Putting the ‘Feed’ Back in ‘Feedback’: Nourishing Relationships for Justice

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Abstract

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This paper is concerned with how teacher learners in a justice-oriented graduate certificate program in the U.S. cognitively and socially constructed feedback as a concept and practice. By analyzing the feedback narratives the participants told, as well as the interactions between participants’ sensemaking and my own, I sought to uncover the dominant and disruptive ideologies underlying their constructs of feedback and how the ideological sensemaking that occurred in their shared educational community did and did not contribute to and shift those constructs. I found that 1) feedback practices and narratives always occur on multiple spectra, drawing on multiple disruptive and dominant ideologies at the same time, and 2) members of educational communities are always, through ideological sensemaking, weaving together pre-existing and persisting cognitive constructs of feedback with socially constructed feedback practices as they navigate power dynamics in learning relationships. Finally, I imagine justice-oriented feedback as a multifaceted and complex learning journey and present a working model to support designing for disruptive ideological sensemaking around feedback.

Introduction

"Mushrooms [are] the ones who understand that nothing needs to be wasted, that everything can be used in some way. We just have to understand what it is. And I often think about this when it comes to…our justice conversations, that mushrooms are like, 'This is food if we can find a way to use it. This could be nourishment.' And when something breaks down in our communities, it's actually a moment, usually, when something needs nourishing." -adrienne maree brown, a guest on *On Being*, a podcast hosted by Krista Tippet (2022).

In educational relationships, what and how people communicate to and with each other matters greatly, especially when attending to power and justice (Denton, 2013)[1]. In the quote above, adrienne maree brown directly relates conversation in community to justice when she compares it to decomposition as a mycelial practice of collective nourishment. To her, pursuing justice requires giving power to the parts of our communities that need attention, perhaps because they have broken down or perhaps because they are going well, by engaging in conversation to decide how to use them as nourishment for even stronger communities. Like how mushrooms contribute to resource redistribution, my project addresses how the ways in which we speak, listen to, and otherwise communicate with others reinforce and/or disrupt imbalanced and inequitable power dynamics in educational relationships and communities in pursuit of justice[2]. Specifically, I examine the ideological sensemaking and cognitive and sociological constructivism around the word "feedback" within a cohort of graduate students studying education for justice in the Pacific Northwest.

An online search for "feedback" reveals transactional definitions concerned with inputs and outputs and improving products and performance. These definitions draw on and perpetuate dominant ideologies of language and communication, and they are enacted (through

[1] I consider educational relationships to be any relationships in which people (and/or more-than-humans) are learning from each other, including familial relationships, relationships with the natural world, relationships with concepts and ideas, and workplace relationships. More commonly understood educational relationships include the relationships between teachers and their students and colleagues, mentors and mentees, and students and their peers and classmates.

[2] I define justice as being in right relationship with other people, more-than-humans, and ideas. Though justice as a concept and a word has many legal connotations, including punitive and carceral ones, it is fundamentally about practicing equity, fairness, and righteousness so that each being gets what they need and deserve toward just and sustainable futures (Etymonline, n.d.).

school and classroom cultures, performance reviews, customer service surveys, market patterns, doctor-patient interactions, and so much more) in racialized, linguicized, gendered, and other deficit narratives of gatekeeping power in all aspects of U.S. society, including schools and education (Delpit, 1988; García & Solorza, 2020; Horn, 2007; Ladson-Billings, 2007; Louie, 2020; Rosa, 2016; Stein, 2004)[3]. For example, a teacher giving a poor grade to a Spanish-speaking student on a math test that consists entirely of word problems in English, even though the student is proficient in the math concepts being tested but not in math English, constitutes a deficit-based narrative that draws on dominant ideologies of feedback as an evaluative method of limiting students' power in the U.S. (Daniel et al., 2023; Horn, 2007; Stein, 2004)

In response, this project explores how "dominant ideologies that drive inequity can be disrupted through teacher sensemaking" by exploring how justice-oriented educators understand and construct feedback as a teaching and learning practice (Daniel et al., 2023, p. 2)[4]. Significantly, the word "feedback" itself supports an anti-deficit, disruptive narrative–one of reciprocality and mutual aid. Feedback comes from the "Old English *fedan*[, or to] 'nourish, give food to, sustain, foster'" and the adverb *back*, which, when used in the phrase "*to give (something [perhaps feed]) back*[,] is to give it again, to give it in the opposite direction to that in which it was formerly given" (Etymonline, n.d.). This etymological conception of feedback supports its conceptual and practical use as a reciprocal, nourishing force for collective learning and collaborative relationship. However, rather than solely disrupt dominant ideologies of feedback, teacher participants in my project draw on both deficit and anti-deficit ideologies in

[3] Daniel et al. (2023) define dominant ideologies as "socially constructed frameworks that differentially distribute power based on unmarked norms and hierarchies taken as commonsense" (pp.1-2). For example, "ideologies that position science as the property of White men (Mensah & Jackson, 2018) reify deficit assumptions about young children's science capabilities, particularly for students from racially, linguistically, and culturally minoritized communities." (Daniel et al., 2023, p. 2).

[4] I intentionally use the word "oriented" in the phrase "justice-oriented" throughout my paper to indicate that justice is a moving target and a goal toward which one must always be oriented if one is in pursuit of just and sustainable futures. To be justice-oriented is to build reciprocal relationships

their feedback narratives and cognitive conceptions. And, though they socially construct justice-oriented feedback concepts and practices in their collective ideological sensemaking, they contend that it isn't as simple as naming that feedback can be a disruptive practice for relationship-building, equity, and justice. While no one of my participants consistently disrupts dominant ideologies, their justice-oriented sensemaking in my research starts to answer a question left by Daniel et al. (2023): How do we design for disruptive ideological sensemaking?

To understand how teachers can be both "agents of change" and of "reproduction" regarding interpersonal communication in educational relationships (Daniel et al., 2023, p. 2), I selected a study population of graduate certificate candidates in a program emphasizing education for community and justice. As education grad students, my participants were entrenched in the process of constructing their identities and practices as learners and educators. Their circumstances made them an ideal community to learn from for this project because of their active desire to deconstruct dominant ideologies in education. This study looks at two group interview sessions (one with three participants and one with four), which were also framed as learning opportunities for the participants, as well as one-on-one, semi-structured follow-up interviews with six of the participants, to begin to answer the questions:

1. How did members of a justice-oriented cohort of graduate student educators both cognitively and socially construct feedback as a concept and practice?
2. What ideologies did they draw on, reinforce, and resist when making sense of feedback and telling feedback narratives?

Ultimately, the data reveal that 1) feedback practices and narratives always occur on multiple spectra, drawing on multiple disruptive and dominant ideologies at the same time, and 2) members of educational communities are always, through ideological sensemaking, weaving together pre-existing and persisting cognitive constructs of feedback with socially constructed feedback practices as they navigate power dynamics in learning relationships. Finally, I present

a working model of justice-oriented feedback to support designing for disruptive ideological sensemaking.

Literature Review

Feedback

In high school, I played for my school's Ultimate Frisbee team. Aside from winning games and athletic prowess, another goal in Ultimate is upholding the "spirit of the game," or sportsmanship, to promote mutual respect, communication and conflict resolution skills, and self-confidence. One semester, I became unhappy with how one of the coaches spoke to us while we were on the field. A few weeks later, after building up some frustration and resentment, I asked him if I could talk to him about how I was feeling. I told him that while I appreciated the intention behind his remarks on my playing, the way he spoke made me feel put down and condescended to. Not only did he express gratitude for my feeling courageous enough to provide such a piece of feedback to a coach; he also changed his communication style, including more affirmation and less condescending tone in his coaching. Relieved and wishing I had shared my feedback earlier, I was from then on able to take in his suggestions without getting frustrated, and I could tell from our interactions that we both felt a sense of increased trust in our relationship to each other. Mutual respect earned, conflict resolved, and self-confidence boosted, I still reflect on what I learned from that relationship ten years later. (Author's experience)

"We swim in an ocean of feedback," write Stone & Heen in their book, *Thanks for the Feedback* (2014, p. 1). They say feedback is every interaction all the time, from a match on a dating app to the silent treatment from your roommate. To break it down, they categorize these interactions into three types of feedback: affirmation (positive feedback), coaching (constructive feedback), and evaluation (assessment or judgment, often with consequence) (Stone & Heen, 2014). In my example above, both the feedback my coach was giving to me on the field and the feedback I gave to him would classify as coaching, or feedback given with the intention of the receiver changing something about their behavior. I discuss affirmation and coaching more in this thesis given their higher prevalence in my data. Further, the data reveal that affirmation and coaching are more easily conceived of as justice-oriented practices due to evaluation being more easily associated with negative consequences, judgment, and high stakes (Aguilar, 2020; Drago-Severson & Blum-DeStefano, 2017). However, as I acknowledge in the working model of

justice-oriented feedback I've developed in the discussion section, evaluation can also be done in disruptive and anti-deficit ways (for example, students grading themselves in negotiation with the teacher or sports teammates deciding their own play times in negotiation with the coach) (Kohn & Blum, 2020; Sadler & Good, 2006).

Additionally, Stone & Heen (2014) claim that the receiver is more important in feedback interactions than the giver; the subtitle of their book is *The Science and Art of Receiving Feedback Well, even when it is off base, unfair, poorly delivered, and, frankly, you're not in the mood*. My participants backed this claim up in their interviews, discussing how feedback interactions often go more smoothly when the receiver has given consent and is in a position to listen/read/interpret sympathetically. Because there is already a whole book about the importance of the listener for meaningful feedback, I do not discuss it in my findings in this paper.

In my Ultimate Frisbee example, I, as the original feedback receiver of my coach's coaching, was experiencing what Stone & Heen (2014) call truth, relationship, and identity triggers in response to feedback from my coach. When he coached me, my first reactions were, "That's wrong!" (truth trigger) and, "Who is *he* to tell me how to play better?" (relationship trigger) I also had some insecurities about my athleticism (identity trigger) and felt defensive about coaching feedback. Because of these triggers, I was unable to glean what he really meant by his feedback, which were often helpful tips about how I could play better. After we negotiated our communication styles, I was able to see the truth in what he was saying, feel more trust in our relationship, and find more security in my identity as a player on the team[5]. All of these

[5] Nasir & Cooks' (2009) conception of material, relational, and ideational resources comes into play here. If I had already had some of these resources, I might have been able to listen to my coach's feedback better in the first place. Although there was some onus on me as the feedback receiver to respond well, part of a coach's job is also to support their players in obtaining these identity resources, whether by providing them themselves or by finding ways for players to obtain them. Hence why I eventually went to my coach to provide feedback in turn.

To support further analysis of my example and the (admittedly imperfect) roles my coach and I played as receivers of feedback in strengthening our relationship, I highly recommend reading *Thanks for*

patterns are visible in the narratives told by my participants in this study. I also discuss them, if indirectly, by addressing how justice-oriented feedback attends to power redistribution, clear communication, and honoring multiple means of participating in feedback practices.

In Stone & Heen's (2014) final chapters, they provide many recommendations for how to have better feedback conversations in one-on-one contexts and as organizations. However, almost all their examples in these final chapters are about workplace interactions, mostly between bosses and their employees. They also do not link feedback explicitly to dimensions of equity and justice. My project seeks to broaden their constructs of feedback to include all educational relationships, to discuss teacher learning and ideological sensemaking regarding feedback, and to connect feedback practices to justice as an educational orientation.

In the education literature, feedback is understood to be a tool for supporting learning, though not always successfully. Nasir (2011) discusses how feedback is essential for learners' development of domain knowledge. She explores how feedback in informal learning settings, like basketball practices and dominoes club, is ongoing and in the moment, allowing people to change and develop a learning identity. On the other hand, Nasir (2011) argues, feedback in schools, usually in the form of grades, often does not allow for the same growth and development. McKinney de Royston et al. (2021) discuss feedback as a means to protect, care for, and build relationships with students. In their case study, Black educators provide feedback for Black students on their science fair projects in the weeks leading up to the fair so they can both present excellence and avoid potentially harsher feedback from critics at the fair itself. In each of these cases, feedback is seen to sometimes support learning and sometimes to detract from learning, depending on the feedback occurring in different settings/cases, with different means of delivery, or from different sources. I argue that reality is often even more complicated:

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the Feedback. The Introduction, Chapter 1, and the section "Coach Your Coach" in Chapter 12 would be good places to start for this specific example (Stone & Heen, 2014).

that giving and receiving feedback can simultaneously inhibit and facilitate learning in relationships.

Other education scholars and practitioners have made nuanced connections between feedback and elements of justice, like learning in relationship and community (Sartor & Brown, 2004), learning publicly and iteratively and coaching nonjudgmentally and non-evaluatively (Aguilar, 2020), learning in the moment and in always-unfolding ways (Vernon, 2013), and being a citizen in critical relationship with other citizens (High Mountain Institute Wilderness Program Guide, 2022). Ultimately, each author discusses their method for how they think feedback interactions should best be approached, bits of which have made their way into my own construct of feedback and my working model of justice-oriented feedback. I believe, though, that what all of these authors have yet to develop are 1) an in-depth understanding of the existing cognitive conceptions of feedback with respect to justice held by teacher learners and 2) a model of what justice-oriented feedback actually is–a messy, challenging, ongoing orientation toward justice and reconstruction of cognitive and social understandings of feedback–as opposed to a set of ever-more-nuanced "best practices."

Theoretical Framework

"I don't put something out there that's just the first thing off the top of my head but because it elicits feedback. And I learn more, and I learn in conversation, and we want to learn in conversation. That's, I think, the right way to learn." - Dr. Kim Tallbear, a podcast guest.

"I talk about it [eliciting feedback] as consenting to learn in public." - Dr. Adrienne Keene, host of the podcast, *All My Relations* (Wilbur & Keene, 2019).

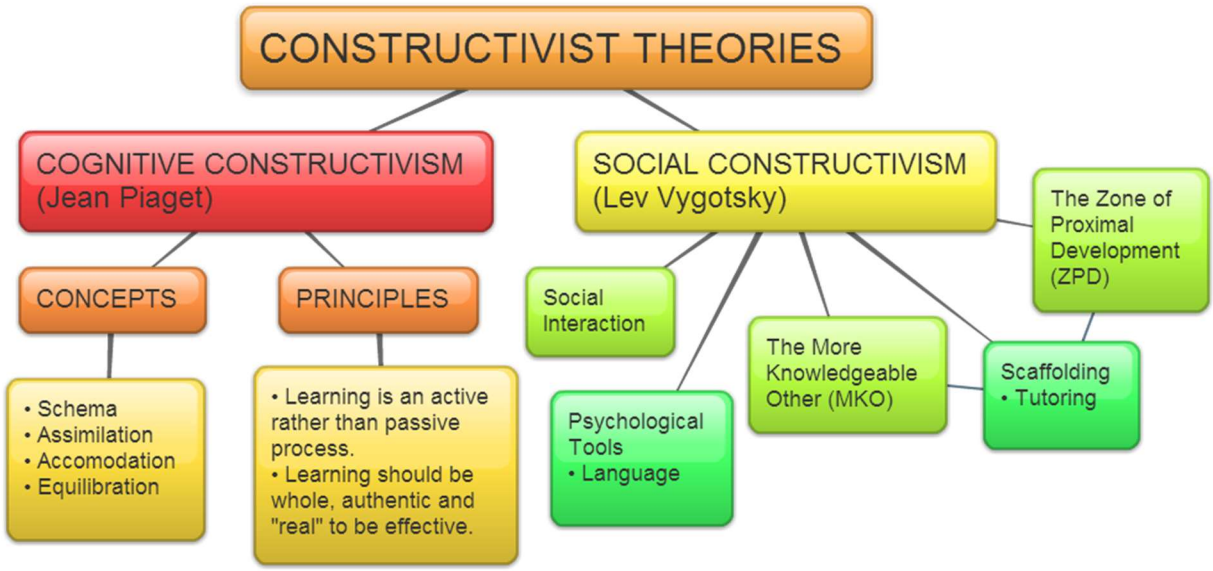
Cognitive and Social Constructivism

How do people's conceptions of feedback come to be? (See Figure 1.) In cognitive constructivism (Piaget, 1964), "knowledge is understood to be an active and personal construction that is contextualized, developed as a result of teaching practice, and closely tied to the individual experiences of a teacher" (Russ et al., 2016, p. 400). In social constructivism (Vygotsky, 1978), however, "individual teachers must be understood as embedded in physical

and social systems," such as "classrooms as communities with cultures and histories in which groups of individuals interact with and learn from each other" (Russ et al., 2016, p. 403). My participants backed up constructivist theory explicitly, explaining that teacher learners construct feedback differently depending on their past experiences and current social settings. In their understandings, they recognized first how each person's perception of and experience with any given feedback interaction depends on how they have historically experienced and constructed feedback, especially in relationships with similar perceived power dynamics to the one in question. They then acknowledged how participating in the project itself was shifting the ways people constructed feedback in their shared educational community. In this thesis, I explore to what extent, over the course of the study, my participants' knowledge of feedback was constructed by their individual experiences and to what extent by their social interactions–with others and myself–around feedback concepts and processes. Significantly, I discuss the ways in which cognitive and social constructivism intertwine, overlap, and interact when teacher learners engage in ideological sensemaking to conceptualize justice-oriented feedback.

Figure 1

Constructivist Theories



Note. This figure presents the highlights of cognitive and social constructivist theories (Main, 2021). If I were to edit it based on my findings, I would add lines and multi-directional arrows connecting elements of cognitive and social constructivism to each other and leading toward other, even more expansive forms of constructivism.

Ideological Sensemaking

The socially constructed ideas that an individual's cognitive constructs, or "mental frameworks…[about] how society works," draw on can be referred to as *ideologies* (Daniel et al., 2023, p. 3). According to Daniel et al. (2023), "ideologies are made visible through interactions that reveal taken-for-granted, commonsense understandings about the world. These understandings are conveyed within and across communities through *narratives* used to interpret experiences and events" (p. 3). A *dominant ideology* in the U.S., such as whiteness, might be conveyed through a *deficit narrative*, such as a white teacher requiring that students only speak white-dominant, middle-class English in their classroom because other languages aren't marketable (Daniel et al., 2023; Tiggett, 2009). On the flip side, *disruptive ideologies*, such as anti-racism and multilingualism, might be conveyed through anti-deficit narratives, such as encouraging students to use all their linguistic resources when engaging in the classroom

(Flores & Rosa, 2015; Gonzales & Machado, 2023; Wei, 2022). Even within justice-oriented communities, however, individual members, due to their distinct experiences, draw on different ideologies and tell different narratives regarding how feedback can perpetuate or mitigate inequitable power dynamics in the very same communities (Daniel et al., 2023; Kearney & Kaplan, 1997; Piaget, 1964). When people join a justice-oriented educational community, their prior experiences and narratives, and perhaps the dominant ideologies they draw on to make sense of them, do not just disappear, but they do shift (Daniel et al., 2023; Vygotsky, 1978).

Once in educational communities, people begin to make sense of dominant and disruptive ideologies and construct deficit and anti-deficit narratives collaboratively through social interaction, language, and scaffolding (Vygotsky, 1978). Daniel et al. (2023) write that "ideological sensemaking unfolds…within interactional groups as individuals…verbaliz[e] their sensemaking dependent on their positionality" (p. 3). Analogously, in constructivist terms, one could understand social constructivism to some degree occurring as individuals interact and share language around their cognitive constructs. In fact, it is through ideological sensemaking that cognitive and social constructivism interact as learners de- and re-construct their conceptions of concepts and practices. Ideological sensemaking also offers the language I use to describe how my study participants reify dominant ideologies of feedback through deficit narratives and disrupt dominant narratives of feedback through anti-deficit narratives. Importantly, I understand that dominant narratives are deficit narratives because they assume that feedback maintains traditional power structures due to an individual or systemic insufficiency and inability to produce equity. By that logic, disruptive narratives are also anti-deficit (Daniel et al., 2023).

Methods

For this study, I conducted two group interviews, or focus groups (one with three participants and one with four), and six semi-structured individual interviews (Parker & Tritter; 2006; Weiss, 1995). In the group interviews, participants made mind-maps of their

conceptualizations of feedback (Kearney & Kaplan, 1997), told feedback stories, discussed feedback emotions, and documented their changes in thought over the course of the session. As part of an understanding that research should be a reciprocal and somewhat collaborative process between participants and researchers, I also shared some of my learnings about and understandings of feedback, the effects of which I discuss throughout the paper. The goal of the group interview was to understand how participants constructed feedback as a concept and practice. Subsequently, the goal of the individual interviews was to explore the ideologies and narratives that contributed to their constructs.

Context

My study participants were volunteers from a purposeful sample (Dhivyadeepa, 2015): a unique population of deep-thinking graduate student educators. As members of a living and learning cohort/community and students in a justice-oriented graduate program, they lived, worked, took classes, and frequently socialized together as part of their teacher education. And as students in critical pedagogy and education philosophy courses, they constantly analyzed where their own thinking was coming from and contextualized it using conceptual frameworks they were studying, like sociocultural and situated learning theories and ideas of learning as an everyday practice. This context has two significant effects for this study. One is that my data offer opportunities for examining how research practices and researcher positionality themselves affect participants' constructs and narratives. The other is that the context offers a perfect site for examining, and imagining designing for, ideological sensemaking, which Daniel et al. (2023) also studied in a professional development community.

Because I am a recent alum of the graduate program my study participants were enrolled in during the course of this study, they had some familiarity with who I was, and I had met two of them before their group interview. Cisneros (2022) writes, "While the literature on focus groups asserts that it is preferable for the facilitator to not have prior relationships with participants (Parker & Tritter, 2006), I found that having a prior relationship with participants

contributed to the fluidity, honesty, and vulnerability" (p. 1765). I feel similarly: that my familiarity with the study site and context, and my participants' understanding by proxy of some of my intentions and dispositions, had similar effects to the ones appreciated by Cisneros.

When my study participants arrived at their group interviews, I gave them the option to choose their pseudonym and pronouns for the project. In the first group interview, Sierra (they/them) and Azelia (she/her) chose their pseudonyms and pronouns, and Forest (they/them) opted to allow me to choose. In the second group interview, Matty (she/her), Clementine (she/her), Hubert (he/him), and Mara (they/them) all chose their pseudonyms and pronouns. All participants except Matty participated in follow-up interviews with me a few weeks after their group interviews. All seven participants are part of the same graduate student cohort.

Data & Analysis

Merriam (1998) writes that in qualitative research in education, "emerging insights, hunches, and tentative hypotheses direct the next phase of data collection, which in turn leads to the refinement or reformulation of questions, and so on" (p. 151). Throughout the study, I found myself sensemaking alongside my participants. I did not go into this project with the intention of changing my participants' minds about feedback. I did, however, know that conducting focus groups and sharing some of my own ideas about feedback would likely influence my participants' conceptions and constructs of feedback. I address this element of ideological sensemaking and social constructivism in both my findings and discussion.

During analysis, I used inductive coding to search for emergent themes from the group and individual interviews, such as "relationship and trust," "definitions of feedback," "importance of the listener," "collaborative sensemaking," "socially constructed understandings," and "feedback for justice" (Emerson et al., 2011). As I started to write to these themes across participants' examples, however, I was struck by how idiosyncratic their narratives were in their individual interviews. This phenomenon surprised me because of the context in which my participants lived and worked (and in which my interviews took place) and because they heard

each other's perspectives on feedback in the group interviews before their individual interviews. Thus, even though I explicitly asked about their historical experiences with and constructs of feedback, I expected my participants' current feedback narratives to be situated more heavily in their interactions with each other and their graduate education. What I found instead was that while their ideological sensemaking and social constructivism did influence each other's future dreaming around feedback as a justice-oriented communication tool, they continued to tell stories of mixed experiences with feedback rooted in their own cognitive constructs and experiences, past and present. Thus, to deepen my understanding of each individual's story, I used deductive coding to code for quotes that reveal "feedback ideologies" and moments when participants told "feedback narratives." I also coded for moments in which participants defined feedback, described feedback practices, or discussed other forms of communication they either considered feedback or not, such as nonviolent communication (Emerson et al., 2011).

To attend to the nuance of my participants' individual stories, I have chosen three case studies of participants in this study to present in my findings to examine the feedback narratives they told and uncover the ideologies that supported their thinking. Some of their ideas arose through sensemaking interactions with myself and their peers, and many of them surfaced through personal practice and reflection. All seven group interview participants told stories that drew on both dominant and disruptive narratives and ideologies of feedback. And all told stories either of having experienced feedback as a relational, justice-oriented practice, or at least of believing that if practiced well, feedback, or perhaps similar communication by a different name, has the potential to be a relational, justice-oriented practice. However, because each person's story was representative of their unique knowledge and conceptualizations of feedback, I have chosen three participants, whose stories most clearly show how feedback lies on a sort of spectrum between impersonal and transactional to relational and reciprocal, to discuss in depth.

Constructing the Case Studies

Forest, Azelia, and Sierra all arrived to their shared educational community with different backgrounds as educators. I did not officially collect demographic information beyond what participants shared in their interviews, but at the time of the study, they were all in their twenties and in the first term of the same cohort-model graduate certificate program. Notably, the three of them were in the same group interview, which helps to highlight the social aspects of their ideological sensemaking in this paper. Once I drafted my findings section, I sent the case studies to their respective participants in a member checking process of collecting their feedback. Thomas (2017) writes, “member checks can be useful for obtaining participant approval for using quotations or case studies and where anonymity cannot be guaranteed.” Given that both purposes were applicable to this study, member checking was a natural process to include in my methods. Fortunately, my participants’ reflections were affirming, and they only requested minor changes, mostly for accuracy and clarity.

In addition to the common theme of feedback as a mixed bag that is usually somewhere between negative, positive, antisocial and justice-oriented, many of my participants presented their conceptualizations of feedback as a progression or journey of moving away from deficit/dominant narratives and ideologies of feedback and toward anti-deficit/disruptive narratives and ideologies of feedback. For example, when Forest and I got on Zoom for their individual interview and I asked them to walk me through their conception of feedback, they said they approached it with the mindset of, “This is how I have progressed through my view of feedback.” Sierra and Azelia demonstrated similar lines of thinking. Following their logic, I present each case study as a story of how participants’ constructs of feedback “progressed,” albeit non-linearly, throughout the stories they told.

Findings

In their paper about ideological sensemaking among teachers in a professional development community, Daniel et al. (2023) theorize that:

> individuals draw on dominant ideologies and deficit narratives in complex, fluid, and contradictory ways across contexts (Louie, 2020; Philip, 2011).... Teachers may draw on dominant ideologies and deficit narratives to frame one aspect of their work but may contest dominant ideologies and cultivate anti-deficit narratives of another aspect. Furthermore, just as ideologies and narratives may be contradictory, individual actions that flow out of ideologies may either reinforce or challenge prevailing power structures. (p.4)

Fewer assertions feel more true of my participants' feedback narratives and the ideologies they drew on. Table 1 displays my working understanding of dominant and disruptive ideologies and narratives of feedback through a non-exhaustive set of examples of each from the data. In one example of how a feedback ideology of shame can manifest in a teacher learner's experiences (Banachowski, 2017; Oades-Sese & Matthews, 2014), Sierra was worried that feedback from their mentors, principals, or coaches was solely for the purpose of pointing out that they'd "done something wrong," which induced shame and "guilt." In another narrative, Sierra recognized that feedback meant "invest[ment] in [a] relationship," and thus an ideology of collaborative learning for justice (Dann, 2019; Lewis, 2020; Uttamchandani, 2021). These "complex, fluid, and contradictory" ideologies and narratives provided the basis for how I read and analyze the data (Daniel et al., 2023). The definitions of dominant and disruptive ideologies of feedback presented in Table 1, which draw directly on language from the data as well as literature on dominant feedback ideologies in the U.S. and in education (cited throughout the findings), apply throughout the findings as well.

Table 1

Feedback Narratives and Ideologies from the Data

	Dominant/Deficit Example	**Disruptive/Anti-Deficit Example**
Narratives	"Wow. [It's] making me think about family dynamics and building up resentment because no one knows how to do this [give and receive good feedback]." -Azelia "It's just because of my past experience with what a supervisor means. And like, probably my principal at my old school who was really punitive and would passively aggressively email you if he saw you doing something he didn't approve of." -Sierra "When [feedback is] not received and is shut down is when that power balance feels…more present, and then it makes me never want to engage in feedback at all with that situation." -Forest	In a conversation about their shared educational community and maintaining relationships with people through feedback interactions: Azelia: "So you think you're able to give feedback to people in the cohort?" Forest: "Yeah." "So much is wrapped up in education, and especially in that garden setting. It wasn't just how do we care for the plants, but how do we care for each other so we can care for the plants and the plants can care for us" -Mara[6]
Ideologies	***Feedback for Productivity and Competition*** *Feedback is a tool for performance evaluation, shame and punishment, increasing productivity and efficiency, appeasing others to avoid productive conflict, and maintaining existing and inequitable social structures and power dynamics.* "Sometimes, like work feedback, it's not really about you; it's about…making the system more efficient, and you're just a consequence of their goal." -Sierra "We're supposed to people-please." -Azelia "When [mentors, principals, or coaches] come to observe me, I get freaked out…. I don't know if it's also because I was raised Catholic, but I feel like pre guilty. Like I've done something wrong." -Sierra Only pointing out what someone did wrong (criticism), or only giving positive feedback (toxic positivity), is not helpful. -Mara, Clementine, Azelia, and Matty	***Feedback for Learning, Justice, and Sustainable Futures*** *Feedback is a tool for equitably redistributing power, and supporting collective learning toward and creating just and sustainable futures.* "When you have a conversation with someone about something that's bothering you or feedback or whatever…, it's like, I'm invested in this relationship. Therefore, to stay close with you, or to be close with you…, I need to communicate this." -Sierra "I do see it as valid for other people and like it would help everyone." -Azelia "When you are in a loving, trusting relationship with someone, just living with them in the world is like feedback all the time…. Every relationship you have with someone is just like feedback back and forth to figure out how to, like, be in relationship together." -Sierra "I was thinking of…the sustainability of relationships." -Mara "When it's grounded in love, it's nourishing, and there's learning." -Sierra

[6] There is an entirely other thesis to be written about justice-oriented feedback in our relationships with more-than-humans; I only wish it fit more in the scope of this project. Thank you to Mara for consistently weaving this idea throughout their feedback narratives and ideologies.

The data also inspired how I present the three case studies in the findings as progressions, journeys, tensions, and shifts in and through feedback narratives and ideologies. One participant, Clementine, was perhaps the most resistant to conceptualizing feedback as a justice-oriented practice (at least by the name of feedback). Clementine's cognitive conception (Piaget, 1964) of feedback coming into the study was mostly negative and almost entirely "informed by [her] dance and performing arts background…. It's all very, 'I'm telling you this to change because it needs to look a certain way.'" This narrative of feedback for performance rather than for learning perpetuates dominant ideologies of feedback in the U.S. (Akinleye & Payne, 2016; Safir & Dugan, 2021). Nevertheless, when I asked Clementine in her individual interview if she would change anything on her feedback mind map, which represented her cognitive construct of feedback at the start of the study a few weeks earlier, she said:

> I don't know if I would have it [my presentation of feedback] be so binary, because it [my mind map] is [currently] separated by positive and negative. Something that I walked away with from [the group interview] was how feedback could be used as more of a framework rather than…a word that you use to say, 'I want you to change something about yourself.' It could be an intentional thing that you can use to create dialogue with another person.

Through ideological sensemaking interactions with other educators in the group interview, Clementine constructed a different way of understanding feedback (Daniel et al., 2023; Vygotsky, 1978). She saw the possibility of its being a more "intentional," "dialog[ic]" practice than in her original conception. This more relational feedback narrative draws on a justice-oriented ideology of feedback as supporting learning for a "shared fate" (Ben-Porath, 2013, p. 80) as two people engage in conversation about how they want to be in relationship moving forward. Significantly, however, Clementine's story was even more complex than this snapshot suggests, as her narratives went on to weave in and out of dominant and disruptive ideologies, representing the intertwining of her cognitive and social constructions of feedback during the study.

Like Clementine, the three case study participants–Forest, Sierra, and Azelia–also entered the study with pre-existing cognitive constructions (Piaget, 1964) of feedback concepts and practices that they then deconstructed and reconstructed multiple times, in complex ways, through social interactions and ideological sensemaking (Daniel et al., 2023; Vygotsky, 1978). Thus, I begin each of their case studies by relating the evolutions in their constructions of feedback before culminating each in a repeated section titled "*Toward justice*." This last section of each case study depicts how ideological sensemaking (Daniel et al., 2013) around feedback leverages interactions between cognitive and social constructivism (Piaget, 1964; Vygotsky, 1978) to promote collective learning toward justice (Ben-Porath, 2013; Nussbaum, 1997), which I then elaborate further in the discussion.

Case Study 1 - Forest: Shifting work contexts and progressing views on feedback

Years ago, Forest got fired from a social services job. Their boss called them in to talk, and rather than being a conversation in which power dynamics were attended to, harm was named, and transformational justice attempted, the feedback Forest got was unequivocal, one-sided, and "scary." Forest left, afraid of further punishment if they were to share any of their thoughts, not that they were ever given the opportunity to do so in that job, anyway. On their way home, they reflected, "it's like a trope…in a rom com that one of the people who's a business person in New York loses her job because she did poorly in a performance review…. And so that is very prominent. I don't think I ever really saw anything where it was two people having…relational feedback." They couldn't think of a significant example from the media of two people having a reciprocal conversation in which behaviors and impacts were named, discussed, and resolved through relational feedback. And if Forest did ever want to give feedback, especially to anyone they perceived as having more power, they were afraid of "punishment" or losing other jobs or relationships.

This first part of Forest's progression through their view of feedback was closely tied to their employment. While other participants spoke about feedback in jazz band jam sessions

(Hubert) or dance rehearsals (Clementine), Forest's cognitive understanding of feedback was contextualized in employment relationships. Additionally, in their narrative, feedback occurred as a unidirectional method of communication from boss to employee as a way of reviewing performance and deciding fitness to work. This narrative drew on dominant ideologies of hierarchical power and productivity in the U.S. capitalist economy (Gino & Staats, 2011; Moss & Sanchez, 2004; Schneider, 1995; Song et al., 2015). Popular media, in addition to Forest's own experience, provided the ideologies and narratives (Smulyan, 2010) to back up Forest's belief that this was how feedback was always to be experienced. As Forest said, "[feedback] comes from what's expected of you on a job situation versus how you are as a person." In this first part of Forest's story, feedback was about productivity, not relationship. In the next phases of Forest's progression, however, they recounted experiences that built on their constructs of feedback both cognitively (by expanding their schemas for feedback) as well as socially (through cultural interactions and experiencing feedback as a relational, reciprocal practice).

Recently, Forest started a different job, this time as an outdoor education wilderness instructor. At this job, using Forest's words, feedback practices were verbal, scheduled, constructive, positive, normal, routine, "done with a lot of love," affirming, mutually beneficial, and face-to-face. Between instructors, feedback before programs centered around how instructors could support each other and the students, and feedback during programs involved discussing what they were doing well and how they could improve as teammates and educators. In these check-ins, they discussed topics ranging from student and instructor group dynamics to which activities and foods the students liked and disliked. As Forest said, "we knew that whatever was said to each other was going to be put in place for the next thing that they did." If an instructor got feedback that they had set a great hiking pace for the day, they'd maintain that pace the next day. If they were told they could use a less condescending voice when talking to students, they'd try a new tone the next day. For Forest, the organization's feedback practices started off as unfamiliar processes that became easier and stronger with

iteration. As they witnessed themself and their co-instructors learning, through conversation and collaborative action (actually trying out what they learned from their feedback conversations), how to be in better educational relationships with each other and their students, Forest began to shift their construction of feedback in their workplace from deficit-based toward anti-deficit.

These narratives and ideologies were once again tied to Forest's job, which revealed their cognitive assimilation of new experiences with employment-related feedback into their relevant existing schema of feedback as occurring in job settings. Socially, though, interactions in Forest's new job provided new feedback language and practices that led them to tell more anti-deficit narratives (Vygotsky, 1978). For example, as an educator, Forest had not engaged in explicit reciprocal feedback practices with students before. Using feedback practices at this job, though, a student could tell Forest that, for example, they wished Forest would teach them to read a map differently as easily as Forest could tell a student they should try reading a map differently. For both Forest and the students, students giving feedback to their instructors was a positive, novel experience because, as Forest said, students were "not used to having a chance to tell an adult who's in charge of them, 'I didn't like this,'" but it helped instructors "make tiny adjustments all the time because we were in communication about how things were going." In these narratives, Forest and his coworkers, supervisors, and students disrupted traditional expectations of who gets to exercise power (by giving feedback, for example) in student-educator relationships (Cook-Sather, 2002; Reinsvold & Cochran, 2012; Symonds, 2021) and by seeing each member of each relationship as holding valuable insight into the relationship's dynamics and potential learning opportunities (Abbott et al., 1990). According to Forest, the ideologies driving the feedback narratives at their outdoor education job were ones of "shared power" that were "not hierarchical," which are decidedly in opposition to dominant ideologies of work and education in the U.S. Rather than leading to punishment or broken trust like grades or discipline in schools often do, feedback in Forest's story was now a communication tool that both happened in trusting relationships and built trust in relationships.

Toward the end of Forest's story, they continued to tell disruptive narratives of feedback in the workplace as a graduate student instructor for an informal elementary school science program, this time inspired by sensemaking interactions around feedback that occurred during this study. For example, they recounted a week during which they positioned themself as a teacher learner, noting that feedback from the students would help the group during their week with Forest, Forest's future students, and Forest as an educator. By "actively seeking feedback" from their students, Forest said, they created a learning relationship and environment in which students voluntarily communicated their learning needs, further "breaking down a lot of that power structure that teachers have in school" about whose voices, emotions, and needs are privileged in learning relationships (Black & Mayes, 2020).

From a constructivist perspective, Forest's understanding of feedback shifted demonstrably over the course of their interview due to their recounting feedback interactions in multiple jobs throughout their life. However, Forest also revealed that they struggled to equilibrate their knowledge of feedback as a "formal," workplace practice with their knowledge of feedback in what they considered to be non-workplace, more "informal" relationships. When speaking to learning relationships[7] with family, friends, or romantic partners, Forest said:

> I think when it's educational or work, that seems less scary to me…. I've seen how that works well, and that's something that I continue to try to replicate in those types of environments. But the personal feedback…in personal relationships, that feels a lot more scary…. The feedback in that way feels a lot more scary and a lot more vulnerable and raw versus in a formal setting where…there's the structure for it inherently. And in a personal relationship, unless you are creating it yourself, [that structure] doesn't exist.

In this narrative, Forest implied that feedback in personal relationships felt scarier because they hadn't necessarily seen it work as well as they had in the workplace. To them, the outcome of this more "vulnerable" feedback practice was more unknown and thus potentially relationship-breaking rather than -building. Theirs was a deficit-based narrative of feedback because it was

[7] Forest specified that while "educational relationships" felt more formal to them, informal relationships with romantic partners, family, and friends were still "learning relationships."

based on the idea that family and romantic relationships do not have as strong of a learning and educational potential and structure as formal workplaces, which is a common dominant ideology in U.S. education (e.g., Bang, 2017, p. 142; Ishimaru et al., 2015). Despite Forest's strongly developed social construction of feedback as a disruptive tool for equity in the workplace and in spaces they formally consider educational, their continued deficit-based narratives of feedback in more personal relationships show that cognitively, they haven't constructed knowledge of feedback as a practice with similar potential in their everyday, more informal relationships.

Toward justice. Throughout the interviews, Forest confirmed that when they defined the word feedback based on their cognitive construct of the word (as "sharing ideas for practical change," including continuing and enhancing things that are going well) (Piaget, 1964), they were referring both to feedback done in hierarchical, relationship-breaking ways (like when they got fired) and to feedback as a relational learning tool (like with their co-instructors at the wilderness program). They were also explicit about how when they discussed feedback practices, they were generally only considering verbal, structured communication. And that that conception was based on a deficit framing of feedback because it assumed that non-verbal communication does not count as participation in feedback practices. But in their story, they also included glimpses of how their sensemaking with other members of the study (Daniel et al., 2013; Vygotsky, 1978) was helping them to continue moving toward practicing what they called "trust-building relational and reciprocal feedback" in all relationships, including personal and professional ones. Toward the end of their individual interview, for example, Forest drew on disruptive ideologies of power sharing, cultural heterogeneity, disability justice, and learning in collaboration with others when they explained that they were thinking more about how increasing the accessibility of feedback (by creating multiple means of giving and receiving it) can better include folks who are scared of retribution for feedback due to inequitable power dynamics, whether in a professional setting or in any other imbalanced relationship (Cisneros,

2022; Cope & Kalantzis, 2009; Jewitt, 2008; Keifer-Boyd et al., 2018; Warren et al., 2020; YESTEM Project Team, 2021).

Finally, when I asked Forest about the difference between “educational” and “learning” relationships, they said, “I think I’ve got a lot of work to do on what I [consider to be] educational.” As they grappled with the tensions in their construction of feedback as a tool for relational, justice-oriented learning in the workplace but not in what they had considered “personal” relationships, their sensemaking around those relationships and around feedback shifted. In this interaction, Forest was examining how their pre-existing conceptualizations of feedback in personal relationships may have been impeding its use as a justice-oriented practice and starting to “do the work” to de- and re-construct those constructs. Overall, I contend, the ideologies of equity and relationality in Forest’s narratives, partially constructed during this study, disrupted dominant U.S. narratives of communication as transactional and of learning as an individual gain by illustrating feedback as a collective learning practice and by imagining feedback for collective learning toward justice in all relationships (Ben-Porath, 2013; Nussbaum, 1997).

Case Study 2 - Sierra: Conceptualizing feedback on a spectrum

Like Forest, Sierra was able to imagine giving and receiving feedback as a justice-oriented, social practice (i.e., a socially constructed, relational and interactional phenomenon, as defined in the literature review, that is explicitly in pursuit of justice) despite many of their experiences having contributed to their cognitive conception of feedback as often drawing on dominant ideologies. In their interview, Sierra told four main stories that constituted their ideas of feedback: one from playing soccer, one from working as a paraeducator after college, one from working as a peer inclusion educator during college, and one from growing up with a sister. Each example showed their desire to eschew deficit narratives in favor of anti-deficit narratives despite most, if not all, of their experiences existing somewhere on a spectrum between the two. As they put it, developing disruptive narratives of feedback required “moving away from one

[construct of feedback] to another." This case study provides examples of Sierra doing just that while still holding the tension of never fully experiencing feedback as 100% for justice. Additionally, notice how in each narrative, Sierra's construction of feedback is challenged, pulled and pushed upon, and molded by their social interactions the feedback practices of those around them (Vygotsky, 1978).

Unlike Forest, Sierra explained how they got less stressed about giving and receiving feedback to and from friends, peers, and family over the years but still found giving and receiving feedback in "formal" situations, like with mentors, principals, and sports coaches, stressful and overwhelming. When reflecting on their experiences on a soccer team, they said:

> With a person in a position of authority over me, like [if] my coach walked by while I'm doing practice, I start to get a little more stressed because I want them to be proud of me. Versus, I know my teammates. We see each other…in all of our good and in our bad moments of playing…. So I feel like I can say something to them and they know it's coming from a genuine place, and I can hear something from them and know it's coming from a genuine place. And it doesn't mean my coach isn't being genuine, but the fact that their attention means something else, like means I'm either getting playing time or I'm not, is stressful.

In this narrative, despite knowing their coach could be coming from a genuine place of relational teaching and learning (e.g., McKinney de Royston et al., 2021), Sierra understood feedback as performance-evaluative and consequential for isolation from group goals (i.e., not getting playing time), which plays into dominant feedback ideologies of competition and individualism in the U.S. (Bazzi et al., 2020; Hyman, 2009; MacLeod & Urquiola, 2019; Wheatley, 2018; Woodhouse, 2008). With their teammates, though, Sierra was able to trust that feedback was always genuine (for learning in relationships), would not result in lost relationships, and, in all likelihood, would improve the team as a whole. Sierra's recognition of the goal of feedback as being one of genuineness and collective improvement while still feeling like feedback can be a negative personal experience showed their desire to move away from a conception of feedback as deficit-based and toward a justice-oriented construct of feedback.

As a soccer player, Sierra had a more formal relationship with their coach than with their teammates and was also positioned as having less power then their coach. As a paraeducator in a public school, they found themselves in a very similar position with respect to the teachers. In this position, however, they were also part of a restorative reformation team working with teachers to enhance educational practices at the school. Reflecting further on how to navigate hierarchical power dynamics in educational relationships, Sierra recounted their experience with giving and receiving feedback:

> As a para[educator], I thought a lot about feedback and how to deliver it in a non stressful way and…, as part of the team that was helping train and implement restorative practices with other teachers, how to provide that feedback in a…relationship where, in terms of position levels at school, I was usually on the bottom…. And so, like, how do I provide feedback in a way that doesn't make teachers feel threatened? Because they often would when paras tried to help them with stuff. Depending on the teacher.

Here Sierra stated how, even as part of a team working to build just relationships for learning through teacher feedback, as someone positioned to be less powerful, it took constant thinking about each individual relationship with the teachers, how they each might react to feedback, and how to use their power for Sierra to move toward feedback for justice. Rather than cultivating a positive feedback culture (Drago-Severson & Blum-DeStefano, 2018), feedback narratives at Sierra's school had fostered ideologies of feedback as a threatening force that induced defensiveness (Forsythe & Johnson, 2017[8]). Ultimately, Sierra said in their group interview, they were able to develop a good working relationship with a classroom teacher they frequently collaborated with through consistent use of relational feedback as a way of figuring out how to support each other and their students. Once Sierra and this teacher negotiated shared expectations and language (Vygotsky, 1978) around how they wanted to engage in feedback interactions with each other, they were able to redistribute power among themselves as they worked toward increased collaboration and learning in relationships (Cook et al., 2021).

[8] This article discusses students' reactions to feedback from teachers, but it does a good job illustrating what Stone & Heen (20140) call feedback "triggers" in listeners like the teachers in Sierra's story who just get defensive instead of really hearing and listening to feedback meant to be relational.

In their third main narrative, Sierra discussed how being a peer inclusion educator (running workshops with student groups across campus about how to understand power, privilege, and oppression in higher education) in college meant that even though they had negative experiences in their relationships with “frat bros” (fraternity brothers), they learned how valuable a communication tool feedback could be through their interactions with them. Notably, in this relationship, Sierra was positioned as having more power than the frat bros due to their being a representative of the university. In this example, though, they used their power status to facilitate learners’ ideological sensemaking (Daniel et al., 2023) around feedback toward a narrative of learning in relationship, thus growing a positive feedback culture (Drago-Severson & Blum-DeStefano, 2018). After reflecting on an uncomfortable experience they had walking through the frat quad, Sierra said:

> We care about these frat bros knowing things and treating people well. So we're going to provide them a framework and dialogue and space to give each other feedback and to…bring out feedback or information about how their organization works to better everyone's relationships with each other and the rest of campus. And so that was, I think, more where…I learned how to practice the idea of like, oh, doing this and giving this feedback or being in a relationship with a person in this way is for the better of all of us.

In this example, Sierra was aware that frat bros had a lot to unlearn when it came to justice, but they told an anti-deficit narrative of feedback, finding that they and the frat bros could use structured feedback conversations for building relationships. Dominant ideologies of feedback on U.S. college campuses (and in general) thrive on secrecy and privacy (Cantwell et al., 2022; Hall et al., 1999; Martin & Hummer, 2018) and presume that power structures like sexism are to be upheld by normal communication patterns (Ispa-Landa & Oliver, 2020; Ispa-Landa & Risman, 2021). But Sierra’s narrative shows how, despite historicized gendered, racialized, and classed hierarchies in fraternity spaces (Syrett, 2009), feedback could be a disruptive practice of learning publicly and countering oppressive social forces for the benefit of everyone (Ben-Porath, 2013; Nussbaum, 1997). Ultimately, Sierra went on to say, as the members of the fraternities shared their own negative experiences with gendered violence and secrecy with

each other, they learned more collectively about how their actions affect others and shared feedback about how to be in better relationships with each other and the rest of campus (Ben-Porath, 2013).

Toward justice. In each of the above examples, Sierra made sense of feedback as both a constructive, relational practice and a scary, alienating method of communication, highlighting their desire to move toward jsutice. Finally, referring to their relationship with their sister, they expressed ways that feedback can be both a positive, justice-oriented experience "grounded in love" and a negative experience grounded in using power for control.

> I feel like no matter how much my sister and I love each other, sometimes our feedback towards each other is not grounded in love. You know, it's grounded in us wanting them, the other person, to do something. Like control. And then maybe we realize and fix it later, or whatever. But I don't think any space is 100% gonna be one or the other, even if all the important things for valuable feedback exists [*sic*]. I think sometimes it's still gonna go the other way. (Sierra)

Sierra knew that they had a loving relationship with their sister as a potential foundation for always engaging in feedback that redistributed power in reciprocal ways. Yet, they still had negative experiences of feedback as a means of unjustly exerting power for control in that relationship. They wanted to "move toward" a world in which they and their sister were always in right relationship, and, as they said, they would usually go back and nourish the parts of their relationship they'd harmed. However, they knew it would sometimes still "go the other way," and that their feedback narratives would likely always exist in the tensions between multiple people's constructs of feedback and dominant and disruptive ideologies of feedback in the U.S. (Daniel et al., 2023). Sierra's narrative both upheld dominant ideologies of feedback and promoted the potential for anti-deficit, relational ideologies to persist. And in all of their narratives, Sierra cognitively and socially constructed feedback by showing that, even when their experiences were bolstering a schema of feedback as a negative or stressful experience (Piaget, 1964), there were elements of justice-oriented feedback practices to work toward and learn from others (Vygotsky, 1978).

On the one hand, Sierra conceptualized “more hierarchical feedback in terms of trying to exert power over someone or being driven by ego, being judgmental…, or negative criticism…. And that feels scary and nervous and is not based in [*sic*] investment in relationship.” On the other hand, there was “justice- or values-based, love-grounded feedback…that is ongoing, shows investment…in your relationships, can come through a lot of different ways of interacting, and is ultimately…for everyone's benefit and connection and building trust.” Sierra’s narratives, based on their cognitive construct of feedback (Piaget, 1964), were quite complex, existing consistently in the tension between (or moving back and forth between) dominant and disruptive ideologies of feedback. However, they also show how social interaction and language around feedback during the study (Vygotsky, 1978) led them to think more about access, equity, community, and education for justice. For example, they said they prefer receiving written feedback because it gives them more time to process without having to respond or move on right away, and in our conversations, we brainstormed ways to develop feedback processes that feel right and equitable in relationships to them and theirs. Ultimately, whether it’s with their family, peers, mentors, or members of a fraternity, Sierra saw relational feedback, or as they called it, “communication based on love,” as both a goal and a means to disrupt imbalanced power dynamics, benefit the collective, and move relationships toward justice.

Case Study 3 - Azelia: Noticing new ideas of feedback in learning relationships

Out of everyone, Azelia most clearly named the dominant ideologies of feedback she was drawing on when thinking about the negative connotations of and experiencing negative emotions related to feedback. She said that ideally, people would continuously give positive feedback to each other in the moment (Scheeler et al., 2010; Vernon, 2013), but that constructive feedback often feels more dire, and thus we say and hear more of it (Finkelstein & Fishbach, 2012; West, 2023). According to Azelia, this feedback narrative occurs because of a “deficit mindset we have and not an asset-based mindset,” and because “the U.S. Western

culture is very individualistic and capitalistic…. We're always trying to improve, and there's never this place of, 'you're enough'" (Zhang, 2013).

Nevertheless, Azelia said, "there [are] types of feedback that can lead to…an equitable world." Throughout her participation in the study, she would often start thoughts with ideas about feedback as scary and nerve-wracking, like how talking about feedback and its associated emotions felt like too vulnerable of a conversation to have with her mom present. This phenomenon showed her pre-existing cognitive construct of feedback in line with dominant ideologies (Besieux, 2017). Later, though, when I asked what made feedback in some relationships (for Azelia, friends and partners) scary and others (teachers, students, and family) not, she said that because her relationship with her mom would always be there even after vulnerable, emotional, and even snappy feedback conversations, giving her mom feedback was less scary than giving it to a friend. By reflecting on her own answers, learnings about nonviolent communication, and conversations she had with her cohort members and myself–by noticing "the new ideas as things were going on" in ideological sensemaking interactions (Daniel et al., 2023; Vygotsky, 1978)–Azelia was also continuously socially constructing feedback as a relational, anti-deficit practice.

Here, I include a longer quote from Azelia's individual interview from her answer to my question about where her ideas of feedback came from before the study to illustrate how she was progressively surfacing, deconstructing, and reconstructing her conceptions of feedback through the process of the interview interaction itself.

> In my life, a lot of…feedback has been…good grades and accolades and honors…. And that has…reinforced, 'Oh, those things are…inherently good,' when it's like, 'No, …actually…I've been rewarded for a certain behavior.' So…there's been a lot of unlearning of what all of this can be. And…I think maybe the feedback that I've received has turned me into a–I don't know if I'm really a people pleaser, per se, but just more motivated by…extrinsic motivation. Like, I can't decipher the two [intrinsic and extrinsic motivation] now…. I love a good teacher praise, you know? So that's, I guess, the personal relationship…to feedback for myself. But I've learned…there's been a lot of praise probably for being, you know, white and my body type…. Maybe feedback is just another way to talk about learning, too. I'm thinking about…, you know, informal versus formal learning, like formal versus informal feedback or non formal feedback. Like that in

> society of, ‘Good job. You look like the right type of person that's not going to be bad.’ You don't actually know that…. What does that mean?... And then…once I found nonviolent communication…, I had the words to actually give feedback in a way that was a little bit less scary, or more formulated…. It's helpful to recognize the needs that I have and not dismiss them…. And I've thought about…my lack of feedback that sometimes I have of: I don't actually give any.

All in one answer, Azelia shared her cognitive construct of feedback as getting good grades, which told her that society thought she was a good person, even though it was all academic and not about who she was as a person. Then, she reflected that feedback could be a way of learning about her positionality in society as grades both reified her success in a system of whiteness and thinness and exposed those systems to her as something to resist and deconstruct. Those reflections were not thoughts she was having when growing up or upon immediately associating grades with feedback. It was other ways of knowing feedback, such as through nonviolent communication theories and practices and using a social constructivist lens, that gave Azelia new language for how to disrupt systems upheld by dominant ideologies. Azelia corroborated this interpretation later when she reflected on how grades are given to entire schools in New Orleans: “It’s said the kids are failing, and really, it’s the system failing the kids.” She wondered what it might look like to ask students and families what their schools need rather than having third parties grade an entire school community’s performance. What do grades as a form of feedback mean when they are a form of external motivation, judgment, and impersonal evaluation, and how can unlearning those narratives and relearning feedback as a power disruptor and anti-deficit practice better promote learning and justice?

Azelia also commented on how, for her, feedback is an easier process to engage in when there is a shared, communal perspective to interact with. In two examples, she explained how shared context, language, understanding, and opinions around feedback helps to facilitate her using it as a communication tool. First, she described how a protocol she used with a classmate to give each other feedback on their writing worked well because it gave them shared language, timing, and expectations for the feedback while also allowing for flexibility in its use

and interpretation and discussion among the participants (Vygotsky, 1978). Second, after her group interview, and inspired by the conversations therein, Azelia emailed one of her teachers to tell them what she really liked about the most recent class, even though she usually found it easier to focus on the negatives. She said she didn't know if she would've given that feedback before her group interview motivated her to do so, and that having a conversation with a peer who agreed with her about the class also boosted her motivation to send the email (Daniel et al., 2023). While these examples from Azelia's story did present feedback as a relational practice a bit differently than others discussed in my findings, they still drew on disruptive ideologies of feedback by working to attend to the needs of a collective rather than an individual (Ben-Porath, 2013; Nussbaum, 1997).

Toward justice. Overall, Azelia was a strong proponent of soliciting feedback from students, though she cautioned that if teachers, or people perceived to have more power in a relationship, make no changes based on constructive feedback from students, or people perceived to have less power in any given relationship, then feedback can be inconsequential, feel like pointless venting, and can actually fracture relationships rather than disrupt settled power dynamics to build trust in relationship. In another story, Azelia was feeling uncertain about discussing a difficult issue with two friends.

> With those friends…, me sharing those big feelings…, I hope- I feel like it's made us closer…. I knew I was in a regulated place and I knew I was going to talk about it clearly. And I also trusted that they were going to receive it in that moment…, them being who they are. So it's definitely built trust, so we could talk more about it…. It wasn't about me discussing what I thought about [the difficult issue], it was me being like, 'This is how I feel about talking about it…. And now we can actually maybe talk about it. It was a meta thing of just sharing feelings, which is hard for me.

Each experience with giving feedback Azelia recounted, she expressed how despite it feeling unnatural and difficult to give the feedback, she felt strengthened relationship (whether working or personal) afterward. In fact, it was through those social interactions that Azelia was able to develop her construct of feedback as for relationships and toward justice (Piaget, 1964; Vygotsky, 1978).

In response to Azelia, I reflected:

> I feel like every time that you've mentioned feedback being…across a power dynamic, like with you and a mentor or a student and you, you've also mentioned the word relationship or trust. And I guess it just says a lot about, if feedback is going to disrupt existing power dynamics or disrupt deficit-based narratives of feedback, then there has to be relationship or trust. Also, there has to be an element of knowing that change can happen…; it can't just be empty thoughts. (Amos)

I would add to my reflection that the stipulations I outlined also apply to feedback among folks who are similarly positioned in terms of power, like Azelia and her friends in the former paragraph. This contribution to the interview, as an observation on Azelia's active constructivism, furthers the narrative that justice-oriented feedback, while necessarily building on each person's cognitive conceptions of feedback, is a socially constructed and relational practice (Daniel et al., 2023; Piaget, 1964; Vygotsky, 1978).

Discussion

Feedback progressions and spectra

While the education literature that mentions feedback (e.g., McKinney de Royston et al., 2021; Nasir, 2011; Sartor & Brown, 2004) touches on emotions associated with feedback, it does not address shifts in and shifting educators' and students' feedback emotions. As one considers designing for disruptive ideological sensemaking (Daniel et al., 2023), or fostering an educational community in which members work collaboratively to move away from dominant ideologies and deficit narratives to construct disruptive ideologies and anti-deficit narratives of feedback, it is imperative to attend to how teacher learners' emotions around and conceptions of feedback shift, evolve, complement, and contradict each other. Because, as Azelia maintained, it might be easier for people to focus on their negative experiences and associations with feedback, allowing natural shifts and tensions in feedback emotions to be part of the process, rather than just trying to construct positive ones, is important for collaborative sensemaking (Bang, 2020). All of the participants in my study constructed feedback as something that could feel scary and nerve-wracking, but also as something that could feel genuine and loving. In the

cases of Forest and Azelia, experiences with feedback emotions were a sort of progression. At first, or on the surface, feedback seemed scary and potentially relationship-breaking. Then, upon further reflection, examination, or experience, and when done "right," feedback felt more natural, desirable, and potentially relationship-building. In Sierra's case, feedback as both scary and loving were explicitly wrapped up in the same experiences, suggesting that the feedback progression might be better understood as a feedback spectrum. Rather than ignore the negative feedback emotions, the data propose that we encourage them to be part of ideological sensemaking. In fact, they reveal that feedback narratives are enacted (through feedback practices) along multiple spectra, toward one "end" (as much as spectra can have "ends") of which lie manifestations of dominant ideologies of feedback, such as scary and relationship-breaking, and toward the other "end" of which lie disruptive and anti-deficit perspectives of feedback, like loving and relationship-building. And that feedback can be justice-*oriented* anywhere along the spectra, as long as all involved are committed to learning in relationship toward justice.

During Sierra's individual interview, I reflected on their feedback narrative describing interactions with their sister, in which they contended that feedback could not be 100% justice-oriented or 100% the opposite. In response, I said that "nobody has said feedback is only this bad, scary thing, and nobody has said feedback is only good, justice-oriented things. In my head, I'm starting to piece together that it is a complex thing that we're always trying to move toward the better version of." My realization built directly on Sierra's conception of feedback that there are multiple sides to feedback, and we want to "move away from" some and "toward" the others. As Aguilar (2020), Drago-Severson & Blum-DeStefano (2017), Stone & Heen (2014), Vernon (2013), and others reveal, there are as many conceptions of feedback as there are people in relationships, and each author or pair of authors attempts to work toward some version of feedback "best practices." Drawing on this literature (and Daniel et al., 2023), the data add that there is a ton of middle ground to every aspect of feedback that can lead one instance

of feedback, or one feedback practice, to be equitable in some ways and inequitable in others while perpetuating some dominant ideologies and disrupting others. Take feedback in Forest's wilderness education job, for example. In their feedback sessions, feedback among instructors was reciprocal, based on mutual trust, and trust-building. However, they only gave feedback verbally. They didn't practice multimodal ways of delivering and receiving feedback (written, anonymous, non-verbal, etc.), which Forest and Sierra asserted are necessary for equitable feedback practices. These feedback sessions were for the purpose of being in better relationship with each other and the students, which disrupts dominant ideologies of feedback in the U.S. as being for evaluation and productivity. However, they were also enacted within the field of outdoor education, which historically in the U.S. is built on and perpetuates whiteness and colonial ways of being and interacting with the outdoors (Maina-Okori et al., 2017; Warren et al., 2014). As I build a model of justice-oriented feedback to support disruptive ideological sensemaking (Daniel et al., 2023) and relational learning, the complexities of examples like this one reveal the multiplicities of the feedback spectra that educational communities must consider and navigate.

Feedback and power

All of the participants also spoke to power dynamics in feedback ideologies and narratives. Everyone inherently has power, and we spend our lives learning and deciding how to use our power, whether to exert it over others for personal gain or to use it to teach others how to use theirs for the collective good (Cotton, 2012; Garza, 2020). Returning to Sierra's feedback narrative from playing soccer offers a perfect lens into how power can operate both to perpetuate and disrupt dominant feedback ideologies. In Sierra's story, when their coach's feedback was advice on how to improve their game, it was coaching feedback (Stone & Heen, 2014). Whether or not they got playing time, however, was evaluative feedback, which may be more difficult, though is definitely possible, for a coach to practice in collaborative ways. In their narratives, Sierra felt more pressure when in feedback interactions with a coach because they

generally knew coaches to use their power less for conversation and more for what felt like reward or punishment. They and their teammates, on the other hand, gave each other feedback in less competitive, more relational, and more democratic ways (Cotton, 2012) due to their shared authority, or power, as a team (YESTEM Project Team, 2021).

Despite their mix of positive and negative experiences with feedback in uneven power dynamics, my participants, as members of a justice-oriented cohort of graduate students, told anti-deficit narratives of feedback. Even Clementine imagined that someone perceived to have less power giving feedback to someone perceived to have more power "could be a way for transformation to come about, to redistribute that power, *if* the person who is [perceived to have more power] has…the skills to listen in and to really hear out the person that is providing the feedback." Similarly to how feedback can both be more effective in trusting relationships and can help to build those trusting relationships, my participants generally agreed that feedback is both more effective in relationships with equitably shared power dynamics and can help to equitably redistribute power dynamics in non-peer relationships. For an example, I don't need to point much further than Azelia and Forest as educators who, despite having the opportunity to use their power to control their students and make decisions on their behalf, consistently sought both feedback from their students and ways to improve how they sought and acted on feedback from their students. Both Azelia and Forest used feedback as a justice-oriented tool to redistribute power for educational and relational purposes. Here, recall Daniel et al.'s (2023) definition of dominant ideologies as "socially constructed frameworks that differentially distribute power" (p. 1), for example, whiteness in the U.S. or, in the case of feedback, productivity culture. Providing members of educational communities with tools for disruptive ideological sensemaking–like a working model of justice-oriented feedback developed from the data (See Figure 2)–that encourage them to redistribute their power will further their learning in relationship toward justice.

Collaborative ideological sensemaking

Early on in the group interviews, participants began responding to and building on each other's ideas. In their individual interviews, when elaborating on their own conceptions of feedback, some participants referenced my and others' ideas more than others. Significantly, however, all participants still presented unique experiences with, and thus cognitive conceptions of, feedback throughout the study. At the end of their individual interviews, I asked participants what they would call the justice-oriented version of feedback, or, if they agreed it could be called feedback, what needs to be done to make feedback justice-oriented. Their answers shared some themes–often regarding relationship and trust–but also emphasized different aspects of feedback. This phenomenon revealed how social and cognitive constructivism both clash and cooperate in an educational community to influence how teacher learners experience, conceptualize, and enact feedback both in line with dominant narratives and ideologies and in disruptive ways toward justice. Complicating constructivist theory in this way is significant because when designing for disruptive ideological sensemaking (Daniel et al., 2023), it is necessary to attend both to educational community members' pre-existing cognitive constructs of feedback and the ways in which their social interactions in learning relationships shift those constructs both toward and away from justice. Just as I could not have begun this study by telling participants what to think about feedback (Kearney & Kaplan, 1997), I also cannot assume that they have all exited the study constructing feedback together and in similar justice-oriented ways. Therefore, I find it as significant that social and cognitive constructivism are intertwined in such complex ways as I do that ideological sensemaking can orient learners' constructs toward justice. Ultimately, the data suggest that justice-oriented ideological sensemaking requires even further intertwining multiple individuals' intricately-woven constructions of feedback.

In their individual interviews, Forest, Sierra, and Azelia told stories of feedback interactions that they said they enacted both because of this study and because of their

morphing conceptualizations of education and learning due to the justice-centered living and learning community they were a part of during this study (i.e., due to their processes of social constructivism). Forest spoke of sharing power with their students by keeping open lines of feedback with them. Forest and Sierra mentioned facilitating multiple means of participating in feedback to increase feedback accessibility and mitigate uneven power dynamics and potential relational triggers for a shared educational community. Azelia mentioned giving both positive and constructive feedback to her teachers that she might not have otherwise. Ultimately, though, they imagine justice-oriented feedback in both similar and different relationships and in converging and diverging ways. On one hand, they each conceptualized feedback as happening most in different kinds of relationships (workplace vs. sports team vs. family and friendship). On the other hand, while I explicitly asked about the potential connections between feedback and justice, I never mentioned that there should be multiple modes for communicating feedback in relationships or that feedback among educators should benefit students. Both Forest and Sierra did, suggesting that they (and the other study participants) were broadening their constructs of how, when, and why feedback operates through their social interactions during the study. Rather than corroborating either cognitive constructivism or social constructivism (Piaget, 1964; Vygotsky, 1978, Forest's, Sierra's, Azelia's, and my contradicting, evolving, broadening, and overlapping constructs of feedback build on the work of Russ et al. (2016) by suggesting that constructivism is better understood to be "[an]other mechanism by which the everyday and specialized [i.e., the social and the cognitive] work either jointly or in tandem during teacher learning" (p. 426). By both cognitively and socially constructing feedback ideologies, narratives, and practices in complex ways, the study participants and I suggest that learning for justice requires broadening Piaget's (1964) and Vygotsky's (1978) original theories. In the implications section, I discuss how designing for disruptive ideological sensemaking around feedback and fostering positive feedback cultures requires attending to these complexities.

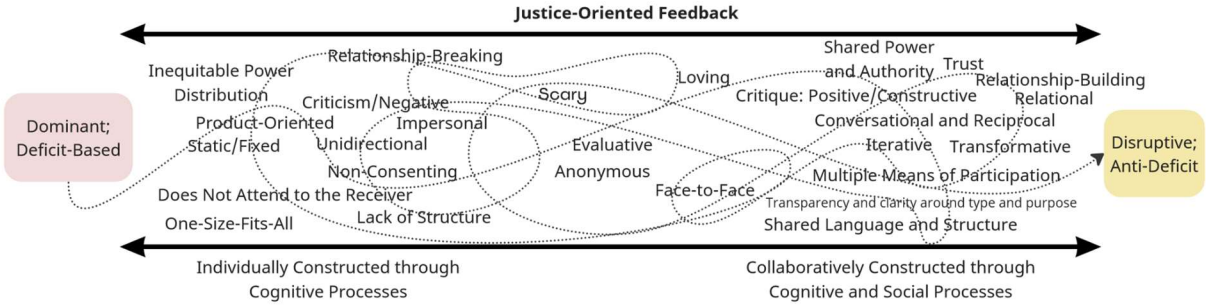
Justice-oriented feedback

I've started to portray what my participants and I believe justice-oriented feedback means, but what does it look like? Feedback is messy and challenging, and orienting it toward justice is not any cleaner or simpler. It's full of contradictions and requires making mistakes; there is no straightforward recipe. And for many, due to the entrenchment of dominant ideologies in U.S. culture, justice-oriented feedback practices are likely within or even beyond each member's Zone of Proximal Development (Vygotsky, 1978). To construct them in an educational community requires both active guidance and collaboration (lessons about feedback) and learner agency, and perhaps even the unlearning of deficit narratives just to get to that point where that guidance and learning are possible (Vygotsky, 1978). But, as my students, my study participants, and I can attest to, justice-oriented feedback is indeed a skill you can practice and improve. And, like my study participants did–in imperfect and imaginative ways–orienting feedback toward justice starts with disrupting dominant ideologies, resisting deficit narratives, and enacting and telling anti-deficit narratives. To represent the messy imperfections, affordances, and critical possibilities (Cisneros, 2022) of justice-oriented feedback, I present a developing model I've constructed from data and literature from this study (See Figure 2)[9].

[9] To see a representation of my conceptualization of democratic feedback from earlier on in this project, see Appendix A.

Figure 2

Working Model of Justice-Oriented Feedback



Note. Two lines represent the multiple spectra of feedback ideologies and narratives. A winding arrow dips and turns its way through a myriad of feedback narratives, as justice-oriented feedback occurs on multiple points along the spectra at any given moment.

This model is meant to be a reference and reflection tool for disruptive ideological sensemaking. The language comes from the data and literature discussed in this paper. For example, “iterative” comes from Forest’s work as a wilderness program instructor. While Forest was at first unfamiliar and even uncomfortable with the feedback practices of that job, the iterative nature of the practice meant that they and others were continually learning, in relationship, how to be in better relationship. And “lack of structure” comes from Forest’s worry that not having shared language and expectations around feedback interactions could lead to broken relationships[10]. Rather than present any straightforward path or classification of each aspect of feedback, an evaluation of certain feedback interactions, or even a set of best practices and qualities like much of the literature, however, this model presents multiple spectra of feedback qualifiers, allows for feedback interactions to occur in both deficit-based and anti-deficit ways at the same time, and guides learners in a non-linear, but ultimately justice-*oriented*, journey. According to this model, justice-oriented feedback can be unidirectional, scary, loving, AND transformative, and it is up to those involved to move their relational learning further toward justice.

[10] Significantly, each of the terms, “iterative” and “lack of structure,” could also be linked to other participants’ stories or cited articles.

This open-ended model, with arrows pointing off the perceivable space to represent its unfinished nature, encourages learners to begin at any point on the journey toward justice and to construct their own path onward. Rather than try to classify the outcomes of feedback, it presents feedback as it is and as learners construct it. I imagine justice-oriented educational communities using this reflection tool to support them as they co-construct their feedback ideologies and imagine the feedback narratives they hope to tell.

Implications

Designing for disruptive ideological sensemaking

To return to the question posed by Daniel et al. (2023), I argue that an implication of this study is that it is possible to design for disruptive ideological sensemaking, supported by models of justice-oriented feedback like the one I offer above. Teachers may enter an educational community, organization, or institution with deficit narratives and draw often on dominant ideologies of feedback. However, a shared goal of relational learning–and taking the time to explore how feedback interactions occur on multiple spectra of ideologies and narratives–can shift teachers toward more convergent constructs of justice-oriented feedback. This shift also requires organizations and institutes to examine and potentially de-/re-construct how they enact feedback on a spectrum of power imbalance to shared authority (YESTEM Project Team, 2021). To support moving teacher learners away from deficit narratives and dominant ideologies and toward anti-deficit and disruptive conceptions of feedback (and other forms of interpersonal communication) in education, we must ask: What could it mean for an educational community to create a culture of justice-oriented feedback? How could the disruptive feedback ideologies and narratives discussed in this paper contribute to more justice-oriented feedback practices being implemented throughout all the relationships discussed by the participants in this study? What would developing structures, scaffolding, and shared language for justice-oriented feedback, and then practicing it regularly, do for the relationships and learning in an organization or institution?

Daniel et al. (2023) write:

> Because of the White, colonizing history that pervades science education (Bang et al., 2012; Mensah & Jackson, 2018), dominant ideologies influence science teaching and learning. Disrupting inequitable norms in education requires contesting dominant ideologies, which is possible because ideologies are not static across individuals, time, or contexts…. This collaborative process of sensemaking then allows "collectively rearticulated meanings to emerge" (Philip, 2011, p. 301) through resisting deficit narratives within communities. (p. 5)

To me, creating a culture of justice-oriented feedback means collectively reflecting[11] on what being in right relationship means in our educational communities, consenting to learn publicly, offering genuine affirmation, engaging in conversations (especially ones of transformative justice and productive conflict), equitably and democratically redistributing power, facilitating multiple means of participation in feedback interactions, negotiating spaces to ensure all get what they need and deserve, and ultimately, "feeding back" the communities that feed and sustain us. At Sierra's school where they worked as a paraeducator, for example, creating a culture of feedback for disrupting settled hierarchies and power dynamics, by engaging in collaborative ideological sensemaking as Daniel et al. (2023) suggest, could have mitigated the problem of teachers feeling threatened when receiving feedback from someone they perceived as having less power. Or in Forest's personal relationships, where they worried that not having a structure for justice-oriented feedback made it more likely for feedback to break the relationship, developing a culture of justice-oriented feedback could have supported their ability to trust and rely on the sustainability of those relationships. I believe that justice-oriented feedback allows us to imagine a world where interpersonal communication moves us toward right relationship with each other rather than toward a better grade on our next report card or an annual bonus after getting "exceeds expectations" on a performance review. A culture of justice-oriented feedback recognizes humanity and learning over performance and economic worth.

[11] Using tools like the model I created.

Conclusion

I hope this thesis is the start of a much longer, deeper project of further deconstructing dominant narratives of feedback in educational relationships and building narratives of justice and reciprocal nourishment. Perhaps, if we start facilitating collaborative and relational feedback among young students and teacher learners alike, we can learn how to design for disruptive ideological sensemaking. As Shalaby (2020) writes:

> Young children—in their capacity for empathy, their insistence on fairness, and their boldly imaginative problem solving—are uniquely suited for "care work" (Piepzna-Samarasinha, 2018), for healing-centered ways of being (Ginwright, 2018; Pour-Khorshid, 2020), and for practicing models of mutual aid in which skills and resources are exchanged for mutual benefit.

Azelia, referring to a non-descript time from before she learned to construct feedback as something that could be scary, said of justice-oriented feedback, "This is coming back to what I thought feedback was before." There is significant opportunity in the power of young people to learn the basic skills needed to build just and sustainable futures.

Regarding education as a whole, Safir & Dugan write in *Street Data: A Next-Generation Model for Equity, Pedagogy, and School Transformation* (2021) that “we have bought into a success paradigm that robs many children of their voices…and prioritizes measurement and incremental improvement over learning and transformation.” My project is meant to nourish educational communities through collaborative sensemaking, and to deprioritize measurement for the sake of learning. I want justice-oriented feedback as a disruptive practice to be a gift to education. To be relational and skillful and fundamental and to elevate the voices (and other ways of communicating) of those perceived to have less power, like children and students. Just like everything else in the context of education in the U.S., justice-oriented pedagogy might not always be enacted successfully–it exists on multiple spectra. But that doesn’t mean it’s not worth it to try.

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Appendix A: Conceptualizing Democratic Feedback

The following is an excerpt from a class project the author completed while conceptualizing this thesis in June 2023:

My project is concerned with a part of democratic education that governs the (public) interpersonal relationships, which I call educational or learning relationships, between educators, learners, teachers, students, and administrators. In other words, I am studying interpersonal communication processes that support the pursuit of justice—or being in right (political) relationship with others—in learning environments. The pursuit of justice through engaging in critical interpersonal relationships[12] is political because it is concerned with the use of power in relationships and because interpersonal relationships are the bedrock of democratic institutions and society. In democratic education, it is not enough only for teachers to believe in the capacity of students; teachers must also be in critical relationship with other teachers, students with each other and with teachers, and administrators with everyone. Ultimately, I believe that feedback, when defined and enacted as an essential process of being in critical interpersonal relationship, is a just practice of communicating and learning in pursuit of just institutions and societies.

Conceptualizing Democratic Feedback Charting Framework by
Michela Dimond citing Sant (2019), Feedback Framework by Amos Pomp

Feedback **in** Democracy (Feedback & Relationship separate)	Feedback **for** Democracy (Social Reproduction)	Feedback **through** Democracy (Social Reconstruction)

Universalism		Particularism[1]
Impersonal		Intimate
Transactional		Relational
Unidirectional		Conversational/Reciprocal
Criticism/Negative		Critique/Critical: Positive/Constructive
Change-Expectant		Iterative
Power Imbalance		Shared Authority
Evaluative	Restorative	Transformative
Objective		Subjective[2]
Separate from experience		In the now[2]
Always-late changes		Critical readjustment/Always-unfolding[2,3]
Obscuring		Opening[2]
Of Learning	For Learning[4]	As Learning

[1]Michela Dimond, citing Sant, E. (2019) "Democratic Education: A Theoretical Review (2006–2017)." Review of Educational Research, 89 (5). pp. 655-696.
[2]Vernon, F. (2013). Structured feedback in outdoor adventure education: What are we accomplishing?. In *Adventure Tourism* (pp. 148-161). Routledge.
[3]Hickey, A., Riddle, S., Robinson, J., Hattam, R., Down, B., & Wrench, A. (2021). Relational pedagogy and democratic education. In *New Perspectives on Education for Democracy* (pp. 200-212). Routledge.
[4]Ray Cramer

[12] Critical interpersonal relationships are relationships existing on the basis of mutual belief in the other's capacity for citizenship in the pursuit of justice and in which all parties engage relationally in positive and constructive feedback processes to support transformation and learning.