Bishop, R. and Glynn, T. (2000). Kaupapa Māori messages for the mainstream. *SET: Research Information for Teachers*, 1, 4–7. Turia, T. (2008). *21st century wananga*. Public speech available at: http://www.scoop.co.nz/stories/PA0808/S00004.htm. Last accessed: 22/01/2009
Week 6	McCreanor, T. (2005). Sticks and stones may break my bones…: Talking Pākehā identities. In J. Liu, T. McCreanor, T. McIntosh & T. Teaiwa (Eds.) *New Zealand Identities: Departures and Destinations*. Wellington: Victoria University Press.
Week 7	Igoa, C. (1995). *The inner world of the immigrant child*. Mahwa, NJ: Lawrence Erlbaum Associates.
Week 8	Blair, M. (2001). The education of black children: Why do some schools do better than others? In R. Majors (Eds.). *Educating our black children: New directions and radical approaches*. London & New York: Routledge.
Week 9	Ferguson, P., Gorinski, R., Samu, T. & Mara, D. (2008). *Literature review on the experiences of Pasifika learners in the classroom*. Wellington: Ministry of Education.
Week 10	Ferguson, P., Gorinski, R., Samu, T. & Mara, D. (2008). *Literature review on the experiences of Pasifika learners in the classroom*. Wellington: Ministry of Education.