Joint Pursuit with/in Communities & Classrooms:

Transformative Pedagogy Across Time & Space

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Abstract

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This dissertation examines a transformative pedagogical framework—*joint pursuit*—developed with/in an urban public university program for undergraduate students in Education. Often learning in schools is separated from people's everyday lives beyond classroom walls. With this separation, what counts as learning is bounded to contexts which obscure and even erase diverse ways of knowing and being vital for emergence and adaptation with/in constantly changing worlds. The goal of this project was to blur the lines between formal and informal learning spaces as a way to transform students' perceptions about the purpose of learning with and for our communities. Findings highlight how *site visits*, or trips across and with/in places around the city, scaffolded undergraduates as they moved back and forth between classroom and community spaces. Specifically, they were able to sequentially *recognize*, *reframe*, *redefine*, and *reassemble* how learning happens with a purpose for interdependence and problem-solving, beyond a prolepsis of neoliberal determinism. From this work, design implications for *teaching on the move* emerged, a broader praxis for continued research in teaching and learning.

To my Seattle chosen family,

what a profound experience I've had with you all.

I will always carry you with me.

And to Grandma,

she never got to see the end of all this.

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PART I: INTRODUCTION

CHAPTER 1: LEARNING AS TRANSFORMATIVE SOCIAL PRACTICE

My dissertation explores the transformative learning experiences of undergraduate students who participated in a novel pedagogical design within a new university degree program, Education, Communities, and Organizations (ECO). The design of our undergraduate course in ECO, called Learning Across and Within Settings (LAWS), centered sociocultural learning theories (e.g., Vygotsky, 1979) alongside trips to local, urban, community spaces as its course content. For two years, we collected data on four iterations of our course, and after three years of co-designing and co-instructing the course, the term *joint pursuit* became a way for me to describe the pedagogy we implemented.

Joint pursuit is a transformative educational project (Gutiérrez, Hunter, & Arzubiaga, 2009; Mezirow, 1997; Taylor, 2007) situated *between* the university classroom and places in the city where our large public university is located. Through our pedagogy, we intentionally designed for a kind of hybrid "third space" (Gutiérrez, Baquedano-López, & Tejeda, 1999; Ma, 2016; Taylor, 2013) that was mobile, or "on-the-move" (Taylor, Silvis, & Bell, 2018; Taylor et al., 2019), especially because of how we learned within the in-between-ness of classroom and non-classroom environments.

In essence, students investigated the *purpose of learning* with and through multiple ways of knowing and being (Gutiérrez & Rogoff, 2003) across daily activity systems (Latour, 2005) throughout the city. By merging classroom practices and practices of everyday life, we developed a liminal learning space where multiple ways of knowing and being came together in a negotiation of shared definitions, meanings, and/or solutions about the world (Cole, 1996; Engeström, 1991; Wertsch, 1991). My research is focused on how students learned with and from each other as they participated in joint pursuit, and it is about how the ideas they encountered about teaching and learning transformed their relationships with the knowledge and experiences of others (Bell et al., 2019). So, what is this transformative pedagogical design? How did we enact joint pursuit?

The Moving Parts of Joint Pursuit

A core objective of our course design was to challenge contemporary conceptions of what counts as learning (cf., Biesta, 2006) by transforming students' assumptions and expectations (Engeström, 1991; Taylor, 2008) about what, where, when, how, and why learning happens. In doing this work, we actively encouraged students' development of reciprocal relationships with peers and with community members (Taylor et al., 2020). Explicit within the course curriculum was the premise that places within and across the city are *sites of learning*, and they are as important as classrooms (Ellsworth, 2005; Giroux, 2004a; Gutiérrez, 2002; Leander, Phillips, & Taylor, 2010); they are where families, practitioners, and community members participate in rich traditions of teaching and learning as part of their everyday lives (Bang, 2017; González, Moll, & Amanti, 2005; Lave & Wenger, 1991; de Royston et al., 2020; Nespor, 2000).

There were three prominent elements of joint pursuit. First, it located the course content, in this case sociocultural theories, across multiple contexts through 'field trips,' or *site visits*. Second, students engaged in critical reflection about their own learning histories—in relation to their peers and to the worlds that are lived in across our city. Third, students leveraged mobile devices and digital media to collaboratively connect experiences across and between site visit locations, community members, and classroom experiences.

For the course design to work, it had to take place not only in the university classroom but in *multiple* community spaces. The main pedagogical design feature that made this possible was the *site visit group* (SVG). In small groups, students who would otherwise 'go to school' in a classroom joined with each other to *learn through experience* in community spaces, beyond the walls of the institution, while they were "on the move" (Leander, Philips, & Taylor, 2010; Marin et al., 2020; Taylor, Silvis, & Bell, 2018). Important to note then, is that the experiences students had during their site visits traveled back and forth with them between the classroom and the places they visited in the city. To reflect on their movement of bodies and ideas between city and classroom, students took photos with mobile phones, jotted down field observations in notebooks or phone apps, and submitted written reflections on the course learning management system. Also, they created representations (cf., Hall, 1996) through slide decks, social media accounts, and websites to share their experiences with others.

Beginning with Learning as a Social Practice

The undergraduate students in Learning Across and Within Settings were typically on trajectories toward work in education, community organizing, social work, psychology, human resources, or perhaps graduate school in similar social science fields. As a required course in the ECO undergraduate program, LAWS was initially conceived of as a survey course covering sociocultural learning theories. By the second year of its implementation, however, LAWS activities shifted to engage students more explicitly around the idea that teaching and learning are never value-free or apolitical (Biesta, 2013/2018; Giroux, 2004b); that when a person learns something it can be a consequential social experience (Hall & Jurow, 2015; Jurow, Horn, & Philip, 2019) that travels with a person beyond the context in which it was learned; and that learning with others to solve social problems leads to relational transformations with each other and with the world around us (Bang, 2016; Bang & Vossoughi, 2016; Jurow & Shea, 2015; E. Taylor, 1994; K. Taylor, 2018).

We framed community spaces as sites of learning, where community members and practitioners—at museums, libraries, community centers, parks, historic sites, local cafes, public markets, and more—were experts in their work (Lave & Wenger, 1991, Rose, 2004). Ideas about community spaces as sites of learning were frequently contrary to students' conceptions about 'doing school' as an individual achievement since classrooms separate us from the places where daily communal life unfolds. For so long, these same undergraduates engaged in a prolepsis—a culturally constructed constraint over their futures (Cole, 1995)—of learning for the purpose of participating in predetermined roles of a capitalist labor market (Anyon, 2014; Bowles & Gintis, 2011; Giroux, 1984; Giroux, 2007).

Taking a step back, we began each quarter of LAWS with a survey of sociocultural learning theories as a frame of reference (Kirshner, 2014; Mezirow, 1997) for identifying and analyzing learning activities as *social practices*. Examples of these theories included "figured worlds" (Holland et al., 1998), "legitimate peripheral participation" (Lave & Wenger, 1991), "repertoires of practice" (Gutiérrez & Rogoff, 2003), "funds of knowledge" (González, Moll, & Amanti, 2005), the "inductive model of interest development" (Renninger, 2009), and "practice-linked identities" (Nasir & Cooks, 2009), among others. As we read about and discussed these theories together, students were gradually introduced to site visit groups (SVGs) through collaborative course activities, and eventually they began a series of site visits.

Over the duration of the quarter, students participated in up to *six* site visits with the same SVG, and they were scheduled *during* class time. These two points are key. First, multiple site visits were necessary because a 'one-and-done' approach would not suffice in the pedagogy of joint pursuit. While one-time field trips to public spaces certainly have positive pedagogical implications (e.g., Nespor, 2000), joint pursuit was enacted with "expansive learning" (Engeström, 2001) in mind. In other words, students had to constantly crisscross *multiple* contexts—not just one—in which they could observe or participate in different historical and established practices. Furthermore, the course design was intended to weave the activity system of the university classroom across the multiple activity systems present in the everyday lives of those in the community, and vice versa (Dreier, 2009; Hall et al., 2020; Taylor, Silvis, & Bell, 2018; K. Taylor et al., 2019). So, rather than privileging classroom practices as the dominant way of learning, students were able to engage in sense-making to imagine novel forms of teaching and learning based on their experiences together (cf., Engeström & Sannino). Second then, from an institutional standpoint, by scheduling visits during our class time, we legitimized family and community practices across places as valuable and worth understanding rather than separate enterprises walled off from the classroom experience (Ellsworth, 2005; Gutiérrez & Rogoff, 2003; Massey, 2005; Nespor, 2008).

As the SVGs traveled across sites of learning, students demonstrated multiple trajectories and possibilities for learning, and it positioned students as agents in hybridizing knowledges and practices together, alongside people in our community (González, Moll, & Amanti, 2005; Gutiérrez, Baquedano-López, & Tejeda, 1999). This was a transformational process that progressed throughout the quarter with instructor-prompted reflections about the site visits as well as collaborative student (re)productions of learning experiences.

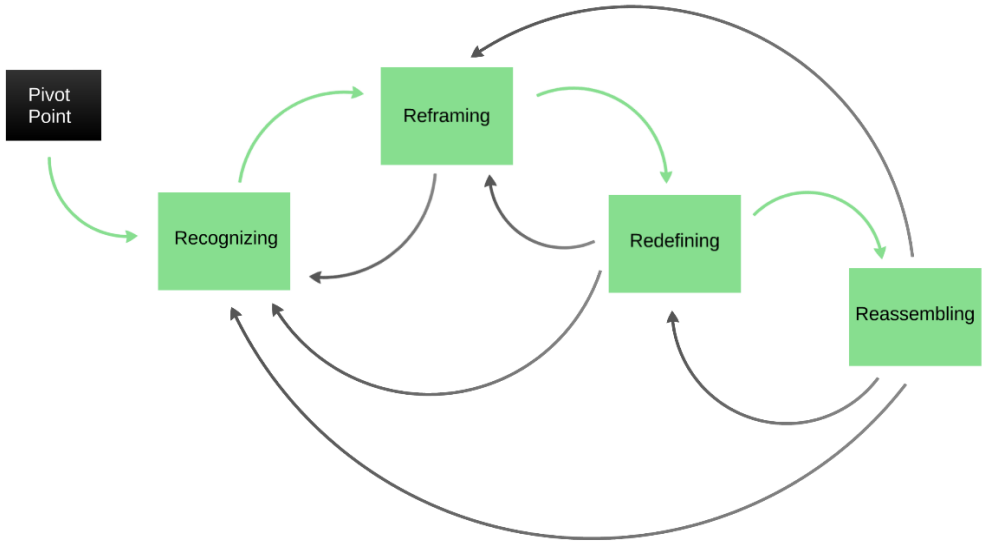
Critical Reflection within Joint Pursuit: Emergent Elements of Transformation

Critical reflection is essential for transformative learning (Mezirow, 1997; Mezirow, 2006/2018); therefore, LAWS students were frequently scaffolded in their reflections about the places, practices, and participants (which were sometimes the students themselves) of site visit activities in relation to sociocultural theories and their own values and beliefs about the purpose of learning. Often students' critical reflections resulted in a merging of 'old' and 'new' ideas about learning. So, a cognitive, embodied,

and/or an emotional “disorienting dilemma” (Mezirow, 2006/2018; E. Taylor, 1994) occurred between students’ past experiences with formal learning and the in situ experiences they had while learning on the move (Bell et al., 2019; Mezirow, 2006/2018; K. Taylor, Silvis, & Bell, 2018). For example, one student, Neil, was astonished that the central city library could likely hold the population of his entire hometown. Another student, Noelle—upon seeing children’s programming advertised in Spanish at the library—reflected on the concept of Spanish being taught as a “foreign language” at her former high school, when “almost all the students” in her school fluently spoke Spanish. These tensions often produced group discussions and scaffolded collaborative student sense-making. Included in many of these learning experiences were deep relational developments and connections between the students themselves and with the community spaces they visited (Bell et al., 2019; K. Taylor et al., 2020).

Figure 1.1

The transformative learning process of joint pursuit



Note. This model illustrates the analytic elements of the transformative learning process in joint pursuit. Beginning with a pivot point, the green arrows signify the linear sequence through which the learner progresses toward reassembling their conceptual understanding of an idea. This progression is necessary towards transformation. However, the black arrows identify the recursive possibility of moving back to a previous analytic element which a learner can take to move back through the progression of transformation.

Students’ critical reflection happened as an *experiential process* over short and long periods of time (e.g., Gadamer, 1975/2013) before, during, immediately following their site visits, and later in

collaborative and individual course activities. Added to this, students were supported in a recursive analysis of their visits to transform their own knowledge and understanding (cf., Scardamalia & Bereiter, 1991) about the purpose of learning, based on the accumulation of experiences we shared together (Herrenkohl et al., 2019; Johnson, 2000).

For my own part, after instructing multiple iterations of LAWS, reviewing countless hours of video data, reading hundreds of students' written reflections, and analyzing collaborative representations, four analytic elements emerged as a way for me to describe the transformational process in joint pursuit (Smith, Flowers, & Larkin, 2009). My dissertation describes and examines these analytic elements as a sequential process—*recognizing*, *reframing*, *redefining*, and *reassembling* (see *Figure 1.1*). In the following sections, I explain each of these elements. It is important to reiterate that this process happened recursively, and not necessarily in a linear fashion from beginning to end. Learning occurred both in moments of participation during site visits and during classroom activities throughout the quarter. Though one step of this process is necessary before the next, it continued to loop back in an iterative fashion where each new experience added to students' understanding of past experiences because of intentional pedagogical moves.

Recognizing

When students went out on site visits, they interacted with/in activity systems (Engeström & Sannino, 2010) typically associated with each of the places we visited. For example, at the library we expected to find books and computers, librarians and patrons. In another instance, at the pet adoption clinic, the cats were separated into rooms based on their needs or dispositions. More to the point, various museums around the city curated themed exhibits or works of art (See Figure 1.2 below for an example of this). While these descriptions are somewhat reductive, they illustrate a broader point: most of our site visits were to locations where students already had some degree of familiarity. However, simply identifying something as "familiar" is not an act of recognition (Gadamer, 1975/2013).

In *recognizing* some *thing*, students' existing knowledge was made evident (Johnson, 2000) because they initiated discourse and/or embodied movements with their peers or with people in activities at the sites we visited. In these moments of interaction, the histories of multiple activity systems were

present and interweaving (Engeström & Sannino, 2020). Recognition was integral in students' processes for collecting notes, photographs, and/or videos while on their site visits. Often the student-generated artifacts became useful for future reflections because they referenced what was recognizable to them across contexts.

Recognition is a crucial beginning step in any critical reflective process (cf., Percy, 2005), and it is fundamental for transformative learning experiences to occur. The three site visit instances I chose for analysis in my dissertation include acts of recognition: students' observational statements, physical interactions, and generated course artifacts. In general, many of the learning activities I observed among students could not have been predicted despite them having visited familiar kinds of places. Of course, someone may be bound to interact with books at the library, but could I have known students would take part in a mobile phone library tour, or that they would observe an open, public lesson for filing tax returns?

Figure 1.2

A student photo from a site visit

Note. Edgar's (student) photograph of a mural in the city's Asian art and history museum. This pivot point set off an interaction order with Kyle (student) and Adam (me). The subject of the mural was familiar, and it moved students into deep conversation about the futuristic rendering of our city.

Given the openness of possibilities for students to recognize familiar environmental elements across places, I identified "pivot points" (Ellsworth, 2005) as the moments of recognition which led to the subsequent interactions between students and/or other elements of the environment. A pivot point is an event that "sets inner realities in relation to outer realities" (p. 48). However, pivot points only became evident to me *after* an "interaction order" (Erickson, 2004; Goffman, 1983) had already been set in motion; this phenomenon helped me bound experiences as analytic units for following the constant movement "between self and other, individual and social, personal and historical" (p. 61). In other words, when a student recognized an environmental element, their recognition was only

evident to me as an analyst after it catalyzed social interaction between the student and the world around them. My analysis follows instances of these interactions to identify how students learned in non-classroom spaces, and subsequently, the consequences it had on their unfolding transformation across time and space (cf., Beach, 1999).

Within my unit of analysis, the possibilities for any kind of learning encounter across multiple locations became dependent on what students recognized and how they responded because of knowledge they already had (Sannino, Engeström, & Lemos, 2016). Then, their knowledge was shared with others, *in the moment*. Many of these instances were evident across the data corpus in video recordings and in students' written reflections (which also included their own artifacts). Once moments of recognition were identified, I reviewed the activities and employed interaction analysis (Derry et al., 2010; Jordan & Henderson, 1995) to follow their lines of activities (e.g., K. Taylor 2018).

It is important to note that the student interactions I have chosen to highlight *during* site visits do not always focus on students' discourse about the purpose of learning (though, some of them do). Rather, I have chosen moments of recognition—pivot points—to illustrate how the pedagogy of joint pursuit engaged students' funds of knowledge and repertoires of practice for learning together outside of the classroom; indeed, many of these moments became the foci of students' reflections about the purpose of learning after the site visit was over.

Reframing

The *reframing* process in joint pursuit started early on, when students were randomly placed in their site visit groups and asked to develop their own community agreements (e.g., norms). Then, as students began their site visits with their SVGs, they were often joined by a site visit mentor who bookended each site visit with a short discussion about our course themes for the week in relation to the interactions students participated in and observed across the city. Important in this process was that students reflected on context-specific interactions through a facilitated "subjective reframing" (Mezirow, 1997) of the events that took place. A *frame of reference* in this context refers to "a coherent body of experience—associations, concepts, values, feelings, conditioned responses," (p. 5) which defines an

individual's "figured world" (Holland et al., 1995), or their conceptions of everyday life and their own relationships in it.

Closely aligned with other sociocultural theories of learning and development, frames of reference are developed through mediated social practices (e.g., tools, signs, languages) which occur among families (González, Moll, & Amanti, 2005; Gutiérrez & Rogoff, 2003) communities of practice (Lave & Wenger, 1991; Wenger, 1998), or other cultural contexts (Cole, 1996; Engeström, 1999; Vea, 2020; Wertsch, 1998). These frames have enormous impact on identity development (Holland et al., 1995; Nasir & Cooks, 2009; Nasir et al., 2006), sociopolitical practices (Curnow, Davis & Asher, 2019), how people recognize everyday problems and their causes—and subsequently search for solutions (Engeström & Sannino, 2020; Kirshner,2014)—and in the context of our course, on identifying purposes of learning.

Frames provide grounding for how people interpret the world and therefore determine, for themselves, what ideas are consequential or not, what events are noteworthy or not, and what practices are valued or not (Hand, Penuel, & Gutiérrez, 2012). To establish sociocultural learning theory as a recognizable frame of reference, we explicitly challenged normative notions of standardized educational practices (Vossoughi & Gutiérrez, 2017) and one-sided instructional models (Rogoff, 1994). To wit, we presented sociocultural theories through "distributed scaffolding" (Tabak, 2004b). Distributed scaffolding is an approach that undoes didactic teaching models because it relies on the cultural and community values embedded in the environment wherein artifacts, symbols, people, and ideas mediate activity systems toward a shared understanding or joint outcome; hence, site visits and their components were a multi-modal form of scaffolding.

From a transformative learning perspective, distributed scaffolding also involves a "communicative learning" process in which discourse (i.e., talking, gestures, and writing) leads to consensus-making among learners, not to assess truth claims perse, but to establish a shared understanding among heterogeneous participants (Engeström, 2001; Mezirow, 2006/2018). This is not to say that teachers and mentors were not important to students' learning trajectories, rather "discussion concerning the process of activities [were] anchored in the activities and point[ed] as closely as possible to the material and conceptual tools that [were] used in the domain" (Tabak, 2004b, p. 330) of the

participation structures. Often, the students themselves prompted a process of reframing an experience based on their own funds of knowledge. Moreover, the organization of our coursework and pedagogical activities, over the duration of an academic quarter and across multiple situated contexts, were essential for students to reconceptualize forms of teaching and learning in new and consequential ways (Hall & Jurow, 2015) as they represented their experiences with their peers (Hall, 1996).

Another important instrument within our joint pursuit model—designed for transformative learning experiences—was for students to reflect on their site visit experiences through short written assignments called site visit memos. As mentioned, students often took observational notes, and all of them took digital photographs. Afterwards, we provided prompts to guide students' reflections in applying 'new' theories to their experience for analyzing discourse and movement with others as well as the influence of the built environment. These reflective writings usually referenced interactions they had with each other and interactions they had with/in the places they went. Often, in these reflections, students cited course literature to explain how practitioners and community members learned in these non-classroom spaces. Also, just as important, students discussed how *they* learned something new outside of the classroom. This set students on a path to recognize learning and development through a more expansive perspective (Engeström, 2001; Gutiérrez, Hunter, & Arzubiaga, 2009); one that promoted a hybridization of knowledge systems towards new imagined futures.

Redefining

Briefly recapping, each site visit was a unique opportunity for students to *recognize* familiar interactions, then *reframe* them within contextually situated learning activities, occurring beyond the classroom. The site visits became a constellation of activity systems for students to examine and test their burgeoning understanding of sociocultural learning theories. So, the work of *redefining* heterogenous learning activities and exploring purposes of learning became an object of our pedagogical activity system (cf., Engeström & Sannino, 2010); one that spanned classroom and urban environments and sought to transform students' understanding of the world around them. Part of the students' explorations before and during redefining purposes of learning was conducted through the sharing of their one-page memos with their group members, on a closed discussion board. Also, the site visit mentors who accompanied the

undergraduates often commented on the memos with questions or affirmations related to students' observations and analyses. Then, as our site visits began to build on one another, students used our lab days before, after, and in-between site visits to create expansive experiences through collaborative activities that took place in the classroom. We scaffolded student understanding to redefine everyday activity systems as collaborative, goal-oriented endeavors in which our bodies, our relationships, and our emotions are all involved in a learning process (English & Irving, 2012). Therefore, as a recursive process, the accumulation of site visit experiences in joint pursuit, initiated student transformation because each visit supported the continuing development of relationships with communities, with theories of learning, and with the self.

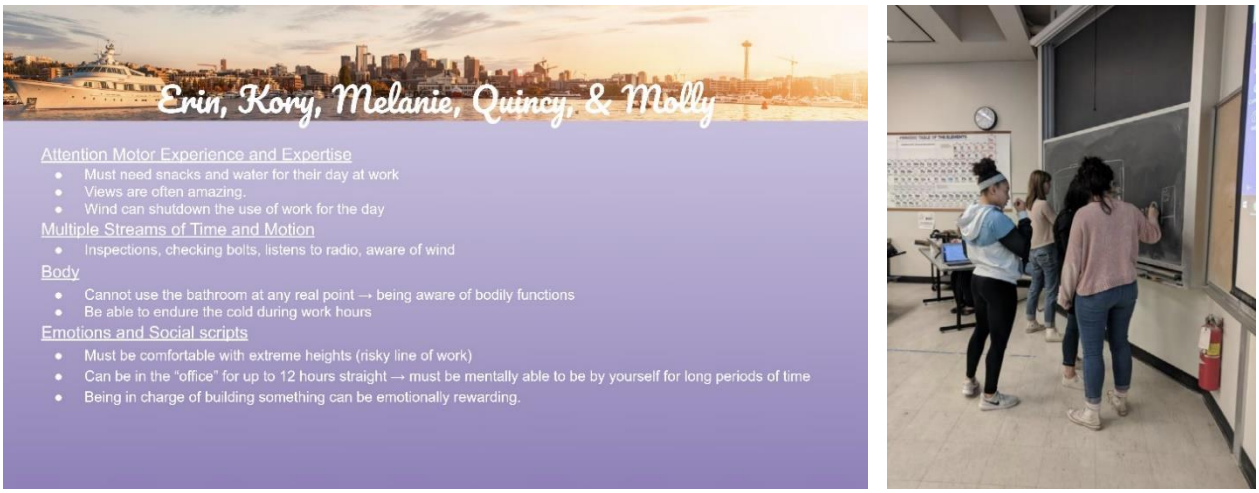
Drawing on their experiences and interactions at site visit locations, students analyzed their notes and photographs to synthesize their thoughts and explain teaching and learning activities through sociocultural perspectives. I refer to these student explanations as *redefining*. How students redefined everyday interactions as learning activities outside of the classroom was a gradual process (cf., González, Moll, & Amanti, 2005) over the course of 10 weeks. This act of student data interpretation was like a prolonged investigation phase in scientific, inquiry-based learning (White & Frederickson 1998): students actively worked through "the process of making meaning out of collected data and synthesizing new knowledge" (Pedaste et al., 2015, p. 55) in an inductive approach as they continually engaged in new experiences and collected data (K. Taylor et al., 2020).

Indeed, student memos from early site visits often overlooked how relationships with people and the learning environment itself influenced goals and outcomes beyond the completion of 'a job.' Therefore, I created a classroom activity for students to recognize, reframe, and redefine contextual expertise as more than a task of capitalist labor. We asked each SVG during the activity to redefine a 'blue collar' occupation using concepts and terms from Rose's (2001) *The Working Life of a Waitress* (See Figure 1.3). The twist here was that the groups were asked *not* to name the occupation in their redefinition. Rather, each group shared a job description, with Rose's framework, to the class to see if anyone could guess the occupation. In another class exercise, we developed a platform for a structured debate between SVGs to redefine families, communities, and cultures as centers of power and strength with deep "funds of knowledge" (González, Moll, & Amanti, 2005). Yet another activity asked students to

develop a model of a “community of practice,” in which one site visit group illustrated on of their visits to a gym (See Figure 1.3b). When they described their chalkboard-drawn model, students noted multiple multiple forms of expertise as well as various kinds of “legitimate peripheral participation” (Lave & Wenger, 1991). Specifically, they identified how newcomers watched old-timers use workout machines, and they described how individuals spotted their gym buddies lifting weights. Not only were they developing their understanding of how teaching and learning varied across settings, but students became keen to how spaces were arranged for learning activities, how bodies moved through these spaces, and the multiple flows of time in which activities took place.

Figure 1.3

Collaborative student artifacts



Note. Left: A collaborative student-developed slide describing a construction crane operator through the frame of Rose’s (2001) *The Working Life of a Waitress*. The rest of the class had to guess what the occupation was from these referential clues. Names are pseudonyms. Right: Students work together, in the classroom, to (re)produce a visual of a gym as their model for a “community of practice.” They illustrate forms of expertise as well as various kinds of “legitimate peripheral participation” (Lave & Wenger, 1991).

Another way that we supported students to redefine these new kinds of relationships as learning experiences was in their small communities of site visit groups. As the students got to know each other better, they began to reframe and redefine individual knowledge as strengths of their SVG community’s collective knowledge: one student who worked at a pet store became a source of knowledge for her group at the pet adoption clinic; another student who managed meeting schedules for student organizations at the University Cultural Center was her group’s tour guide through the space; a Latinx

student's historical and cultural knowledge about her personal heritage deepened her group's appreciation of a *Día de los Muertos* altar in a cultural history museum exhibit. In redefining teaching and learning across contexts, students were able to connect their own lived experiences with the lived experiences of others, and they were able to identify how different ways of knowing and being develop as strengths within relational interactions across socio-historical practices.

Reassembling

Through the pedagogy of joint pursuit, we set up conditions for all students to share experiences together as a larger cohort while also providing the opportunity for unique collective experiences in small site visit groups. In turn, each student had experiences as an individual within both the whole class and within their site visit group as well. Every site visit experience for each SVG added new layers of experience through which students could further transform their perspectives with each other and with ideas about learning. And, by redefining teaching and learning out in the world through sociocultural theories, students also redefined their own learning histories within a similar frame. These layers of experiences set students up to repeatedly *reassemble* their understanding of learning as a social practice after each site visit or classroom collaboration. Reassembling took many forms, and the most obvious of these forms was when each SVG prepared a multimedia representation of one of their site visits with the rest of the class (described in more detail in Chapter 5).

More specifically, the multiple layers of interaction and reflection in joint pursuit led students to analyze learning as an assemblage of interacting parts within and across multiple activity systems, though they did not always name it as such. An assemblage in this instance is referring to the relational arrangement between students, community members, contextually situated environmental elements, various local practices, and scientific learning concepts (Marcus & Saka, 2006; Nail, 2017). It was clear that the arrangements of relations within an assemblage did not necessarily signify to students an explicit meaning or understanding of sociocultural learning from the outset of each site visit or classroom collaboration. Rather, students took an active approach to intentionally hold multiple interacting parts in relation (cf., Tsing, 2015) through distributed scaffolding across contexts. In this way, the environments

we visited also contained a multitude potential pivot points for learning, but they were not determined before the students arrived at each site visit.

The elements of the many assemblages of which students became part were all imbued with cultural and social histories from where they originated, and they influenced the meaning-making of each experience together (Nail, 2017). The interacting elements co-created their agencies and their purposes, including the students themselves, as an emergent assemblage in which “materialities, practices, discourses, ecological dependencies, and institutional arrangements” became interacting elements, “as well as relations of force that stabilized an arrangement or directed it toward a certain purpose” (Bazzul & Tolbert, 2017). Students activated their understanding of learning as a social practice and transformed with a purpose for learning.

Reassembling would not have been possible without digital technologies. Since digital technologies are inseparable from everyday human activity (Duarte, 2016), our course design assumed a post-digital stance in which digital technology was always part of our experiences (Pepperell & Punt, 2000). In so doing, the digital technology also further supported learner autonomy outside the normative constructions of classroom hierarchies because it displaced dynamic relationships from the classroom to our neighborhoods (Taylor, Silvis, & Bell, 2018). We encouraged students to take digital photos on their visits, to share their site visit reflections through discussion boards on the course website, to communicate with site visit peers with messaging apps, and to co-create multimedia representations of their experiences together. The accumulation of these digital artifacts enabled students to create a technological assemblage (Bell et al., 2019), and it afforded us the opportunity to bridge the multimodality of bodies and environments so that students could make visible their emergent understanding of the purpose of learning across contexts all in relation to each other.

I see these assemblages as interconnected experiences across places and time where every student’s embodied connection to stories-in-place existed within a larger frame of differently powered agencies across communities and contexts. Students became part of the assemblages between their peers, our community members, contextually situated environmental elements, various local practices, and scientific learning concepts guiding them to understand how relational arrangements are fundamental to what constitutes learning, where learning happens, and how learning occurs. And, while every

assemblage was fleeting, each signified snapshots of time and place in which the relational arrangements—that constituted a whole interactional order of the moment—could be held in relation to many other assemblages. In their reassembling, we can understand how students recognized, reframed, and redefined their ideas of learning.

The Research Questions

In summary, this dissertation qualitatively analyzes transformative learning experiences in joint pursuit, a novel pedagogical design that spans classroom and community spaces. Joint pursuit can be used to support learning objectives across disciplines of study, and this dissertation focuses on the re-mediation (Gutiérrez, Hunter, & Arzubiaga, 2009) of *learning as a social practice*. Therefore, it allowed me to analytically latch together the sequence of joint pursuit to the sense-making processes of "learning to see the familiar" (Bell et al., 2019). This is key because it required students to see familiar activities in new ways—through a lens of sociocultural learning theories. Then, they were able to critically analyze these familiarities and actively work to reconceptualize the purpose of learning in ways that validated multiple ways of knowing and being. In so doing, this new subjective framing positioned students to imagine new kinds of teaching and learning strategies as more than a classroom endeavor, out in the world.

Based on the sequence of transformation I observed, I centered my inquiry around this phenomenon. In other words, to study students' learning within this pedagogical design, I established four analytic categories for identifying student transformation: recognizing, reframing, redefining, and reassembling.

1. How do students mediate their *recognition* of learning environments with each other when they are observing and participating in community-based learning experiences?
    a. What prompts action and dialogue toward the sharing of 'new' knowledge with others?
    b. How do these mediating activities *reframe* the purpose of learning in the moment and in later reflection?

2. How do students *redefine* community-based learning experiences within a classroom-based learning environment to share with peers who were not part of the same community-based experiences?
    a. What novel assemblages do students enact in the classroom?
    b. How do students' learning arrangements *reassemble* purposes of learning?
3. How do pedagogical designs emerge in response to student-driven inquiry and knowledge development?
    a. What tools and technologies support teaching on the move?
    b. What novel pedagogical moves are developed during course implementation?

In the chapters that follow, I provide philosophical and practical connections to critical pedagogy, the purpose of public schools, and learning on-the-move as foundations for our course design (Chapter 2). After this, I take a deep dive into the course design to provide ethnographic grounding in which I also explain the research methods of this qualitative study (Chapter 3). Then, each of the research questions above provide the outline for the subsequent data analysis in which I analyze how learning occurred in joint pursuit (Chapters 4 and 5). Once I have provided this analysis, I tease apart elements of a broader pedagogical model of *teaching on the move* (Chapter 6). Finally, I present conclusions and implications for future teaching, learning, and research.

CHAPTER 2: CONCEPTUAL & PHILOSOPHICAL FRAMING

Learning to be Pulled Up Short

Gadamer's (1975/2004) hermeneutic philosophy of "historically effected consciousness," and Kerdeman's (1998, 2003, 2016, 2018) expanded interpretations of being "pulled up short," provide the philosophy for how I understand transformative pedagogy in *joint pursuit*: it is a pedagogy for intermediating the present and the past, across time and space, to envision new futures. I am also heavily influenced by brown's (2017) Black Feminist "emergent strategy" work for facilitating social justice, and I share her words throughout this chapter as signposts, of a sort. In the following literature review I explain how the recursive sequence described in the previous chapter is a transformative process in which a person projects their historically effected consciousness onto a present experience only to find out not everything is what it seems to be. In this interstitial third space, the learner can conceive of counter-hegemonic futures that challenge inequitable proleptic notions about what counts as learning.

> *Here you are, in the cycle between the past and the future, choosing to spend your time in the exploration of how humans, especially those seeking to grow liberation and justice, can learn from the world around us how to best collaborate, how to shape change.*[1]
>
> adrienne maree brown (2017, p. 1)

Historically Effected Consciousness

For over four decades extant studies about learning and development have laid the foundation for—and expanded on—how I scientifically and philosophically understand the ways culture, history, and social interactions affect individual and collective learning and development. In short, *processes of learning occur and develop through an historical weaving of relational and transformational interactions* in which familial, cultural, social, and political values are situated—and embodied—across representational infrastructures of place and time.[2]

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[1] adrienne maree brown (2017), *Emergent Strategy: Shaping Change, Changing Worlds*; selections from her text throughout this chapter are from pages 1, 55, 105, 132, and 158, respectively.

[2]The scholars and philosophers listed here are some of the most influential contemporary voices in *my* learning trajectory. The historical lines of their works are what have made it possible for me to do my own:
Bang, 2015; Bang et al., 2012; Bang & Medin, 2010; Barab et al., 1999; Bowker & Star, 1996; Bransford, Brown, & Cocking, 2000; brown, 2017; Cole, 1996; Dewey, 1902, 1915, 1916; diSessa, 2000; diSessa, Levin, & Brown, 2016;

Parallel to sociocultural perspectives about learning and development, "historically effected consciousness" is a phenomenon of mind that is both a process and a product of the historical weaving of traditional interactions. It is a phenomenon in which a person projects their own self-understanding—whether they are aware of it or not—onto their present and past experiences (Gadamer, 1975/2004; Kerdeman, 1998) within and across inherited structures of social practice (Star, 1999). Therefore, we can think of historically effected consciousness as a kind of pre-reflective understanding—projecting ourselves into experiences without critical thought—which is inherently prejudiced and often goes unnoticed, including in learning activities (Kerdeman, 2001). Prejudice in this sense does not hold an innate moral or ethical wrongness. Instead, it should be conceived of as an epistemological and axiological frame of mind (c.f., Bang et al., 2016; Bang & Vossoughi, 2016). Every person has an historically effected consciousness that is *continuously becoming*—from out of the worlds we inherit; from out of the waters in which we swim. Therefore, it influences the futures we can imagine.

Within a hermeneutic perspective, people develop their self-understanding in relation to the world when they participate in events of tradition, throughout their lives (Gadamer, 1975/2004; Heidegger, 1953/2010). Tradition, here, is not about unflappable adherence to dogma, though it certainly can be. Rather, it suggests that sense-making and understanding happen as part of inherited cultural systems in which the past mediates the present, and the present mediates the past. Hence, in all learning activities, "the efficacy of history is at work" (Gadamer, 1975/2004, p. 292). Historically effected consciousness—before it is critically put in relation to the world—is an agnostic, liminal phenomenon which is, at once, something of a singularity and a plurality. It is personal and it is communal. Therefore, historically effected consciousness is a dialectic that allows us to describe what familiarity feels like and identify the assumptions and prejudices we harbor (Kerdeman, 1998). In merging hermeneutical thought and social science theory, I contend that ontological development is the accumulation and attunement of experiences within pregiven, constantly evolving, sociogenetic traditions unfolding into the future (Bang, 2017; Gadamer, 1975/2004; Lee et al., 2020; K. Taylor, 2020).

Ellsworth, 2005; Engeström, 2001; Engeström & Saninno, 2010; English & Irving, 2012; Erickson, 2004; Esmonde & Booker, 2017; Freire, 1970/2010; González, Moll, & Amanti, 2005; Giroux, 2007; Gutiérrez & Arzubiaga, 2012; Gutiérrez & Rogoff, 2003; Goodwin, 2017; Hall, 1996; Hall & Stevens, 2002; Holland et al., 1998; hooks, 1994; Jurow & Shea, 2015; Lave & Wenger, 1991; Leander, Phillips & K. Taylor, 2010; Ma & Hall, 2018; Nasir et al., 2020; Nespor, 2004; Rogoff, 1994; Streeck, Goodwin, & LeBaron, 2011; E. Taylor, 2007; K. Taylor, 2018; K. Taylor & Hall, 2013; Tyack & Cuban, 1995; Vygotsky, 1987; Wertsch, 1991, 1998.

Prolepsis & Cultural Learning Pathways

I *am living a life I don't regret*
A life that will resonate with my ancestors,
and with as many generations forward as I can imagine.
I am attending to the crises of my time with my best self,
I am of communities that are doing our collective best
to honor our ancestors and all humans to come.

adrienne maree brown (2017, p. 55)

Everyday events unfold within and across activity systems that have developed and transformed over the course of history (Engeström & Sannino, 2020). In this unfolding, *prolepsis* is at play: both past events and our desires for the future, because of those past events, direct the trajectory of our present interactions. As Cole (1993) explains, "the present is a dynamic, evolving, trajectory which not only integrates current sensory input with prior experience, but also 'calculates' an 'imagined future' which then 'feeds back' to complete the fundamental, transformative cognitive cycle" (p. 249). In essence, with history, tradition, and practical experience informing present thought and action, humans can envision an outcome of activity before it actually comes into being. Projecting our historically effected consciousnesses, we situate prior experiences in the present to engage in familiar activities toward predictable ends. And, when things are not so predictable, we improvise (cf., Holland et al., 1998).

All of this maintains *learning as relational processes* that guide all different kinds of humans to understand the practices, the people, the events, and the institutions in our everyday lives, *over time*. Further, our everyday lives unfold within a local construal of social values wherein pre-existing layers of contextual values become negotiated planes of knowing and being. In social science terms, I think of this as individual and/or collective "positionality" (Franks, 2002; Holland et al., 1998; Merriam et al., 2001; Tuhiwai Smith, 2012), or as hooks (1994) describes, "a privileged standpoint," which is a "unique mixture of experiential and analytical ways of knowing" (p. 90). From our standpoints, then, we are constantly moving between past traditions and present experiences with both experiential know-how[3] and improvisational projections.

[3] Aristotle refers to know-how as practical wisdom or *phronesis*; a kind of experiential understanding which is only available by participating in the activity in which the understanding can be developed (Kerdeman, 2001).

Traditions are a combination of practice which form cultural pathways set up by people in the past to move our lives forward into the future. Cole (1993) provides an example of this as it relates to heteronormative gender roles:

> When we consider the behaviors of adults as they first catch sight of their newborn child and categorize it as male or female, we see the way in which the mother and child's ontogenies are coordinated under constraints provided by a combination of phylogeny, cultural history, and the mother's ontogenetic experience. (p. 256)

People are always acting within pre-established pathways of knowing and being. It even begins at birth when a newborn body is assigned a gender, which carries a sociocultural expectation of how to be, and this continues to influence one's self-understanding through all stages of ontological development. Philosophically, these are our *horizons of being*, where a horizon is the "range of vision that includes everything that can be seen from a particular vantage point" (Gadamer, 1975/2004, p. 313). Another way to think of this concept is that humans follow traditions within established learning pathways of meaning-making that are available to us as distributed scaffolds for learning (Tabak, 2004b).

Nasir and colleagues (2020) provide the most recent and thorough explanation of "culturally organized learning pathways." In describing three different young women's trajectories in STEM (science, technology, engineering, math) learning, the scholars define their Learning Pathways Framework as "a synthetic and pluralistic approach that attends to the multi-level, longitudinal nature of how cultural processes are inherent and intrinsic to learning" (p. 196). When applying the Learning Pathways Framework to *pedagogical* thought, it is possible to design learning activities that sustain identities (Heath, 1983; hooks, 1994; Lee, 1998; Paris & Alim, 2014, 2017) within a (re)distributed assemblage of learning interactions (Bell et al., 2019). Then, learners can enact their own "repertoires of practice" (Gutiérrez & Rogoff, 2003)—or culturally and socially developed ways of knowing and being—with others who are part of the same assemblage, and who might not have altogether envisioned the same pathway forward. This is where relationships develop and where multiple horizons fuse together.

Being Pulled Up Short

Thus far, I have tried my best to present how "history does not belong to us; we belong to it" (Gadamer, 1975/2004, pp. 288-9). Our histories frame our self-understanding in relation to the present world—which is full of people, places, and ideas—moving recursively backward and forward across time

and space. In essence, peoples' emergent learning futures depend on the ways in which their sense-making is able to openly and freely bring past experiences forward to engage in the present moment, while *at the same time* critically reflect on how those past experiences influence the current and developing experience to provoke new interpretations about the world.

Since epistemology and ontology are heterogenous (Bang, 2017), so is historically effected consciousness. As we continuously project ourselves out into the world through social interactions (Ellsworth, 2005), our everyday lives become familiar, perhaps even repetitive, or mundane (Pink et al., 2016), and this can make our prejudices hard to see. However, beyond familiar contexts (and sometimes in them), the world can be strange, and it can challenge our expectations and desires (Kerdeman, 2003). Experiencing situations that interrupt our expectations and challenge our self-understanding are where we find ourselves being "pulled up short" (Gadamer, 1975/2004, p. 280). To be pulled up short is to be caught off guard, and it can challenge our pre-reflective understanding which theretofore had not been questioned. In these interactional moments, our values and beliefs are made visible—if we choose to look—and multiple other horizons start to appear. Importantly, "being pulled up short is not confined to profound upheaval; life is full of everyday kinds of shattering" (Kerdeman, 2003, p. 296), and in these shatterings consequential transformations can occur (cf., Beach, 1999).

> *Transformation doesn't happen in a linear way, at least one we can always track. It happens in cycles, convergences, explosions. If we release the framework of failure, we can realize that we are in iterative cycles, and we can keep asking ourselves—how do I learn from this?*
>
> adrienne maree brown (2017, p. 105)

Taylor (2020) describes an account of being pulled up short when a longtime city resident, Mr. Gray, and Sam, a city planner who is not from the same town, negotiated between two different epistemic stances—mobile and grid epistemologies—to make recommendations for community development across the built environment. In their exchange, Mr. Gray "makes a claim to resources" (p. 417), namely, a revitalized public library in a neighborhood known as a mobility desert.[4] Mr. Gray understands his

[4] The term mobility desert refers to locations in which people dwell where there are very few transportation options or physical pathways to reach critical services (e.g., grocery stores) because of the built environment. See current research from the Transportation Research Board of The National Academies of Sciences, Engineering, and Medicine (https://rip.trb.org/view/1718984; accessed May 2021).

neighborhood from a lived perspective, through a mobile epistemology. His historically effected consciousness and his cultural learning pathway(s) are defined by the movements in his everyday life, in this place. He knows it is hard to get around his neighborhood, and he is projecting this practical wisdom from the past onto the present situation, toward an imagined future in which the library could be accessible within his everyday movements. As an outsider, Sam is really only familiar with the neighborhood via map-reading, and therefore, she visualizes the neighborhood library within a grid epistemology: through a map and its scales of separation, measured more by straight lines rather than a winding sidewalk corporeality. Mr. Gray's and Sam's epistemic stances, or standpoints, for reading the city collide and disrupt each other's pre-reflective understanding about the place for which they are envisioning community development.

What is key here, is that in being pulled up short, Sam and Mr. Gray did not walk away from each other's epistemological perspectives. According to Taylor's account, Sam was drawn in further, and she sought to understand Mr. Gray's lived perspective even though it challenged her own. In so doing, Sam acknowledged the busy streets, and she made interactional and relational moves that suggested she saw the neighborhood in a new light, beyond maps and legends. She accepted Mr. Gray's confrontation, and a fusion of horizons or "relational attunement" (Taylor, 2020) emerged because there was an openness to hear and learn from each other. In other words, Mr. Gray and Sam brought their own historically effected consciousness to the present activity, and though they were at odds with each other, they worked through it. Out of this collision, Sam was able to see her own ways of knowing appear (grid epistemology) and put them in relation to Mr. Gray's ways of knowing (mobile epistemology). This was a "consequential learning" moment (Beach, 1999; Hall & Jurow, 2015). In being willing to be pulled up short, Sam's representational perspective was transformed. Things had changed. Sam could apply new concepts to the present activity, and it allowed her and Mr. Gray to jointly move forward, toward emergent possible futures together. From Mr. Gray's perspective, the consequence of this moment of attunement could be transformative for his everyday life.

To put it simply: when we are pulled up short, we *learn* (Kerdeman, 2003). It is a rupture, an unsettling of what we think we know. More appropriately, learning occurs when we are *critically conscious* (Freire, 1970/2010) about putting our historically effected consciousness in conversation with present

experiences that challenge what we think we know. And it often means there has been a redistribution of power. This is a liminal cognitive space, a "third space" (Gutiérrez, Baquedano-López, & Tejeda, 1999; K. Taylor, 2013) where our pre-reflective understanding is in flux. Within this "disequilibrium" (Bell et al., 2019; E. Taylor, 1994) there is the potential to call into question—and transform—long-standing assumptions about ourselves and the world.

Applying a pedagogical lens then, joint pursuit is an educative design seeking to cultivate a disposition to be pulled up short, where learning is an opportunity to name one's own historically effected consciousness, explicitly put it in relation to their present experiences with others, and then accept that their ways of knowing are not the only truth, and part of a larger tapestry of experience and understanding (Bell et al., 2019; Ellsworth, 2005). Kerdeman (2018) emphasizes that having a *disposition to accept challenges*, or to be open to letting ourselves be "affected by one another," is "an opportunity to engage in an ethically transformative interaction," where diversity of thought is welcomed and "students learn to realize that they need each other" (p. 13). In these moments, interdependence is valued and encouraged. A disposition for allowing ourselves to be pulled up short is key during this "re-mediation" (Gutiérrez, Hunter, & Arzubiaga, 2009; Jurow, Horn, & Philip, 2019) of the things we thought we knew. A learner must be *willing* to take the chance of being pulled up short. Of course, if a pedagogical goal is to interrupt a person's self-awareness for the purpose of broadening their horizons, the question is: *cui bono?*

Pushing Back on Capitalist Prolepsis

This social design experiment (Gutiérrez & Jurow, 2016; Gutiérrez, Jurow, & Vakil, 2020; Gutiérrez & Vossoughi, 2010) is a practical pedagogical model for positioning learners *in between spaces*: the classroom and the community. Current models of classroom learning reinforce the notion that learning is bounded or separated from situated activities where know-how is put into practice (Peele-Eady & Moje, 2020; Rose, 2004), and this reifies a singular way of knowing and being; sitting up straight in rows of desks or raising hands before being allowed to speak. Extant research tells us that classroom-bound learning limits perspectives about how learning *takes place* (Leander, Phillips, & Taylor, 2010; Lee, 2017; Marin et al., 2020; Marin & Bang, 2018; Taylor, 2020) and those intentional enclosures limit people's abilities to draw on the experiences of their everyday lives (Bang, 2020; Gruenewald, 2010;

Ingold, 2011). In fact, since school is an "institution of enculturation" (Cole, 1996), the reproduction of capitalist domination is implicit in all the activities inside of the standardized classroom. And, unless there is a disruption in the "representational infrastructure" (Bowker & Star, 1996) that we call public school, the logics of neoliberal capitalism go entirely unnoticed. As such, variation is prohibited. There is little possibility for new fusions of horizons (Gadamer, 1975/2004) and emergent hybridity (brown, 2017; González, Moll, & Amanti, 2005). No one is being prepared to be pulled up short. In fact, it's the opposite.

> *Humans have made of ourselves a hierarchy of value in which some people are disposable—can fail at being human, can be killed as a punishment, can be collateral damage. Can be wasted. Or tortured. Or locked in a small box for their whole lives, given no hope of transformation, or a future in society.*
>
> adrienne maree brown (2017, p. 132)

Herein lies the problem: contemporary conceptions of learning continue to unfold within proleptic pipelines of neoliberal capitalism (Cannady, Greenwald, & Harris, 2014; Giroux, 2002) which is contrary to the notion that schools should provide an opportunity for interdependence and democratic problem-solving (Dewey, 1902; 1915; 1916). In essence, students *in schools* are often socialized en masse to become labor commodities of *competition and consumption* instead of as individuals who develop relationships for *shared responsibility and conservation* (Giroux, 2004a, 2004b; Kaestle, 1983; Labaree, 1997; Marx, 1976/1990). The contemporary paradigm of the school system in the United States (and other places in the world) continues to promote a singular cultural learning pathway into the neoliberal labor market, which is the only metric of success. Schools continue to enact a capitalist pedagogy derived from Progressive Era ideals of social efficiency, ability tracking, and an industrial model of learning that marginalizes different ways of thinking, doing, and being (cf., Cubberly, 1916).

Schools rarely allow communities in which they are situated to be involved in classroom learning activities. Even further, schools operate with the intention of dividing learning and everyday life. As another example, the practice of *displacing* (cf., Taylor, Silvis, & Bell, 2018) learners from their families and homes and bringing them to school where they are segregated by age (e.g., grade levels), is a way to physically separate them from their families' "funds of knowledge" (González et al., 2005). Schools operate as a cultural technology to divide learners from where they have developed their ways of being within rich cultural traditions rather than supporting a vibrancy of life for collective futures. This practice is

evident in Native American boarding schools in the United States. Young American Indians are still taken from their Indigenous ways of life and (re)programmed, so to speak, to take up social and political comportment of white settlers' ideas of achievement (Adams, 1995; *Indian Boarding Schools*, 2019). This is also historically evident in compulsory school expansion across the American southwest throughout the 20th century, where white education reformers established aggressive policy movements (i.e., I.Q. testing) to classify Mexican American families' language and cultural traditions as deficient (Blanton, 2003; *Méndez v. Westminister School District, 1946*).

In accordance with behavior expected of them, learners must cope with the disjunction of classroom knowledge from localized contexts and their own practical wisdom. Further, capitalism as a way of thinking—as an epistemic stance—contributes to the cultural erasure of those deemed less capable based on settler-colonial notions of success (Bang, 2017; Lee, 2017). Hence, the consequence of not submitting to expected behavior re-routes people to the margins and subjugates their cultural, historical, and sociopolitical power (Kohli et al., 2017). Those who embody the ideology of neoliberal capitalism refuse to be pulled up short. However, my dissertation project enables us to imagine something more for public schools.

All spaces—including learning spaces, and especially spaces in the US—are perceived in relation to market-driven objectives (Anyon, 2014; Bowles & Gintis, 2011; Giroux, 2010). Contemporary Western culture continues to define learning spaces as locales for manufacturing minds (separate from bodies), and this undermines how *kinds of bodies* matter for reasons related to social, relational, and political positionality. Freire's (1970/2010) "banking education" metaphor articulates this well. Reflecting its namesake, banking education is enacted through deposits of knowledge and skills where students only "receive" information and are driven away from inquiry and creativity. Attributes of banking education assume that learners are simply objects who need to assimilate modes of consumption, and that the teacher's professional authority (e.g., policing behavior) and subject knowledge (e.g., disciplines) are one-and-the-same.

Through the enactment of this didactic pedagogy learners must be viewed as unquestionably standardized, and their onto-epistemic orientations must be (re)organized to suit an oppressive system of tracking. However, Freire offers an alternative pedagogy—problem-posing education—which "involves a

constant unveiling of reality" (p. 81). In problem-posing education, learning challenges people to "develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality; but as a reality in process, in transformation" (p. 83; original italics). That is to say, every new experience is interpreted within the immediate context of the present learning activities which is, in turn, viewed through all different layers of pre-understanding within the present assemblage of being.

Perhaps here, it bears repeating: in all our learning activities, "the efficacy of history is at work" (Gadamer, 1975/2004, p. 292). So, what if we interrogate capitalist schooling traditions? What if we consider schools as community centers and design learning activities across and with/in neighborhoods so that classrooms can be places that welcome cultures and families for the purpose of building relationships across people, places, and ideas? How might young people learn to be open to new ways of thinking and doing rather than boxed into an individual meritocratic competition over resources? Schools can be important places for scaffolding young people to participate in a democratic society because schools are spaces that can bring people together across cultures and communities (Dewey, 1915, 1916; Mirra & Garcia, 2017).

Incorporating Concepts of Space & Place with Time & Experience

So now, I take to heart the question proposed by The Politics of Learning Writing Collective (2017): "How might we envision the responsibilities of learning scientists in this more overtly troublesome political moment?"[5] Joint pursuit is meant to re-mediate purposes of learning through designs that promote community interactions and collaborative reflection towards collective transformation (Peele-Eady & Moje, 2020). This transformative pedagogical model means to call attention to the macro-layers of historically effected consciousness—which often conceal capitalist hegemony and cultural erasure (Lefebvre, 1974/1991)—and move beyond the walls of a classroom so that we can envision new futures for learning with/in community spaces. It is a project that works to disrupt current power structures that

[5] At the time the Writing Collective proposed this question (March 2017), Donald Trump had recently been elected as the 45th President of the United States, and it was not altogether clear what challenges lay before us. *So many things* have happened since then. At the time of this dissertation writing, we are *still* weathering the impacts of the COVID-19 pandemic, *still* participating in a renewed Civil Rights Movement for Black Lives, *still* trying to reunite immigrant babies with their mothers and fathers, *still* searching for accountability for an insurrectionist attack on the US Capitol, *still* litigating Indigenous land rights, *still* trying to survive mass shootings…

circulate in closed-off classroom spaces. As we are finally exiting our sedentary quarantined lives, I am seeking radical ways to upend the formal/informal learning dichotomy and build on public-facing approaches to teaching and learning (K. Taylor et al., 2019).

Currently, formal education in the US, as described above, rarely accounts for how learning spaces matter. By escaping the classroom paradigm, it becomes possible to identify how the production of space (Lefebvre, 1974/1991; Soja, 2010) is significant for understanding purposes of learning outside the metrics of proleptic market-driven achievements (Cannady, Greenwald, & Harris, 2014; Murphy & Brown, 2012). Extant literature in the learning sciences that account for space and place as culturally mediating factors, focus on spatial literacy (Taylor & Hall, 2013) and scale relations (Jurow & Shea, 2015). Both Taylor and Hall (2013) and Jurow and Shea (2015) offer lines of flight for design-based research projects that incorporate spatial literacy and scale relations that call attention to a learner's pre-reflective understanding. More to the point, the methods and analyses these scholars enact assume that onto-epistemic heterogeneity is a strength.

In their work, Taylor and Hall contend that "spatial literacy is an important component of civic engagement" because it promotes "sustained reflection on experiences within lived spaces" (p. 66). To foster a sustained reflection on lived space, the researchers implemented a design study that asked young people to engage in "counter-mapping" (Taylor & Hall, 2013). Counter-mapping encourages stakeholders (e.g., community members) to make "claims to public resources for the future development of a community" (p. 66). As a learning process, individuals (1) actively investigate their own communities for relevant assets, (2) build maps of these assets, and (3) use the maps to encourage changes in the (re)construction of their community spaces.

In Woodbridge, Taylor and Hall encouraged Black youth to think about their mobility (or lack thereof) in their neighborhoods after the construction of a national interstate had disrupted local transportation flows. Using bicycles, maps, and GPS technologies, youth learned about past accounts of city neglect, about urban infrastructure, and about city planning. Along with domain knowledge related to geography and urban development, learners were encouraged to think across scales of interaction: location, time, and speed. These concepts allowed the young people to tell "spatial stories" related to how bodies move and take on particular ways of being when they are affected by structures of power. Using

their knowledge of urban infrastructure, the youth were able to identify and represent mobility patterns. And these patterns were ultimately shared with city planners and other city government representatives in Woodbridge to promote the creation of new bike lanes throughout the city.

By working across spatial relations and focusing on mobility, Taylor and Hall conducted an educative design study which expanded the presumed trajectories of expertise within a local community. Young people became experts through explicit engagement with macro-political contexts (i.e., infrastructure policies) because the learning space was conceptualized across scales of space and time. More directly, the youth participated in practices that questioned, challenged, and (re)imagined how spaces are constructed and for whom those spaces serve.

Similarly, Jurow and Shea (2015) employed a design study that attended to scale-making. Through their work, the authors focused on individual learning and development and the transformation of sociocultural-historical practices through "multiple levels of intertwined situated practice" (p. 290). In essence, the research team became involved in a "food justice movement" spanning across three western US cities that challenged the current structure of the food system there (e.g., how food is produced, distributed, and consumed). Rather than accept the dominant administration of a food system enacted through neoliberal federal, state, and local governments, a non-profit group supported a team of resident leaders, *promotora*s, in their endeavor to develop gardening skills and social connections for (re)imagining the scale of food distribution across the community. As noted by the authors, the dominant narrative surrounding communities in "food deserts"—spaces where there is a lack of grocery stores or nutritional food options—is that they suffer a deficit in understanding nutrition and how to healthily shop for food (Jurow & Shea, 2015). Of course, this narrative ignores the various levels of capitalist contexts which constrain populations of people made vulnerable; in this case, Mexican immigrant families.

Beyond the constraints of an established food system, the residents of North Place, made up mostly of Latinx families, developed a new scale of relations which formed through their own lives and the place they lived. Of course, the organizing of stakeholders across community scales was sometimes done in harmony and at other times in opposition to each other (Jurow & Shea, 2015). This is evidence that an equity-oriented scalar project does not presume to know where learning ends; that even people with good intent can be pulled up short. Nonetheless, with the support of a nonprofit, the community worked to

redirect “the flow of food production, practices around eating and buying food, and institutional consumption across neighborhood, city, regional, and national scales so that local food could become part of a new kind of future” (p. 298). A project of this magnitude allowed for the researchers to document how “new cultural forms emerged and spread such that they transformed practices” (p. 298), and it provided a view into how the coordination between shifting dimensions of social practices, space, and time are fundamental to the types of learning and participation required to enact an equity-oriented scale-making project.

> *At the human scale, in order to create a world that works for more people, for more life, we have to collaborate on the process of dreaming and visioning and implementing that world. We have to recognize that a multitude of realities have, do, and will exist.*
>
> adrienne maree brown (2017, p. 158)

My project employs a transformative pedagogical model for students to have reflective experiences about their own ways of knowing and being—in relation to the ways of knowing and being that exist out in the world—so that they can reassemble, together, what new possible futures can be. As an act of positioning learners in between what they already experienced in their lives and the new experiences they have with teaching and learning, our pedagogical moves in joint pursuit intentionally promote ruptures of neoliberal prolepsis across space and time. In seeking to develop a disposition for being pulled up short, it is not about preparing people to be proved wrong—or to prove others wrong for that matter. Rather, it is about having the “self-determination” (Ryan & Deci, 2000; Tuck, 2009) to follow ontological innovations (diSessa, 2000; diSessa & Cobb, 2004) that emerge through interactions across heterogeneous familial and sociocultural ways of knowing and being. To be able to enact this kind of self-determination—and not be coerced into following a predetermined learning pathway—learners must be willing to be challenged and transformed by others, just as those who they encounter should be willing to do the same. When this happens, it is possible to validate the incredible learning opportunities in our neighborhoods (Peele-Eady & Moje, 2020), where young people can investigate the world with/in their communities, and then take time to reflect on their experiences towards new futures together.

In the next chapter, I provide an explanation of the multiple layers of context in which this dissertation project is situated. After detailing my methods, chapters four and five illustrate various

examples of students moving through the transformational sequence of joint pursuit. This is followed in chapter six by a methodological analysis of the iterative design process researchers and teachers (including myself) took part in across multiple implementations of the undergraduate course Learning Across and Within Settings.

CHAPTER 3: METHODS

Methodological Approach

In describing how this work was conceived, it is important to understand the theoretical perspectives that ground the design as well as the context in which the course was implemented. As an undergraduate university course, Learning Across and Within Settings (LAWS) was connected to the overall structure and goals of a college degree program. Throughout this research process, pedagogical decisions were made to meet degree program goals and course objectives, both in the initial design phases of this work and throughout its implementation, across four academic quarters. Within this institutional setting, course learning objectives were enacted through public-facing educational designs in which students (and instructors) could connect to their own learning histories, respond in the moment to community environments and activities, and analyze concepts of learning across settings (K. Taylor et al., 2019).

Learning Across and Within Settings set up multiple "participation frameworks" (Goffman, 1981) through classroom-based activities and community-based interactions; in our course these were called Lab Days and Field Days, respectively. A participation framework refers to the organized ways students participated together in activities, discourse, and/or ideation. This was often fluid and adaptive based on the makeup of those involved in interactions and the environmental elements where their interactions took place. The course activities in LAWS offered undergraduates the opportunity to reflect on varied social, historical, and political contexts in relation to their own identities (Holland et al., 1998; Nasir & Cooks, 2009) and their own "funds of knowledge" (González, Moll, & Amanti, 2009). Further, it called into question, for the students, how relationships between people and environments contribute to the purpose of learning.

As a "social design experiment" (Gutiérrez & Vossoughi, 2009), LAWS sought to instigate student-driven inquiry about where, how, why, and for whom learning happens. Students became observers and participants who took on the role of amateur social scientists to "develop more honest accounts of cultural reproduction that move beyond portraits of social life" (p. 101) which are often abstracted from lived, local activities when learning in the classroom. As Taylor and Hall (2013) suggest in their research with youth, there is no clear beginning or end to a social design experiment. But we do

have to start somewhere, and the historicity of sociocultural learning concepts, the future goals of the students who participated in the course, and the environments in which we shared and created knowledge together, directed the students along particular lines of activities (K. Taylor, 2017).

Lessons from Learning On-the-Move

Because this is a qualitative study of people interacting with each other across multiple environments, my approach for analyzing these experiences expands from extant work about mobility as part of everyday life (Marin, Taylor, Shapiro, & Hall, 2020). Within in my research project, I am particularly interested in how students assembled "interaction orders" (Erickson, 2004; Goffman, 1983) to learn with and from each other while they were on field trips to community spaces and when they engaged in classroom-based activities. This means in my analysis I intentionally foreground elements of community environments over others because they catalyzed conversations between students and among community members. These "pivot points" (Ellsworth, 2005) enabled me to analyze how the pedagogical design literally mobilized students' bodies to consider how learning occurs and that these learning moments are part of a processual path of self-change that is always in transition (Gadamer, 1975/2013).

Since research in the learning sciences has come to identify how learning happens in powered and contextual ways (Booker & Esmonde, 2017), our design actively worked against the binary of formal and informal learning spaces which has become a prevalent axiom in the field. For certain, as a heuristic for understanding 'kinds' of learning—both epistemologically and ontologically—research about practices in formal and informal learning spaces has done important work to identify how learning varies between classroom and non-classroom settings (Resnick, 1987). Nevertheless, cordoning off public school as a site of *only* formal learning inhibits potential ways in which educators can facilitate important connections with community spaces as well. Understanding this allowed us to develop a group-based, collaborative model of inquiry in which students interacted in both classrooms and in locations around the city. We named these students groups site visit groups (SVGs).

Project Background

In their SVGs students went on site visits together and collaborated in classroom activities together. Many of the interactions in these groups were facilitated by analytic questions about what and how learning happened when they participated in and observed varied activities outside of the classroom. Therefore, this dissertation is focused on identifying three research outcomes: (1) how students became mediators to learn from/with each other in response to their community-based learning experiences; (2) how students re-mediated their community-based learning experiences in a classroom-based learning environment to share with other students who were not present; and (3) what pedagogical processes of LAWS emerged from student-driven inquiry and analysis. This required learning bodies to cross boundaries (Akkerman & Bakker, 2011; Ellsworth, 2007; Leander & Hollett, 2017), led by site visit mentors, between community spaces to "learn from experience" (Dewey, 1915). Arranging curriculum this way allowed students to cross contextual boundaries and positioned them to analyze learning among the tensions of everyday life, and it gave them the opportunity to think about how new possible arrangements of learning can be (re)produced (Engeström, 1999), all coordinated via classroom-based practices.

Education, Communities, & Organizations

Students began enrolling in the Education, Communities, and Organizations (ECO) program in the fall of 2016. The first program graduates completed their studies in the Spring of 2018. The data collected for this study occurred in Fall 2017, Winter 2018, Fall 2018, and Winter 2019. According to the ECO website (2020), program faculty and staff believe:

> [T]eaching and learning happens not only within the formal classroom, but also across a host of professions such as youth development, policy reform, business, healthcare, and in a variety of other organizations serving communities.

They continue:

> Curriculum in the ECO major prepares students to use content knowledge and skills in human development, equity studies, learning across contexts, and organizational change when working with communities and organizations to achieve their goals.
>
> education.uw.edu, 2020

Connected to these values, students earn a degree from the ECO undergraduate program by meeting a variety of benchmarks that include five required courses, a series of electives driven by students'

personal interests and future desires, and a year-long internship. More directly then, this work is focused on one of the required courses, Learning Across and Within Settings.

Course Curriculum: Learning Across & Within Settings.

The curriculum for LAWS was initially developed and implemented by a professor of the learning sciences (and my academic advisor), Katie Headrick Taylor. The historicity of LAWS is intimately connected to Taylor's Mobile City Science curriculum. Mobile City Science (MCS) began as a design-based research project to engage youth in civic activities within their communities (Taylor & Silvis, 2017). Based in theories of learning on the move (i.e., K. Taylor, 2017), MCS is a curriculum in which teens leverage mobile and location-based technologies to support their development of domain-specific knowledge related to "ongoing processes of change and urban planning" (Silvis, Kalir, & Taylor, 2019, p. 4) in their neighborhoods. Some of the curriculum activities in MCS include "free recall mapping," or the production of a neighborhood asset map; "walking audits," where youth use paper-based maps to journey between local places of interest (e.g., libraries, faith-based sites); "historic geocaching," an activity using digital maps to reach predetermined way-points; and "GPS drawing," which is the use of GPS devices to track oneself and produce a symbol drawn over a map of the neighborhood (Silvis, Kalir, & Taylor, 2019). MCS has been conducted in Nashville, Chicago, New York, and Seattle and each time it has been adapted to the unique qualities of the neighborhoods in which it was conducted, as well as modified to match the interests and positionalities of the learners and facilitators who participated. Through the different iterations of MCS, similar findings have emerged that call attention to the ways *place* mediates learning experiences based on physical, technical, and data infrastructures (Taylor & Silvis, 2017).

After its inaugural year, I joined my advisor in co-designing subsequent iterations of LAWS. Throughout this iterative process, LAWS maintained a basic patterned arrangement for learning in which students and instructors interacted with materials, ideas, and experiences related to sociocultural learning concepts on scheduled class days. While the course themes and curricular activities were maintained with some consistency between quarters, the scope and order of the elements have not always followed the same linear trajectory during each implementation for a variety of reasons (e.g., fluctuating enrollment, different sized classrooms, holiday breaks, emergent curricular designs).

All this is to say, that the course continued to have a basic curricular structure, but the order in which activities, readings, and how relationships with ideas, people, and environments unfolded were always in constant motion. Therefore, each iteration of the course saw a slight variation in weekly themes and readings but were always focused on a core question: “What is the purpose of learning?” And, while the literature and themes slightly varied each quarter, the course objectives across iterations remained stable. These objectives were:

1. Observe how learning and teaching take place in a variety of settings, including home, community, and professional contexts.
2. Describe and differentiate theories of learning and how these apply to non-school settings.
3. Articulate how processes of teaching and learning are situated within contexts, and what relationships remain from your participation in those settings when you are no longer there.
4. Conduct your own in-depth synthesis and reflections on several non-school settings where teaching and learning take place.
5. Analyze the process of learning and teaching as dynamic, interdisciplinary, and connected across settings and people.
6. Describe the multiple ways in which your own learning has happened over your lifespan.

Through these objectives, LAWS focused on the teaching and learning practices in environments beyond the classroom, though students did spend a significant amount of time in the classroom working through learning concepts in relation to the experiences we had in the city on site visits (more on this below).

Given the multiple activities and topics covered in LAWS, we implemented a process of “distributed scaffolding” (Land & Zimmerman, 2015; Tabak, 2004b) to connect students’ own lives to the present coursework through mobile technologies, classroom-based instruction, and collaborative engagement. Students started with reading a survey of literature which introduced them to a variety of sociocultural learning concepts (e.g., legitimate peripheral participation [Lave & Wenger, 1991]; funds of knowledge [González et al., 2006]; figured worlds [Holland et al., 1998]). Some of the themes for our weekly readings included Identity & Learning, Interest Development, Learning with Media, and Learning at Work. Again, the order in which these themes were presented varied slightly based on quarterly time constraints, student feedback, or other factors.

About four weeks into the quarter, students were asked to recount a personal learning narrative from their own lives that was not classroom-based. An important aspect of this assignment required students to connect theories of learning from our course to their own “funds of knowledge” (Gonzáles, Moll, & Amanti, 2006) by relating to personal interests, expertise, and learning histories. Another written assignment for LAWS students was a collaborative interim field report in which small groups compared

multiple places of learning they had experienced out in the city together. Student claims about learning configurations and the efficacy of the practices they observed and/or participated in were also substantiated by course literature. While in the classroom, students collaborated within their small groups to produce graphic models that illustrated learning interactions between people and artifacts from different contexts. Also, all students participated in multiple forms of "joint media engagement" (cf., Levinson et al., 2015; Takeuchi & Stevens, 2011) and structured debates to further stabilize their understanding of sociocultural learning theories. Another collaborative activity was online reading quizzes which students submitted through the university's learning management system. The final course project directed student groups to develop a large multimedia project which synthesized multiple readings and city site visit experiences where they developed an answer to the question "what is the purpose of learning?" alongside recommendations for how to influence or alter classroom-based learning practices based on their emergent understanding of sociocultural learning concepts.

Site Visits & (Re)Presentations

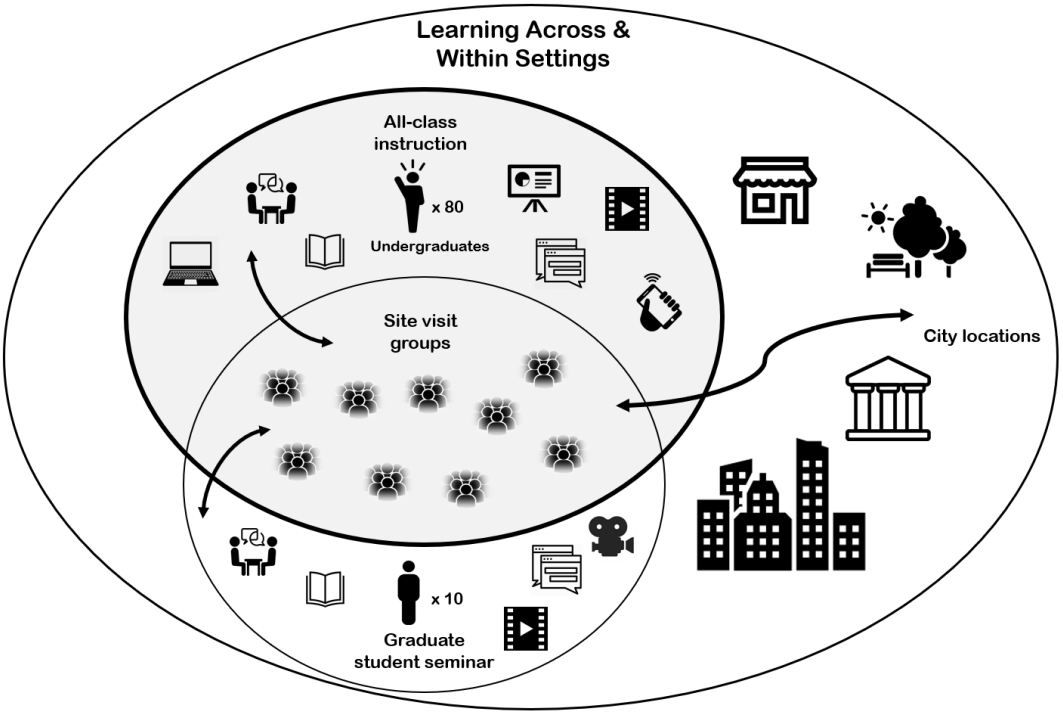
The main course activity, meant to re-mediate students' conceptions about the purpose of learning were the course field trips, or site visits. Drawing from Mobile City Science design principles (Silvis, Kalir, & Taylor, 2019), site visits became the main course activity for students to ask questions about where, how, why, and for whom learning happens. Instituting site visits as a pedagogical form repositioned our classroom space as a vehicle to broaden public space—at museums, parks, religious and community centers, cafes, small businesses—in ways "that allowed for unexpected sights and encounters" to occur "across social and material landscapes" (Nespor, 2000, p. 28). Within these activities then, students introduced their own socio-historical selves to 'new' places where elements of the community environments inspired "pivots points" (Ellsworth, 2005) toward emergent and/or transformed relationships with each other and with how people learn (Engestrom, 2011; Wertsch, 1991). Since places are subjectively produced (Lefebvre, 1984) through the routines (Erickson, 2004; Nespor, 2000) and daily rounds (Taylor, Takeuchi, & Stevens, 2018) of everyday life, a process of hybridization between students' learning histories and what they were experiencing in the moment—in the context of learning—presented an opportunity for (re)imagining what learning is (Engestrom & Sannino, 2010; Gonzáles, Moll, & Amanti,

2006; Leander & Hollet, 2017). Also, it opened up possibilities for new kinds of relationships to form across and between the sociohistorical boundaries of produced space (Ingold, 2011; Nespor, 1987).

Six times throughout the quarter students joined their randomly assigned site visit groups (SVGs) and ventured out across the city during one day of their scheduled class time. These groups contained eight to ten undergraduate students (and oftentimes a graduate student). The graduate student was positioned as a mentor who worked alongside the undergraduates in developing ideas about teaching and learning by holding in relation ideas from the course literature and the experiences they had together out in the city.

Figure 3.1

Visualizing Learning Across & Within Settings



Note. A visualization of the patterned arrangements in Learning Across & Within Settings. The circles signify different activity systems being held in relation while the arrows and lines represent the flow of bodies and ideas between the activity systems.

Figure 3.1 (above) is a visual illustration of the learning arrangements in which (and where) course activities happened. The gray circle emphasizes a closed classroom space, but the arrows illustrate the movement of bodies, ideas, and artifacts that traveled across these boundaries before, during, and after our site visits. Because students visited city spaces during our class meeting time,

possibilities for site visit locations could sometimes be limited to scheduling or site accommodation factors. For example, it would be quite difficult to fit 10 people in a local restaurant's kitchen at lunchtime. So, in their SVGs, students joined with their respective mentors (when applicable) and visited locations such as museums, parks, libraries, community centers, local businesses, and much more. Students engaged in dialogue with each other and with participants at the sites they visited. Students also took field notes, photographs, and they reported their noticings by writing site visit memos, or guided reflections.

Site visits were the center of the coursework (see Figure 3.2 below) in tandem with the course literature. Expanding out of site visits were several opportunities for students to reflect on their experiences in relation to extant sociocultural learning concepts. After each site visit, students wrote a one-page memo about their experiences based on prompts offered by the instructor. Prompts for the site visit memo included the following:

- The name of the site you visited
- A descriptive summary of the activity you watched during your visit
- The number of learners and experts (teachers)
- How the learning took place (i.e., what was the learning configuration?)
- Identify the types of tools and artifacts that were used and how they contributed to the learning experience of those involved.
- An explanation of the "norms" or rules for talk and communication looked like and how the roles of individuals were put into action (i.e., how were the norms operationalized?)
- A description of the way the physical space was organized for learning.
- How people use their bodies in the learning and teaching environment and the importance of their bodies in being able to accomplish tasks.
- A connection to the theories of learning we have discussed during class.
- Any digital artifacts collected while observing the site you visited (e.g., photos, video, audio, etc.)

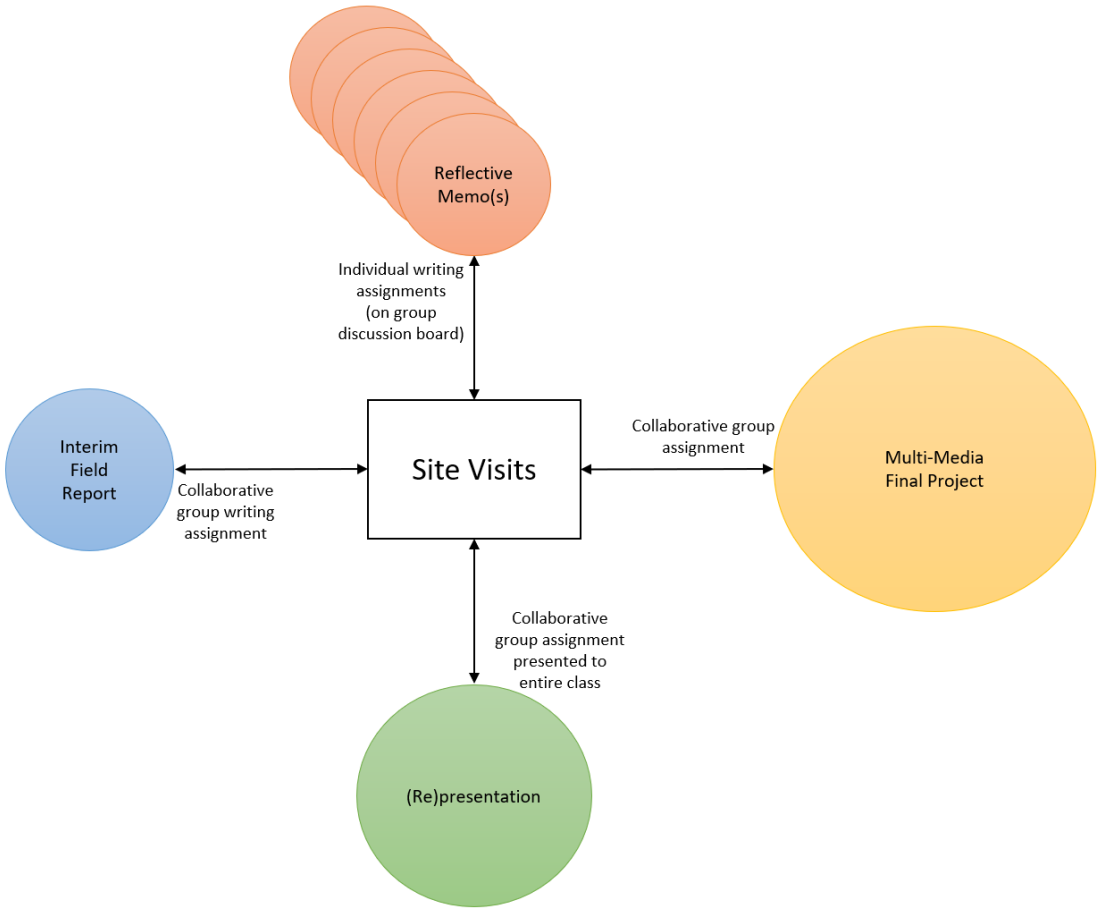
While the site visit memos were individual student assignments, they were posted to a closed group discussion board on the course LMS. Also, students collaborated on many other projects. One specific example of collaboration was the development of a (re)presentation of one of their six site visits which was shared with the rest of the class. Each week, when the whole class met in the classroom, one SVG developed learning activities with digital materials to share their experiences with the rest of the class. Oftentimes, these (re)presentations involved student interactivity with each other and with the classroom space in novel ways. The three SVGs which are analyzed in this dissertation each (re)presented a site visit experience by reimagining the classroom space beyond sitting in desks and listening to a lecture.

Group (re)presentations were established as a component of formative assessment for the course, and they served as a way for students to develop relationships with each other in their SVGs

towards a common goal. As such, throughout the quarter teacher-student discussion also focused learners' attention on how SVG members developed a cooperative structure of interaction *together* (e.g., Goodwin, 2017). Then, during site visits they supported each other in building reciprocal relationships with each other and their community members. Both individual student site visit memos and the collaborative (re)presentations are analyzed for this dissertation (more is discussed on this analytic process in the data analysis section).

Figure 3.2

Centering site visits in the course design



Note. Site visits undergirded multiple opportunities for students to develop relationships with the course literature and their own experiences in on site visits. This aided the instructor in course objective assessment, and later, the researcher in data analysis.

Sites of Resistance

Sites of Resistance, or SoR, was a particularly important course activity that we began implementing in the Winter 2018 quarter of LAWS and onward. This aspect of the course was an emergent pedagogical design that developed out of my own experiences on the university campus as well as previous work from Mobile City Science that incorporated concepts of "learning-on-the move" (Bell et al., 2019; Marin et al., 2020; K. Taylor, 2013; Taylor & Hall, 2013). In this context, walking was a form of research supporting "an embodied way to observe and learn" in ways that "opened up new insights" about familiar places on campus (K. Taylor, 2018, p. 189). Walking as pedagogy became a way for students to question who had agency in learning spaces when entering and moving through locations across the city (cf., Harvey, 2008; Taylor, Silvis, & Bell, 2018).

Essentially, students conducted a walking tour of their campus learning environment. Using a mobile app, I counter-mapped locations that students visited on their campus walk because they were successful historical sites of student-led social and political resistance. At each site students were asked to review a brief history of a space or building, engage in a participatory activity with their site visit groups, and document their experience in some way using the digital app. Students utilized mobile devices to collect digital images and personal reflections of instructor-mapped locations with a digital app. At the conclusion of the activity students returned to the classroom for a debrief discussion (which I led as the instructor) and concluded with a written reflection like their site visit memos. See Chapter 6 for more details about SoR's impact on our course evolving design.

Research & Course Timelines

LAWS was scheduled to meet twice a week, for 10 weeks. This dissertation focuses on four iterations of the course over two years. Figure 3.3 (below) illustrates these two dimensions of time to describe the activities that took place. Across the x-axis, the bold horizontal green line signifies time in years and academic quarters. The bold vertical green lines are divide the timeline further into instructional weeks of the quarter. The short horizontal blue dashes (on the left side of each vertical green line) represent the days of the week in which students met in the classroom, or what we called *Lab Days*. The orange horizontal dashes (on the right side of each vertical green line) represent the days of the week in

which students went on site visits, or what we sometimes referred to as *Field Days*. Dash lines for Lab Days and Field Days are consistent across academic quarters apart from Fall 2018 in Year 3 of this project.

During Fall 2018, LAWS had to be re-designed based on high undergraduate student enrollment and a lack of available graduate students to act as site visit mentors. Because of this, site visits were not built into the course activities as part of the scheduled class time. Instead, student-led site visits were completed outside of our scheduled meeting days. The weeks when these student-led site visits occurred are noted with an asterisk (*) in Figure 3.3. As an alternative to site visits during class, seven times throughout the Fall 2018 quarter, students participated in *Web Days*. Identified in Figure 3.3 as a yellow dash, Web Days allowed students to connect with their randomly assigned site visit groups outside of the classroom to work on web-based course activities I designed. Along with this, a rotation of two student groups, per week, were asked to meet with the instructor in the classroom on the Web Days. Because of this course design, data collection from Fall 2018 quarter was limited to classroom experiences; therefore, analysis of the learning experiences during Fall 2018 quarter is not taken up in this dissertation, except for the Sites of Resistance activity. The significant instances which are analyzed for this dissertation are identified on the quarterly timelines accompanied by descriptions of the locations and focus activities.

Participants

The participants of this study were undergraduate students who enrolled in LAWS. Since LAWS is a degree requirement for the Education, Communities, and Organizations undergraduate major, the students enrolled were, generally speaking, people who seek future work in education, community organizing, social work, non-profit organizations, human resources, or other fields of social science related to human development, organizational change, and equity studies. Each quarter, the number of participants varied based on course enrollment (see Figure 3.4 below). In Fall 2017, there were 75 undergraduate students enrolled. In Winter 2018, there were 50 students. In Fall 2018, there were 98 students, and in Winter 2019, 43 students.

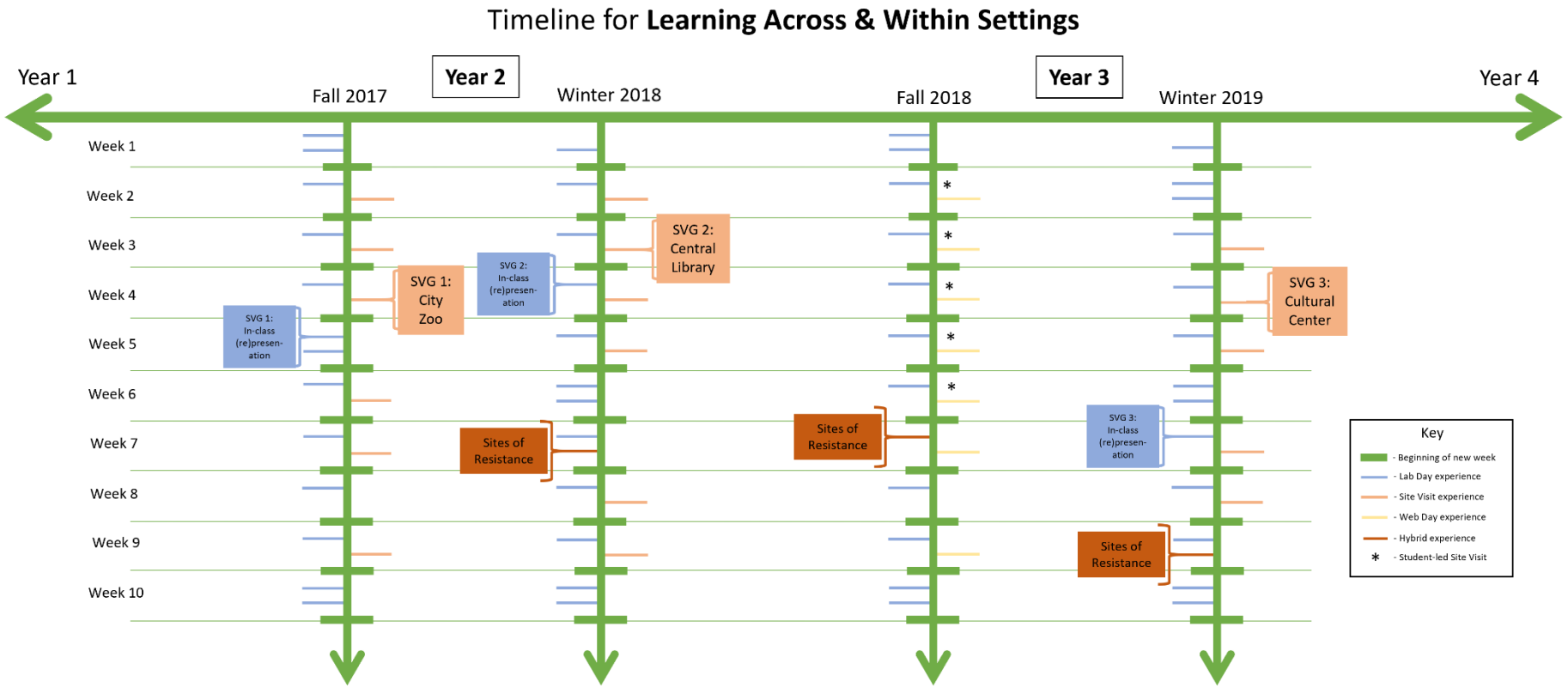
Demographics of these students were relatively diverse as well. For example, based on a college survey during the 2017-2018 academic school year of all 149 declared ECO majors, over 50% were first generation, four-year degree students. Within this same cohort, about 6% of students self-identified as Black/African American; 23% self-identified as Hispanic/Latinx; 20% self-identified as Asian American; 32% self-identified as white; 5% self-identified as two or more races; 13% self-identified as international students; and the remainder of the students chose not to identify this information. Almost all the undergraduate students were 18-22 years old, with some outliers. We conducted informed consent with all participants. Students who agreed to participate in the study were given pseudonyms.

Other participants in this study included graduate students who acted as mentors, as well as my advisor who was an instructor and site visit mentor for different course iterations. Just as enrollment fluctuated for undergraduate students, the number of graduate students who took on roles as mentors changed too. Graduate students were instrumental in the data collection process (more on this in the next section), and they were also pivotal in facilitating discussion among undergraduate students before, during, and after site visit experiences. While the role of site visit mentors as a component of the course design is extremely important, their participation is not necessarily the focus of this dissertation.

Based on the number of students, the class constituency was randomly assigned into groups of eight to ten undergraduates, each with a mentor (except for Fall 2018). In these groups, students went out on their site visits to mobilize their conceptual and theoretical study of learning as a social practice. During Fall 2017, Winter 2018, and Winter 2019 students went on their site visits during their class time. Therefore, the possibilities for selecting site visit locations were limited by scheduling visits during this time. Not only were site visit groups tasked with identifying learning practices out beyond the classroom, but they also attended to how they developed practices together. While some site visit groups included students who were friends or acquaintances, the majority of students did not know each other before they came together in their groups.

Figure 3.3

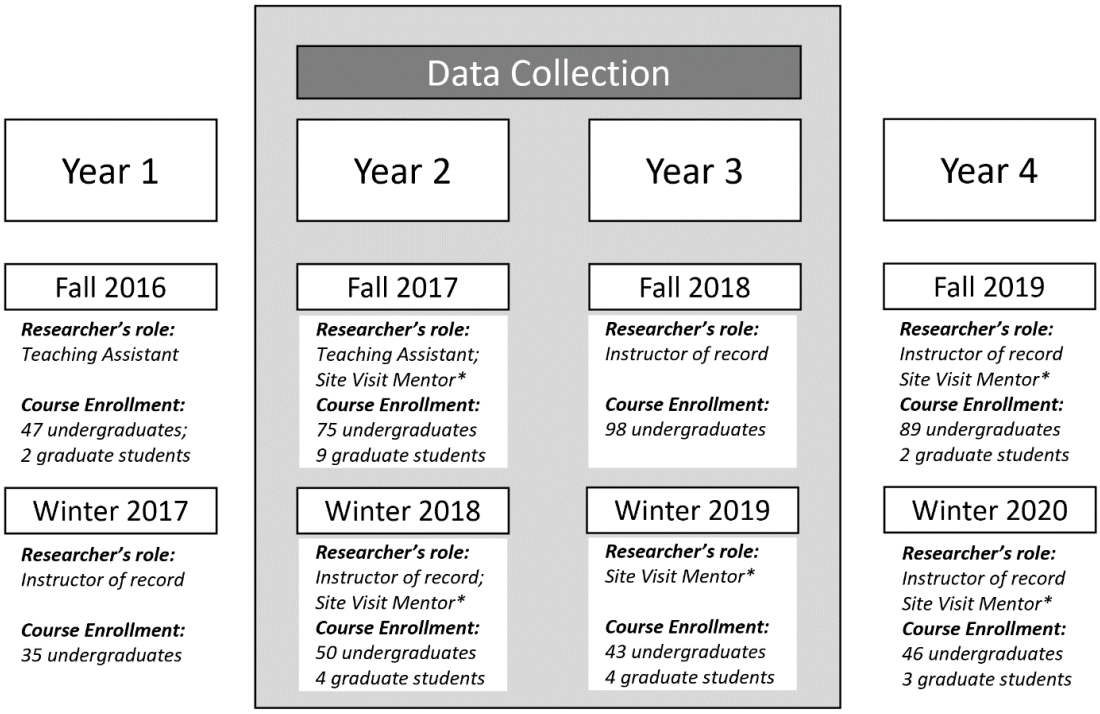
Course timeline, activities, and data sources



Note. This is a two-dimensional timeline of the course iterations in which I collected data. The horizontal line signifies years and quarters in which LAWS was conducted. The vertical lines denote the weeks of each quarter along with the days we met in the classroom on the left (lab days) and the days we went on site visits on the right (field days). While all activities were video recorded, the descriptive boxes indicate the activities that are analyzed for this dissertation. Fall 2018 data is an exception. Since we did not collect video data for the site visits in Fall 2018, only the SoR is considered for my current work.

Figure 3.4

Researcher's role and course enrollment numbers



Note. Each year two iterations of the course were implemented with varied enrollment numbers. My positionality as the researcher changed during each iteration in which data was collected. I did not include myself in the total number of graduate students involved each quarter. Data collection occurred during Year 2 and Year 3. *The data analyzed in this dissertation is limited to the groups where I was the Site Visit Mentor.

Researcher Positionality

My role in this project varied over the two years in which I collected data. When research in LAWS began in 2016, I was a Teaching Assistant alongside my advisor, Professor Taylor. Fall 2017 was the first iteration of LAWS that included site visits during class time (see Figure 3.3). During this quarter, both Professor Taylor and I took on the role of site visit mentors for two different SVGs. While there were other graduate students involved who were site visit mentors for the remaining eight SVGs, I was in a unique position because of my responsibilities to grade student work and participate in course planning for the undergraduate students—these responsibilities were also a factor in the Winter 2018 and Fall 2018 quarters when I was the instructor. In Winter 2018, the enrollment for LAWS was a full third less than the previous quarter, with 50 students. I was the instructor-of-record for the course in Winter 2018,

and I continued my role as site visit mentor for one of the five SVGs during our course scheduled meeting time, one day a week.

During Fall 2018, I continued as the instructor-of-record for LAWS while the undergraduate enrollment nearly doubled from the previous iteration, from 50 to 98 students. Due to this increase, and a lack of graduate students available as mentors, the course design shifted a great deal by implementing site visits outside of class time. For Winter 2019, the final quarter in which data was collected, I did not take on a formal instructor position. However, with renewed participation from graduate students as site visit mentors, we were able to implement our site visits during class time once again. So, I continued in my role as a site visit mentor for one of the SVGs during this time. Though I did not grade students' work, I was still involved in course design decisions and providing formative feedback.

Among the aforementioned logistical concerns, I recognize my position throughout this research as a "participant-observer" (Merriam, 2009; Tuhiwai Smith, 2012) in that I was not only conducting research about how learning occurred, but I was also intimately involved in facilitating and mediating student understanding about relationships between course concepts and the experiences they had both inside and outside the classroom. This means that as a teaching assistant, an instructor, or a site visit mentor, I held positional power as an intermediary between the institutional demands of the undergraduate degree program, achievement towards the LAWS course learning objectives, and facilitating connections with students and community stakeholders. My decisions as a researcher were also impacted by my perspective as a community liaison with regard to how students engaged in relational networks with each other and the community environments that we visited together (Franks, 2002; Harding, 1987).

Not only were these factors influential over my objectivity in interpreting phenomenological outcomes (Smith, Flowers, & Larkin, 2009), I also held identities as a white, cisgender, Queer man in his 30s which inherently influenced my "embodied judgement" (Hodkinson, 2002) as a researcher; the methods I employed to collect, track, and analyze data are all related to how I view the world, and more specifically, my abilities to enact reciprocal and culturally responsive teaching and learning practices (hooks, 1994). Another consideration is that I had authority over the design of the entire course and over how the class's community agreements (i.e., norms) were upheld. That is to say, if another teacher or

researcher were to adapt this work for different contexts, their own embodied judgement would ultimately direct learning process and outcomes. Hoping for the best, a fresh perspective from a different place could draw attention to my own hidden biases and obscured (to me) reproductions of inequities within this work.

Focal Participants

Within the site visit groups selected for analysis, there were multiple student participants. Each of the participants contributed to the learning activities of their entire group in multiple ways. In the classroom, students were asked to engage in multiple collaborative activities. Data from these activities is limited to the degree that the video recording could focus on one group at a time in the classroom. Continually, it was not determined at the time of the recordings which SVGs would become the focal groups for analysis. Also, while on site visits, group members often split into smaller dyads, triads, and/or quartets while observing and participating in the activities of the site visit locations. Because I was wearing a mobile camera, not all interactions were recorded since I could not be present with all the different student configurations at each location. Nevertheless, at the beginning and end of each site visit the entire group gathered for conversation to review course themes and debrief with each other about their community-based experiences.

Below I give a brief biography of focal participants within these SVGs 1, 2, and 3. I do not provide biographies of all the students in the SVGs. The focal participants in the following subsections are foregrounded because they were central to the activities that were examined for my analysis. Also, because I did not interview them directly about their personal lives, much of the biographical information about each participant was discovered through informal discourse I had with them over our 10 weeks together. As is often the case with student-teacher interactions, some students shared more personal information than others during our chats. Therefore, the following information was only available through students' conversations and sometimes in students' reflective writings.

Table 3.1

Focal data sources

Academic Quarter	Fall 2017	Winter 2018	Winter 2019
Site Visit Group	SVG 1	SVG 2	SVG 3
Site Visit Location	City Zoo	Central City Library	Ethnic-Cultural Center
Site Visit Group Members	Betsy Bridget Eric Henry Josephine Kelly Kristine Opal	Candice Chris Florence Fran Kevin Neil Noelle Sue Tandy Teresa	Badia Bonnie Edgar Claire Ingrid Kesha Kyle Matthew Midge Olivia

Site Visit Group 1

Eric. As an openly gay man of about 20 years old, Eric was a student who was not afraid of expressing his thoughts about life, in general, and his about own perspectives related to learning across settings. Eric was usually the one who posed for his peers to take pictures at site visit locations, and he would often make comments like, “Look, everyone! We’re learning.” These comments were sometimes in jest, but they often led to further discussion among the group. Eric was usually seen in a dyad or trio with Josephine or Opal, two other members of his SVG.

Henry. Henry was a white man and about 20 years old. Henry had a sweet disposition and was often quiet during our site visits. In particular, Henry engaged with his peers when they asked him direct questions, or when he was presented with a new idea he would respond with a question or thought for deeper understanding. Many of the group members relied on Henry to quietly negotiate collaborative divisions of labor and even tensions in communicating personal work requirements of those in the group. Henry, Betsy, and Kelly became a close trio throughout the quarter

Opal. Opal was a 33-year-old Black woman who was born and raised in the city in which our university was situated. She was central to many of the interactions that occurred between multiple other

group members. Her comments and personal history often directed group members' observations and connections to our course themes. Opal would often tell us stories about her two kids that prompted unique learning moments for the group. She was especially adept at identifying historical layers of power as they related to her own identity as a Black woman. She had personal relationships with community members including an individual who supplied us with free tickets to the City Zoo—a focal site visit in this dissertation. She also had deep personal connections with the docent of the African American Museum we visited during our quarter together. Opal was not afraid to ask questions of community stakeholders (e.g., zookeepers, site location administrators, community guides), and she also took on a leadership position within the group throughout the quarter.

Site Visit Group 2

Neil. Neil was an incredibly quiet young man in his early twenties. Only a few times did Neil engage in discussion with others on site visits. And, of the six site visits that SVG 2 conducted, Neil was present for only four of them. Nevertheless, Neil shared with me and a few other group members that his family was from Kyrgyzstan. As a 19-year-old, second-generation immigrant to the United States, Neil related multiple elements of his personal background to our interaction for learning moments, especially at the Central City Library where I draw my analysis from for this dissertation.

Noelle & Teresa. Noelle, a 19-year-old Latina woman, mostly traveled throughout the site visit locations with Teresa, a 20-year-old Filipina woman. Noelle was usually the one to speak for the two when I asked them a question, and they were often seen talking and sharing ideas as they walked through community spaces together. On more than one occasion Noelle was a source of knowledge for me and for her peers in describing her Latinx culture on more than one occasion.

Sue. Sue was a 20-year-old woman who identified as Korean American. Often quiet during site visits, Sue would diligently take field notes in her notebook. From time to time, I would approach her and ask her about the notes she was taking. Sue had a keen eye for identifying issues of access to knowledge and learning experiences. The topics of access and agency were centerpieces in much of her group's collaborative assignments.

Site Visit Group 3

Bonnie. Much like Sue in SVG 2, Bonnie was a quiet observer. A 20-year-old white woman, Bonnie would often lay out her ideas in her reflective memos after each of the site visits rather than express them in the moment of our visits. Key noticings in her writings highlighted systems of power in relation to knowledge sharing. More specifically, she questioned who was welcomed to community spaces and why so few spaces were devoted to marginalized identities.

Edgar & Kyle. Edgar was a 19-year-old Filipino man. Coincidentally, he and his friend Kyle, a 19-year-old white man, ended up in the same SVG together. Edgar and Kyle played on the university ultimate frisbee team together. Their friendship was obvious both in and out of class time. The two of them would often explore the museums and community centers together without the rest of the group. Edgar was not afraid to speak his mind and direct others' attention to specific artifacts at site visit locations. Often, Kyle would follow his lead, but they both engaged in-depth with me through art exhibits and course learning concepts. It became clear, through his written reflections, that Kyle was developing a deeper understanding of equity, especially after our visit to the Ethnic Cultural Center which is the focal site visit for SVG 3.

Ingrid. Ingrid who identified as a person of two or more races, was not a shy 19-year-old woman. She quickly emerged as a group leader, and as an employee of the Ethnic Cultural Center, she gave the SVG a guided tour of the space on our visit. Based on this tour, she also led her group to enact a mock tour of the facility back in the classroom to share with other peers in the class who had not visited the location. Ingrid's contributions to the group were seen in both the discussions she had during site visits and in her reflective writings which almost always included commentary on equitable access to learning experiences.

Data Collection

The data for this project comes from a variety of sources. Since this project spanned locations, the process for collecting data required strategic organization and planning. So, peripheral to this dissertation work, we had a continually evolving approach to how we could collect data (K. Taylor et al., 2019). There were three different contextual arrangements in which data was collected: (1) the

classroom; (2) urban community environments; and (3) students' coursework. We video recorded as much of these activities as possible in line with extant learning sciences research methods (see Derry et al., 2010; Hall, 2000).

In the classroom—usually a lecture hall or large seminar space—learning arrangements included direct instruction, group planning, collaborative work, student presentations, and facilitated debriefs of activities. We video recorded these large group arrangements, in partial profile, from the front corner of the room using a high-definition camera set up on a tripod. When students shared experiences and materials with the class using screens or projections, we removed the camera from the tripod, carried it around the classroom, and filmed focal students and materials when necessary. Admittedly, a single camera did not "see" or "hear" all the action that occurred in the classroom. Nevertheless, classroom activities add depth to my analysis, and data gathered in the classroom was essential for triangulating my findings.

Data collected during site visit experiences was a challenge all its own. With, at times, 10 different SVGs all heading out to city locations at the same time, we developed a pre-quarter workshop for site visit mentors to facilitate the use of mobile, wearable cameras for data collection. These workshops were intended to prepare graduate students to record learning activities on-the-move, and they also helped maintain consistency in data cataloguing practices. With so many graduate students autonomously collecting and cataloguing data, there were some inconsistencies across practice and some data has been lost. Overall, however, the bulk of our video-recorded site visit data has been maintained. The site visit recordings consist of a wide variety of interactions and learning experiences throughout our quarter-long courses. It should also be noted that data collected during the Sites of Resistance activity implemented during Winter 2018, Fall 2018, and Winter 2019 was limited because only two researchers/site visit mentors were present with wearable cameras during the campus walking tour.

The third element of the data includes student work. Coursework required students to submit personal narrative essays, written reflections about each site visit, collaborative field reports, group presentations, and multimedia projects. These assignments were all collected through the university learning management system with discussion boards, digital folders, and/or web links to projects on external media applications. All video data was uploaded and stored on the university's Google Suite

applications in accordance with IRB privacy protocols. And all coursework was maintained through the learning management system where I could retrieve and download necessary documents and media to a secure hard drive when needed.

Data Analysis

Given the amount of data available for analysis, my research began with selecting data to narrow the scope of my inquiry. Over the four iterations of LAWS in which we collected data, there were over 250 student participants, 20 site visit groups, and nearly 15 site visit mentors. Therefore, decisions for data selection were made based on my own role in the research process. In other words, I focused my analysis on student participants who were part of the three site visit groups in which I was the site visit mentor. For clarity, I have renumbered these site visit groups based on the order in which we conducted each of the course iterations. Data from Fall 2017 is drawn from SVG 1, data from Winter 2018 is drawn from SVG 2, and data from Winter 2019 is drawn from SVG 3. Another decision point emerged during the analytic process to determine which specific instances of learning across site visit and classroom activities should be the focus of this dissertation. After reviewing all 17 of the site visits I participated in, with three different SVGs, my analysis centered on one site visit from each of the three groups (more on this process below). Table 3.1, above, highlights the selected data from which I draw my analysis on site visit experiences by quarter and site visit location, along with a list of the participants in each group. Data related to Sites of Resistance is not specific to any one particular SVG since we randomly combined SVGs, and we were limited in the number of researchers present during the activity.

Analysis Phase 1: Content Logging Pivot Points & Social Viewings

With an overabundance of data, I began my analysis by viewing the video data I collected with my mobile, wearable camera. During these viewings, I conducted a simple content log of the activities for the 17 site visits I participated in with students. Essentially, I viewed the recordings with a desktop video application and compiled the content logs with timestamps through Google Suite applications. After reviewing all my site visits, I used the content logs to identify specific interactions for analysis (Derry et al., 2010). In this way, I employed an interpretative phenomenological analysis (Smith, Flowers, & Larkin,

2009) of video segments by noting when elements of the environment acted as a “pedagogical pivot point between movement/sensation and thought” (Ellsworth, 2005, p. 8). This happened when students were moved to shared personal experiences or histories with each other through discourse and/or gesture (Erickson, 2004; Goodwin, 2017) based on artifacts, people, or other actants within the environment (Smith, Flowers, & Larkin, 2009). Also, at times the spatial arrangements (e.g., Kendon, 1990) of the participants’ bodies indicated pivotal moments of expression and thought.

After reviewing dozens of these interactions across the video data, my second stage of analysis was re-viewing the “ethnographic chunks” (Jordan & Henderson, 1995) where I had annotated how the environment elicited personal stories and pivoted students toward a relational interaction between their own sociohistorical experiences and the world around them. Next, I leveraged orthographical methods (cf., Ochs, 2012) to transcribe the ethnographic chunks for multiple social viewings with other education researchers (Jordan & Henderson, 1995). Through these viewings I developed a sequence through which I defined interactional boundaries when pedagogical pivot points directed student inquiry. Then, I tracked pathways of interactions, or interactional orders, that followed. In these learning moments, purposes of learning were driven by building relationships with each other through personal connections and relational reciprocity.

A common sequence that emerged when (1) students interacted with an interlocuter in the location (i.e., a person, a museum placard, the built environment, a mural, a computer, etc.) through utterances or physical interactions. Then, I (2) traced the trajectory of the environmental actant through both (physical) interaction (Erickson, 2004) and (metaphysical) discourse (Gee, 1999) between students or community stakeholders. Eventually, students (3) concluded their emergent interactional order by physically moving to a different space during the site visit, or they changed the topic of conversation. Of course, conclusions of interactions based around an environmental actant did not mean that its presence was forgotten. Rather, the students’ learning trajectories went in new directions with/in a new assemblage of sense-making. At the time of my initial analysis, I had not yet sequenced student transformation as joint pursuit. What became clear, though, was that the students themselves became mediators for teaching and learning. Inspired by locations outside of the classroom, learners engaged in relational interactions that never would have happened if not for being out in a community-based environment.

Analysis Phase 2: Reflective Writing & Other Student Artifacts

The traces of students' participation with/in site visit environments continue to influence student sense-making well beyond the immediate moments of interaction. While students were on their site visits, they were asked to collect field notes and digital artifacts from their experiences as "observant participants" (Erickson, 1996). Later, using the materials they collected—in relation to their own personal reflections—each wrote a page-long memo from their own subjective viewpoints about their site visit experiences. These individual reflections were uploaded to a shared discussion board where all members of the SVG could read and respond to their peers. While interactions on the discussion boards were not always frequent, students collectively revisited their site visit memos to develop a collaborative multimedia (re)presentation about one of their site visits they conducted throughout the quarter. The goal of this (re)presentation was to share with their class peers the learning experiences they had and explain what they *learned about learning* while out in the city.

Both the memos and the (re)presentations became data sources for me to analyze how students re-mediated the site visit experience with each other and with those who were not present during the site visit. Because the memos and (re)presentations included both text, digital images, interactive applications, and videos, I treated these artifacts as technological assemblages where technologies, environments, and identities enmeshed as a complete moment (Duarte, 2016; Landström, 2007). These artifacts required a multi-modal analysis (Jewitt, 2013; Sakr et al., 2016) to triangulate interpretations across student experience. I also video recorded the SVGs while they shared their (re)presentations. I content-logged this classroom video data to triangulate my findings in the site visit video data. I also reviewed this data to identify how members of the SVG re-mediated sociocultural learning concepts, specifically. Because I had the multi-media (re)presentations and the subsequent video data, I was also able to further narrow my data analysis to each of the specific site visits that students shared with the rest of the class. In short, I focused my attention on one site visit per site visit group. The site visit I chose to focus on for each of the SVGs was the one for which they created a (re)presentation. Based on this phase of the analysis, I found that students' reflections and collaborative work connected to my interpretative phenomenological analysis in Phase 1 as more steps in a transformative sequence.

Analysis Phase 3: Teaching on the Move

The third phase of my analysis began somewhat separate from the previous two phases. This is because my analytic lens during Phase 1 and Phase 2 was focused on *student interactions* and *site visit groups* as units of analysis. Once I had mapped the sequence of joint pursuit, more questions surfaced about the pedagogical design of our course. In essence, my focus shifted to how our teaching practices influenced student sense-making and I started to interrogate the ways the educator (or mentor) was connecting the relationships with and for students across sites and the classroom. The movement across these many people and places meant that there were hundreds (if not more) of potential learning moments related to our focal subject, *learning* as a social practice. Therefore, I sifted through the data to identify what design structures could be adapted into a pedagogical framework for use in other disciplines. My analysis surfaced evidence that expanded on an existing framework, *teaching on the move* (K. Taylor et al., 2019).

The different iterations of Sites of Resistance (SoR) became focal data sources because SoR was essentially a scaled down version of students' movements between sites across the city. I could more easily see an evolution of the course design because: (1) different students visited the *same sites* at different times which made for some consistent comparisons across groups and courses; (2) the instructor-provided prompts for student activities and reflections at the sites changed over time based on an evolving design politic to highlight how the historicity of community impacts learning; and (3) the campus counter-map was an exemplar for students to connect to based on their own site visits out in the the city

Like the previous two phases, I content-logged the video data from all three SoR activities in Winter 2018, Fall 2018, and Winter 2019, respectively. This video data included both field camera video of our campus walks and classroom video of the whole-class debrief. Previous work explains this process in detail (Bell et al., 2019). Through this process, I was able to analyze both my own teaching scaffolds as well as student interactions with these scaffolds. In so doing, I developed a design narrative to trace how our course pedagogy transformed—in relation to students' engagement with learning environments—along with my own understanding about learning, mobility, and social transformations. In essence, I have

identified moments of pedagogical adaptation because of experiences from teaching on the move (e.g., Taylor et al., 2019).

In the next three chapters, I dive into the findings that came out of this longitudinal research project. These chapters follow the phases of my analysis, and I explicitly connect them to the sequence of transformation I detailed in the Introduction. In Chapter 4, I focus my interaction analysis on *recognizing* and *reframing*, using data from a site visit out in the city with SVG 1 and SVG 2, respectively. For Chapter 5, I add to the research narrative using multimodal analysis to take a closer look at students' *redefining* and *reassembling* processes of SVGs 1, 2, and 3 as they moved back and forth between the classroom and locations across communities. This all sets the stage for Chapter 6 where I shift to an outright design narrative using elements of Sites of Resistance to highlight emergent design implications for *teaching on the move.*

PART II: FINDINGS

Joint pursuit is a pedagogical framework for transformative learning that has three main requirements: (1) course content—whatever it may be—must be located within local communities, *outside* of the classroom; (2) distributed scaffolding within and across communities should support critical, collaborative, and classroom-based reflections about the self in relation to the everyday activities that students participate in outside of the classroom; and (3) mobile devices and digital media need to be integrated and inseparable from learning activities because they are tools that amplify students' abilities and techniques to connect experiences across timescales and contexts. They also contain evidence of student understanding and development. Below, in Table 4.1, the analytic stages of joint pursuit are connected to their definition, then to the data I used for analysis of these phenomena; all of which is detailed in the next three chapters.

Table 4.1

Connecting concepts to data

Analytic Stages of Joint Pursuit	Definition	Data for Analysis
Recognizing	Noticing a familiar phenomenon and consciously bringing a remembered experience to the present through reflective dialogue and/or embodied expression with others.	*In situ* video data (site visits)
Reframing	Re-conceptualizing a familiar phenomenon in relation to a new theory or new knowledge through distributed scaffolding (e.g., multi-modal interactions and reflection).	*In situ* video data (site visits & classroom activity) Reflective student memos
Redefining	Identifying, representing, and articulating a new understanding about a familiar phenomenon by analyzing experiential data.	Reflective student memos (Co)created artifacts
Reassembling	Connecting an accumulation of multiple experiences across time and place as a new web of relations.	Site visit (re)presentations

CHAPTER 4: RECOGNIZING & REFRAMING

Transformation is a constant part of life. We are always *becoming*. So, how can we see transformative learning when it starts? What signifies the beginning of a transformative learning experience? The pedagogy of joint pursuit opens up a framework to be able to see a sequence of transformation, based within a continuing flow of experience, by foregrounding specific moments of interaction that lead to learning and relational development across time and place.

In this chapter, I analyze the interactions of SVG 1 at the City Zoo and SVG 2 at the Central Library to illustrate how transformative sequences unfolded within joint pursuit. To begin I will highlight pivot points in which learners took up the act of *recognizing* familiar entities or artifacts. This leads to my analysis of how joint pursuit enabled culturally responsive moves in which learners connected with each other through their own funds of knowledge (González, Moll, & Amanti, 2005) and personal experiences (Dewey, 1915; Freire, 1970/2010; Gadamer, 1975/2013). As these moments played out, students relied on distributed scaffolding (Tabak, 2004) wherein a *reframing* of how to understand learning as a social practice occurred. Through the practice of reframing, the learners were positioned for the reflective practice of *redefining*, and subsequently, *reassembling* their learning experiences across settings.

Learning to See the Familiar

To understand how someone is recognizing a familiar person, artifact, or phenomenon in a space, we must identify the actions or words they express which signify they have had a previous experience with it. Someone is *recognizing*, when they make a conscious external effort to put their inner reality in relation to the outer world (Ellsworth, 2005). This act is often signified with an utterance, a gesture, or a change in vocal tone, though it may be as subtle as a shift in breathing or a redirection of eye gaze depending on the interactional unit of analysis being studied (e.g., Erickson, 2004; Kendon, 1990). The item or entity that catalyzes this conscious effort is at the center of a *pivot point* (Ellsworth, 2005) that directs subsequent relational interaction. Put another way, it is not until a person expresses in words or actions their familiarity with some *thing* that other potential partners in the space are able to relate to or with them, and this is when a person is truly recognizing something familiar (Gadamer, 1975/2013; Johnson, 2000).

Pivot points signify movements—moments when the direction of the interaction order shifts (Goffman, 1983)—within a relational network of teaching and learning. To help illustrate the emergence of multiple pivot points within a community space, I will set the scene for SVG 1's trip to the City Zoo. The pivot points described below are explicit examples of students recognizing something familiar. Then, they engage in dialogue and action to mediate their thinking and doing with each other toward reframing ideas and activities to interpret purposes of learning. Once I have taken a deeper focus on one instance in which members of SVG 1 engaged around some ostrich eggs, then I will briefly identify two other pivot points on our zoo adventure. After this, I will also provide examples from SVG 2's trip to the Central Library in order to substantiate the existence of pivot points (and the pedagogical flexibility of joint pursuit) across contexts.

Context and Assumptions with/in SVG 1

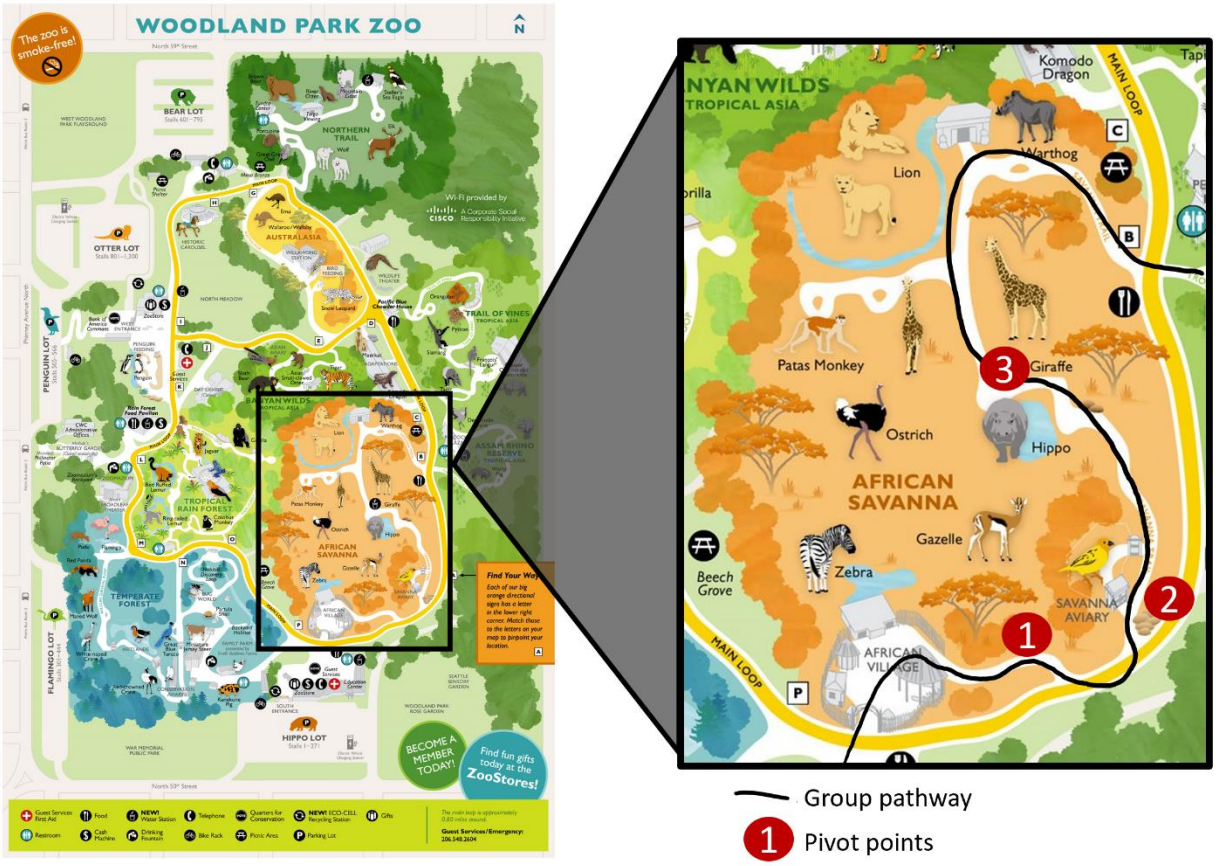
During the fourth week of the 2017 Fall Quarter, members of SVG 1 met for their third site visit (out of six) at the South entrance to the City Zoo, in the Hippo Parking Lot. These kinds of meetups were usually how site visits began: one or two people would arrive before the rest of the group, and until all nine or ten members would show up—sometimes in pairs or trios, and sometimes alone—we would claim some space on a sidewalk or lobby entrance for all of us to congregate before starting on our collective journey through the community space. Each meetup became more familiar as the group members got to know each other throughout the academic quarter, and the 60 to 90 minutes we spent together during our site visits each week became a welcome reprieve from the time we spent together in the classroom during our lab days, once a week, with 90 other people.

In the site visit group, the site visit mentor (a role that I took on for all the SVGs described in this dissertation) would often review the course readings about the sociocultural learning theories we were studying for the week. Students in SVG 1 had already covered topics of "communities of practice" (Lave & Wenger, 1991), "figured worlds" (Holland et al., 1998), and "islands of expertise" (Crowley & Jacobs, 2003) to name a few. The Week 4 theme centered on *families & cultures* as a guiding frame to engage with "funds of knowledge" (González, Moll, & Amanti, 2005) along with ideas about "observing and pitching in" (Paradise & Rogoff, 2009) as an important form of learning in everyday life. The weekly

themes and readings often provided an anchoring point for students and their mentors to have intentional conversations about *learning* while on site visits. Though, just like pivot points, one could never predict if or when these topics from class would contribute to a distinctly more memorable experience than any others the SVG members had together.

Figure 4.1

Map of the City Zoo



Note. A visual of the pathway SVG 1 took through the City Zoo. The pathway we traveled is marked by a black line. Three pivot points are denoted by red circles and numbered by the order in which we encountered them. Pivot point 1 was ostrich eggs; pivot point 2 was a pile of boulders and a caution sign; pivot point 3 was a giraffe and a zookeeper.

Out of the eight students in SVG 1, Opal, Eric, and Henry were three group members around which activities and conversations usually revolved; though others in the group contributed in important ways, too. Each of the three focal participants had a kind of interpersonal influence on the trajectories of the group's attention. And, thanks to Opal, our SVG obtained free zoo tickets for the day, which made the sunny October afternoon walk even more pleasant. Because we only had about an hour to walk through

the zoo, the students—after reviewing the zoo map—deliberated quickly about their walking route and set off through the *Africa Savanna* (see Figure 4.1 above).

"They're Like Big Ass Quail Eggs!": *Recognizing* Ostrich Eggs

The pivot points discussed herein are not the only ones that emerged while SVG 1 was at the City Zoo. I have chosen instances that drew in multiple students as a way to illustrate how, what we often think is familiar, can actually surface past experiences which lead to learning new concepts and building new relationships with and for other people and places. So, as our SVG turned a slight bend together along the pathway through the African Savanna, the following interaction occurred:

Excerpt 4.1.[6]

Recognizing: ostrich eggs were a pivot point

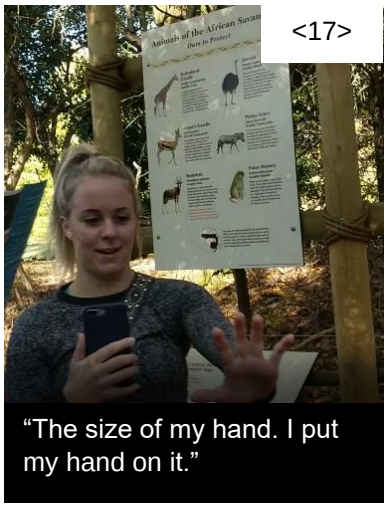
1	Kristine:	*((Points with outstretched arm.))* Ostrich eggs!
2	Kelly:	*((Reading off wooden placard.))* They're the world's largest [egg.
3	Opal:	[Real ones?
4	Kristine:	EGGS!
5	Opal:	Oh my god they're like big ass [quail eggs!
6	Henry:	[Holy shit.
7	Kristine:	Ostrich
8		[crosstalk]
9	Opal:	You know, like the colors?
10	Students:	*((laughter))*
11	Opal:	They're like … DInosaur SIZE!
12	Kristine:	There's the representation of the eggs. *((Pointing.))*
13	Bridget:	Those are always in the same spot.
14	Josephine:	I don't think they've ever moved.
15	Bridget:	Yeah. I'm gonna go ahead and go with that.
16	Betsy:	[We're on the Savannah Trail right now.
17	Kelly:	[The size of my hand. *(Holds up left hand.))* I put my hand on it.
18	Adam:	[Oh. The ostrich egg?
19	Kristine:	They're- they- hypothesis that they're fake.
20	Adam:	Okay. *((chuckles.))*
21	Kelly:	N::o::
22		[crosstalk]
23	Josephine:	They're always in the same exact spot.
24	Kelly:	Oh really?
25	Josephine:	I've never seen them=
26	Betsy:	=Oh, they're s:o::o— Yeah, they probably are.
27	Adam:	You'd think they'd be in a nest if they=
28	Bridget:	=They would have hatched by now.

[6] Transcriptions are based on Jefferson's transcriptions conventions (Atkinson & Heritage, 1999), in an altered form (Ochs, 2012). Lines are numbered to identify turns of talk. *((Actions))* are signified with italicized double parentheses. EMPHASIS in speech is noted with all caps. Dra:::wn out enunciation is noted with multiple colons. Over[lapping dialogue is shown on separate lines with brackets, which also signify [cross talk] and collective laughter. Latched =dialogue between people is illustrated with equal signs and the vertical alignment of words.

When Kristine pointed her arm outward (turn 1), she signified that she was recognizing the ostrich eggs on a field of grass at the zoo. As Kristine made this conscious external effort to communicate her visual recognition of the eggs to the rest of the SVG members, Kelly read a fact off a wooden placard about ostrich eggs (turn 2), another moment of recognizing. Following both Kristine and Kelly, Opal asked aloud if the eggs were real, to which Kristine responded “EGGS!” (turns 3 and 4). Then, further extending this instance of recognizing, Opal connected the present experience to her own past experience when she exclaimed, “Oh my god they’re like big ass quail eggs!” (turn 5) and “they’re like dinosaur size!” (turn 11). Both of these exclamations suggest Opal was connecting to other objects she had encountered in her past. Henry also joined the others in recognizing the size of the ostrich eggs (“Holy shit,” turn 6), while Betsy and Kelly interacted with a model of an egg which was as big as Kelly’s hand (see figure 4.2).

Figure 4.2

Ostrich eggs!



In this instance, the ostrich eggs were considered a pivot point because they catalyzed an external interaction from the learners in which they put their own inner thoughts in relation to what was happening around them in the physical world. The recognizing that occurred across the interactions also evidenced multiple scales of time and place because the different learners each brought forward their own experiences in relation to the ostrich eggs.

Opal compared the ostrich eggs to quail eggs, most notably because of their color (turn 9) and referenced dinosaur eggs because of their size (turn 11). Also, Kelly and Betsy used their physical touch to make a relational connection with the size and scale of the eggs. Altogether different, Josephine and Bridget questioned the veracity of the eggs (turn 14). Josephine suggested she had been to the City Zoo more recently and saw the same exact ostrich eggs laying out in the field (turn 23). While the other students appeared to have encountered the eggs for the first time, Josephine facilitated a "hypothesis" from Kristine that the eggs were "fake" (turn 19).

With the ostrich egg as a pivot point, the SVG members were set on trajectories supported through distributed scaffolding (Tabak, 2004b), wherein the cultural and community values of the people involved and the environment they were in assembled and became central to their social interactions for learning. From a pedagogical perspective, the ability for learners to be able to bring forward and share their own stories, knowledge, and values in a space is evidence of culturally responsive learning and development (cf., Gay, 2002).

Reframing **Refrigeration**

As SVG 1 continued their path through the African Savanna at the City Zoo (see Figure 4.1), they also continued discussing eggs. Mostly led by Opal, the other students inquired about where to get certain kinds of eggs and the processes for storing them. This conversation also acted as a substrate (e.g., Goodwin, 2017) for discussing how food practices are different across distinct cultures, until it ended abruptly as the group encountered a different zoo exhibit:

Excerpt 4.2

Reframing: Opal shares her funds of knowledge about eggs

29	Opal:	I wanna EAT those eggs.
30	Bridget:	Girl I can::nOt.
31	Opal:	Didn't I tell you that I love eggs? Did I tell you that girl? I'll eat quail eggs, duck eggs, chicken eggs, like…
32	Bridget:	Oh my god.
33	Opal:	I love eggs.
34	Bridget:	I've never had anything but chicken eggs.
35	Opal:	I like quail eggs.
36	Bridget:	Where do you even get'em?
37	Opal:	From the Asian store. I mean, you can get them from the regular store too, but— but we refrigerate our eggs here, and it still trips me out. I just wanna get regular EGGs that you don't have to put in the refrigerator.
38	Kristine:	Yeah, every other country…
39		[crosstalk]
40	Opal:	I wanna know why the hell we have to refrigerate our eggs.
41	Kristine:	And milk.
42	Henry:	How do they not go bad?
43	Opal:	No, they don't.
44	Henry:	Milk? You don't refrigerate MILK?
45	Kristine:	Not when— it's usually in bags.
46	Henry:	You don't refrigerate EGGS?
47	Kristine:	They put it in the little—
48	Henry:	How does it not go bad?
49	Opal:	Because they do weird stuff to it here. That's why we have to put it in the refrigerator.
50	Bridget:	You're not supposed to have to put eggs in the refrigerator?
51	Opal:	You go to any African country—

Opal and Bridget walked side-by-side, up the zoo path, while Kristine and Henry sauntered a few feet in front of them listening to Opal list off all the eggs she loved to eat (turn 31). Bridget made known that she had never eaten anything but chicken eggs, and she had no idea where to buy other kinds of eggs (turns 34 and 36). From Opal's funds of knowledge, Bridget discovered she could find quail eggs at an Asian grocery store in the city (turn 37). Next, within this interaction order, Opal led a reframing of how people outside of the United States treat food differently. Also, in the same turn of talk, Opal revealed more knowledge she had about how "we refrigerate our eggs here" (turn 37). In this context, it is difficult to specifically identify who and where Opal is referring to when she discussed how "we" refrigerate food items "here" other than the fact that she, more broadly, was referring to people living in the United States. Still Opal questioned why refrigerating eggs is even necessary (turn 40), which also pulled Kristine into the conversation. Kristine's "And milk" (turn 41) affirmation was a bid in which she was claiming that, in places other than the United States, milk is not refrigerated either, just like eggs.

Upon hearing Opal and Kristine discuss maintaining dairy, Henry asked, “How do they not go bad?” (turn 42). Here, Henry verbally signaled that Opal and Kristine were actively reframing his understanding of how perishable eggs and milk could be safe to eat without refrigeration. Unsatisfied with the answers he was provided, Henry pressed on with an astonished tone of voice when he asked, first, about refrigerating milk (turn 44), then refrigerating eggs (turn 46). Still in disequilibrium (E. Taylor, 1994), Henry eventually reiterated his first question, albeit a slightly different phrasing: “How does it not go bad?” (turn 48). Coincidentally, Opal answered her own question (turn 40) when she explained to Henry that the dairy goods do not go bad because “they do weird stuff to it here” (turn 49), again referring to the United States, but this time making a distinct us/them separation.

Opal’s use of “they” was a kind of reframing tactic to describe, perhaps, the farming and food distribution systems across the US as something separated from the everyday home practices “we” associate with foodstuffs; and in this instance, “we” is representative of people “here,” in a local sense of the word. In sum, a conversation that started with ostrich eggs as a pivot point flowed into a reframing of both scientific knowledge and a critique of socio-political infrastructures operating in the United States; a learning trajectory that would not have surfaced in a classroom.

Rocks and Risks

As SVG 1 continued to wind around the trail in the zoo’s African Savanna, another pivot point set into motion a brief episode of recognizing and reframing with the students. Eric found a small grouping of large boulders along the path and immediately climbed to the top of them. Though he did not say anything, physical action directed the group’s attention to Eric while he was recognizing the rocks as an interactive feature of the environment:

Excerpt 4.3

Reframing: Eric risks climbing large rocks.

52	Eric:	*((Climbs a small collection of boulders on the zoo pathway.))*
53	Henry:	*((Points at Eric standing on rocks.))*
54		[crosstalk]
55	Adam:	Um… And the sign behind you. *((points to the sign that reads “CAUTION: Stand on rocks at your own risk.”))*
56	Eric:	*((turning his torso and pointing))* It says, “at your OWN risk.”
57	Adam:	[laughter] I know.
58	Eric:	I took a risk. *((shrugs.))*

59		[laughter]
60	Betsy:	Isn't that what this class is about?
61	Eric:	That's learning.
62		[laughter]
63	Eric:	It doesn't say "DON'T stand on the rocks."
64	Adam:	No. You're right. It doesn't.
65	Eric:	*((Poses while Josephine takes a photo of him on top of the rocks.))*

When Eric first found the boulders, no one particularly recognized him take a statuesque stance atop them (see Figure 4.3). It was shortly after his climb that Henry directed the attention of the group to Eric by pointing at him (turn 53). This led to much crosstalk among the group as they looked on at Eric (turn 54). It was after the brief moment of crosstalk that I recognized a small sign behind the collection of boulders that read, "CAUTION: Stand on the rocks at your own risk." Unsure of whether Eric saw it, I mentioned the sign behind him (turn 55). Almost immediately, Eric engaged in banter with me and indicated that he "took a risk" (turn 58).

Figure 4.3

"Isn't that what this class is about?"

<52>

Eric gets up on the rocks.

<53>

Henry points at Eric.

<55>

"CAUTION: Stand on rocks at your own risk."

<56>

"It says, 'at your OWN risk.'"

Next, Betsy was quick to engage Eric and me in an act of reframing when she asked, “Isn’t that what this class is about?” (turn 60). Taking up ideas about learning from our course, Learning Across and Within Settings, Betsy suggested that a purpose of learning is about taking risks. And when Eric stated, “That’s learning” (turn 61), he affirmed Betsy’s reframing of the risks and the purpose learning she had named. Then, he even moved the dialogue towards a moment of redefining before the conversation was soon interrupted when other students in the group signaled to Eric that they wanted to snap a photo of this experience using their mobile phones (turn 65).

(re)Placing Giraffes

For a third instance of a pivot point during SVG 1’s visit to the City Zoo, I am choosing to showcase an interaction with a zookeeper and a giraffe. Before we arrived at the giraffe exhibit (identified in Figure 4.1 as the red circle with the number three), multiple students encountered various other pivot points along the pathway through the African Savanna. Examples of these pivot points included exhibits like the aviary and the hippo pool. While these examples of pivot points were certainly important moments of recognizing, the students’ interactions with the zookeeper and giraffe were unique in that the zoo employee led the students through a reframing process to understand why giraffes have a “darkish purplish-black” (turn 69) colored tongue. It was unique because it was the first encounter with an expert the students had at the zoo, though not the last. Upon first recognizing the giraffes, many of the students began discussing the animals’ sizes and statures. It was clear many had seen a giraffe before, even if it was from pictures or television documentaries. And, as the students continued to discuss the different physiological features of the animal, a zookeeper who was standing nearby responded to one student’s question about the giraffes’ tongues:

Excerpt 4.4

(re)Placing giraffes: Imagining giraffes back in the African Savanna

66	Bridget:	You guys notice the giraffe’s tongues?
67	Zookeeper:	What was that?
68	Bridget:	[inaudible] The giraffe’s tongues, they’re like blue.
69	Zookeeper:	Uh, yeah like a darkish purplish black or something like that. Do you know why? So, u::h, I’m gonna make you guys think a bit to try to figure it out, ‘cause I think you do… So, do you know what they eat and where the live? … So, think about those. Those are the hints.

70	Bridget:	They eat?
71		[crosstalk]
72	Eric:	Savanna.
73	Zookeeper:	And then um::m. Okay, so this is kinda giving you hint. They're browsers. So, they're gonna be eating off leaves from trees. Like maybe twelve, fourteen hours a day.
74	Kelly:	That's a lot.
75	Zookeeper:	And they're native to Africa… where i::t's…
76	Bridget:	Very hot.
77	Zookeeper:	Hot and sunny; so:::o…
78	Henry:	Sunburn?
79	Zookeeper:	Yeah, so uh=
80	Henry:	=Their tongues are sunburnt?
81		[laughter]
82	Zookeeper:	No. It's a dark pigment to prevent sunburn
83	Henry:	Oh::h
84	Zookeeper:	And then=
85	Betsy:	=That's really cool.
86	Zookeeper:	Right, and then— so if you see their tongues, the back of their tongue that doesn't come out is pink like ours. So, it's only the portion that's exposed to the sun.
87	Henry:	So, it's like tanning?
88		[Laughter]
89	Zookeeper:	U:h, no. They're born that way.
90	Henry:	Okay.
91	Zookeeper:	The little one's tongue is dark.
92	Eric:	It's genetic.

Within this interaction order (Excerpt 4.4), the zookeeper strategically guided students through an explicit chain of questions about the color of the giraffe's tongue which enabled them to put their own past experiential knowledge in relation to the events unfolding in the moment (recognizing); or as the zookeeper put it, she wanted to "make them think a little bit to try to figure it out" because she knew they could do it (turn 69). The zookeeper's questioning strategies gradually led students into the reframing process because she scaffolded them towards imagining broader scales of time and place in relation to the giraffe and its natural habitat. Specifically, the students were asked if they knew "what [giraffes] eat and where they live" (turn 69). Flowing from this question, students had to imagine the giraffe living out her life cycle far away in the "savanna" (turn 72) where it is "very hot" (turn 76). Still, Henry needed some supports in this reframing so that he could understand the physiological adaptation of the giraffe's tongue while he abstractly (re)placed the animal from the City Zoo to the African Savanna (turns 80-90). Another noteworthy element of this interaction order was the short and small utterances Eric added to the

conversation which answered the zookeeper's questions and facilitated the reframing trajectory (turns 72 and 92), which was a leadership role Eric also took on when he climbed the boulders.

Figure 4.4

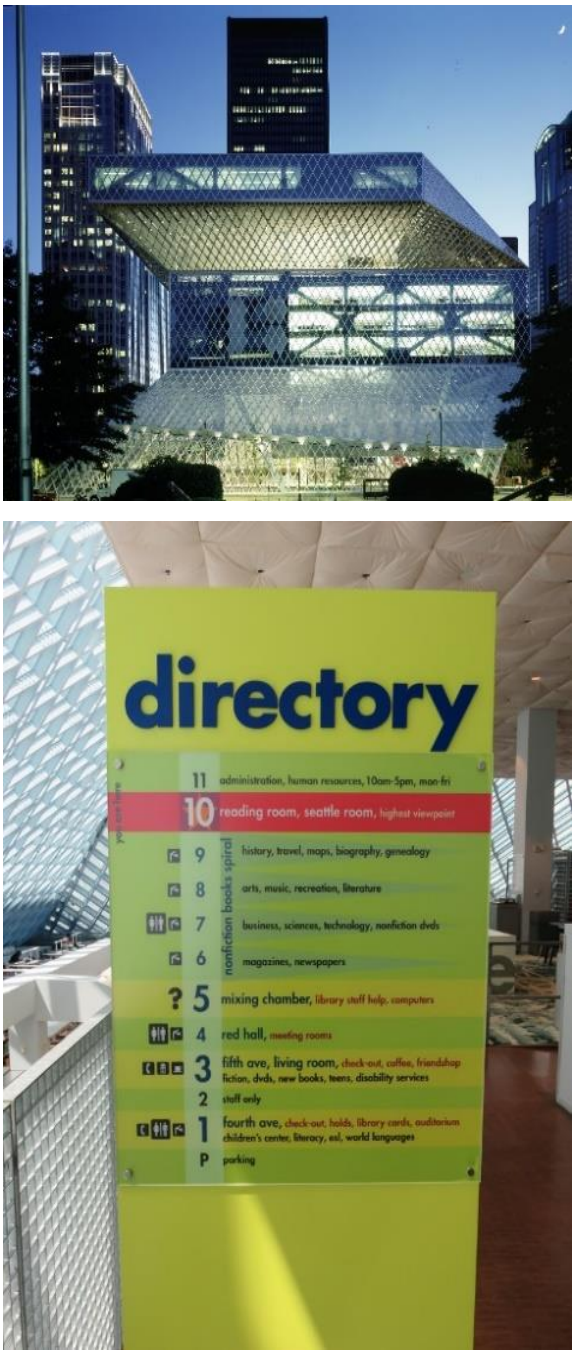
The giraffes and the zookeeper

From the City Zoo with SVG 1 to the Central Library with SVG 2

At this stage, I have used the previous instances to explain *pivot points*, *recognizing*, and *reframing* within the context of one SVG, on one of six site visits. In the next chapter, I will continue to follow student trajectories of SVG 1 in joint pursuit, during *redefining* and *reassembling* within the transformative learning process. Before that, however, I will illustrate how the sequence that played out at the City Zoo also occurred in a different time and place with different learners, during Winter 2018 with SVG 2, far across the city at the Central Library.

Figure 4.5

The City Library



Note. Standing 11 stories tall, the Central Library is the biggest library branch in the city. Top left is a view of the library from the southwest entrance. Bottom left is a student photo of the visitor directory of the library floors. At the right is a breakout model for each floor. The 11 members of SVG 2 entered the library on the first floor and slowly split up into smaller trios and quartets as they explored the many levels available to them. Photo Sources: Seattle Public Library; Edelmen; LMN Architects

The trip to the Central Library with SVG 2 occurred during the third week of the quarter. Like those in SVG 1, the students of SVG 2 eventually developed a routine for their meetups at city locations. In this particular case, the members of SVG 2 met for their second site visit, and they were beginning to develop deeper relationships with each other. Before we met for our hour-long trip through the Central Library, all of the students in Learning Across and Within Settings during the Winter 2018 quarter had recently read ideas about "figured worlds" (Holland et al., 1998) and identity development (Nasir & Cooks, 2009) which followed Lave and Wenger's (1991) "Situated Learning." I was, once again, the site visit mentor for SVG 2. This time around, we began our visit by gathering outside the library's southwest entrance where I briefly reviewed, with the students, theories about identity development and the relationship it has with learning to anchor our observations and analyses. Again, there were numerous pivot points, both potential and actualized, throughout our library exploration. In this section, I highlight two instances of pivots points that lead into recognizing and reframing.

At 11 stories tall, the Central Public Library is an architectural feat that was completed in 2004. Due to its size, the students started their visit together and slowly dispersed into smaller groups until all 11 of us rejoined outside the children's section, back on the first floor. The SVG 2 members who were focal participants in the following instances were Neil and Sue. Both students were influential to our library experience and both students connected their inner thoughts and personal experiences to pivot points in the present moment while we wandered around the huge library (see Figure 4.5).

Sizes and Signs

Together, SVG 2 made its way through the library entrance on the first floor toward the glowing green escalators that shuttled us upward to the "living room" on floor three. We all staggered ourselves as we squeezed to fit onto the moving stairs. As we slowly rose to the third floor, Neil looked behind him, down the fluorescent escalator hallway and commented that "this one building is nicer than my entire hometown" (see Figure 4.7). Though only a brief noticing, this was an act of recognizing in which Neil connected his own life experience to the current moment and immediately began reframing, for the other SVG 2 members, the decor ("nicer") and scale ("entire") of the city library in relation to his home and student's own funds history. This emergent interaction once again highlights the potential for culturally

responsivity led by a of knowledge—not mediated by a classroom teacher but mediated through the environmental elements of the city.

Figure 4.6

"This one building is nicer than my entire hometown."

Once SVG2 had regrouped in its entirety from the small groups that the different members had traveled in throughout their library visit, we made our last observations at the children's book section on the first floor, near the library entrance. As we walked into the children's section, Neil was also a central interlocutor in another instance of recognizing and reframing. While six of our group members quickly spread out in the shelves of children's books, four students took their time at the entrance where a moveable bulletin board displayed a temporary welcome sign. Atop the bulletin board read the word "HELLO" in bold, block letters. Below this text, there were over 15 illustrations of children's faces each with a different representation of a specific culture or ethnicity. Then, underneath each of the faces was "hello" written in a language that corresponded with the identity of the child's face (see Figure 4.7). Sue quickly began scribbling in her notebook while she stood looking at the welcome sign from a few feet back. Following her lead, I walked towards her to discuss what she found notable. Then, right behind me, Neil and Candice stood side-by-side discussing quietly what they were recognizing on the bulletin board:

Excerpt 4.5

Sue & Florence reframing a display of world languages in the children's section.

1	Sue:	*((Taking field notes in her notebook.))*
2	Adam:	What are you thinking about now?

3	Sue:	M:::m… I don't know. Family backgrounds. And, like, I see—like I just—like, look, and there's like more than one language presented on the first, like=
4	Adam:	=Like, right when you walk in.
5	Sue:	Oh, but this—oh wait! *((Points with her pen in hand.))* This is world languages. Okay. That makes sense.
6	Adam:	But it might just be a display they are doing right now. Yeah…
7	Sue:	It's cool.
8	Florence:	And it's kind of a symbol of, like, inclusiveness too. It's like the first thing you see when you go to a public place.

Based on my direct inquiry with Sue about what observations she was writing down, it was clear she was recognizing that there were different languages represented, other than English, and that these languages could be associated with different "family backgrounds" (turn 3). At first, the idea of family backgrounds appeared separated within Sue's understanding of the display's purpose, during her process of recognizing. However, quickly following my probing question, Sue began reframing the display as a representation of "world languages" (turn 5) because it was situated in front of a shelf of front-facing children's books that were in a variety of languages from around the world. While Sue viewed the bulletin board with a pen in her mouth, Florence added meaning about the broader purpose for why the world language display was situated at the entrance of the children's section. From her reframing perspective, Florence described the display as "a symbol" of "inclusiveness" (turn 8). Even further, Florence also made a dialogic move that reframed the library as a public place in which "the first thing you see" (turn 8) is one that supports a sense of belonging.

Figure 4.7

"HELLO"

With the pace of the SVG members' interactions tending to ebb and flow during our library visit, based on the make-ups and rearrangements of students in duos, trios, and quartets around the 11-story building, it was Candice and Neil who made a bid to join the conversation with Sue, Florence, and me from behind. I am glad they did because we found out Neil could speak Russian:

Excerpt 4.6

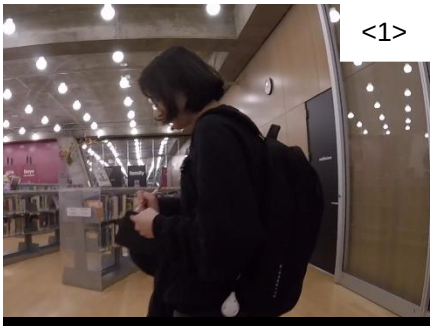
Adam & Candice learn a little Russian from Neil

9	Candice:	[laughter] *((points at the bulletin board))* I can see Russian on there.
10		[laughter]
11	Adam:	How do you say it?

12	Neil:	“Zdravstvujtye.”
13	Adam:	Dras-szhoo- can you say—?
14	Neil:	Zdrah-stvooy-tee
15	Adam:	Stra-svuh-tyeeuh… Is your background Russian?
16	Neil:	Yeah, my parents are from Kyrgyzstan.
17	Adam:	Oh nice, nice.
18	Candice:	I’ve been saying “privyet,” but he told me it’s like more informal.
19	Adam:	O::h, so it’s more like “hey.”
20	Neil:	Yeah.
21	Adam:	Yeah. “Hey sup?”
22	Candice:	[laughter]
23	Adam:	That’s awesome.
24	Neil:	“Zdravstvuj.” It’s like in the middle. Zdravstvuj.
25	Adam:	So, instead of saying, like, “hello,” it’s like “howdy?” I dunno. What would be the—is there an equivalent? No?
26	Neil:	Not really. Language is a little bit more strict in Russian than English.
27	Adam:	Oh, okay. Why is that? What do you mean by that?
28	Neil:	It’s like formality and stuff and there are certain ways you have to speak.
29		[crosstalk and laughter]
30	Adam:	Do you speak fluent Russian?
31	Neil:	I wouldn’t say fluent, but I understand it well.

Figure 4.8

Recognizing and reframing the display at the children’s section



((Taking field notes in her notebook.))

((Points with her pen in hand.)) “This is world languages. Okay. That makes sense.”

“And it’s kind of a symbol of, like, inclusiveness.”

“Language is a little bit more strict in Russian than English.”

It is hard to say for certain whether my interaction with Candice and Neil would have occurred if not for Sue's initial recognition of the world language display. Nevertheless, as Candice and I listened to Neil talk more about his personal experiences, it opened up space for him to draw on his own repertoires of practice (Gutiérrez & Rogoff, 2003)—in this case speaking Russian—which supported an emergent learning experience, not only for the students, but for me too, their instructor and site visit mentor. This episode also contrasted to Neil's initial noticing when we first entered the library (see Figure 4.6). In recognizing the disparity of size and scope between his hometown and the Central Library, Neil's earlier comment suggested to us that he was dis-placing himself in relation to his own knowledge in order to make sense of his experience in the present. However, following Sue's and Florence's reframing of the bulletin board as a symbol of inclusiveness, Neil's sense of belonging shifted, especially because his knowledge positioned him as an expert. We looked to Neil to guide us and share his understanding about how "language is a little bit more strict in Russian than English" (turn 26).

Our Repeated Practice of (non)Closure

The site visits described above represent one site visit with SVG 1 and one site visit with SVG 2. Elements of joint pursuit were present during SVG 3's site visits to the Community Cultural Center, as well. During our visits there were several pivot points that led students toward recognizing and reframing with each other. Also, of note is that I was not present with all the students, all the time; therefore, I cannot know how many other pivot points were encountered during our visits, let alone record all the possible interactions with my body-mounted camera. Every site visit and every pivot point added to the accumulation of experiences over time continue to influence a transformative process because the students were always bringing their previous experiences into the present moments of their lives. Both Opal (i.e., eggs and place) and Neil (i.e., place and language) provide clear evidence of this. Still, what is key to transformative learning is reflection. Intentionally connecting a current experience to previous experiences and reflecting on the relationship between them is fundamental in transformative learning.

Opal, Eric, Sue, and Neil all engaged in the beginning steps of joint pursuit—recognizing and reframing—after encountering pivot points. So, the next steps in their transformative learning activities required more support in connecting the relationships, across different locations, toward *redefining* and

reassembling their experiences as relevant to and consequential for their knowledge about sociocultural learning theory and identifying purposes of learning across settings. To this end, every site visit that I joined always concluded with a debrief about the hour-long adventure we had. These debriefs were informal, yet the routines for nearly every SVG tended to take the form of a circle (see Figure 4.9).

Figure 4.9

Debrief Circles

Note. Students in SVG 1 form a circle at the City Zoo (left). Students in SVG 2 form a circle at the Central Library (right).

In these circles, I prompted students to share what they noticed during their exploration. I also reviewed specific course concepts (e.g., figured worlds, communities of practice) to facilitate connections between theories and the activities in which students took part or observed. In turn, we began to draw lines between pivot points in local contexts, the emergent interactions that ensued, and the objective of identifying out-of-classroom methods of teaching and learning as valid and powerful everyday activities. I often, purposefully, left these debrief conversations open-ended and avoided a complete sense of closure. For one, this allowed for some unbounded possibilities in students' reflection memos they wrote after each site visit, and we all knew we would be together on another site visit again soon. In essence, distributed scaffolding positioned students to reflect on their experiences so that they could take the next step of redefining familiar, everyday events through individual, reflective writing.

Continuing my analysis in the next chapter, I begin by providing ingredients for redefining, the third step in the transformative learning process of joint pursuit. Parallel to this, I provide examples of work students created within the context of the instructor-led course activities to explain how to identify forms of these analytic concepts. This is followed by a close examination of students' reflective writing. The student artifacts illustrate the different ways students engaged in redefining their experience with

familiar things through sociocultural terms, and how it prepared them for reassembling their knowledge using new (to them) techniques they learned in the field.

CHAPTER 5: REDEFINING & REASSEMBLING

Students' experiences, throughout joint pursuit, continued to transform their visions of possible futures for teaching and learning. Entering spaces with an eye toward learning as a social practice, students' proleptic visions of why learning is important—beyond simply getting a job—were reshaping and equilibrating (Mezirow, 1997). As the quarter progressed, and students went on more adventures in the city, their analytic practices got sharper. Though it is not within the scope of this dissertation, future research could explore how the *order* in which students visited places in the city influenced their re-mediation (Gutiérrez, Hunter, & Arzubiaga, 2009) of what counts as learning. What this research *does* explore is how students individually and collaboratively *redefined* learning as an activity that is inextricably tied to the history of the places in which learning happens, among other important phenomena and *reassembled* their worlds around these ideas. Sequentially, *redefining* and *reassembling* follow *recognizing* and *reframing*. Like the other elements of joint pursuit, *redefining* is a recursive act in the transformational processes of learning activities. The connections students made between learning activities and course literature became easier, their abilities to name learning environments (and what lives in them) as influential agents of practice and access were more prevalent, and their emergent transformative thoughts informed consequential shifts in their own practices to reassemble teaching and learning activities with and for others.

As illustrated in Chapter 4, students discussed and experienced familiar knowledge, competencies, artifacts, and environments in new ways when they considered them through a sociocultural frame of reference. Recall that before redefining can take place, a learner must experience something with which they have familiarity (recognizing). Then, this experience with a familiar *thing* becomes strange because it is interpreted through a 'new' subjective perspective (reframing). To provide some grounding for students in the redefining and reassembling processes, we (instructors and designers) guided them to take their own previous learning experiences—intentionally focused on out-of-school learning—and put them in relation to their current learning experiences during site visits; all with attention to the specific relationships between people and the culturally situated context where the learning took place.

In this chapter, I continue to illustrate the framework and processes of joint pursuit. Using student-generated artifacts and video data from Learning Across and Within Settings, I provide evidence of students redefining the purpose of learning, especially as they considered how the sociohistorical, cultural, and political nature of the learning environments influenced people's participation (including themselves) across places. Before delving into the specific content of student artifacts, it is important to attend to the types of media through which they participated because it emphasizes the distributed nature of the scaffolding, as mentioned in previous analyses, and highlights how digital technologies facilitated connections across time and space.

Multi-modalities of Redefining & Reassembling

The redefining process was a series of prolonged activities over many weeks that leveraged theory, practice, and contextual resources. The site visit environments were an integral component of student sense-making, and the mediational means (e.g., Wertsch, 1991) available during trips to community spaces were some of the most important elements in scaffolding students toward redefining purposes of learning. Previous examples have shown how students in SVG 1 talked about ostrich eggs and giraffes at the zoo, while those in SVG 2 wandered through the children's section at the library. As you will see in this chapter, SVG 3 engaged with hanging wall murals in the campus Cultural Center. All this means that the actions of redefining required students to name, both individually and collectively, what they observed and experienced *as learning*, through sociocultural learning frames of reference.

To develop space for students to explicitly apply learning theories to social activities, our course design offered an assemblage of classroom-based tools as synergistic scaffolds to work in concert with site visit contexts (Tabak, 2004b). Not only did students use various multimedia (i.e., the LMS, social media, mobile devices, etc.), they also participated in interactive gallery walks of collaborative pictorial models, utilized graphic organizers and matrices, and even employed a few glue sticks, pipe cleaners, and some construction paper. Reflective writing was also an integral component of moving between reframing and redefining.

Redefining requires a student's continuous attunement of understanding with the world because it is not a linear process, and this poses difficulties in tracing a specific scaffolding function across ten

weeks, especially since our learning contexts frequently changed (something Chapter 6 addresses). However, the classroom became a reliable space to physically return to before or after each site visit for processing our learning experiences. Here, all the SVGs could pause and digest their site visit experiences and discuss how their views of learning were transforming, *and* because of this we all worked to develop the classroom learning space *together*. So, students returned to the classroom after engaging in learning activities in the city, and they worked collaboratively to create representations of their experiences for each other. Student artifacts from these activities provide an analytic aperture for identifying moments where students reassembled experiences in relation to all the ways they redefined what counts as learning.

Ingredients for Redefining

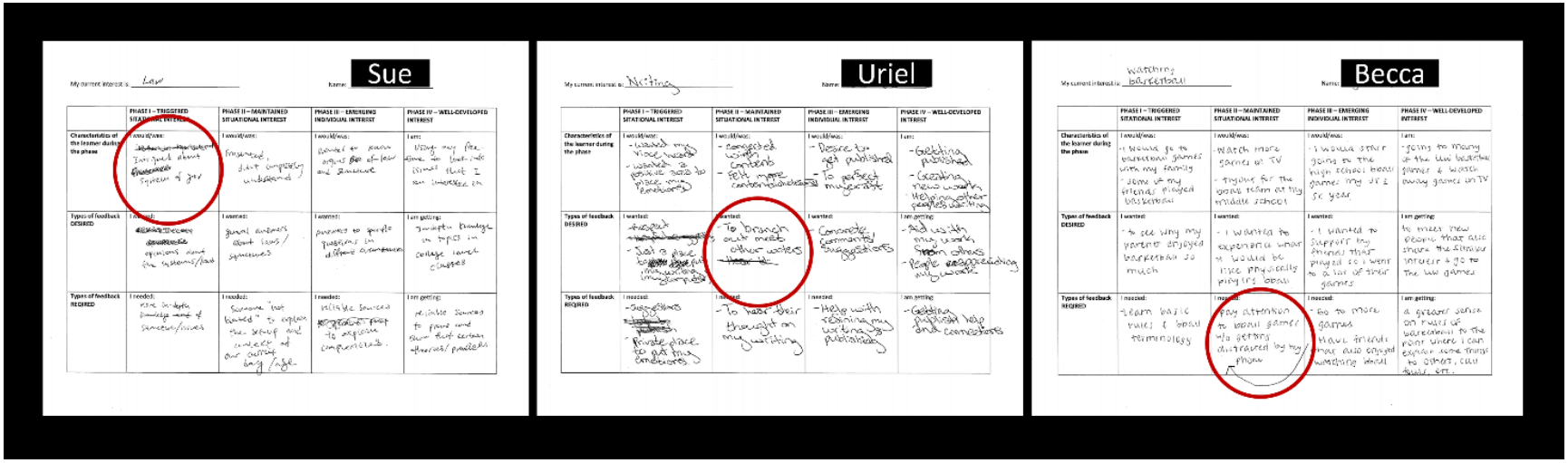
Three ingredients continued to surface as evidence of redefining across students' individual and collaborative coursework: (1) their explanations of learning activities used course literature; (2) their descriptions of social identities and cultural norms were described in relation to the learning environment; and (3) their reflections evidenced lasting transformations of thoughts and practices about learning.

Developing a Language of Learning

The course literature became a fairly obvious point of reference for instructors and designers to identify students' redefining practices. Specifically, students were asked to make explicit connections (e.g., vocabulary, citations) from our readings to the activities they participated in during site visits and in other parts of their personal lives. For example, early in the quarter, for each iteration of LAWS, we introduced students to the 4-Phase Model of Interest Development (Renninger, 2009). Presented as an inductive framework, students were clued into the influence that feedback and contextual resources have on people across time and location. Students also acknowledged that feedback and the resources people have available to them over time contribute to interest development and expertise. As an individual activity which happened early in the academic quarter, students were still shifting between reframing and redefining as they filled out their own matrix (see Figure 5.1, below). Students mapped out the sequentially relevant tasks for each phase of interest development in relation to their own personal

Figure 5.1

Students' 4-phase models of interest development



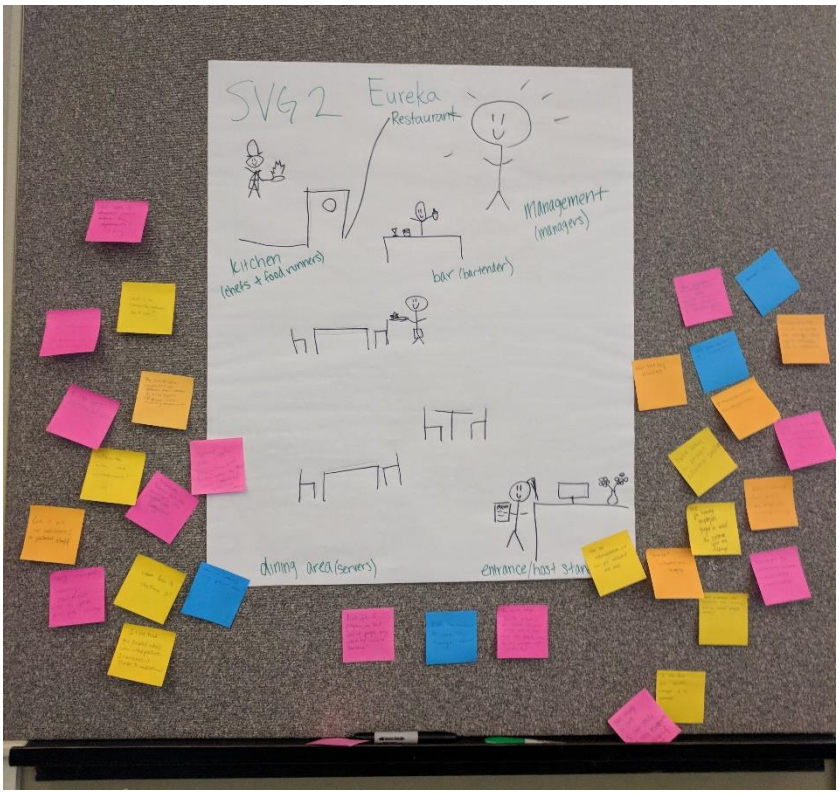
Note. Using the 4-phase model of interest development, students used one of their personal interests to explain the learning processes that occurred when they progressed through the four phases: "triggered situational interest," "maintained situational interest," "emerging individual interest," and "well-developed interest" (Renninger, 2009). Sue's interest, on the left, was law. Uriel, center, was interested in writing, and Becca, right, liked watching basketball. The circles indicate scribbles and arrows which are moments when students were moving between the sequentially relevant tasks of reframing and redefining.

interests—which was an intentional instructional move meant to be a culturally sustaining pedagogical practice.

Figure 5.1 (above) provides visual evidence of three different students' movements between reframing and redefining experiences of learning. Specifically, I have circled three examples wherein Sue, Uriel, and Becca crossed-out or used arrows to explain their out-of-school interest development. In the examples of Sue (interested in law) and Uriel (interested in writing), the scribbled-out text indicates a first attempt at describing their interest development using the 4-phase model framework. However, the students did not leave the boxes with scribbled words, rather they continued to practice redefining their experience by adding in more explanations after they made a mistake. Similarly, the arrow in Becca's grid suggests she was moving between reframing and redefining in step with her attempts to describe her personal interest of watching basketball as a learning activity; situated between "maintained situational interest" and "emerging individual interest." Another classroom activity students participated in early on in the quarter involved collaboration within their SVGs so they could begin to grow

Figure 5.2

Students' model of a community of practice



Note. Students co-created this model of a restaurant to practice identifying elements of a "community of practice" with sticky notes. All the SVGs created a simplistic model of everyday places so that the rest of the students in class could participate in a gallery walk and use sticky notes to identify different elements of the model for learning as a social practice.

their group relationships. Students used a large piece of easel pad paper and worked together to draw out a simplistic model of activities in an 'everyday place' (see Figure 5.2). Once completed, each group hung up their picture and grabbed a handful of sticky notes. Then, students individually walked around the room and used their sticky notes to name representations in the model using terms associated with "communities of practice" (i.e., newcomers, old timers, peripheral participation, etc.; Lave & Wenger, 1991). Students were also encouraged to ask questions on their sticky notes to promote complexity and provoke reflection regarding commonly held beliefs about what counts as learning in places like restaurants, gyms, and coffee shops.

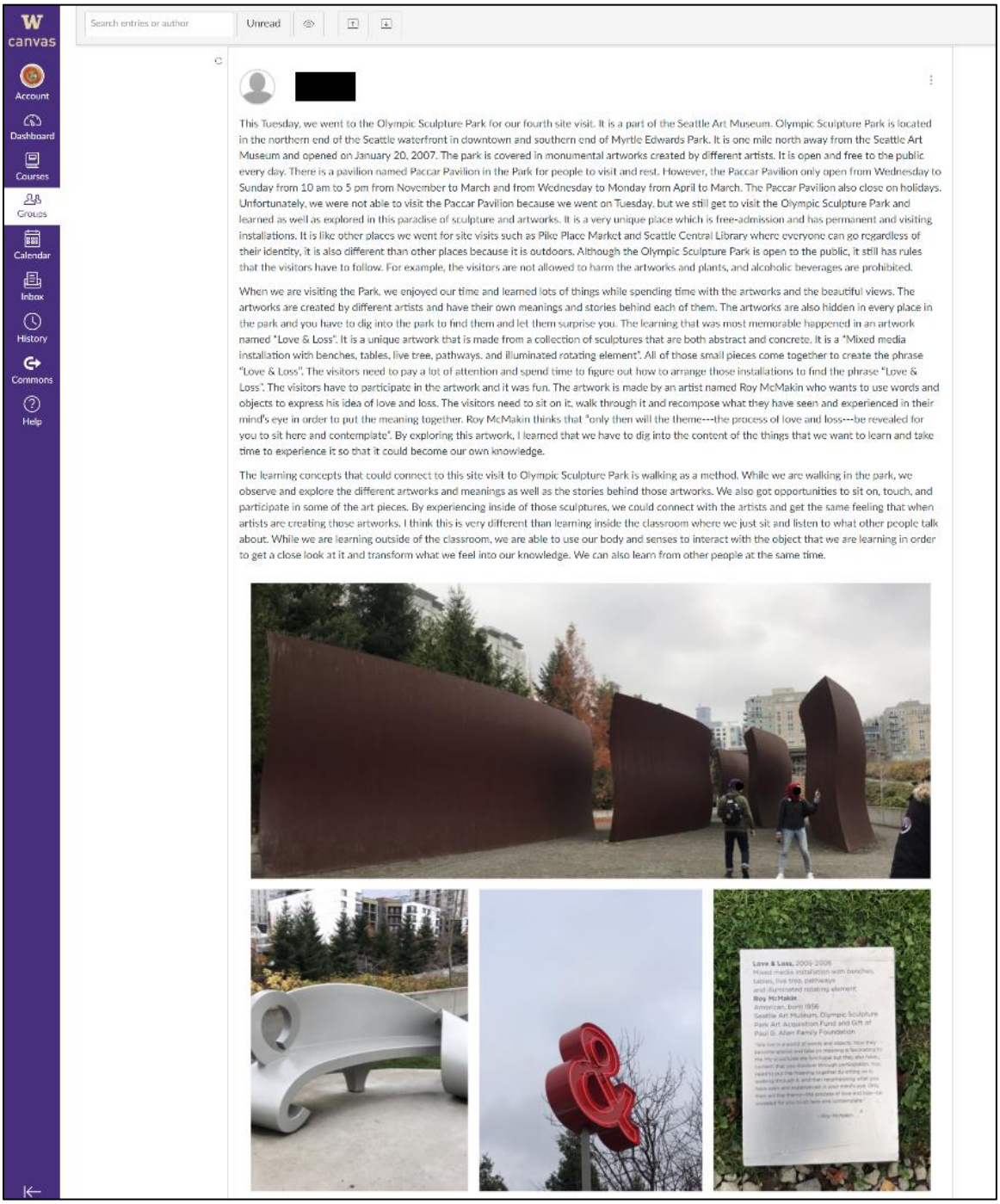
After the gallery walk, students rejoined their SVGs and reviewed the sticky notes that their peers provided in relation to the model they created on the easel pad paper. Again, this exercise had multiple pedagogical purposes. Collaborative class activities were a structured way for students to develop relationships with each other in their SVGs. These relationships continued to grow, shift, and fluctuate throughout the academic quarter. Students also began to familiarize themselves with canonical terms and phenomena while, at the same time, they collectively reflected on feedback from their peers. The multi-layered nature of these activities supported collaborative sense-making within SVGs, and it helped them establish shared language to talk about learning together.

Reflections and Relationships of Self

As the quarter progressed, it became clear for students that our core coursework revolved around their site visits. To emphasize the importance of their observations and participation across the various locations they visited, students were asked to write *site visit memos* after each outing (see Figure 5.3). Every SVG had their own virtual discussion board for each of their site visits. In this way, students within the same SVG could present their reflections of their shared experience together. First, students responded chose prompts from a list predetermined questions to activate their experiences from the visit. While the actual questions were slightly altered for each iteration of the course, the themes of the questions were constant (see Chapter 3). Second, students shared photos from their site visits which featured influential aspects of the (learning) environments. Lastly, each student was asked to reply to

Figure 5.3

Student site visit memo



Note. An example of a students' reflective memo on the course LMS after conducting a site visit with her SVG at the Sculpture Park, near the sea.

their peers' posts through asking a question, expanding on a peer's theory, or making a connection to course literature. Not only did these memos act as formative assessment of students' redefining practices, but students also drew from them as part of a collaboratively developed data corpus to identify, analyze, and explain what counts as learning over time and across contexts. In essence, students took on novice researcher practices in which they revisited their own memos and those of their group members as references for redefining and reassembling learning activities.

Recall the site visit from Chapter 4 in which SVG 2 visited the children's book section in the library. Based on her experience, Noelle (a young Latinx woman) wrote in her digitally shared memo that "people's identities are formed with social interaction in a figured world." From Noelle's perspective, she "was able to see this in the children's section" when multiple kids were "exposed to different kinds of children." In her writing, there was a clear reference to Holland and colleagues' (1998) figured worlds framework which was an act of redefining children's everyday interactions as a learning practice. Then, Noelle went further in her writing when she "noticed that the children in the play area were interacting with the other children and practicing social interactions which will shape the way that they perceive different cultures and other people." In this instance, Noelle articulated how the simple act of children interacting *in the library* is an important form of learning, especially as it concerns understanding the self in relation to others outside of a classroom.

Fran, another member of SVG 2, also wrote about identity development in one of her site visit memos. While Noelle applied the figure worlds framework to children in library, Fran looked inward as she reflected on ideas about "funds of knowledge" (González, Moll, & Amanti, 2005). First, Fran wrote that funds of knowledge "are built from family experiences, social practices, and social history." Taking up this idea, she put *herself* in relation to the world around her: "My perspective of the world is rooted in my family's traditions and values, and when I observe or learn about other cultures, I naturally compare them to mine." By "naturally comparing" her own funds of knowledge to traditions and values among cultures, we see Fran (a young white woman) redefining how she relates to others. Worth noting was her use of the word "*compare,"* to juxtapose herself with an undefined *other,* as a natural behavior. Her language carried an implicit value statement which centered her white identity as a standard of comparison. Despite being potentially problematic, it was ideas like Fran's that proved students were developing a willingness

to be pulled up short through continued dialogue among group members about how they put themselves *in relation* to the world. This led to more practice in redefining the powered nature of learning environments.

To wit, it was Sue (a young Korean American woman) who wrote in her memo for SVG 2 that the "access and structure of the library helps to shape identities of the people who use it because some books and technology [are] more accessible to some than others." Sue continued, "there were exclusive rooms such as meeting rooms, the satellite room, map room, and writing room that were sectioned off." This question of *access* in relation to social identity became a recurring theme for SVG 2, and it was also a theme in student reflections from SVG 3 after they visited the Cultural Center. From her thoughts, Sue challenged the notion that all members of the public have access to every part of the City Library, and she was keenly aware that these issues of access "shape identities of the people" who interact with/in the history of this public space, and beyond it.

Even more explicit evidence from the library visit was Florence's reflection that elided both Fran's and Sue's ideas about identity and access. It also beautifully illustrated the movement between reframing and redefining because she clearly articulated her sense-making between classroom collaborations and participating in activities in city places:

> On our lab day [in the classroom] we talked about the idea that we are always changing because learning things changes our identity […] My big takeaway from the conversation in class is that: Identity is something that we are born with and that changes as we age and as we enter different spaces and times. We are always learning and always changing, but society defines our identities in certain contexts and in others we have the agency to define ourselves. Great site visit. I will definitely put the library on my list of "Hot Spots to Visit" when my friends come from out of town.

Again, something noteworthy, here, is that Florence's reflection was written after her site visit to the library, *and* after a day of collaborating in the classroom to investigate identity development in relation to learning. For one, this is important because her connections to the classroom space highlight the distributed nature of our designed learning scaffolds as well as the in-between-ness of our pedagogical design. The varied content of the student memos demonstrated how instructor-guided reflections provided a protected space to explore ideas related to the sociopolitical realities where "society defines our identities in certain contexts and in others we have the agency to define ourselves." Along with Florence's explanation about how our identities change because of where we learn, she also promoted a

futurity in her writing by declaring the Central Library as a *Hot Spot to Visit* when her "friends come from out of town." She imagined herself in the library again, coming back to build a deeper relationship with the city she lived in.

Transformative Thoughts Setting Up Transformative Actions

In all the site visits I have attended with students—which is now well over 40 city outings in five years of instruction—nowhere were students' reflections more intentionally thoughtful about the relationships between who is learning and where learning happens than when SVG 3 visited the Cultural Center near our university campus. From a distinctly analytic perspective, Matthew defined the learning environment of the Cultural Center in terms of "material, relational, and ideational resources" (Nasir & Cooks, 2009):

> The *material resources* include artifacts, as well as information about the artifacts, tour guides, and various posters/banners. The *relational resources* include our SVG classmates, community members, [Cultural Center] workers, and our own interaction with artifacts and tour guides. Lastly, the *ideational resources* include similarities and differences between cultures (beliefs about ourselves and others) [*emphasis added*].

In this novice example of qualitative coding, Matthew redefined resources at the Cultural Center as mediational means using the "practice-linked identity" conceptual framework. Alongside Matthew's discussion post, another group member pointed out her group's tour guide was a member of the site visit group—an unusual element for this particular visit. She also provided some descriptions of practice-linked identity "resources":

> Group member and tour guide, [Ingrid], first showed us where undocumented students could go to find any resources they may need. We then moved on to learning about the 4 large murals hanging from the ceiling that had once been the walls of the first [Cultural Center] building.

In her writing, Midge first identified "undocumented students" as a distinct social identity who could seek needed resources in the Cultural Center. Though brief in her in reference to undocumented students, the idea of access and belonging was maintained as a prevalent theme across the SVG members' reflections. Then, she quickly turned to the hanging murals as mediators for putting the space in historical context. This was clear when she noted they "had once been the walls of the first [Cultural Center] building."

Moving from hanging wall mural to hanging wall mural on the top floor of the Cultural Center (see Figure 5.4 below), Midge's reflective writing continued to provide a brief description of each mural in sequence, followed by her own analysis related to their influence literally *over* the learning space:

> The first [was] a mural encapsulating important people from the Asian and Pacific Islander culture. The second, expressing the importance of Black women. The third was dedicated to the Latinx population, emphasizing a rift between society, oppression, and racism that was against them. The last mural represented the Native Americans whose land our university sits on as well as the importance of leaving the places such as the university better than you found it.

Midge's simple descriptions of the murals detailed the presence of the multiple ways of knowing and repertoires of experience within the Cultural Center. Even further, her interpretations of the Coast Salish Native American mural put her in conscious relations to the "land our university sits on" as she pondered a sense of futurity and her own responsibility in "leaving the places such as the university better than [she] found it." Her redefining process also showcased her understanding of interest development based on the multi-modal and distributed nature of the scaffolds in the learning space:

> These murals alone open up a couple new ways for interest development to take place. For starters, there is just the idea of art and its impacts. Art can say so much that words can't quite get across. A form of expression that can highlight the true importance of people. Seeing these murals may inspire someone to become an artist. To paint their truths.

In being able to have an embodied experience with the murals in the Cultural Center, rather than in a textbook at a classroom desk, Midge suggested that the "murals may inspire someone to become and artist. To paint their truths." Her analysis of the murals as a "form of expression that can highlight the true importance of people" was an indication of how she made sense of the learning environment. Of course, it is possible that Midge could have come to this conclusion in the classroom if she had never seen the murals; however, the physical encounter with the scale of the artwork hanging from the ceiling was an embodied experience, or as she put it: "Art can say so much that words can't quite get across."

Also, group member Bonnie called attention to social identities and embodiment. She redefined her embodied experience at the Cultural Center in terms of having access and agency to be in a given learning space. She reflected on her sense of a racialized self in relation to the Cultural Center, a learning space created with, by, and for People of Color and other historically excluded social identities:

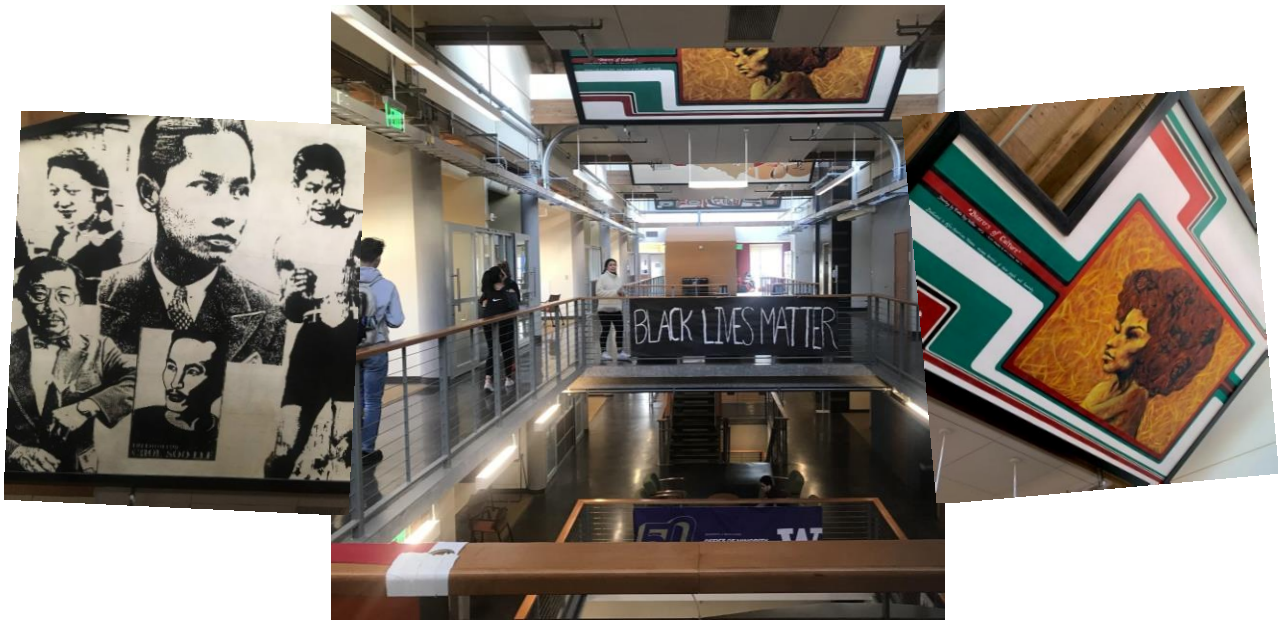
> I imagined feeling out of place or unwelcomed as a white individual, but this couldn't be further from the truth. Everyone is welcome. The only difference is that I have spaces

> everywhere that are safe and welcoming for me simply because of my privilege as a white person.

Bonnie's writing reflected a transformation in her understanding of access and agency in and to learning spaces because of her trip to the Cultural Center where "everyone is welcome." Further analysis suggests that Bonnie appeared to find it a bit paradoxical that "simply because of [her] privilege as a white person" she had "spaces everywhere that are safe and welcoming."

Figure 5.4

Viewing the murals on the top floor of the Cultural Center



Note. Left: A student photo of the "mural encapsulating important people from the Asian and Pacific Islander culture." Center: A student photo of Ingrid (a group member and our tour guide) next to a Black Lives Matter banner on the top floor of the Cultural Center; the hanging murals visible at intervals along the ceiling. Right: A student photo of a mural "expressing the importance of Black women."

At the Cultural Center, a place not made with her white corporeality in mind, rather made for non-white social identities who desire safety and belonging, Bonnie still felt included. The consequentiality of her new understanding (Hall & Jurow, 2015), here, was clearer as she continued her reflection using the figured worlds framework:

> As described by Holland et al. (p. 25, 1998), "Accounts of culture that ignore the importance of social position surreptitiously participate in the silencing of those who lack privilege and power." It is unfair to acknowledge my amazement of the [Cultural Center] without acknowledging that there is a reason that people of color had to create their own space in the first place. The [Cultural Center] is the only space on campus for people of

> color to call their own. A space for them and with their needs in mind. There needs to be more places like the [Cultural Center].

Within her thoughts, there is evidence Bonnie developed new relations with her own privilege and power as a white person, as well as her own participation in silencing the importance of social positioning based on racial identities. In so doing, she realized "there is a reason that people of color had to create their own space in the first place," a space "for people of color to call their own."

Ending her thoughts, Bonnie looked to the future and considered action toward supporting more learning spaces when she suggested "there needs to me more places like the [Cultural Center]." A transformation of her understanding about the purpose of learning in places other than inside school walls had occurred. Bonnie's final written thoughts from her site visit in the Cultural Center also acknowledged the influence the physical space had on her own learning: "I learned during my visit just how important the environment is in learning. A positive and inclusive environment draws people in and fosters learning." Here, she was making a direct comparison to a classroom.

Reassembling for a Purpose

Students in Learning Across and Withing Settings took active approaches to intentionally hold in relation multiple interacting parts of their learning experiences. In joint pursuit, this is called *reassembling*. All the interacting parts students reassembled over time were contextually distributed scaffolds which supported student sense-making. Students' sociocultural perspectives became more stabilized, and they activated their understanding of learning as a social practice the most when they positioned themselves *with a purpose to learn about and within the activities that happened* across community spaces. I see these activities as part of an assemblage of interconnected experiences across time and space where every student's embodied connection to stories-in-place existed within a larger tapestry of differently powered movements across communities and contexts—something a teacher must highlight for students in relation to what is being studied.

Importantly, students did not perceive themselves as separate or apart from these assemblages of meaning. Rather, they consciously became *part of the assemblages* through an attunement (K. Taylor, 2020; Tsing, 2015) between their peers, our community members, the contextually situated environmental elements, myriad local everyday activities, and the sociocultural learning concepts. All of

this—along with instructor coordination—guided their understanding about how relational arrangements are fundamental to *what* constitutes learning, *where* learning happens, and *how* learning unfolds. In an effort to grow students' *reassembling* capacities, we developed multiple opportunities for students to (re)present what they experienced during their site visits and to envision both potential and actual learning activities with and for each other. Again, this was not a linear process. As students moved back and forth between the classroom and site visits, they were in constant negotiations with each other to develop shared meanings about teaching and learning in many different places at many different times. What made this shared meaning-making more expansive was that all site visit group activities developed between the classroom, with all their peers, and within their own site visit group experiences. In other words, students were able to imagine new collaborative activities and enact them in their groups.

In the following sections, I provide evidence of student (re)assemblages across the four iterations of courses for which we collected data; and like my own analytic process, they are not presented in a linear timeline. These (re)assemblages were momentary relational and temporal attunements across all the potential partners in the learning spaces. In other words, what students created were important assemblages because of the exact places and times that they coalesced. This is not to say that other places and other times are not important. It means that what emerged from student experiences in these moments was unique because of the specific relations that were in circulation at the times in which students represented their sense-making (Tsing, 2015). It was from the in-situ assemblages during site visits students were able to reassemble learning activities with and for each other, back in the classroom, and re-mediate what counts as learning.

(re)Presentations of Learning Across Settings

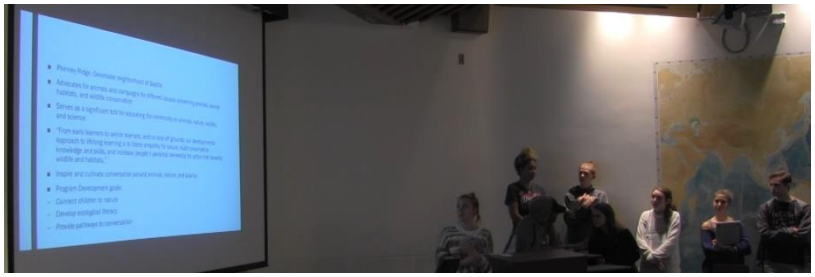
Site visits are a fundamental design component of joint pursuit. This is important to reiterate because, even though students all experienced going to different places at different times, our transformative pedagogical model held space for students to connect and learn from each other—across SVGs—through a shared awareness of experiences. So, when all the site visit groups came back to the classroom once a week (which was usually before their site visit later in the week) students simultaneously had a shared conception of what everybody else had been through, though each SVG

had varied meaning-making practices they formed differently from the others. The heterogenous qualities of these collective on-the-move activities made the emergent assemblages as diverse as the locations we visited around the city. We all worked together to create a different kind of learning space, with each SVG representing a kind of neighborhood with/in a city we called the classroom.

In sustaining different student experiences, we intentionally designed interactions for students across SVGs to share their site visit experiences with each other in the classroom using multiple modalities. One of the most significant of these activities was when SVGs developed multimedia presentations about one of their site visits. This process allowed students to re-mediate teaching and learning for their peers, and it offered them an opportunity to take risks within the classroom learning spaces which might not have otherwise been possible within normative classroom standards. In essence, students could reproduce movements and arrangements from the world, inside the classroom.

Figure 5.5

SVG 1 (re)presents their trip to the city zoo

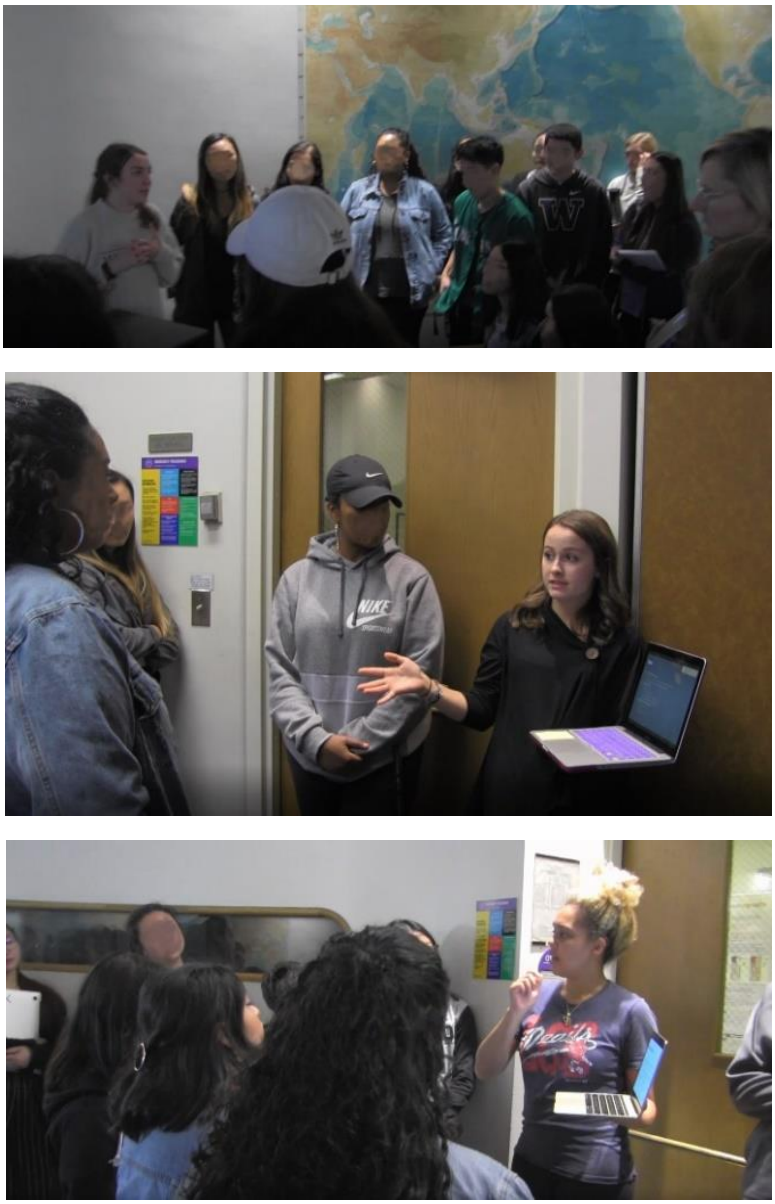


Note. Above: SVG 1 shared some of the history of the City Zoo with their peers in LAWS. Below: Before *reassembling*, students sat in rows of desks, facing the front of the lecture hall.

For members of SVG 1 this meant first standing in the front of the lecture hall—a huge room designed with over 15 rows of 10 immovable desks—to explain the history of the City Zoo (see Figure 5.5). In part of this presentation, SVG 1 also shared a time lapse video of their walk through the zoo. Then, the group split into pairs. In these pairs, they positioned themselves around the lecture hall so their peers, in their respective SVGs, could rotate to different “exhibits” around the

Figure 5.6

Zoo "exhibits" around the classroom



Note. Students rotated in SVGs to different "exhibits." Top: Betsy and Kelly shared ideas about sociocultural learning theory in relation to their zoo visit with one group of peers in their class. Middle: Josephine explained the embodied activities in which people participate at the zoo. Bottom: Opal described the different roles of participants at the zoo, including zookeepers and patrons.

room to learn about the teaching and learning that happen at the zoo, now re-mediated through the experiences of the students in SVG 1 (see Figure 5.6). This literal transformation of the classroom into a space for bodies to move, talk, and engage with all their senses is clear evidence that the students in

SVG 1 had a consequential transformation in how they perceived what learning can look like and how it can literally make and take place. At each station, the student pairs from SVG 1 each held a laptop with a short slide deck to facilitate the re-mediation of ideas about the places that learning happens. Betsy and Kelly explained how the City Zoo was a figured world, while Josephine described the embodied activities, big and small, in which zoo patrons were invited to participate, including walking through the aviary, and waving to the orangutans. Opal and Eric talked about the different kinds of people who were present at the zoo by noting zookeepers as experts, as well as the intergenerational visitors—children and adults—who all had varying histories with zoos and animals.

Figure 5.7

Close-up of a student "exhibit"

Note. Left: A group of students looks on as Henry and Kristine describe how the zoo was physically arranged and organized for learning. This is one of the "exhibits" SVG 1 had their peers rotate through in the classroom. Right: A close-up of one of the slides that Henry and Kristine presented to the rotating student groups.

Students in SVG 1 were not the only group that upended the normative assemblage of the classroom. During the second iteration of Learning Across and Within Settings, SVG 2 also reassembled the classroom into exhibits, or stations, around (a different) classroom (see Figure 5.8). Since SVGs 1 and 2 were enrolled in the course at different times, the decision to transform the room in this way is noteworthy, especially considering the similarities across experiences. The redistribution of bodies around the classroom was difficult for the students to navigate in both courses because of the immovable desks. Also, the use of laptop screens and short slide decks to facilitate sense-making for their peers happened across both (re)assemblages. In juxtaposing the similar (re)assemblages between groups, across time and space, there is opportunity to compare them in relation to the different site visit locations as well.

Figure 5.8

Reassembling the classroom for learning across and within settings

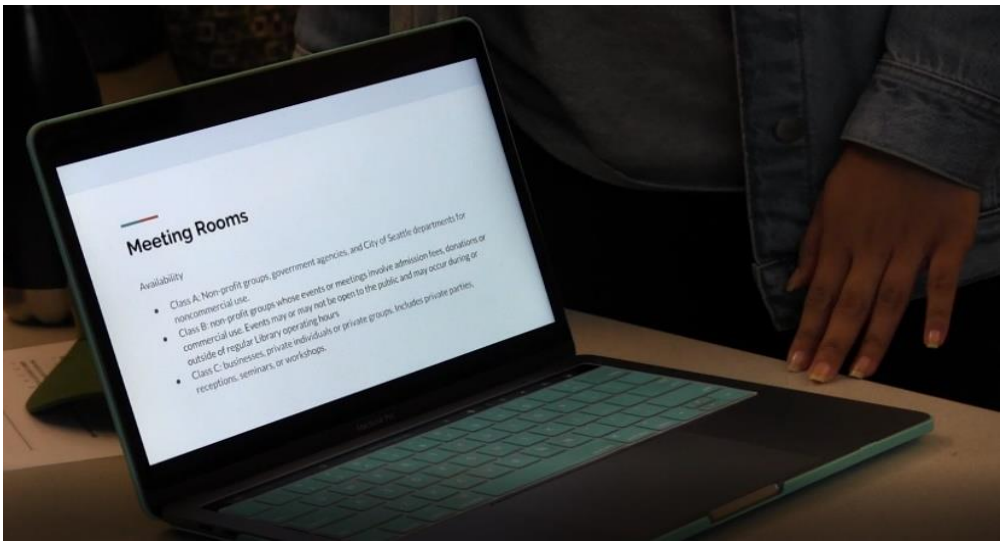
Note. For their (re)presentation of their library visit, SVG 2 sent students to stations around the room to discuss access and agency within the public space. On the screen is a crosscutting map of the library.

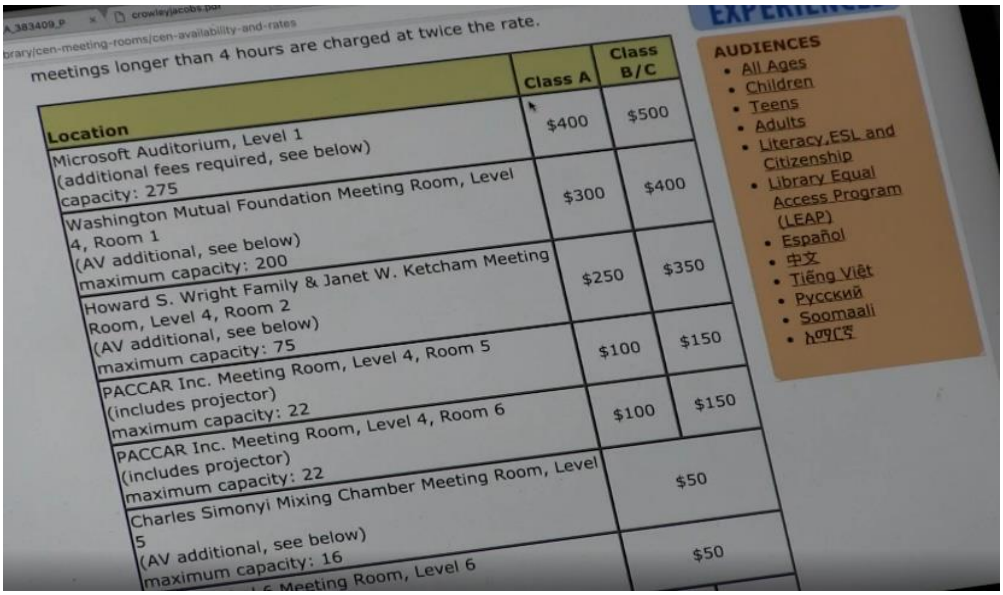
In reassembling the City Zoo for their class, SVG 1 connected with the wide landscape of the zoo which was made visible in their decision to establish a (re)presentation enabling freely moving between exhibits. Of course, students in SVG 1 were also keen to describe their interactions with people, animals, and interpretive signs throughout their visit (though they rarely questioned the displacement of the animals from their natural habitats); all of which were available to anybody who traveled the zoo pathways. On the other hand, SVG 2 who visited the City Library focused on all kinds of nooks, crannies, and delineations of where people, books, and materials were allowed to go. As Sue mentioned, in her site visit memo, areas of the public library were simply off limits to certain people. Hence, the students in site visit group 2 spent much of their time across classroom stations discussing who had access to and agency in different spaces in the library, as well as the cost—monetary or otherwise—associated with taking up space there.

Specifically, a pair from SVG 2, Noelle and Teresa, shared information about the library meeting rooms which were designated by size, available technologies (i.e., multiple desktops or projectors), and use (i.e., seminars or receptions). On a slide, separate from the different descriptions of the rooms on the

Figure 5.9

The cost of Meeting Rooms at the Central Library





Note. Above: Noelle shares a slide on her laptop calling attention to room availability wherein the library defined “classes” of people who can rent meeting rooms. Below: The library website displaying the cost of renting the rooms based on “class.”

library website, the students provided definitions of the different "classes" of stakeholders whom the library labeled as people allowed to access these meeting rooms.[7]

Reassembling the Present, with the Past, for a Shared Future

During a different quarter of instruction, SVG 3 also reassembled the classroom into a different kind of space. At first, they started sharing their site visit experience as a group at the front of the room, similar in form to SVGs 1 and 2. Then Ingrid, who was the group's tour guide through the Cultural Center, led the group as they all took up different performative roles and reenacted the tour they had during their site visit. Two students acted like they were hanging out in the Cultural Center in their free time (e.g., between classes), while three others became employees at the greeting desk. Yet another group remained their "original selves" in the SVG to reenact the tour group. While the students did not use the entire classroom to reimagine being in the Cultural Center, their attempt to transport us to *a different place of learning* was clear.

Within their learning assemblage, the students of SVG 3 sustained a major focus on the hanging wall murals that many of them wrote about in their reflective memos. In their (re)presentation, they displayed the mural artwork as slides on a massive projection screen to simulate their actual size (see Figure 5.10). Since the murals had once constituted the walls of the old Cultural Center, the scope and scale of the artwork put into perspective the amount of space that was created specifically with students of color in mind—a fact the members of SVG 3 learned while touring the building, later noted in their site visit memos, and then shared with the rest of their peers during their presentation.

The murals became a jumping off point for Ingrid to share stories about the people whom the artwork represented, and the students in SVG 3 connected their shared stories of past relations and social identities to the present moment for their audience. For example, during their role play, Ingrid shared with the class how the Cultural Center came to be:

> The [Cultural Center] was built during the Civil Rights Era with racial tension all around [the University], especially around the administration at that time. In May 1968, the Black

[7]SVG 2 members, Noelle and Teresa, described the Central Library classifications as Class A: Non-profit groups, government agencies, and City of Seattle departments for noncommercial use; Class B: Non-profit groups whose events of meetings involve admission fees, donations, or commercial use. Events may or may not be open to the public and may occur during or outside of regular library operating hours; Class C: Businesses, private individuals, or private groups. Includes private parties, receptions, seminars, or workshops.

> Student Union wrote a list of five demands that they wanted […] When it went unanswered on May 20th in 1968, they broke into [the university president's] office. They actually, literally, scaled the building to get into his office.

One of the five demands Ingrid mentioned was for the University to create, with clear intent, a space for Black and Brown students to gather. After the Black Student Union staged a sit-in and the university

Figure 5.10

SVG 3 reenacts their tour of the wall murals at the Cultural Center, in the classroom

Note. Top left: SVG 3 introduces themselves to the class and prepares for their (re)presentation. Top right: Ingrid shares photos of the Black Student Union protest for more inclusion and diversity at the University. Bottom row (left and right): Ingrid explains two wall murals hanging in the Cultural Center as if she were once again the tour guide.

administration heard their demands; the creation of the Cultural Center was put into motion. Site Visit Group 3 was not the only group to share the history of a place they visited around our urban campus; however, SVG 3 was one of the only groups to put into context some of the historical acts of resistance that influenced our contemporary learning community. In so doing, SVG 3's acts of reassembling put us in relation with community members of the past who set up future pathways for us to follow in our own lives.

Sites of Resistance: Getting Deeper

Unbeknownst to the students in SVG 3 at the time of their (re)presentation, later in the quarter they would be participating in a course activity I developed called *Sites of Resistance* (SoR). During the winter quarter of 2019, we implemented SoR for the third time. In brief, Sites of Resistance was an activity in which students did a walking tour of our urban campus during class time to visit five important locations of student-led social and political resistance that I digitally counter-mapped over an existing map of the University. Resistance in this context refers to activities that openly refused to comply with current expectations of social behavior, especially as it relates to intersectional identities (i.e., race, sexuality, gender). The campus tour promoted walking as both a pedagogical and research methodology (K. Taylor, 2018) as a complement to the other kinds of teaching and learning activities students saw in the city, and it set students up to interrogate the relationality that exists in learning environments regarding privilege and power. Also, by representing the campus as an urban neighborhood, students could compare what they learned on their site visits to the embodied experiences they had with each other with/in our school community. While more about the design and development of this course activity is discussed in the next chapter, it is important to mention in relation to SVG 3's historical references because the narrative they shared about the Black Student Union staging a sit in at the University Administrative Building was a location that all students visited during the walking tour.

After the campus walking tour with their SVGs, all the students reflected together back in the classroom and in writing. In their writing, it was clear that many students had been pulled up short. One International student reflected on a previous conversation they had with their dad in relation to the SoR experience:

> My father asked me what did you learn at college? How was college life in the United States looked like? I told him the course name on my transcript and how life is busy with study. At that time, I thought my dad just checked I actually can graduate and did not "waste" his money. However, after today's experience, I wanted to revise my answer. The history I had learned at each location brought me to question myself. Did I know something about [the University]? All of a sudden the information I knew about the campus seemed to be shallow.

In this paragraph of reflection, it is possible to trace the student's transformative process through their change in attitude, with their father, about the purpose of learning. Rather than think about college as a

potential “waste” of money, they pivoted toward a critical self-understanding because “the history [they] learned at each location brought [them] to question” what they thought they knew.

In another excerpt from a different student’s reflection post-SoR, there is clear evidence of recognizing, reframing, redefining, and reassembling:

> Historical examples of resistance, even at the individual basis, are always connected to broader movements of social change among people developing strategies to achieve common goals. This connects with Wenger's notion of communities of practice. Here, we can understand these sites of resistance as products of these collaborative efforts of social learning, attempts to transform the geographic imaginaries that the university maintains. This seems particularly important for a place whose express purpose is learning.

First, the student *recognized* that “examples of resistance […] are always connected to broader social change,” then they *reframed* the purpose of learning as an act of “people developing strategies to reach common goals.” Following these transformative steps, the student *redefined* movements of resistance as communities of practice—through Wenger’s (1998) social learning framework—in relation to the ways institutions of power maintain histories of place. In their final sentence, the student zooms back out to *reassemble* the university as a “place whose express purpose is learning;” yet, learning about this history, and how it has influenced the learning of all those who have been part of the community at the university since, had never been addressed, with them, in a classroom environment.

In a final example, another student addressed how power and privilege circulate across space in both the human-engineered environment and in how places are represented—between people, over time. In this specific case, the space was the university learning environment:

> A new concept that came up was the privilege around mapping and being able to choose the places that are displayed. The locations that are most prominent around the [University] campus such as the cherry blossoms and red square are publicized greatly for the purpose of tourism to gain attention. However, this is its own form of privilege because its hinting that there is a hierarchy of historical importance that overshadows other artistic displays such as the Blocked-Out [sculpture]. This sort of privilege is not only evident on maps, but the way that we exchange dialogue with our peers about certain locations. Talking about a new place automatically associates personal biases but, by visiting sites we are able to cultivate our own thinking. By returning agency to its original owner they are able to create a map of how they view the landscape which is unique to every individual. We would be able to view different settings from a new perspective and acknowledge the people that were fighting for equity and social justice and how to pick up the work that has yet to be done.

In this excerpt, we see evidence of a student’s recognizing and reframing of learning as it relates to place and time. According to the student there is a “privilege around maps and being able to choose the places

that are displayed" for the public, on campus. Also, the student reframed a purpose of learning here as "tourism to gain attention," which indicates that they had critically analyzed the significance of not learning about locations that do not support tourism (e.g., making money). The "artistic displays such as Blocked-Out," the only sculpture on campus specifically dedicated to communities of color, was only one of these locations. In so doing, a "hierarchy of historical importance" became visible for the student because they were able to presence contexts of place and time in the learning experience. This enabled them to question "the way that we exchange dialogue with our peers about certain locations." *Then*, they redefined how, through "visiting sites [people] are able to cultivate our own thinking" in relation to the history of the place and the people with whom we share a community, in essence naming the importance of walking as method. To extend their perspective, the student reassembled their own purpose for learning: "to view different settings from a new perspective and acknowledge the people that were fighting for equity and social justice" in order to "pick up the work that has yet to be done."

Designing Pedagogy Over Time & Across Space

These last two chapters have provided evidence of how students engaged in joint pursuit, a transformative pedagogy for learning across time and space. In moving across and between city spaces and classroom spaces, students recognized, reframed, redefined, and reassembled learning activities with a purpose for developing relationships with the world, toward community building and sustaining or revitalizing heterogeneous social, cultural, and historical ways of being and knowing. In this process, students encountered moments of being pulled up short (Gadamer, 1975/2013; Kerdeman, 2003; 2017). In essence, the previous instances I described using the joint pursuit framework, identified moments when students learned something new about taken-for-granted places and practices so that they might imagine new possibilities and new futures with different outlooks. Overall, our pedagogical design supported a critical self-understanding in which students realized that what they thought they knew about the histories of people, places, and practices were not always the whole story. And these ruptures in their mundane, day-to-day lives established opportunities for future emergent transformations. Students' transformative and emergent relationships with the history of places, alongside embodied agency and access to those places, might never have happened in the closed-off classroom.

The analytical and philosophical development of joint pursuit was an emergent process that occurred parallel to these different kinds of student transformations. Each iteration of the course Learning Across and Within Settings taught us something new about the pedagogical methods we utilized in our design-based research project and about ourselves as instructors and researchers. Chapter 6 narrates this design process and focuses on the different design elements that we encountered over five years of implementation.

CHAPTER 6: TEACHING ON THE MOVE

Teaching in Joint Pursuit

What eventually became the praxis I call *joint pursuit* began with a broader design politic (cf., Bang et al., 2016) to unsettle notions that teaching and learning practices are bound within classrooms (Leander, Philips, & Taylor, 2010). Moreover, I was actively pursuing ideas to leverage institutional structures with and for community sense-making and collaborative ideation (brown, 2017) with students leading their own learning trajectories (Warren et al., 2020)—rather than the university infrastructure extracting knowledge and labor from students, their families, and our communities towards capitalist ends (Giroux, 2004a; hooks, 1994; Tuhiwai Smith, 2012). Over time, much of the inspiration for the Learning Across and Within Settings course design also came from my own emergent understanding about the purpose of learning.

While joint pursuit provides a framework for understanding transformative learning across settings, as a concept it is nested within a larger practice of *teaching on the move*. Teaching on the move is both a methodological and pedagogical approach to instruction in which educators or mentors facilitate disciplinary-specific (e.g., climate science) relationships with/in an assemblage of participants, ideas, and practices of learning that are constantly rearranging across multiple locations and environments (Bazzul & Tolbert; 2017; Massey, 2005; Nail, 2017; Tsing, 2015). Furthermore, the assemblages of different resources within and across learning environments are contingent upon the historical practices where learning is happening and on those who are present (or presenced) with/in the activity system (Engeström, 2001).

In previous chapters, I have offered glimpses into the evolution of Learning Across and Within Settings (LAWS) in which I have analyzed the transformative sequencing of joint pursuit. In this chapter I will explain emergent design implications for the inductive pedagogical frame called teaching on the move, of which joint pursuit is part. More explicitly, I will provide a detailed design narrative which also includes parts of my own personal and academic journey in building out this pedagogical framework. I include my own learning in this space because it provides context for the development of these ideas.

In the next section, I will briefly review the context of my current project, including the Sites of Resistance course activity that took place on our university campus. After this, I will synthesize multiple threads of extant work which includes learning on-the-move (Marin et al., 2020; K. Taylor, 2020), synergistic scaffolding (Tabak, 2004a; 2004b), and emergent curriculum strategy (brown, 2017; Jackson, 2021; K. Taylor et al., 2019) in relation to the broader pedagogical intentions we held onto in joint pursuit; these threads lead to a description of key practices and core concepts of teaching on the move. Then, I will explicate some design implications for teaching on the move and use examples from the Sites of Resistance activity to illustrate the evolution of our design and subsequently, future iterations of the LAWS course.

Background Review

Learning Across and Within Settings was a required undergraduate course in the Education, Communities, and Organizations degree program. Details of this institutional context are discussed in Chapter 2; and some aspects are worth reviewing here. Operating on an academic quarter schedule, LAWS was a 10-week course that was implemented twice a year, in Fall and Winter quarters. Over the duration of the 10 weeks, students attended class twice a week. Each quarter, we created site visit groups (SVGs) consisting of seven to ten undergraduate students. It was in these groups that students went on six different site visits, during class time, throughout the 10 weeks. Also, the SVGs frequently worked together during in-class activities.

Without site visits, the transformative nature of joint pursuit could not happen, the pedagogical framing of teaching on the move would not be possible, and therefore, the LAWS course would not have supported our goals of disrupting preconceived notions about the purpose of learning. With site visits at the center of all our work together, an important instrument for sense-making (and a rich source of empirical data) was the site visit memo protocol which facilitated reflections about each site visit experience. Analysis of these memos (Jewitt, 2013; Sakr et al., 2016) was conducted alongside my own participant-observation (Merriam et al., 2001; Tuhiwai Smith, 2012) and video data analysis (Jordan & Henderson, 1999). I was able to home in on pedagogical activities as a unit of analysis—both in the

moment and over our five years of implementation—that have developed into what is now a model for teaching on the move.

Another variable that we introduced in our design after our first year of implementation was the site visit mentor. Site visit mentors were graduate students, instructors, and/or professors who joined with SVGs on their trips around the city. The number of site visit mentors changed each quarter based on how many graduate students could participate. Therefore, during different iterations of the class, some SVGs did not have a site visit mentor. Recall from previous chapters that I was a site visit mentor during every quarter of my video data collection (Fall 2017, Winer 2018, Fall 2018, and Winter 2019) and then for two subsequent iterations of the course (Fall 2019 and Winter 2020) in which I did not wear a mobile camera. Since the unit of analysis here is curriculum development over time, I will use my own experiences to showcase *pedagogical cartography*, a competency for sustaining teaching on the move. This explanation will also provide grounding to navigate a novel course design element (Sites of Resistance) in relation to four core concepts of our evolving pedagogy: *relationality, responsiveness, reflection,* and *reciprocity.*

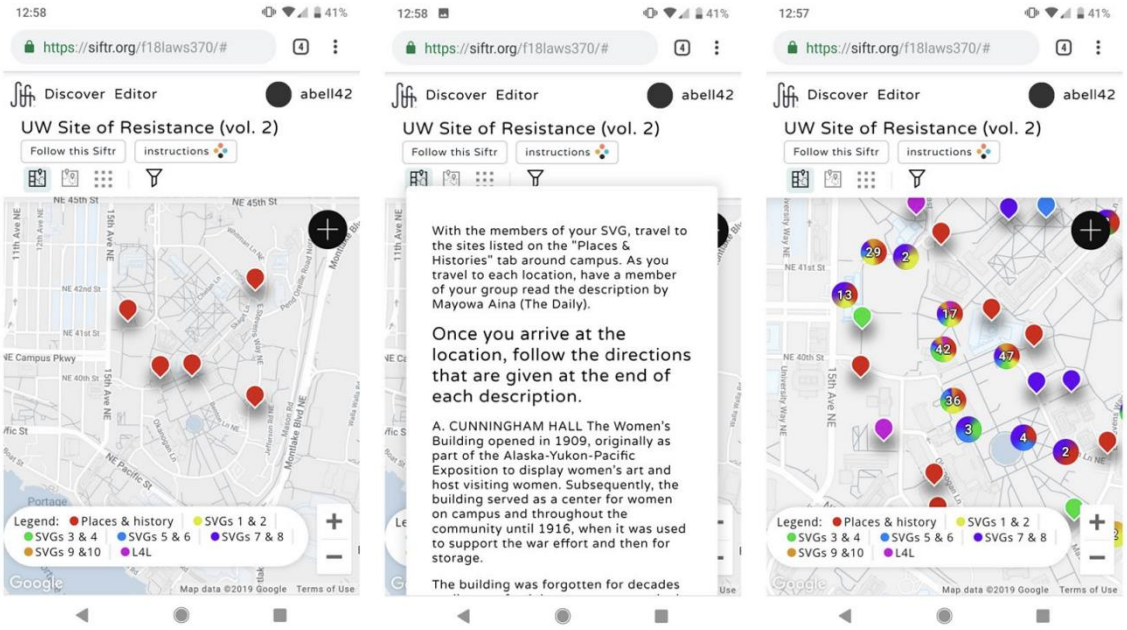
Uncovering Sites of Resistance

An important course activity that we began implementing during Winter 2018 was *Sites of Resistance*, or SoR. Using a mobile app known as Siftr, I counter-mapped (K. Taylor, 2013) historically significant sites of successful social and political resistance that occurred on our urban university campus (see Figure 6.1 below). Specifically, the use of Siftr for counter-mapping evolved out of Taylor's conceptions of "SensEscapes" (Taylor, 2013; Taylor et al., 2019). SensEscapes were a walking tour of mapped historical locations around the urban neighborhood in which our university was situated. These walking tours were developed, in part, as way for learners to co-construct meanings about lived experiences in the world, at a local scale. Walking to five locations on "The Ave" students were asked to read a bit of history, then they engaged with the place through embodied sense-making: smelling, hearing, touching, and seeing the neighborhood around them. After I stumbled across primary documents related to influential moments in our campus's history, it was a natural extension to design a different kind of walking tour for supporting *critical embodied learning*—acknowledging and utilizing one's corporeality

to support “higher-order thought processes that can serve as a basis for new knowledge” (Lindgren & Johnson-Glenberg, 2013, p. 446) about the historicity of places in relation to political and social identities.

Figure 6.1

Sites of Resistance course activity



Note. From left to right: Mobile screenshot indexing five campus Sites of Resistance on Siftr, that I counter-mapped. Mobile screenshot of site histories and activity instructions I added as site metadata for the students’ walking tour. Mobile screenshot indexing photos and captions that students uploaded at the Sites of Resistance.

I first discovered the hidden histories about our school on accident. Unrelated to my work as an instructor or as a researcher, I was simply looking to orient myself to more places at the university based on my own academic influences. Among my findings was an undergraduate reporter’s “self-guided tour” of our campus’s “radical history” in the university newspaper (Aina, 2017). Drawing from a student published zine (*People’s History of the University of Washington*, 2013), Aina called out several of the busiest campus routes people passed through on a day-to-day basis, and she provided details about locations along these pathways; locations to which the student community rarely paid attention.

Based upon my own reading of the student zine in relation to the historical narratives told within the newspaper article, I chose the following five sites as waypoints for a student walking tour (marked in red in Figure 6.1):

- the university administrative offices where the Black Student Union won a sit-in demonstration leading to increased minority student representation;
- the Women Studies building which was recovered after years of lying dormant as a storage facility;
- a campus plaza where a protest prevented Vietnam War military recruitment;
- a gathering place for Indigenous Peoples that took over 30 years to construct since its initial inception; and,
- a sculpture entitled “Blocked Out,” the only campus monument to diversity.

While there were many locations worth considering, these sites seemed—to me—to be the most accessible for guiding students toward a deeper understanding of the relationships between learning and the places in which learning happens. More specifically, each of these places supported critical embodied learning. Student reflections about their Sites of Resistance experiences are detailed in the previous chapter, as well as later on in this chapter.

Pedagogical Cartography

Previous work within the Mobile City Science project (K. Taylor, Silvis, & Bell, 2018; K. Taylor et al., 2019) laid a foundation for how to analyze the activity structures of students’ movements across urban spaces, and it facilitated new ways of seeing how learning happens beyond the classroom (K. Taylor, 2013; 2017). Akin to the experiences I analyzed in previous chapters, our implementation over time allowed for us to see patterns in co-constructed participation frameworks (Goffman, 1981), not only over the two years in which I collected data, but also across our instructional practices over the last five years. One of these patterns became a fairly stable thematic flow of sociocultural learning concepts from week to week that was slightly altered for every course iteration (see Appendix).

The pedagogical work of mapping relational patterns of people, places, practices, and ideas—*pedagogical cartography*—became more complicated over time. As students went out beyond the classroom over and over, each site visit experience accumulated more scaffolds for students to investigate what counts as learning. This accretion of so many different experiences meant we could no longer make clear distinctions between exogenous and endogenous design components, especially after

multiple implementations of the course (cf., Cobb, 2001; Tabak, 2004a). In other words, any learning scaffolds in the locations we went to on our site visits were already in place before we arrived; however, it was not really possible to predict which scaffolds would be more salient for sense-making during a site visit *and* for later sense-making with/in the classroom. In taking up a liminal embodiment between teaching and designing, between the classroom and the community, instructors and mentors had to find cohesion and connections *with the students* to make sense about what we were learning since there were so many different mediational means in circulation across SVGs, community spaces, and the classroom. The complexities taking up pedagogical cartography at these scales can be seen in a comparison across where and when SVGs went on site visits during their respective enrollments (see Table 6.1 below).

Table 6.1

SVGs locations in three separate course iterations.

Site Visit Order	SVG 1 (Fall 2017) Locations	SVG 2 (Winter 2018) Locations	SVG 3 (Winter 2019) Locations
1	Corporate Bookstore	Off-leash Dog Park	Grocery Store
2	Animal Shelter	City Central Library*	Cultural Center*
3	City Zoo*	Modern Art Museum	Asian History Museum
4	SensEscape	Maker Space	Animal Shelter
5	Maker Space	Sites of Resistance	Modern Art Museum
6	Black History Museum	Regional Cultural History Museum	Sites of Resistance
7	n/a	The Domes (Corporate HQ)	n/a

Note: Each site visit group (SVG) from Chapters 5 and 6 went to different locations at different times throughout the quarter they were enrolled in Learning Across and Within Settings. The asterisk (*) indicates the site visits I focused on for this dissertation.

Instructors and site visit mentors had to cultivate competencies for moving through and between pivot points (Ellsworth, 2005) with proleptic intentions of challenging the formal and informal learning binary (Gutiérrez, Jurow, & Vakil, 2020). And since we really had no idea where students would be going in the city at the beginning of each course iteration, we had to embrace an emergent strategy (brown, 2017) for negotiating relationships between students, community members, and institutional expectations (i.e., scheduled class time, group dynamics, transit). We relied on “pedagogical improvisation” (Jackson, 2021; K. Taylor et al., 2019)—the ability to think on one’s feet and make teaching moves to support

learning in response to *in situ* scaffolds across learning environments—enabled us to enact community-based inquiry with shared objectives for and entire class.

So, with students grouping into five to ten SVGs every quarter to participate in different experiences across the city, we leaned into this complexity. In attending to the "synergistic scaffolds," which included "frameworks, task structures, and languages" (Tabak, 2004b) of *learning*, in relation to the students' own lived experiences as learners, both in and out of the classroom. Therefore, as pedagogical cartographers our tasks as educators and researchers became three-fold: (1) to support student sense-making during the lived experience of site visits, in the moment; (2) to continuously calibrate the direction of the course on a week-to-week basis in relation to *all* the site visit group experiences to different locations; and (3) to strategize long-term course implementation from year to year.

The development of SoR is a prime example of how we developed the LAWS course over the last five years, including iterations for which I was no longer collecting data for this dissertation. To this end, I will use the design-based implementation of SoR as a heuristic in the following section to explain how the core theoretical concepts of teaching on the move are operationalized. Then, looking back over the entire design arc of LAWS, I will provide emergent design implications for teaching on the move.

Core Concepts of Teaching on the Move

The concepts explicated in this section support teaching on the move: *relationality*, *responsiveness*, *reflection*, and *reciprocity*. Also, each of these concepts leads to a more robust design implication for teaching on the move that I will detail later in this chapter. Specifically, then, I will define each term, I will use Sites of Resistance to show these concepts influence designs for teaching and learning. Certainly, the terms discussed here can be envisioned through other designs of teaching and learning not described in this project, however, a key practice in our designs was the *movement of bodies between classrooms and community spaces.* Through *embodied experiences* students intentionally questioned what counts as learning. Toward this end, our co-designs pursued multiple ways of knowing and being in unexpected ways and reimagined disciplinary learning as more than an individual, classroom endeavor (Nasir et al., 2020; Warren et al., 2020).

Relationality

Drawing from Bang and colleague's (2016) work in "participatory design research," Tsing's (2015) notions of "landscape-based assemblages," and Taylor's development of "relational attunement" (2020), I have come to understand *relationality* as a concept for describing the kind and quality of relationships within learning arrangements. More specifically, this means that relationality is not a product of interactions, rather it is a process for "how we establish partnerships, establish flows of work, structure project governance and decision making, allocate resources, and share expertise" (Bang et al., 2016, p. 37). In *pedagogical cartography* (a necessary competency for teaching on the move), the educator attends to how people in and across learning spaces connect with each other, their histories, and the environment, all as potential teachers.

Another way to consider relationality for educators is to highlight power relations embedded throughout the emergent assemblages of life with a goal towards expansive (Engeström, & Sannino, 2010; 2020) and transformative learning (Mezirow, 1997; Taylor, 2007). If learning is about developing new ideas and solutions through relationships with people, ideas, and places (Bang & Vossoughi, 2016), educators must support a cohesion of relationships that transforms the assemblages of our lives—including classrooms—because all kinds of relationships exist across and between learning landscapes. Key to the act of *pedagogical cartography* is an intentionality to highlight salient relationships which are particularly significant within the teacher's or mentor's domain of discipline or practice.

Sites of Resistance & Relationality

In my Sites of Resistance design, I knew that I wanted to foreground *relationships with and of place* as a key feature for understanding *purposes of learning*. More than that, I hoped that students would come to understand that existing relationships are often obscured, either by intention or neglect, based on how institutional power is situated within the relationality of a learning landscape (see Chapter 5). Therefore, I developed the SoR activity so that we could all tour our urban campus during class time. During the first two implementations of SoR, I conducted the walking tours near the end of the 10-week quarter. At this point it was second nature to leave the classroom; students were used to going on site visits one day a week. This time, what made it different is that it was in our own shared learning

community. In the second two implementations we moved the SoR activity to the beginning of the quarter as a model for our changing site visit expectations—more on this later.

My task as the pedagogical cartographer was to support connections between the students, topics of learning, and the obscured historical narratives across the sites. This required me to:

- foreground students' shared history of our academic institution;
- distinguish how this shared history impacted individuals' future learning pathways in different ways based on power and privilege;
- connect the relationality we identified during Sites of Resistance to the different kinds of relationality that existed in all the communities we traveled to for site visits; and
- support a pedagogical praxis for developing these kinds of mindful relationships with the world so that public education can be a more just and equitable endeavor.

Students' reflections about their SoR experiences noted the importance of having a conscious relationship with the place in which a person learns (Chapter 5). Traveling across our campus opened up the opportunity for students to identify how relationality operated through power structures based on social identities and culturally privileged ways of knowing and being. Over time, my pedagogical intentions changed in relation to how our teaching on the move unfolded. Since its first iteration, SoR has changed a great deal because of my own sense of relationships with students, with the university, with peers and mentors, and with my own personal learning history about onto-epistemic heterogeneity.

Responsiveness

According to Wlodkowski & Ginsberg (1995) culturally responsive teaching in postsecondary education requires an approach that:

> (1) respects diversity, (2) engages the motivation of all learners, (3) creates a safe, inclusive, and respectful learning environment, (4) derives teaching practices from principles that cross disciplines and cultures, and (5) promotes justice and equity in society. (p. xii)

To be culturally responsive, educators must become deeply familiar with their students' individual and collective backgrounds (Gay, 2002). To say this is a challenge in undergraduate education is an understatement, especially with course enrollments that are over 100 students. It is inferred that with familiarity comes an understanding of sociocultural identities for designing and implementing instruction.

A teacher's pedagogical designs are *in response* and *relevant* to the cultural diversity and expertise that is present in the classroom. In this way *the teacher has the power* to create a learning environment based on their own interpretations of relationality across students' cultures and the subject of study.

But what happens when educators and researchers design for teaching on the move? In taking the classroom out into the community, the teacher relinquishes control (though definitely not all) of the course learning trajectory because they validate the multiple forms of expertise that exist across people's everyday lives (Edwards, 2011; González, Moll, & Amanti, 2005). Teaching on the move *moves* culturally responsive teaching from theory to praxis. The communities in which many live and dwell become "the classroom," and students are positioned to engage with pivot points (Ellsworth, 2005) from their own perspectives (see Chapter 4). Then, an emergent learning pathway is possible apart from the neoliberal logics of the institution (Giroux, 2007), forged by the in-the-moment connection of students, instructor, and place.

Teaching on the move embraces spontaneity and supports a competency of "pedagogical improvisation" (Jackson, 2021, K. Taylor et al., 2019). Importantly, how students respond to the world is what drives the learning rather than how the teacher responds to what they presume to be culturally relevant to their students. With power in the learning landscape redistributed to learners and the environment, a new assemblage of activities can emerge (cf., Levine et al., 2020). When students encounter a pivot point, the educator must hold space for subsequent sense-making around the interactions that occur and mediate the relationality between participation frameworks.

For the educator, the challenge is to highlight relationships between the students' community experiences and the knowledge and dispositions of the disciplinary field, then hold space for students to determine where to go next (cf., Sawyer, 2015). In responding to students in the moment, across multiple encounters, educators can focus their pedagogical cartography on the most salient relationships with/in their knowledge domain. This requires adaptation and improvisation while staying strategically intentional about one's vision for learning. It also means that student responses—and teacher decision making that follows—will be nonlinear and resource dependent. Therefore, improvisational moments lead to opportunities of formative interventions (Sannino, Engeström, & Lemos, 2016) to support pedagogical cartography over time.

Sites of Resistance & Responsiveness

I ran four different iterations of SoR over two years. Each time, there were different students all going to the same locations at different times. Each revised iteration of the activity, as well as the time in which it took place (among many other factors), all contribute to the different participatory actions that students took up while on their campus walks. Nevertheless, this emphasizes the point: each time I facilitated SoR, *students responded to the sites* on campus in different ways. Based on students' responses, I had to improvise and hold in relation—with the students—all the different people, places, and ideas that *students* made visible based on their own ways of knowing and being.

Figure 6.2

Teacher-led discussion in the classroom after the Sites of Resistance campus walking tour

Note. Standing in front of the room with the Siftr screen projected, I connected synergistic scaffolds through pedagogical cartography to lead students in a collaborative discussion about their embodied experience. The class had recently returned from their Sites of Resistance walking tour.

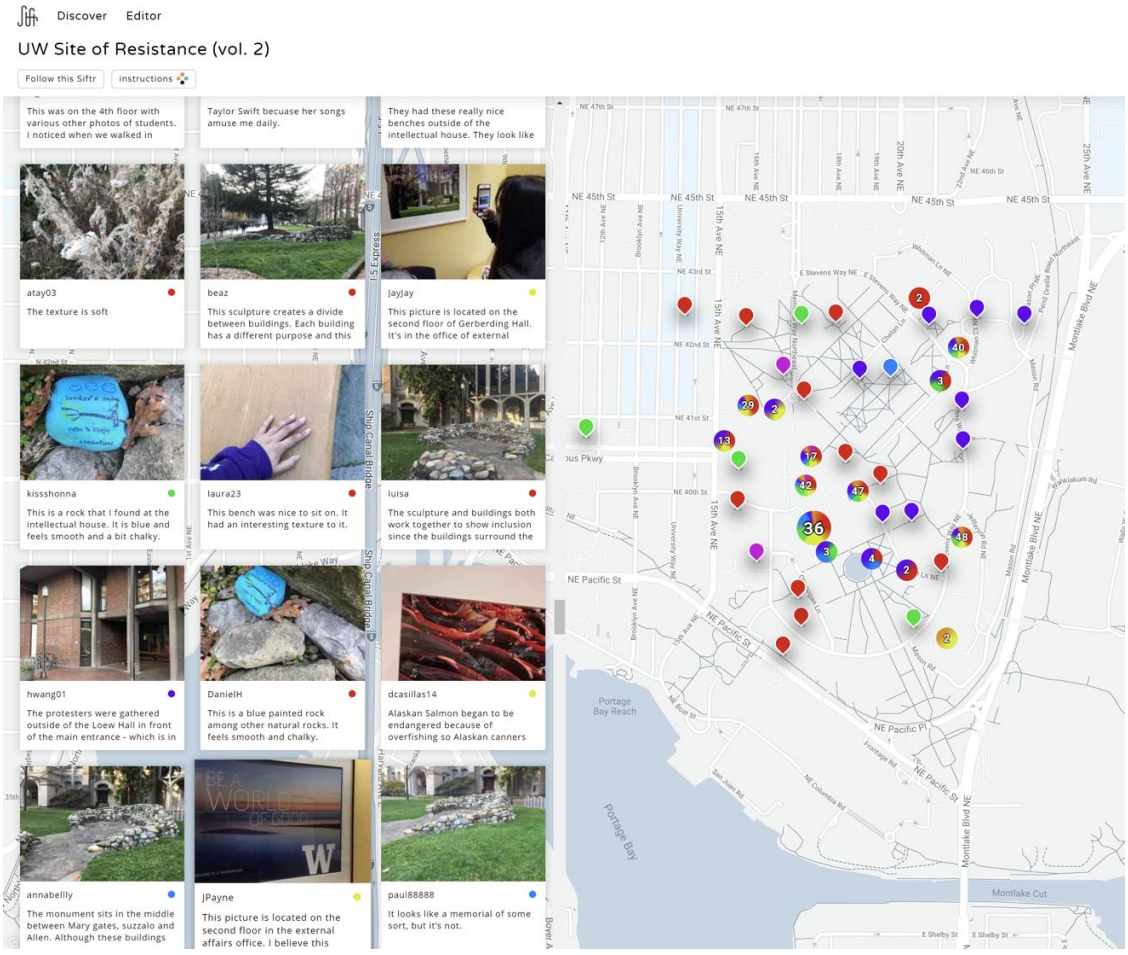
In setting up this activity during class, I grouped SVGs into pairs based on colors so that there were 15 to 20 students traveling together to each of the sites. Then, they traveled in a circle through the five waypoints. Each large group moved at their own pace for roughly an hour and in their own fluid group formations. While I could not be present with every group, I was able to lead a collective reflection back in the classroom once everybody returned from their walks. I used the photos and captions students uploaded, as well as descriptive captions, and I sifted through the publicly posted thumbnails on a projected desktop to instigate discourse and debate about the significance of going to each location.

A good example of the different perspectives that students presented relates to "Blocked Out," the sole installation dedicated to diversity on campus. The monument was developed and constructed in an art course *in response* to a newly unveiled statue of a white, university football coach. Students' reflections foregrounded how they were making sense of the relationships between places, people and ideas regarding purposes of learning. One student responded to being in the space by acknowledging

that it was “more real and makes you care more because being at the place, you sought out information.” In this instance the student is suggesting that “Blocked Out” made them want to dive deeper into the history of its development. A second student had a different response: “You’re able to use all five of your senses when you’re there. You can touch things; you can see things from different angles. You can walk around… you can smell things if you want to.” Rather than search for relationality separate from the site (e.g., research the monument’s history online or in a library), the second student highlighted the different

Figure 6.3

Students respond to Sites of Resistance on our urban university campus.



Note. A desktop screenshot of students’ photos from their Sites of Resistance walking tour. Each thumbnail on the left represents a photo and a caption that a student took while at one of the five locations I counter-mapped around campus. Though some photos were of the same subject, the perspectives were often different not only in their framing, but also in their captions.

ways their body mediated learning from the sculpture. Yet a third student pointed out that being at "Blocked Out" was "more confrontational in a way because being in the actual place, it makes you think more in depth about what went on. You can metaphorically be in the shoes of a person or people who were there." The third student's response is an act of dis-placement to another time, where they envision what it would have been like to be there when the monument was assembled.

All of these different responses to the same place emphasize the pedagogical possibility for improvisation, or thinking on one's feet, to highlight the relationality of learning with/in place. To complicate things even more, whomever is committed to indexing these moments would likely focus on different aspects of the relationships that students identified after conducting the walking tour—cultivating a different relationality with their long-term pedagogical cartography. This potential variance in teacher responsiveness to each student's response is a positive feature of teaching on the move because it prompts the educator to intentionally highlight relationships between people and places that support sense-making across multiple learning pathways.

Reflection

Like in joint pursuit, reflection must be from a critical perspective about oneself and about the environments where the learning activities took place. Also, a disposition for being pulled up short (Kerdeman, 2007) is essential for reflection before, during, and after an educator has engaged in teaching on the move. Something to consider is that reflective practices in teaching on the move often exist beyond rote activities designed for classroom contexts (cf. Boud & Walker, 1998). In critically reflecting on my pedagogical practices, I worked to reshape course activities so that students had different kinds of choices in how they participated, and I questioned to what extent they were allowed to take risks in their learning activities.

Often my reflections were not guided by one particular approach over another. Instead, my reflective practices remained flexible depending on who I was with and the context in which the reflections were being elicited for improving instruction and student learning (Boud & Walker, 1998). At times, I would write memos or journal entries about my teaching experiences. I also shared photos of my site visits on social media spaces to get feedback and support. Another reflective space included a

professional learning community (PLC) within the undergraduate program where instructors and staff could share stories and problem-solve together.

All of this is to say that my critical reflections were paramount because they foregrounded the distribution of power to perceive how social identities and justice-oriented praxis intertwine. By taking up the emergent strategy of pedagogical improvisation, it became commonplace for students to interrupt my expectations as well as challenge my own preconceived intentions for investigating the purpose of learning. For me this was particularly evident as I became more aware of how I projected my own identity (i.e., whiteness, masculinity, able-bodiedness) into public spaces and in the classroom. What else did I take for granted?

Sites of Resistance & Reflection

After each of the four iterations of Sites of Resistance, I took time to think about the process and the goals for having students go through a campus walking tour. Most notably, I significantly changed the suggested activities for students to do at each of the five locations around our learning community (see Table 6.2 below), and I altered where the SoR took place in our 10-week quarter by making it the first of the students' six site visits. Early on in my development of Sites of Resistance I was focused on students understanding learning theories and terms for talking about how learning occurs. While I do not think this was necessarily a bad direction to go in, after reflecting on the purpose of the activity, I realized I was not really concerned with students amassing a bank of vocabulary terms related to teaching and learning. Rather, I was hoping students would put themselves in different relations to the places they pass by and through everyday so that we could examine the role of learning in terms of "place-remaking" (K. Taylor, 2018), a process in which educational institutions rely on "a false separation between teaching and issues of race, politics, and power" (p. 194). And, since my pedagogical intention was to cultivate relationality beyond our porous campus boundaries, out in the city, then it made sense to use SoR at the beginning of the quarter as a model for how students could map their own learning experiences across an urban neighborhood with/in their SVGs.

Table 6.2

Outcomes of reflection in teaching on the move for designing Sites of Resistance.

Site of Resistance	Pre-reflective Activity Descriptions	Post-reflective Activity Descriptions
Cunningham Hall	Snap a photo around CUNNINGHAM HALL (with your group members or not) that connects with one of the following learning concepts, then write a short description: Communities of Practice, Interest Development, Practice-linked identities (M, R, I resources), Figured Worlds	Using the note cards provided, draw a small portrait of a woman (personal or celebrity) who has been influential in your life. Take a picture of the portrait and write a short description of who the person is.
Gerberding Hall	Snap a photo around GERBERDING HALL (with your group members or not) that connects with one of the following learning concepts, then write a short description: Legitimate Peripheral Participation, Learning on the Move, Figured Worlds, Communities of Practice	Enter Gerberding Hall and find a picture on display in one of the hallways. This can be on the first, second, third, or fourth floors. Take a photo of the picture and describe it; also describe where it is in the building. If you were approached by any folks in the administrative offices, what did you talk about?
Intellectual House	Snap a photo around INTELLECTUAL HOUSE (with your group members or not) that connects with one of the following learning concepts, then write a short description: Communities of Practice, Learning on the Move, Figured Worlds, Performance	Traverse the space around the Long House and pay close attention to the plants, rocks and other materials of the landscape. If appropriate touch the surface of the material, object, or more-than-human you have connected with, snap a picture of it and explain how it feels to you.
"Blocked Out"	Snap a photo around BLOCKED OUT (with your group members or not) that connects with one of the following learning concepts, then write a short description: Practice-linked Identities (M, R, I resources) Figured Worlds, Islands of Expertise, Legitimate Peripheral Participation	Traverse around the "Blocked Out" sculpture. While you are looking at the art installation from different angles, find a vantage point that allows you to snape a photo of both the sculpture and some of the buildings that surround it. Explain how the two different built materials in your photo are either working together to form a hybrid space on campus, working against each other to challenge the space of one another on campus, or doing both.
Loew Hall	Snap a photo around LOEW HALL (with your group members or not) that connects with one of the following learning concepts, then write a short description: Learning on the Move, Legitimate Peripheral Participation, Embodied Learning, Interest Development	Walk around the area outside Loew Hall. Take a photograph from the visual/physical perspective that you imagine protesters might have been engaging in civil disobedience. Describe why you chose this visual/physical perspective.

The changes I made to the activity descriptions between the first two and second two iterations of SoR ultimately moved students toward a more profound transformative learning experience in joint pursuit. My reflections led me to pulling more of myself, as a person wielding power, out of the activity

design, and I reimagined how students could take more control over their actions and conversations during the walking tour. Instead of restricting students' explanations of their assemblages on Siftr to explicit connections with vocabulary terms, I embraced teaching on the move to support students' lived experiences so that they could learn from the sites and with each other with less classroom-constrained influences. Overall, SoR became one of the most powerful applications of being pulled up short, both for me and for students, because we were intentionally trying to surface the ways our school committed place-remaking in relation to purposes of teaching and learning. Being intentionally reflective about my own role in the pedagogical design and activity implementation made being pulled up short more possible.

Reciprocity

Reciprocity is also a central concept for teaching on the move. Since students were asked to give of themselves out in the world and in the classroom, and people in the community also shared their ways of knowing and being for us to use as models for changing our perspectives about what counts as learning, then I needed to also give of myself in reciprocal ways. As Guttiérez, Jurow, and Vakil (2020) suggest: research designs, teaching practices, and the roles educators take on in relation to a community of learners—spanning miles and encompassing dozens of contexts—must adapt to what is consequential for learners and the people with whom they desire to learn. In my attempts to continuously (re)design elements of LAWS towards more "radical openness and possibility" (p. 336), I realized the values I promoted and the pedagogical designs I wanted to enact had to be a commitment of my whole self so that students felt supported and protected as we learned together. If students are required to be vulnerable, then I had to be vulnerable, too. Teaching on the move is a vulnerable activity because it requires the educator to take risks in learning *from* their students.

Leaving the classroom once a week added a different layer of uncertainty to which students were not accustomed when it came to normative undergraduate education. Often, instructors or mentors were asked during our course implementation for rubrics and detailed grading parameters on assignments, and it was difficult for many students to enact learning for a different purpose other than getting a good grade. In this way, students were asked to be vulnerable, which they were sometimes hesitant to be. And who

could blame them when, for so long, schools have kept us separated from our neighborhoods, our families, our bodies, and our emotions—especially those who are carry historically and presently underrepresented social identities? Through our public-facing design, teachers and learners worked together to map how expertise was distributed across the learning community and then co-constructed learning pathways through collaborative sense-making. This kind of interdependence promoted reciprocity for mutual growth within and across communities because ideation and co-design were supported by a multiplicity of perspectives and created a bridge between theory and practice about what counts as learning.

Sites of Resistance & Reciprocity

What might seem simple, was not the easiest activity to implement. In taking students outside of the classroom, I had to divest myself of the power dynamics that the classroom reifies between teachers and students. During Sites of Resistance, all of us were vulnerable together, and all of us were taking risks to see what learning could look like when we were not confined within four walls. Parallel to our shared vulnerability, in letting go the control of the learning environment, students were able to reorient their perspectives to see how places hold knowledge—not just the teacher—and considered how the histories of places influence everyday learning activities. As one student put it in her reflection on the walking tour:

> Learning is affected by the history that has taken place at [the university] and learning environment in every way. If not for the [Black Student Union] protests in 1968, myself and many other students might not have even been admitted here. The BSU existed in 1968 because of the history that took place before its recognition as well. Learning is affected by history because it says a lot about how our learning environments have progressed or not.

In this paragraph, the student pointed out how the “protests in 1968” made it possible for more people of color to be admitted to the university. In this phrasing it is clear she understands what others had done in the past so that she could be enrolled at the university in the present. She was clearly attending to a “history that took place before” the Black Student Union generated an intentional university policy to admit more people who have been historically excluded from higher education. She also pointed out how the BSU’s actions were a form of reciprocity because they were engaged with the acts of resistance that came before them.

By traveling to the different places on campus where previous students had successfully altered the trajectory of history, we were able to envision what our reciprocal responsibilities could be *together* to promote and maintain a legacy of social and political resistance which could sustain our equity work toward shared futures. Another student's thoughts about how my teaching on the move design promoted a sense of belonging is an example of our desire for reciprocity across time and place:

> I believe if people were aware of the history of the campus, or spaces in general, they walk on that it would open a new appreciation for what we have and what people in the past have worked for. […] I think that a sense of belonging encourages a comfort with learning or a more open space to learn, if you feel like you belong in the place you're in you are probably more open to talking about bigger things and going more in depth with what you're learning. If you feel like you belong in the community that you're learning in you build relationships and it makes it easier to collaborate and try to come to an understanding about whatever you're learning.

In her reflection, this student maintained a collective perspective in how she described the work of protesters and actors of resistance. More directly, she included herself in the campus community when she suggested that knowing the history of a place fosters an "appreciation for what *we* have and what people in the past have worked for" (emphasis added). This signifies a responsibility to the community in which she claims her own belonging. Also, the student suggests that "if you feel like you belong in a place" the historical relationships layered across the landscape are made visible (cf., Marin, 2020). She goes on to describe how a sense of belonging is reciprocal because "if you feel like you belong in the community that you're learning in you build relationships," so it is "easier to collaborate," and "try to come to an understanding" together. Indeed, by leaving the classroom we were able to develop thoughts and ideas about our embodied roles and responsibilities as members of a learning community.

To review, relationality, responsiveness, reflection, and reciprocity are all core concepts of teaching on the move. While these terms can be applied to other pedagogical frameworks, they are uniquely operationalized in this context. I have used Sites of Resistance—a form of joint pursuit—to illustrate these four concepts in practice. This also means that joint pursuit, as a conceptual framework and pedagogical method transformative learning, is nested within the inclusive design possibilities of teaching on the move. In the last section of this chapter, I will take a step back to explicate broader design implications for teaching on the move. In so doing, I seek to promote a comprehensive discussion of an evolving design politic for how we leverage teaching on the move to understand more about how people learn and how we can support this genre of pedagogy.

Design Implications for Teaching on the Move

Design Implication #1: Use fractal scales to scaffold relationships across time and place

To take on the role of a pedagogical cartographer means to accept a politic of design that embraces diverse knowledge systems and embodiment. It also requires a commitment to building relationships with places where we live. Visiting libraries, parks, government facilities, performance art spaces, medical buildings, markets, and anyplace else to which students are drawn, means that an educator must make pedagogical, discipline-based decisions with available resources in-the-moment. Just as our communities had different things to teach us about the purpose of learning, they could easily have different things to teach us about physics or painting or childcare. Therefore, pedagogical cartographers must use synergistic scaffolding to highlight the disciplinary relationships across places and time, with an explicit goal to validate a multiplicity of ways of knowing and being in relation to whatever the students' learning objectives happen to be.

Site visit groups were all part of a shared learning community, and then each of the SVGs—whose members were all studying the subject of learning—were a smaller community nested within the classroom community. Much like neighborhoods in a city, we emulated this kind of interdependence among the students, across SVGs, when we were in the classroom together. In essence, there were separately shared experiences while all the different SVGs were engaging in different kinds of site visit experiences that added to the collective for complex sense-making. In this way our course design our learning community was like fractals, patterns that are similar across scales.

Our learning model also made it easier for SVGs to conduct debriefs at the end of each of their site visits together. As described in Chapter 4, during site visits students did not travel through locations as one collective group during every visit. So, it became tradition for our groups to circle up at the end of each trip and share with each other what we had all experienced. These acts of non-closure supported the notion that different forms of learning were abundant, and we were able to discuss the relationships with/in and across the sites as well as in relation to the course learning theories and our life experiences. Synergistic scaffolding is a key mediational tactic to be a successful pedagogical cartographer. It highlighted how our different experiences across individual learners and site visits (and ultimately

between course iterations) promoted diverse ways of knowing and being toward mutual growth. Overall, these two different models of interactions at different scales supported student sense-making about learning as a social practice because it helped us all create common history together—albeit 10 weeks—among diverse experiences.

Design Implication #2: Follow where students lead, even if it is unclear where they are going

Emergent strategy may take different forms in different pedagogical designs. Within teaching on the move, I actively worked to divest myself of power and be open to unbound learning possibilities with/in communities and classrooms. For joint pursuit in particular, rather than the *teacher* developing activities that are relevant to students' funds of knowledge, *students* responded to the learning environments from their own epistemic stance to transform their peers' pre-understanding of familiar artifacts. Often, during the weekly site visits, I would walk up to students and ask them what they were thinking. At no time could I have predicted a specific response. In one instance at a cultural history museum, Noelle (from SVG 2) took the time to describe, to me and members of her SVG, the different elements of an altar for Día de los Muertos. In pointing out features of the altar, she also critically analyzed which aspects would be different for her family than what was presented in the museum. Noelle responded to the environment in a way that made all our experiences richer and fuller.

Following a student's lead can also take a teacher on their own learning journey. Connecting back to Sites of Resistance, it was during the Winter 2019 quarter that I learned more about one of the sites I had counter-mapped on campus. Once students returned to the classroom for the whole class debrief, we began discussing how the different places we toured held all kinds of stories about our university. In our open discussion about the campus locations, one student shared with the class a hidden history that the "Blocked Out" monument sought to make visible. On one element of the installation, two small, bare footprints carved into an empty auction block symbolized a one-month-old, orphaned boy named Ernest who was sold at a World's Fair held on our campus in 1909 (Bartley, 2009); long after the ratification of the 13th Amendment.

Pedagogical designs can and should hold space for students to respond to in-the-moment resources that prompt sense-making about relationships between everyday life and disciplinary concepts.

When a student responds to the learning environment from their own standpoint, teachers can validate this by continuing to ask questions and supporting a collaborative meaning-making experiences where students lead the way. This may take some pedagogical improvisation and quick thinking, and it is a teaching competency worth nurturing, if a teacher wants to learn.

Design Implication #3: Reflect on your practice and positionality for commitments to justice

All teaching on the move activities need not be about transformative learning with and for students, like my joint pursuit framework. However, in teaching on the move there should still be a commitment to critical stances and a direct interrogation of the ways relationality exists within a learning environment. After every site visit and every lab day in the class, I spent time reflecting on my teaching practice for the day and in relation to the whole course trajectory; sometimes formally, sometimes not. Questions I asked myself regularly were a hybrid of brown's (2017) "emergent strategy journal" (pp. 183-190) and Taylor's (2018) "in-progress professional code of ethical teaching and research practice for the learning sciences" (p. 196).

- How did I hold space for student-driven inquiry?
- What structures mediated sense-making?
- Which students spoke the most or drove the discourse?
- How often did I speak and were students able to participate in multiple ways?
- How did the day's topics flow between activities?
- What tensions arose between people and ideas and how were they addressed?
- Who impacted me most today and who did I impact?
- When and how did I foreground issues of historicity, race, power, and privilege (and to what ends)?

Though these are not the only reflective questions I asked myself, they supported my growth and practice in multiple ways. In general, I worked to divest myself of control over how students engaged with our course topics (e.g., what counts as learning?). As previously mentioned, this meant taking some risks and being vulnerable in other ways, too.

I often made direct references to my privileged social identity as a white cisgender Queer man and worked hard at leveraging this identity to hold space for historically excluded voices, both in class and while on site visits. During the first week of one course iteration, I proposed a question to class ("How do you define learning?") and waited for folks to share their thoughts. Not surprisingly, the first two people to raise their hands and share their thoughts were white men. I reflected in the moment and offered another question: "Is there anybody else who isn't a white dude that wants to share their ideas?" When this happened, there was a shift in our class's relationality, and students could imagine their participation in the space in different ways. While I did not go on site visits with every SVG, my intervention in the classroom was something students in the group for which I served as a mentor brought with them on our trips into the city.

As for longer-term changes to the course, I ultimately decided to run Sites of Resistance at the beginning of each quarter rather than near the end after students had completed their site visits. This allowed students to get an idea about how they could learn from and with place before they went out on site visits of their own. Also, in the early runs of the course, students were just outside the critical consciousness we had hoped for after seeing all the different ways learning happens in everyday life. So, by making SoR an early activity, I was able to highlight the relationships between histories of place and their connections to race and power in our social structures that are present in learning spaces. In turn, this reframing, as part of the joint pursuit process, guided students to redefine contextual resources and environmental arrangements as agents of learning; factors that afford or constrain how and why we learn.

Design Implication #4: Center interdependence and reciprocity across students and communities

If the main question we were asking students was about the purpose of learning, then it meant we had to stay strategically intentional about how we were co-constructing learning pathways in our course and with our community. In other words, we designed a course that hoped to create the same things we were teaching about: that the ways people live every day, across contexts, is full of novel, powerful, and historical lessons about ourselves and our worlds. Expertise comes in all forms—and not just humans. Our communities have learning opportunities all around them if we only care to look. We also framed SVGs as communities in which students should develop relationships toward interdependence. This

meant students were accountable to each other for communicating about travel to site visit locations, breaking up collaborative tasks, and simply showing up for each other in ways that we, as instructors, may never know.

Something I struggled with at the beginning of our LAWS design was that we had no specific mechanism for sharing back what students made together with/in class with the people they had learned from out in the city. One student adopted a cat after visiting the local animal shelter, and another student returned to volunteer at a local community garden, but we were missing a more explicit mediational tool for influencing reciprocity with our neighbors. Based on these concerns, I made the decision to alter how students chose locations for site visits. While they could still choose to go anywhere they wanted, all of their site visits had to be with/in the same neighborhood in the city. That is, all of the site visits were to different locations, but they had to stay bounded within a particular community boundary. In this way, students were required to go back to the same neighborhoods each week and develop a longer-term relationship with the people who lived there. This practice also transformed our in-class conversations about place toward thinking more deeply in relation to the multiplicity of learning opportunities that existed for collaborative sense-making and shared futures.

Reviewing Teaching on the Move

As we continuously refined our pedagogical practices through the transformative model of joint pursuit, we also established more practices for teaching on the move. Just as joint pursuit is a pedagogical and methodological praxis for teaching and learning, so is teaching on the move. A main objective of the joint pursuit framework is to facilitate relationships with/in an assemblage of participants and practices that is always on-the-move. It follows then, that the pedagogical design of teaching on the move validates learning which exists inside and outside the classroom. Further, it requires the teacher to connect synergistic scaffolds between discipline-specific content and students' everyday lives that is focused on interdependent relationality across people, places, and ideas over time. As a pedagogical cartographer who highlights lines along a web of relations, a teacher on the move works to hold together assemblages of all different resources within and across environments. How these resources are

selected, defined, and utilized must be contingent upon the historicity where the learning is happening alongside those who are present (and presenced) with/in the classroom and the community.

PART III: CONCLUSIONS

CHAPTER 7: DISCUSSION & IMPLICATIONS

Throughout this dissertation, I have presented arguments and evidence for challenging the formal/informal learning divide, as well as offered new ways for designing and implementing learning activities with/in the in-between-ness of the classroom and the community. In Chapter 1, I introduced *joint pursuit*, a transformative praxis (Freire, 1970/2010; E. Taylor, 2008) for re-mediating (Gutiérrez, Hunter, & Arzubiaga, 2009) what counts as learning. In framing learning as a social practice (Lave & Wenger, 1991), students critically reflected on the many different activity systems (Engeström, 1999; 2001) out in the world in which they participated. Using site visits as a main design element, undergraduate students were able to travel beyond the classroom and identify relationships between their own experiences and the experiences of others toward new teaching and learning activities(Engeström & Sannino, 2010; 2020) within a social design-based experiment (Gutiérrez, Jurow, & Vakil, 2020). Oftentimes the learning experiences—while reflecting on them through a new subjective frame (Hand, Penuel, & Gutiérrez, 2012; Mezirow, 1997)—challenged students' preconceived notions about what learning is 'supposed to be' (Rogoff, 1994; Vossoughi & Gutiérrez, 2017). Rather than accept that learning only happens in schools and classrooms, joint pursuit sets up a framework for teachers and students to push back against a culturally constructed capitalist constraint (Anyon, 2014; Bowles & Gintis, 2011; Giroux, 1984; Giroux, 2007) over their futures. Instead, students traveled with each other (and mentors) out into the city to connect with the community and reimagine shared futures beyond a neoliberal prolepsis (Cole, 1995; Giroux, 2004b; 2007), where learning is perceived as merely a means to an end; a pipeline into the capitalist labor market (Cannady, Greenwald, & Harris, 2014; Giroux, 2002).

Across Chapters 2 and 3, I connected philosophical ideas of "historically effected consciousness" (Gadamer, 1975/2013; Kerdeman, 1998; 2001) to the contextual elements of this project. Most notably, students in the course Learning Across and Within Settings (LAWS) were constantly learning to see familiar parts of life in new ways by going on site visits, within smaller groups of students, during classtime. Joint pursuit became a way for us to validate the strengths of our communities and promote competencies for 'seeing' learning in more than one way (Nasir et al., 2020). In so doing, we sought to

cultivate a disposition for “being pulled up short” (Kerdeman, 2003) because our co-design leveraged scales of time and place (cf., Taylor & Hall, 2013; Jurow & Shea, 2015) to foreground hidden histories, privileged and marginalized identities, and the stories that connect them across experience. Then, students brought their experiences back to the classroom and participated in emergent forms of collaborative sense-making together.

Joint pursuit as a theory and practice sets the stage for identifying new pedagogical possibilities. In Chapters 4 and 5, I explained in further detail the recursive sequence of joint pursuit. In practice, this transformative learning framework requires (1) course content to be located within local communities, outside of the school, (2) distributed scaffolding within and across communities to be used to support critical, collaborative, and individual reflections, and (3) digital technologies to be inseparably integrated into learning practices for making and sustaining connections across scales of time and place. With these elements embedded in our course design, students were able to move through the transformative process of joint pursuit: *recognizing, reframing, redefining,* and *reassembling*.

Then in Chapter 6, I looked back over the arc of our course implementation and used a specific activity I designed, *Sites of Resistance* (SoR), to expand on ideas of *teaching on the move*, a broader pedagogical model to consider more deeply how *relationality, responsiveness, reflection*, and *reciprocity* are important pedagogical concepts. Using these concepts and examples from SoR, alongside my own embodied experiences in joint pursuit, I was able to present emergent design implications for pedagogical strategies in teaching on the move. Further, the iterative design process of LAWS provided us (researchers and instructors) opportunities for honing our skills as *pedagogical cartographers* over years of implementation. Taken together, Chapters 4, 5, and 6 demonstrate how joint pursuit is a pedagogy of teaching on the move that supports transformative learning.

Community-Driven Joint Pursuit through Teaching on the Move

This dissertation project is about blurring boundaries, accepting uncertainty, and building relationships through collaborative sense-making with/in our communities. Joint pursuit is a pedagogical model that supports interactions in the community as a way for students to put in relation how people think, move, and feel, and it is a transformative process that makes visible all the different possible life

trajectories that are out in the world, based on who and what are presenced there. As an educator and a researcher—and as a human—I strive to embrace the "throwntogetherness" (Massey, 2005) of all the different possible life trajectories that can converge, then emerge anew as an assemblage of relations (Bazzul & Tolbert, 2017; Tsing, 2015); one that may be fleeting yet can be profoundly meaningful. An experience that is full of meaning need not be groundbreaking (Kerdeman, 2003), rather it should lead to a more complex understanding about the intersubjective nature of the world (Gadamer, 1975/2013; Smith, Flowers, & Larkin, 2009).

In Learning Across and Within Settings, we focused our course on the purpose of learning. Therefore, my pedagogical intentions focused student attentions on learning relationships. This established a lens for analyzing the assemblages we encountered out in the city, and it generated common ground for us to build a community of learners around (Rogoff,1994; Rogoff, Matusov, & White, 1996). Joint pursuit does not need to be explicitly about the subject of learning. It can be about any discipline people want to investigate at the scale of the city. An earth science class can look at city locations' sustainability practices, or a language arts class can examine different kinds of literacies across contexts. Regardless, the communities drive the learning—the historicity of the discipline, the place where the communities are situated, and the educator's subjective framing establish the pedagogical intentions.

With these ideas in mind, a major goal of joint pursuit, regardless of the discipline of practice, is to validate multiple ways of knowing beyond the classroom in ways that transform preconceived ideas about the purpose of learning in the first place. Preconceived ideas, formed through prior experience, are made visible when a learner recognizes some *thing* within the learning context (Chapter 1). This act of recognizing signals to the educator (and others present) that a student has brought to bear their own experiences in the moment (Chapter 4). As described in Chapters 4 and 5, in places like the zoo, the library, and the cultural center there were countless moments that students engaged with "pivot points" (Ellsworth, 2005), and from these moments I supported student sense-making using "pedagogical improvisation" (Jackson, 2021). In essence, this meant taking up teaching moves in the moment to formatively map "synergistic scaffolds" (Tabak 2004b) across locations. Hence, I was able to highlight relationships that connected to our pedagogical intentions of transforming ideas about what counts as learning.

Consequently, as the teacher I often took on the responsibility of holding onto multiple moments of recognizing (across many student experiences) between site visit locations and the classroom in order to map relationships across the people, places, practices, and ideas that were there. This pedagogical cartography was supported by the reframing process of joint pursuit because students were continuously processing their preconceived ideas about learning in ways that foregrounded the relationships I was mapping with and for them. Then, when students continued to reflect on their experiences through this relational reframing, they became more adept at redefining purposes of learning. From there, the relational maps I established through "emergent curriculum adaptation" (Taylor et al., 2019) over the duration of the quarter-long course provided students opportunities for participating in multiple assemblages: site visit groups, city neighborhoods, and classroom collaborations. Further, the mapped relations coordinated action (cf., Goodwin, 2017) among students for reassembling new possibilities of teaching and learning. All this is to say, none of our learning would have been of any consequence (Beach, 1999) without supporting multiple layers of communities—both in the classroom and in the city—because it allowed us to link the histories of learning practices and stories-in-place to students' everyday lives.

Student (re)Assemblages

An important part of the transformative learning process was that students experienced site visits with each other. Having moved back and forth between neighborhoods and classrooms, students were able to analyze learning activities as an assemblage of interacting parts within and across activity systems. These assemblages were held together by relational arrangements of people, ideas, local practices, and contextually situated environmental elements where site visits took place (Marcus & Saka, 2006; Nail, 2017). Through collaborative meaning-making, all of these elements became mutually constitutive so that students and the world around them co-created agency and purpose (Bazzul & Tolbert, 2017; Tsing, 2015). In this assemblage of meaning, which occurred as a social practice, students and the world were transformed together toward a purpose for learning.

With each site visit came added layers of relationality for understanding how and why learning happens. To support their sense-making, teachers and researchers (often one-and-the-same) co-

designed multiple activities for critical reflection (Mezirow, 2006/2018). Some were collaborative projects meant to support divergent and convergent ideation between students in site visit groups. Others were individual tasks that focused students on their own learning histories in relation to the new experiences they had during our course. In Chapter 5, I explained how the SVGs reassembled their classroom spaces in complex ways to explain to their peers how the locations they visited organized learning activities. In these moments it was quite clear that students understood how place influenced what and how people learn—so much so that they intentionally disrupted traditions about what learning arrangements in classrooms can look like, and by extension, they challenged perceptions about where a classroom can actually be.

Students' reassembling practices impugned the classroom, challenging it as a four-walled obstacle to the world. Instead, they proved that the classroom is not necessarily one place. Rather the "class" is the group of learners who are engaged in collaborative meaning-making, and the "room" is wherever learners are in the moment of a relational assemblage, moving toward a common purpose. In short, if the classroom can be anywhere, then the possibilities for validating and honoring multiple ways of knowing and being is unbounded. By turning the classroom into a metaphysical construct, students developed a new paradigm for enacting school.

A Disposition for Being Pulled Up Short

In joint pursuit, being pulled up short is considered an opportunity for transformation. As a pedagogical framework joint pursuit is meant to deliberately bring together multiple ways of knowing and being that are not always commensurate. Also, having a pedagogical framework that allows those involved in the learning experience to circle back around to recognizing, reframing, or redefining supports a collaborative sense-making experience for reassembling something new together. In this way, the recursive nature of this process implicitly cultivates and encourages risk-taking and a disposition for being pulled up short.

To be pulled up short is to have our self-understanding called into question. It means that what a person thought was true is tossed into doubt. The familiar becomes new, and expectations are no longer clear. Being pulled up short is disorienting and it can interrupt our lives in painful ways because it appears

that something that we thought was settled may not be quite what it used to be (Gadamer, 1975/2013, Kerdeman, 2003). Nevertheless, this apparent loss of familiarity and comfortability is actually a boon for one's self-understanding (Chapter 6). In moments of being pulled up short there is the opportunity to see our own limitations and more clearly recognize what is possible in collaboration with others. So, emergent relational assemblages allow learners to acknowledge that what can happen in the world is unpredictable despite previous personal experiences, and it opens up possibilities for reconciling differences across these experiences. Here, learning becomes an extension of our practical knowledge (e.g., phronesis) as a way to expand potential horizons with and for others.

Tensions and Limitations Across Contexts

Enacting joint pursuit should re-mediate how power relations are distributed and then provide support for working through cultural and historical (and even political) tensions that emerge from the interactions with/in the learning environment. The long and the short of it is that joint pursuit positions teachers and learners to take risks together. Even teachers need to be ready to be pulled up short. Within the implementation of this project, I had the opportunity to take the kind of risks—as a teacher—that challenged the status quo of teaching practices and to critically examine activity systems of teaching and learning. The reality, however, is that not all educators have the support of their administration or institutions to take on this kind of project. Perhaps there are not enough resources to support multiple "field trips" for students; or considered from a different perspective, there are more than a few U.S. constituents who wish to avoid historically analyzing our institutions through a critical lens (Stout & LeMee, 2021).[8] It could also be that the location of a school is situated within a mobility desert where busy roads make it dangerous for students to walk around the neighborhood. Along these same lines, there are serious implications about student liability that schools and teachers should consider before sending students out into the wild, so to speak. Given the possibility for these kinds of constraints, teachers who want to take up joint pursuit with/in their communities could face serious obstacles to

[8] During the writing of this dissertation 28 state legislatures in the U.S. have made attempts to restrict teaching about racism or about important cultural and social contributions made by specific racial groups.

change, and in the worst case, potentially reproduce or reinscribe the power systems that this work seeks to unsettle and redistribute.

Another major consideration for future implementations of joint pursuit is accessibility for disabled bodies to participate in a pedagogy that requires quite a lot of mobility. While I was teaching Learning Across and Within Settings, there were very few instances in which students needed physical accommodations for full participation for teaching and learning at the scale of city. Nevertheless, this is an under-considered area of this work, and future implementations should continue to adapt and spread in ways that do not assume only non-disabled people will participate in the pedagogy of joint pursuit.

Potential Research Futures with/in Joint Pursuit

As mentioned in the previous section, when we take risks, we make visible our limitations. This dissertation project is no different, and the data I have become familiar with throughout this process can continue to be analyzed in new and different ways. Before discussing potential research paths forward, it is important to acknowledge that this entire project was done without research funding. In other words, the time and effort our research team took in collecting data, curating the data, and the time I took analyzing the data (and ultimately making sense of it all) was done without compensation. The undergraduate program paid me to teach the courses on which this project is focused, but otherwise the work was done without financial support. Given this constraint of resources and the size of the data corpus, I was compelled to limit my investigations to the site visit groups for whom I was the mentor. Therefore, the scope of the present implications described above is bound by this reality. Nevertheless, this research lays a foundation for compelling future social design-based studies of transformative learning and teaching on the move.

In the present analysis, I focused on a singular site visit from three different site visit groups. This was useful in this work because it allowed me to highlight shared relationships across time and place with all kinds of different people, practices, and ideas. Since we have video data and documentation from nearly all the three SVGs' site visits, it could be fruitful to analyze learner transformations based on the order in which students went to different locations around the city. Put another way, a different perspective for investigation into joint pursuit is possible if the analysis follows the arc of students in one

SVG across all their site visits within one course. Also, this unit of analysis could be scaled even smaller if a researcher were inclined to follow one student from one SVG across the 10-week quarter (and perhaps in future planning, a student could be responsible for wearing a mobile camera). These kinds of foci would make different increments of transformation visible, and it could highlight even more specific synergistic scaffolds and pivot points that influence student sense-making.

Similarly, instead of looking at different SVGs across iterations, one could study multiple SVGs during one iteration of the course. Then, the researcher could analyze across groups during the same weeks that SVGs go on site visits, as well. For example, if there are five groups in the same course going on their third site visit, this could be a way to compare learning experiences in relation to the course content, as well as examine how the elements of joint pursuit emerge in different city locations at literally the same time. This kind of focus could inform new perspectives about the ways students recognize, reframe, redefine, and reassemble purposes of learning in relation to the historicity of place and their interpretations of the domain of practice. It could also be useful to compare learning experiences across site visit groups who have gone to the same locations, whether they happened at the same time during the course implementation or not. Doing so would provide a possibility for interrogating how embodied power dynamics are assembled in learning space across social identities within specific collaborative communities. If we consider the trip that SVG 3 made to the cultural center from Chapter 5 and we were able juxtapose their transformations with another SVG who visited the same place, new findings may emerge about the interpersonal relationships among SVG members and the role this plays in the joint pursuit process.

In the same vein, there are numerous research possibilities for analyzing the roles of site visit mentors across SVGs. Not only are mentors' social identities worth considering, so are the different ways they enact pedagogical cartography (and therefore pedagogical improvisation and emergent curriculum adaptation) to support student sense-making in relation to the overall course objectives of re-mediating the purpose of learning. A major benefit to this kind of study is the potential for developing more design implications for joint pursuit and teaching on the move, across disciplines. It would also provide examples of practice that could be used to support mentor training within our pedagogical model.

Another consideration is to zoom out, so to speak, to add breadth to our understanding of the transformative processes through which students went. Though it would be a much more complex process, it would be possible to explicitly include the role other educators—and courses in the Education, Communities, and Organizations undergraduate program—play in the students' transformative learning experiences. Since the program is intensely focused on equity and social justice, there is no doubt that their experiences with/in these courses support a broader goal to validate community knowledge systems outside of the academy.

One thing I continued to struggle with in our joint pursuit was the way our course seemingly "takes" from the community without giving as much back. The mechanisms for supporting reciprocal relationality in our design have undergone many iterations, from presencing community members in multimedia projects and social media, to sending SVGs to the same neighborhood for each of their site visits over the duration of the quarter. Still, there is ample opportunity to involve community stakeholders in the design of this course across different scales. Whether it is connecting with one SVG in a class, or supporting visits from the community into university spaces, many kinds of teaching on the move are possible through this flexible pedagogical model.

Teaching on the move is an exciting paradigm for imagining new forms of teaching and learning. What I have described in this work is only one possibility for connecting place, bodies, and ideas to learning processes. For me, the future of this work is to expand teaching on the move practices into more schools and communities so that new pedagogical forms can be discovered and learning scientists can continue to research how and why people learn to collaborate and build solutions together. Otherwise, our contemporary public school traditions will continue to perpetuate a culture of meritocracy and individualism at a time in history when we really need a group effort.

Coming Full Circle: Designing Emergence Pedagogy for Teaching on the Move

This project started when I was working with my academic advisor, Professor Katie Headrick Taylor, to redesign an undergraduate course for surveying sociocultural learning theory. We maintained the question *What is the purpose of learning?* as a pedagogical compass. And in our efforts to welcome multiple ways of knowing and being *into* the classroom, we co-designed for the classroom to be *out* in the

places where the multiple ways of knowing and being were unfolding. Out in the world, students saw countless forms of expertise and participation, and they reflected on the different possibilities for building relationships across vastly different places with really interesting people. Now they move forward with experiences they might have never considered possible if we had not had the city as our classroom.

Designing for emergence does not mean the educator has no goals or expectations, and it certainly does not mean that our pedagogy is completely unbounded. Really, what designing emergence pedagogy means—to me—is setting up a framework for students to analyze ideas, people, places, and practices, then seeing where takes us. Designing for emergence sounds paradoxical, of course. How can one plan for the unexpected? We were able to do it because we trusted our students, and for many teachers that is a big risk. Now, we are getting better at it (and more comfortable) each time we prepare students to take their first (and subsequent) trips out to the city.

So, why is it that schools have bars on their windows and metal detectors at their doors? Why are there more police in school hallways than counselors and nurses? Why do we continue to practice school through traditions of efficiency and standardization when life is messy and unconventional? Of course, college campuses are quite different than neighborhood public schools, but the larger questions still loom: What are other possibilities? How can schools become better community centers, where families meet and teachers roam, where health services are available and local government meetings are held? What if we focused more on bringing our communities and schools together instead of separating them from our everyday lives? How would this help us see familiar purposes of learning in new ways?

Over the last five years, I have been with students to the City Zoo, the City Central Library, the Campus Cultural Center, a sculpture park, markets and grocery stores, the Asian history museum, the natural history museum, the Black history museum, a modern art museum, a local animal shelter, a dog park, a community makerspace, and more. I have reviewed student reflections from trips to gymnastics practice, the local NPR station, the arboretum, an Indigenous cultural center, a skate park, the city's only river, tea shops and cafes, pizza places, make-up retailers, the YMCA, bike shops, a bowling alley, and even the Apple Store. The list goes on.

Instead of sitting in rows of desks waiting for the instructor to put up the next slide, students embraced a different way to think about school. Rather than creating a boundary with school as a place

everybody goes to get away from the distractions of everyday life, we took on the challenge of participating in those distractions of everyday life as the whole point of the school. What has emerged from this project was not (nor has it ever been) entirely predictable because every group was different, every site visit was a new experience, every class was another chance to push the limits of what school could possibly be.

My argument since the beginning of this dissertation was for us to seriously rethink the purpose of learning. Why do we learn? What is the goal? For many, learning is about going to school to get a good job. For others, learning is about being able to complete a specific task or "obtain" a certain skill. Even further, some might chance the thought that learning is a form of political indoctrination. The truth is learning was happening in the world long before schools were conceived of as a technology for mass institutional enculturation. Before capitalist traditions of consumerism and extraction, of individualism and meritocratic rivalry, the purpose of learning was for something else. So, for us to reimagine new purposes of learning for shared futures is within the realm of possibility. The problems facing our intricately connected world cannot be overcome by one person or one solution. Global climate catastrophes do not care about copyright infringement or holiday sales. Mass shootings will continue even when a CEO makes their second 100 billion dollars. Suffrage does not matter if we do not accept diversity and heterogeneity as a prerequisite for a democratic society.

In my view, the purpose of learning is to develop, support, and grow relationships between people, places, practices, and ideas. We learn so we do not repeat the mistakes of the past. And we learn so that we can solve problems that we face as a local neighborhood *and* a planet-sized community. Of course, joint pursuit cannot stop climate change or prevent gun violence. Nor can it impose policies to preserve Indigenous knowledge systems or defund the police. However, joint pursuit offers us a chance to experience learning in different and new ways. It is a framework for educators to use emergent strategies in teaching on the move with a goal of building relationships across dimensions and boundaries. Through joint pursuit, the purpose of learning becomes a way to relationally map our disparate strengths and divergent desires toward collective futures; then, we are able to understand that through our differences we build a stronger intersubjective truth with/in a shared world.

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APPENDIX

Syllabi for Learning Across & Within Settings

Learning Across & Within Settings

EDUC 370 A/EDPSY 581 F

Tuesdays & Thursdays; 2:30-4:20pm

Autumn 2017 - 5 credits

OTB 014

Instructor information:	Office hours:	Teaching assistant:
Prof. Katie Headrick Taylor	Zoom meetings	Adam Bell
Learning Sciences, PhD	Wednesdays, 9:30-10:30am	Learning Sciences, PhD student
kht126@uw.edu	OR by appointment	abell42@uw.edu
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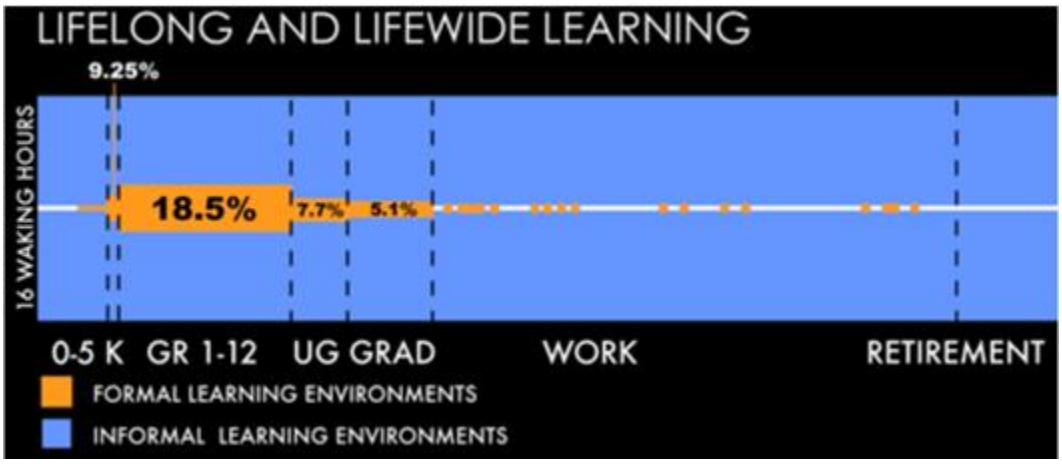

Figure Description:

The amount of time people spend in the classroom is significantly less time than they spend outside this formal learning environment. As the figure above illustrates, this time spent outside the classroom does not mean they're not actually learning. So what's all that learning in the blue look like?

What is learning?

This is the big question that leads the direction of this course. More specifically we will explore the kinds of learning that happen outside of the traditional classroom environment by engaging with learning theories across and within settings. Since learning occurs in homes, community centers, performance venues, workplaces, hobbyist groups, museums, libraries, parks, and more, we will move our class

experiences beyond the traditional classroom and examine different environments with an eye toward seeing and sensing how learning happens in live contexts.

Throughout our experiences in this course, we will focus on learning concepts, practices, and forms of argumentation that have characteristics of familiar subjects like math, science, history, and other disciplines. Yet, these concepts may not surface in familiar ways which will challenge our preconceptions of how to define moments of learning.

Course learning objectives

1. Observe how learning and teaching take place in a variety of settings, including home, community, and professional contexts.
2. Describe and differentiate theories of learning and how these apply to non-school settings.
3. Articulate how processes of teaching and learning are situated within contexts, and what individuals "take away" from their participation in those settings when they are no longer there.
4. Conduct your own in-depth synthesis and reflections on several non-school settings where teaching and learning take place.
5. Analyze the process of learning and teaching as dynamic, interdisciplinary, and connected across settings and people.
6. Describe the multiple ways in which your own learning has happened over your lifespan.

Class structure

Each week we will be delving into different ideas about learning in order to mobilize our skills and interests in other places of learning. What this means is that we will look for examples of these ideas in action! Examples could be how time is represented across communities, how people develop and sustain a sense of identity, how lifelong interests emerge and grow, or how forms of learning shift over generations, alongside changing tools. IF YOU ARE NOT IN CLASS, YOU ARE NOT ABLE TO TAKE THE QUIZ.

Here's what an average week might look like for this course:

Monday	**Tuesday**	Wednesday	**Thursday**	Friday	Saturday	Sunday
Read for class	**<u>Lab day</u>**: **Reading quiz, Discussion, activity, 1-2 presentations, (a few) lectures**	Prepare for Site Visit; Read for class	**<u>Field day:</u>** **(six site visits during the quarter):** **Join site visit group at a community location and collect data**	Prepare representation of learning episode for class	Prepare representation of learning episode for class	Read for class

One day a week, you and a group of your peers--working with a graduate student--will spend class time "in the field." Locations may include (but aren't limited to) restaurants, grocery stores, coffee shops, local

businesses, parks, neighborhood centers, museums, historic places, and tourist destinations. In these spaces you and your group will seek out ideas of learning in action.

During each site visit, you will collect and curate digital artifacts of your experiences which you with share with the class during "lab days." Not everyone will present every week, but all will be required to submit a digital representation of the learning episode you and your group encounter.

Required materials

There are no prerequisites for this course. Reading and activities should be within reach of undergraduates. This course has required readings that will be posted on Canvas. You will also need to obtain the following texts:

- *Situated Learning: Legitimate Peripheral Participation* (Lave & Wenger, 1991)
- *Identity and Agency in Cultural Worlds* (Holland, Lachicotte, Skinner, & Cain, 1998)

In addition to the readings, this class requires the use of digital media and technology. It is highly recommended that you come to every Lab Day with a laptop computer or WiFi connected mobile device. Also, it will be necessary to bring with you a mobile device on site visits during Field Days. If you have difficulties obtaining these items, there are ways to check out materials from the College of Education technology department or the University of Washington IT department.

Basic Needs Security

Please let Professor Taylor or Mr. Bell know if you are facing food insecurity, or cannot meet any other basic needs required for safe and comfortable learning. We will connect you to resources within the College of Education and/or on the university campus at large.

Weekly themes, activities, & readings

Class session	Topic	Day and Readings	Activities	Grad Student Assignments	UG Assignments
Course Introduction	*Intros, norms, grad students get handout on taking field notes*	Thursday: Sept 28	Grad students set-up first site visit; Class introduction: defining learning, juggling demo	----	----
Week 1	*What is learning?*	Tuesday: Oct 3 **Readings:** Lave & Wenger, 1991, chpts 1 & 2;	**Lab day**: mapping daily rounds; Group planning for site visits	Link to daily rounds	Link to daily rounds
		Thursday: Oct 5 **Readings:** Resnick, 1987;	**Lab day:** readings discussion; collaborative daily rounds	Group site visit plans	Group site visit plans
Week 2	*Identity &*	Tuesday:	**Lab day:**		(Begin working

	learning	Oct 10 **Readings:** Holland et al., 1998; pp. 19-45 & 66-97;	*Reading Quiz #1*		on "Self-study")
		Thursday: Oct 12 **Readings:** Lave & Wenger, 1991; chpts 3-5	**Field da**y: *Site visit #1* with reading group	Field report: Upload notes and artifacts; Respond to group's memos	Field report: Memo #1
Week 3	*Interest development*	Tuesday: Oct 17 **Readings:** Crowley & Jacobs, 2002; Renninger, 2009	**Lab day**: Group (re)presentation of Site visit #1 related to Week 2's readings; *Reading Quiz #2*; "gridding" our own interest development		(Continue working on "Self-study")
		Thursday: Oct 19 **Readings:** Hidi & Renninger, 2006	**Field day**: *Site visit #2* with reading group	Field Report: Upload notes and artifacts; Respond to group's memos	Field Report: Memo #2
Week 4	*Families & cultures*	Tuesday: Oct 24 **Readings:** Gonzalez et al., 2009 (chapts 2 & 3)	**Lab day**: Group (re)presentations of Site visit #2 related to Week 3's readings; *Reading Quiz #3*; FoK debate;	**Self-study: Learning (or teaching) in informal setting** **DUE: 10/24**	**Self-study: Learning (or teaching) in informal setting** **DUE: 10/24**
		Thursday: Oct 26 **Readings:** Paradise & Rogoff, 2009	**Field day**: *Site visit #3* with reading group	Field Report: Upload notes and artifacts; Respond to group's memos	Field Report: Memo #3
Week 5	*Learning with media*	Tuesday: Oct 31 **Readings:** Barron et al., 2009; Takeuchi & Stevens, 2011	**Lab day**: Group (re)presentations of Site visit #3 related to Week 4's readings; JME in-class activity		(Begin working on Group Interim Field Report)
		Thursday: Nov 2 **Readings:** Squire et al., 2008; Taylor et al., 2017	**Lab day:** Group (re)presentations of Site visit #3 related to Week 4's readings; Viewing of JME videos; *Reading Quiz #4*		JME video
Week 6	*Ensemble*	Tuesday:	**Lab day**:		(Continue

	learning & performance	Nov 7 **Readings:** Pedelty, 2001; Holland et al., 1998, chapt 5	Group (re)presentations of Site visit #3 related to Week 5's readings; Readings discussion; Work time for Interim Field Report		working on "Group Interim Field Report")
		Thursday: Nov 9 **Readings:** Higgins, 2001; Holland et al., 1998, chapt 11	**Field day**: *Site visit #4* with reading group	Field Report: Upload notes and artifacts; Respond to group's memos	Field Report: Memo #4
Week 7	*Sports*	Tuesday: Nov 14 **Readings:** Nasir & Cooks, 2009	**Lab day:** Group (re)presentation of Site visit #4 related to Week 6 readings; *Reading Quiz #5*	Final paragraph due at end of Field Report	(Continue working on "Group Interim Field Report")
		Thursday: Nov 16 **Readings:** Lee & Drake, 2013	**Field day**: *Site visit #5*	Field Report: Upload notes and artifacts; Respond to group's memos	Field Report: Memo #5 **Group Interim Field Report DUE: Friday, 11/17**
Week 8	*Work as a context for learning*	Tuesday: Nov 21 **Readings:** Rose, 2001	**Lab day**: Group (re)presentation of Site visit #5 related to Week 7 readings; "Guess the job" walk;		(Begin working on Final Project)
		Thursday: Nov 23 NO CLASS **Readings:** Jurow & Shea, 2015	NO CLASS		
Week 9	*Making*	Tuesday: Nov 28 **Readings:** Halverson & Sheridan, 2014	**Lab day**: Group (re)presentation of Site visit #5 related to Week 8 readings; *Reading Quiz #6*;	Content log two visits	(Continue working on Final Project)
		Thursday: Nov 30 **Readings:**	**Field day**: *Site visit #6*	Field Report: Upload notes and artifacts;	Field Report: Memo #6

		Vossoughi et al., 2016		Respond to group's memos	
Week 10	*Youth-serving spaces*	Tuesday: Dec 5 **Readings:** Taylor & Hall, 2013	**Lab day:** Group (re)presentation of Site visit #6 related to Week 9 readings; *Reading Quiz #7*		(Continue working on Final Project)
		Thursday: Dec 7 **Readings:** Brown & Cole, 1997	**Lab day**: Final Project presentations		
Finals		Dec 11-15		**WHITE PAPER DUE: 12/12**	**FINAL PROJECT DUE: 12/12**

Course assessment overview & grading

Undergraduates	Graduate Students
For this course you will be assessed on the following criteria: ● Class participation and citizenship **(10%)** ○ Working collaboratively with your reading and site visit group ○ Discussion of readings ○ Contributions to in-class and online activities ○ Graciousness at site visit locations ● Self-study **(20%)** ○ Learning (or teaching) *outside of a school* ○ Essay writing assignment ● Weekly site visits & (re)presentations and Field report **(30%)** ○ Completing weekly site visits (field days) on required weeks ○ Submitting field notes and reports (Memo) ○ Collecting data ● Reading quizzes **(15%)** ○ Weekly reading quiz ○ Completed with working groups	For this course you will be assessed on the following criteria: ● Class participation and citizenship **(10%)** ○ Working collaboratively with your reading and site visit group ○ Discussion of readings ○ Contributions to in-class and online activities ○ Graciousness at site visit locations ● Self-study **(20%)** ○ Learning (or teaching) *outside of a school* ○ Essay writing assignment ● Weekly site visits & (re)presentations and Field report **(30%)** ○ Completing weekly site visits (field days) on required weeks ○ Submitting field notes and reports (Memo) ○ Data collecting and curating digital artifacts ● Content Logging **(15%)** ● White Paper **(25%)**

● Final group project **(25%)** ○ "What is learning?" ○ Culmination of knowledge represented through digital media artifact(s).	

Assignment descriptions

Self-study: Learning (or teaching) outside of school

For this assignment you will write a 2-3 page (single-spaced) reflection on an instance of learning (or teaching) that took place other than a school setting. The goal is to think about how the experience contributed to your learning in ways that we don't see in classroom spaces. So, you should be clear about how the learning looked in this place. If it helps to compare and contrast your learning experience to a more "formal" learning setting (i.e., the classroom), you can do this, but be careful! The comparative analysis may limit what you are able to say about the uncommon practices of a unique learning environment.

Questions to consider for this reflection (which are similar to Memos):

- How is the physical space arranged for learning?
- How are people's bodies engaged in the learning activities?
- What do the different types of actions look like during the experience?
- What artifacts, materials, and/or tools are used during the learning experience?
- Who participates in the experience, and what kinds of relationships exist between the individuals?
- What kind of rules and norms of communication exist and how are these operationalized?
- What theories of learning (from class) can be seen in your learning experience?
- How was this form of learning appropriate for your development stage (e.g., early childhood, adolescent), or did this matter?

Graduate Student Requirements for Self-Study:

Graduate students will also complete this assignment, and should complete a 3-4 page (single-spaced) reflection on an instance of learning (or teaching) that took place other than a school setting.

Site Visits

With your site visit groups and your graduate student mentor, you will set-up and visit a place of learning that is *non*-classroom based. You will complete a total of six (6) site visits throughout the quarter. The objective of these field day site visits is to see, hear, smell, and feel, in action, what learning and teaching look like in places (or along pathways, more on this later) that are not traditionally thought of as "school." Each week, you will be introduced to different ideas, concepts, and theories related to how people learn and teach. You will use these ideas from the readings on your site visits. For example, we will spend time with readings and discussions related to *communities of practice*. Then, with this theory in mind, you will conduct a site visit and identify that theory in action.

During your site visits, you should be observing, taking notes, and collecting artifacts (i.e., photos, audio, drawings, etc) of learning. These activities are important for collecting data which you will be using

throughout the duration of the course. At each site visit each person in your group should complete the following:

- Observe the site for at least 45 minutes; preferably longer since you will be conducting them during class time.
- Take field notes about what's happening in the site location; notes may include observations of actions, what people say, types of materials people use to complete tasks, and/or thoughts about how the practices connect to the ideas related to learning that we have read.
- Collect some kind of digital media artifacts (i.e., photographs, videos, audio) at the site location. It's best to have more data than less.
- After the visit, work with your group to compile a "Site Visit Memo" (see next section) about the experience to submit for assessment. This memo should include a written account of the experience as well as digital media artifacts you think are most important. These memos can take on many different forms, but they should detail the site visit well.

Throughout the quarter, you will be asked to think across these site visits and identify common themes and differences between the settings and the locations you have visited. You will also be asked to share your experiences with the class through a small group (re)presentation (see section below) using the digital media artifacts you collected during your site visits.

Graduate Student Requirement for Site Visits:

For each of the six (6) site visits, you will mentor the members of your working group as they travel to different locations around the community. It will be up to you to coordinate with the organizations that your group will be visiting before the date of the visit. While you are on-site, you will also be expected to complete the following tasks:

- *Help organize the site visit;*
- *Take attendance for the group;*
- *Ensure video and audio recording devices are up and running;*
- *Collect field notes (and artifacts) from the site visit;*
- *Curate undergraduate artifacts on Google Drive;*
- *(After visit) Provide feedback to group members' memos (below).*

Site Visit Memos

On the weeks that you are scheduled to participate in a site visit you will be required to submit a short writing assignment about the field day experience. This writing assignment is what we will refer to as a Site Visit Memo. Site Visit Memos will be submitted to a discussion thread on Canvas, viewable to your reading group.

The Site Visit Memo is a way for you to review the field notes you took while you and your site visit group were observing learning activities in a location outside of the classroom. A Site Visit Memo is also meant to have you reflect on the observation you had and think about how the learning activities you observed are connected to the learning theories we cover in this course. These Site Visit Memos will be reviewed by your graduate mentor to document the experiences that you and the other group members have had together. On average, a Site Visit Memo should be about a page (single-spaced). Important items you want to add to your Memo include:

- The **name** of the site you visited;

- A **summary** of the activity you watched during your visit;
- The **number of learners** (students) and experts (teachers);
- What was the **action**, how did the learning take place;
- Identify the types of **tools** and artifacts that were used and how they contributed to the learning experience of those involved;
- An explanation of the **norms** or rules for talk and communication;
- A description of the way the **physical space** was organized for learning;
- How people use their **bodies** in the learning and teaching environment (i.e., gesturing, eye gaze, walking around, stationary) and the importance of their bodies in being able to accomplish tasks;
- **Connections** to ideas from readings we have discussed during Lab Days;
- Any **digital artifacts** collected while observing the site you visited (e.g., photos, video, audio, etc.)

Graduate Student Requirements for Memos:

Graduate students will be included in the Canvas discussion board of the undergraduate working group they are mentoring. It is the mentor's responsibility is to respond to each memo within your working group. This response should provide feedback on the Site Visit Memo's clarity, thoughtfulness, and any missing connections to ideas in the readings. Please collect (copy & paste) and keep copies in the shared Google Drive for your final project.

These Site Visit Memos will help you identify emerging, interesting, and changing phenomena related to the structure and function of the learning community of which you are a part. You will find it beneficial to jot down themes each week after reading and responding to your group members. These jottings should be worked into an Analytic Memo that includes:

- *Themes from the undergraduates Site Visit Memos*
- *How you are processing the nature of interactions during the site visit*
- *Reflection on your data collection procedures*
- *Any other important items that emerge throughout the course*

You will have a chance throughout the quarter to discuss insights/themes from these memos with other working group leaders and course instructors.

Learning (Re)presentations

Each week, a Site Visit Group will prepare and share their site visit experience with the class and facilitate discussion about the learning theories we are studying through an original (re)presentation. It is also important to think about how the learning representation, itself, matches the learning and/or concepts from the readings. For example, during the week we study learning through performance, a reading group may create a learning representation in which they conduct a performance. Other formats may include:

- Concept map
- Video
- Interactive presentation
- Performance
- Demonstration
- Walking tour
- Exhibit/Gallery (photos/art work)

- Vod/podcast

Groups may think across all of the sites they've visited for this presentation, but everything must tie to the readings we have studied that week.

Graduate Student Requirements for Learning (Re)presentations:

As the undergraduates work to prepare their (re)presentation, graduate students should facilitate with collaboration and assist with division of labor in developing the (re)presentation. This may entail support with types of media, connections to learning theories and Site Visit Memos, or helping to maintain accountability across the working group. While undergraduates present on their Site Visit, graduate students will record and take field notes. After the presentation, you should use your data to complete a 1-page, single-spaced write-up assessing the presentation.

Interim Field Report

For this assignment, you and your site visit/reading group will co-write a four-page, single-spaced reflection that compares at least two of the learning environments you have visited so far this quarter. Only one submission per group is required. You will also be expected to submit some kind of digital artifacts with the report (this documentation is NOT included in the page requirement).

In this field report, you should describe the learning issue(s) you are exploring. Part of this assessment requires that you explain the learning theory/theories that you have seen in your field day observations. It may be that you describe how one learning theory is evident across contexts, how different sites mobilize different ideas about learning, or both. Whatever you decide, it should be clear that you are comparing/contrasting three different learning phenomena and how these activities help you see theory in practice.

It should be evident from this field report that you have a solid understanding of the concepts from readings we have discussed and that you are able to identify these ideas in practice. Questions to consider for this reflection (which are similar to Memos):

- How is the physical space arranged for learning?
- How are people's bodies engaged in the learning activities?
- What do the different types of actions look like during the experience?
- What artifacts, materials, and/or tools are used during the learning experience?
- Who participates in the experience, and what kinds of relationships exist between the individuals?
- What kind of rules and norms of communication exist and how are these operationalized?
- What theories of learning (from class) can be seen in your learning experience?
- How was this form of learning appropriate for your development stage (e.g., early childhood, adolescent), or did this matter?

Graduate Student Requirements for Interim Field Reports:

The bulk of the writing for this assignment should be completed by the undergraduate students. Because there will be a number of students writing this assignment collaboratively, graduate students should be involved in facilitating the division of labor for the piece, and they should also provide support throughout the drafting process related to the criteria outlined on the Interim Field Report rubric.

*Once the field report has been completed, the undergraduate students will submit their final draft to the course instructors **and** to their graduate mentor. Graduate students will comment on the field report (in*

track changes mode). GS will also write a final reflection paragraph at the end of the document that responds to the UG field report and provides a general update on how the group is working together, etc.

Final Group Project

For this assignment you and your group will create a digital multimedia artifact (e.g., video, images, audio, animation, text, etc.) that answers the question "What is learning?" To answer this question, you should draw upon and synthesize the experiences you've had in and out of the classroom throughout the quarter. The four major sections (however you decide to represent them) should draw on the following:

1. What are the big ideas from the course readings that help you articulate and explain "What is learning?" To do this, you should incorporate and synthesize at least *four* ideas from the readings this quarter. They can be from *any* of the ideas we've covered, even if they aren't ones we have talked about a whole lot).
2. Think through and discuss important observations you made of these theories and ideas in action when you visited different sites of learning on your field days. This is open to interpretation on your part about how you represent and explain these phenomena, but you should make sure to draw on three to four of the locations you have visited. Think about the "findings" you have compiled related to the theories of learning that are taken up and enacted in the different sites. It should be clear that you understand how learners and experts interact in the learning space.
3. Your final project should think about the different pedagogical practices that have been modeled during our class. How can you reach different audiences and teach them about theories of learning? The completed digital media artifact should use some type of pedagogical strategy for sharing, collaborating, and learning for people who are not familiar with the ideas you are sharing.
4. How do the course materials and the learning experiences you have witnessed and taken part in relate to your in-school experiences? How can we infuse the "traditional" classroom with these ideas? Or, how can classroom spaces attend to the types of learning that happen in such different contexts? What recommendations do you have for learners to engage in varied types of learning activities?

When you are working on this final assignment, each group member must take on some type of important responsibility for the group. You don't need to assign these exact roles, but this is a collaborative work, and now that you know different strategies for learning, think about how to play to the strengths of your group members to make this project successful. When you turn in the final project, there should be some identification of each person's role and contribution to the product. It should be clear what contributions were completed by each individual.

Course references

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Grading Scale

≥ 95% = 4.0	88 = 3.3	81 = 2.6	74 = 1.9	67 = 1.2
94 = 3.9	87 = 3.2	80 = 2.5	73 = 1.8	66 = 1.1
93 = 3.8	86 = 3.1	79 = 2.4	72 = 1.7	65 = 1.0
92 = 3.7	85 = 3.0	78 = 2.3	71 = 1.6	64 = .9
91 = 3.6	84 = 2.9	77 = 2.2	70 = 1.5	63 = .8
90 = 3.5	83 = 2.8	76 = 2.1	69 = 1.4	62 = .7
89 = 3.4	82 = 2.7	75 = 2.0	68 = 1.3	<.7 = 0

Support and Services at The University of Washington

Writing Center

The College of Education partners with the Odegaard Writing & Research Center to provide writing support for CoE students. Conveniently located in Miller Hall 407C, this satellite site provides one-to-one tutoring, and our tutors work with writers at any stage of writing, including outlining, drafting, research, and revision. The CoE branch is staffed with undergraduate and graduate peer tutors who are familiar with the College of Education and who can support writers' ideas and projects throughout their writing process. For more information or to schedule an appointment, please visit the website at https://depts.washington.edu/owrc.

Disability Resources for Students

Access and Accommodations: Your experience in this class is important to us. If you have already established accommodations with Disability Resources for Students (DRS), please communicate your approved accommodations to the instructors at your earliest convenience so we can discuss your needs in this course.

If you have not yet established services through DRS, but have a temporary health condition or permanent disability that requires accommodations (conditions include but not limited to; mental health, attention-related, learning, vision, hearing, physical or health impacts), you are welcome to contact DRS at 206-543-8924 or uwdrs@uw.edu or disability.uw.edu. DRS offers resources and coordinates reasonable accommodations for students with disabilities and/or temporary health conditions. Reasonable accommodations are established through an interactive process between you, your instructor(s) and DRS. It is the policy and practice of the University of Washington to create inclusive and accessible learning environments consistent with federal and state law.

UW Academic Policies and Expectations

Academic Integrity—as prospective educators, academic integrity is of the highest importance. Someone who violates the University of Washington Student Academic Responsibility Statement (https://depts.washington.edu/grading/pdf/AcademicResponsibility.pdf) is guilty of academic misconduct. Cheating will not be tolerated whether it is intentional or unintentional.

Additional Support

Mental Health & Crisis Intervention: counseling; support groups; same-day appointment

http://depts.washington.edu/hhpccweb/project/mental-health-clinic/

Center for Teaching & Learning: news & events; workshops; tutoring; academic support

http://www.washington.edu/teaching/

UW-IT: Canvas support; technology FAQs

http://itconnect.uw.edu/help/

Learning Across & Within Settings

EDUC 370

Tuesdays & Thursdays; 2:30-4:20pm

Winter 2018 - 5 credits

ARC 160

Instructor information:

Adam Bell

Learning Sciences, PhD Candidate

abell42@uw.edu

Office hours:

Miller Hall 322D

Wednesdays, 9:30-11:30am

OR by appointment

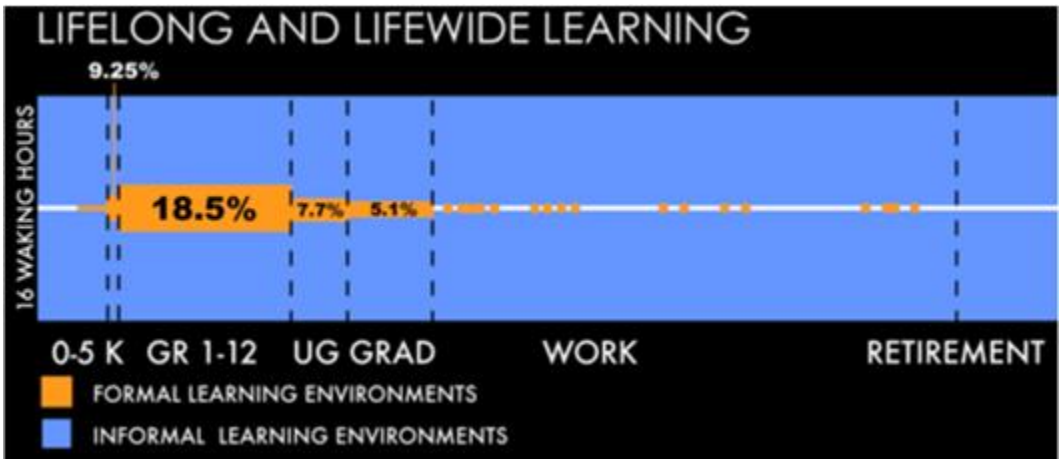

Figure Description:

The amount of time people spend in the classroom is significantly less time than they spend outside this formal learning environment. As the figure above illustrates, this time spent outside the classroom does not mean they're not actually learning. So what's all that learning in the blue look like?

What is learning?

This is the big question that leads the direction of this course. More specifically we will explore the kinds of learning that happen outside of the traditional classroom environment by engaging with learning theories across and within settings. Since learning occurs in homes, community centers, performance venues, workplaces, hobbyist groups, museums, libraries, parks, and more, we will move our class experiences beyond the traditional classroom and examine different environments with an eye toward seeing and sensing how learning happens in live contexts.

Throughout our experiences in this course, we will focus on learning concepts, practices, and forms of argumentation that have characteristics of familiar subjects like math, science, history, and other disciplines. Yet, these concepts may not surface in familiar ways which will challenge our preconceptions of how to define moments of learning.

Course learning objectives

1. Observe how learning and teaching take place in a variety of settings, including home, community, and professional contexts.
2. Describe and differentiate theories of learning and how these apply to non-school settings.
3. Articulate how processes of teaching and learning are situated within contexts, and what individuals "take away" from their participation in those settings when they are no longer there.
4. Conduct your own in-depth synthesis and reflections on several non-school settings where teaching and learning take place.
5. Analyze the process of learning and teaching as dynamic, interdisciplinary, and connected across settings and people.
6. Describe and reflect on the multiple ways in which your own learning has happened over your lifespan.

Class structure

Each week we will be delving into different ideas about learning in order to mobilize our skills and interests in other places of learning. What this means is that we will look for examples of these ideas in action! Examples could be how time is represented across communities, how people develop and sustain a sense of identity, how lifelong interests emerge and grow, or how forms of learning shift over generations, alongside changing tools.

Here's what an average week might look like for this course:

Monday	**Tuesday**	Wednesday	**Thursday**	Friday	Saturday	Sunday
Read for class	**<u>Lab day</u>**: **Reading quiz, Discussion, activity, 1-2 presentations, (a few) lectures**	Prepare for Site Visit; Read for class	**<u>Field day:</u>** **(six site visits during the quarter):** **Join site visit group at a community location and collect data**	Prepare representation of learning episode for class	Prepare representation of learning episode for class	Read for class

One day a week, you and a group of your peers--working with a graduate student--will spend class time "in the field." Locations may include (but aren't limited to) restaurants, grocery stores, coffee shops, local businesses, parks, neighborhood centers, museums, historic places, and tourist destinations. In these spaces you and your group will seek out ideas of learning in action.

During each site visit, you will collect and curate digital artifacts of your experiences which you with share with the class during "lab days." Not everyone will present every week, but all will be required to submit a digital representation of the learning episode you and your group encounter.

Required materials

There are no prerequisites for this course. Reading and activities should be within reach of undergraduates. This course has required readings that will be posted on Canvas. You will also need to obtain the following texts:

- *Situated Learning: Legitimate Peripheral Participation* (Lave & Wenger, 1991)
- *Identity and Agency in Cultural Worlds* (Holland, Lachicotte, Skinner, & Cain, 1998)

In addition to the readings, this class requires the use of digital media and technology. It is highly recommended that you come to every Lab Day with a laptop computer or WiFi connected mobile device. Also, it will be necessary to bring with you a mobile device on site visits during Field Days. If you have difficulties obtaining these items, there are ways to check out materials from the College of Education technology department or the University of Washington IT department.

Basic Needs Security

Please let Adam know if you are facing food insecurity, or cannot meet any other basic needs required for safe and comfortable learning. We will connect you to resources within the College of Education and/or on the university campus at large.

Weekly themes, activities, & readings

Class session	Topic	Day & Readings	Activities	Assignments
Week 1	*Intros & norms; "What is learning?"; Community participation*	Thursday: Jan 4	**Lab Day:** Class introduction; meet graduate student mentors; defining learning	
Week 2	*(In)formal learning*	Tuesday: Jan 9 **Readings:** Resnick (1987); Lave & Wenger (1991), chpts 1 & 2	**Lab Day:** Venn diagram: Formal/informal learning	Reading Quiz #1
		Thursday: Jan 11 **Readings:** Lave & Wenger (1991), chpts 3-5	**Field Day:** *Site Visit #1*	Site Visit Memo #1 Begin working on Self-Study: Learning (or teaching) in an informal setting **DUE: 01/26**
Week 3	*Identity & learning*	Tuesday:	**Lab Day:**	Reading Quiz #2

		Jan 16 **Readings:** Holland et al. (1998), pp. 19-45	Figured worlds & the philosophy of identity	
		Thursday: Jan 18 **Readings:** Holland et al. (1998), 66-97	**Field Day:** *Site Visit #2*	Site Visit Memo #2
Week 4	*Interest development*	Tuesday: Jan 23 **Readings:** Crowley & Jacobs (2002); Renninger (2009)	**Lab Day:** Gridding interest development SVG (Re)Presentation	Reading Quiz #3
		Thursday: Jan 25 **Readings:** Hidi & Renninger (2006)	**Field Day:** *Site Visit #3*	Site Visit Memo #3 **Self-study: Learning (or teaching) in an informal setting DUE: 01/26**
Week 5	*Sports*	Tuesday: Jan 30 **Readings:** Nasir & Cooks (2009)	**Lab Day:** Relational, material, ideational resources SVG (Re)Presentation	Reading Quiz #4 (Begin working on "Group Interim Field Report")
		Thursday: Feb 1 **Readings:** Lee & Drake (2013)	**Field Day:** *Site Visit #4*	Site Visit Memo #4
Week 6	*Learning with media*	Tuesday: Feb 6 **Readings:** Barron et al. (2009); Takeuchi & Stevens (2011)	**Lab Day:** JME family analysis	Reading Quiz #5
	Making	Thursday: Feb 8 **Readings:** Squire et al. (2008); Halverson & Sheridan (2014); Vossoughi et al. (2016)	**Lab Day:** JME prototyping	Reading Quiz #6
Week 7	*Ensemble learning & performance*	Tuesday: Feb 13	**Lab Day:** Share JME videos	Reading Quiz #7

		Readings: Pedelty (2001); Holland et al. (1998), chpt 5	SVG (Re)presentation	
	Learning on the move	Thursday: Feb 15 **Readings:** Holland et al. (1998), chapt 11; Taylor et al. (2017)	**Lab Day:** *Mapping campus rounds*	Reading Quiz #8
Week 8	*Families and cultures*	Tuesday: Feb 20 **Readings:** Gonzalez et al. (2009), chpts 2 & 3	**Lab Day:** Funds of Knowledge debate SVG (Re)Presentation	Reading Quiz #9
		Thursday: Feb 22 **Readings:** Paradise & Rogoff, 2009	**Field Day:** *Site Visit #5*	Site Visit Memo #5 **Group Interim Field Report DUE: Friday, Feb 18**
Week 9	*Work as a context for learning*	Tuesday: Feb 27 **Readings:** Rose (2001)	**Lab Day:** Online scavenger hunt & mystery jobs SVG (Re)Presentation	Reading Quiz #10
		Thursday: Mar 1 **Readings:** Jurow & Shea, 2015	**Field Day:** *Site Visit #6*	Site Visit Memo #6
Week 10	*Youth-serving spaces*	Tuesday: Mar 6 **Readings:** Taylor & Hall, 2013	**Lab Day:** Mapping site visits	Reading Quiz #11
		Thursday: Mar 8 **Readings:** Brown & Cole, 1997	**Lab Day:** Final Project Presentations	
Finals Week		Mar 12-16		**FINAL PROJECT DUE: TUESDAY, MAR 13**

Course assessment overview & grading

For this course you will be assessed on the following criteria:

- Class participation and citizenship **(10%)**
    - Working collaboratively with your reading and site visit group
    - Discussion of readings
    - Contributions to in-class and online activities
    - Graciousness at site visit locations
- Self-study **(20%)**
    - Learning (or teaching) *outside of a school*
    - Essay writing assignment
- Weekly site visits & (re)presentations and Field report **(30%)**
    - Completing weekly site visits (field days) on required weeks
    - Submitting field notes and reports (Memo)
    - Collecting data
- Reading quizzes **(15%)**
    - Weekly reading quiz
    - Completed with working groups
- Final group project **(25%)**
    - "What is learning?"
    - Culmination of knowledge represented through digital media artifact(s).

Assignment descriptions

Self-study: Learning (or teaching) outside of school

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Questions to consider for this reflection (which are similar to Memos):

- How is the physical space arranged for learning?
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Site Visits

With your site visit groups and your graduate student mentor, you will set-up and visit a place of learning that is *non*-classroom based. You will complete a total of six (6) site visits throughout the quarter. The objective of these field day site visits is to see, hear, smell, and feel, in action, what learning and teaching look like in places (or along pathways, more on this later) that are not traditionally thought of as "school." Each week, you will be introduced to different ideas, concepts, and theories related to how people learn and teach. You will use these ideas from the readings on your site visits. For example, we will spend time with readings and discussions related to *communities of practice*. Then, with this theory in mind, you will conduct a site visit and identify that theory in action.

During your site visits, you should be observing, taking notes, and collecting artifacts (i.e., photos, audio, drawings, etc) of learning. These activities are important for collecting data which you will be using throughout the duration of the course. At each site visit each person in your group should complete the following:

- Observe the site for at least 45 minutes; preferably longer since you will be conducting them during class time.
- Take field notes about what's happening in the site location; notes may include observations of actions, what people say, types of materials people use to complete tasks, and/or thoughts about how the practices connect to the ideas related to learning that we have read.
- Collect some kind of digital media artifacts (i.e., photographs, videos, audio) at the site location. It's best to have more data than less.
- After the visit, work with your group to compile a "Site Visit Memo" (see next section) about the experience to submit for assessment. This memo should include a written account of the experience as well as digital media artifacts you think are most important. These memos can take on many different forms, but they should detail the site visit well.

Throughout the quarter, you will be asked to think across these site visits and identify common themes and differences between the settings and the locations you have visited. You will also be asked to share your experiences with the class through a small group (re)presentation (see section below) using the digital media artifacts you collected during your site visits.

Site Visit Memos

On the weeks that you are scheduled to participate in a site visit you will be required to submit a short writing assignment about the field day experience. This writing assignment is what we will refer to as a Site Visit Memo. Site Visit Memos will be submitted to a discussion thread on Canvas, viewable to your reading group.

The Site Visit Memo is a way for you to review the field notes you took while you and your site visit group were observing learning activities in a location outside of the classroom. A Site Visit Memo is also meant to have you reflect on the observation you had and think about how the learning activities you observed are connected to the learning theories we cover in this course. These Site Visit Memos will be reviewed by your graduate mentor to document the experiences that you and the other group members have had together. On average, a Site Visit Memo should be about a page (single-spaced). Important items you want to add to your Memo include:

- The **name** of the site you visited;
- A **summary** of the activity you watched during your visit;

- The **number of learners** (students) and experts (teachers);
- What was the **action**, how did the learning take place;
- Identify the types of **tools** and artifacts that were used and how they contributed to the learning experience of those involved;
- An explanation of the **norms** or rules for talk and communication;
- A description of the way the **physical space** was organized for learning;
- How people use their **bodies** in the learning and teaching environment (i.e., gesturing, eye gaze, walking around, stationary) and the importance of their bodies in being able to accomplish tasks;
- **Connections** to ideas from readings we have discussed during Lab Days;
- Any **digital artifacts** collected while observing the site you visited (e.g., photos, video, audio, etc.)

Learning (Re)presentations

Each week, a Site Visit Group will prepare and share their site visit experience with the class and facilitate discussion about the learning theories we are studying through an original (re)presentation. It is also important to think about how the learning representation, itself, matches the learning and/or concepts from the readings. For example, during the week we study learning through performance, a reading group may create a learning representation in which they conduct a performance. Other formats may include:

- Concept map
- Video
- Interactive presentation
- Performance
- Demonstration
- Walking tour
- Exhibit/Gallery (photos/art work)
- Vod/podcast

Groups may think across all of the sites they've visited for this presentation, but everything must tie to the readings we have studied that week.

Interim Field Report

For this assignment, you and your site visit/reading group will co-write a four-page, single-spaced reflection that compares at least two of the learning environments you have visited so far this quarter. Only one submission per group is required. You will also be expected to submit some kind of digital artifacts with the report (this documentation is NOT included in the page requirement).

In this field report, you should describe the learning issue(s) you are exploring. Part of this assessment requires that you explain the learning theory/theories that you have seen in your field day observations. It may be that you describe how one learning theory is evident across contexts, how different sites mobilize different ideas about learning, or both. Whatever you decide, it should be clear that you are comparing/contrasting three different learning phenomena and how these activities help you see theory in practice.

It should be evident from this field report that you have a solid understanding of the concepts from readings we have discussed and that you are able to identify these ideas in practice. Questions to consider for this reflection (which are similar to Memos):

- How is the physical space arranged for learning?
- How are people's bodies engaged in the learning activities?
- What do the different types of actions look like during the experience?
- What artifacts, materials, and/or tools are used during the learning experience?
- Who participates in the experience, and what kinds of relationships exist between the individuals?
- What kind of rules and norms of communication exist and how are these operationalized?
- What theories of learning (from class) can be seen in your learning experience?
- How was this form of learning appropriate for your development stage (e.g., early childhood, adolescent), or did this matter?

Final Group Project

For this assignment you and your group will create a digital multimedia artifact (e.g., video, images, audio, animation, text, etc.) that answers the question "What is learning?" To answer this question, you should draw upon and synthesize the experiences you've had in and out of the classroom throughout the quarter. The four major sections (however you decide to represent them) should draw on the following:

1. What are the big ideas from the course readings that help you articulate and explain "What is learning?" To do this, you should incorporate and synthesize at least *four* ideas from the readings this quarter. They can be from *any* of the ideas we've covered, even if they aren't ones we have talked about a whole lot).
2. Think through and discuss important observations you made of these theories and ideas in action when you visited different sites of learning on your field days. This is open to interpretation on your part about how you represent and explain these phenomena, but you should make sure to draw on three to four of the locations you have visited. Think about the "findings" you have compiled related to the theories of learning that are taken up and enacted in the different sites. It should be clear that you understand how learners and experts interact in the learning space.
3. Your final project should think about the different pedagogical practices that have been modeled during our class. How can you reach different audiences and teach them about theories of learning? The completed digital media artifact should use some type of pedagogical strategy for sharing, collaborating, and learning for people who are not familiar with the ideas you are sharing.
4. How do the course materials and the learning experiences you have witnessed and taken part in relate to your in-school experiences? How can we infuse the "traditional" classroom with these ideas? Or, how can classroom spaces attend to the types of learning that happen in such different contexts? What recommendations do you have for learners to engage in varied types of learning activities?

When you are working on this final assignment, each group member must take on some type of important responsibility for the group. You don't need to assign these exact roles, but this is a collaborative work, and now that you know different strategies for learning, think about how to play to the strengths of your group members to make this project successful. When you turn in the final project, there should be some

identification of each person's role and contribution to the product. It should be clear what contributions were completed by each individual.

Course references

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Grading Scale

≥ 95% = 4.0	88 = 3.3	81 = 2.6	74 = 1.9	67 = 1.2
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93 = 3.8	86 = 3.1	79 = 2.4	72 = 1.7	65 = 1.0
92 = 3.7	85 = 3.0	78 = 2.3	71 = 1.6	64 = .9
91 = 3.6	84 = 2.9	77 = 2.2	70 = 1.5	63 = .8
90 = 3.5	83 = 2.8	76 = 2.1	69 = 1.4	62 = .7
89 = 3.4	82 = 2.7	75 = 2.0	68 = 1.3	<.7 = 0

Support and Services at The University of Washington

Writing Center

The College of Education partners with the Odegaard Writing & Research Center to provide writing support for CoE students. Conveniently located in Miller Hall 407C, this satellite site provides one-to-one tutoring, and our tutors work with writers at any stage of writing, including outlining, drafting, research, and revision. The CoE branch is staffed with undergraduate and graduate peer tutors who are familiar with the College of Education and who can support writers' ideas and projects throughout their writing process. For more information or to schedule an appointment, please visit the website at https://depts.washington.edu/owrc.

Disability Resources for Students

Access and Accommodations: Your experience in this class is important to us. If you have already established accommodations with Disability Resources for Students (DRS), please communicate your approved accommodations to the instructors at your earliest convenience so we can discuss your needs in this course.

If you have not yet established services through DRS, but have a temporary health condition or permanent disability that requires accommodations (conditions include but not limited to; mental health, attention-related, learning, vision, hearing, physical or health impacts), you are welcome to contact DRS at 206-543-8924 or uwdrs@uw.edu or disability.uw.edu. DRS offers resources and coordinates reasonable accommodations for students with disabilities and/or temporary health conditions. Reasonable accommodations are established through an interactive process between you, your instructor(s) and DRS. It is the policy and practice of the University of Washington to create inclusive and accessible learning environments consistent with federal and state law.

UW Academic Policies and Expectations

Academic Integrity—as prospective educators, academic integrity is of the highest importance. Someone who violates the University of Washington Student Academic Responsibility Statement (https://depts.washington.edu/grading/pdf/AcademicResponsibility.pdf) is guilty of academic misconduct. Cheating will not be tolerated whether it is intentional or unintentional.

Additional Support

Mental Health & Crisis Intervention: counseling; support groups; same-day appointment

http://depts.washington.edu/hhpccweb/project/mental-health-clinic/

Center for Teaching & Learning: news & events; workshops; tutoring; academic support

http://www.washington.edu/teaching/

UW-IT: Canvas support; technology FAQs

http://itconnect.uw.edu/help/

Learning Across & Within Settings

EDUC 370

Tuesdays & Thursdays; 2:30-4:20pm

BAG 154

Fall 2018 - 5 credits

Instructor:	Teaching Assistant:	Office hours:
Adam Bell	Maria Hays	Adam (MLR 322D):
Learning Sciences,	Learning Sciences,	Tuesdays, 11:30am-1:30pm
PhD Candidate	PhD Student	Maria (MLR 404A):
abell42@uw.edu	mehays@uw.edu	Thursdays, 4:30pm-6:00pm
		OR by appointment

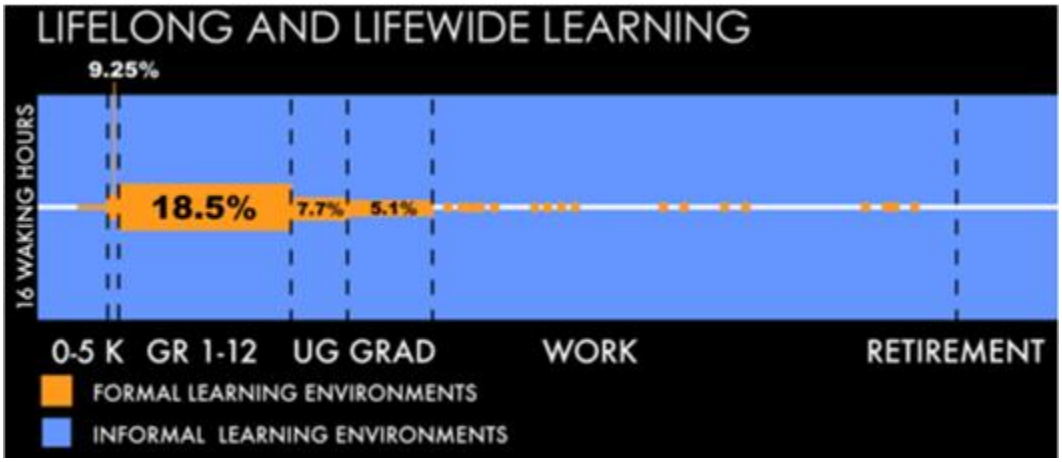

Figure Description:

The amount of time people spend in the classroom is significantly less time than they spend outside this formal learning environment. As the figure above illustrates, this time spent outside the classroom does not mean they're not actually learning. So what's all that learning in the blue look like?

What is learning?

This is the big question that leads the direction of this course. More specifically we will explore the kinds of learning that happen outside of the traditional classroom environment by engaging with learning theories across and within settings. Since learning occurs in homes, community centers, performance venues, workplaces, hobbyist groups, museums, libraries, parks, and more, we will move our class experiences beyond the traditional classroom and examine different environments with an eye toward seeing and sensing how learning happens in live contexts.

Throughout our experiences in this course, we will focus on learning concepts, practices, and forms of argumentation that have characteristics of familiar subjects like math, science, history, and other disciplines. Yet, these concepts may not surface in familiar ways which will challenge our preconceptions of how to define moments of learning.

Course learning objectives

1. Observe how learning and teaching take place in a variety of settings, including home, community, and professional contexts.
2. Describe and differentiate theories of learning and how these apply to non-school settings.
3. Articulate how processes of teaching and learning are situated within contexts, and what individuals "take away" from their participation in those settings when they are no longer there.
4. Conduct your own in-depth synthesis and reflections on several non-school settings where teaching and learning take place.
5. Analyze the process of learning and teaching as dynamic, interdisciplinary, and connected across settings and people.
6. Describe and reflect on the multiple ways in which your own learning has happened over your lifespan.

Basic Needs Security

Please let the instructor know if you are facing food insecurity, or cannot meet any other basic needs required for safe and comfortable learning. We will connect you to resources within the College of Education and/or on the university campus at large.

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Class structure

Each week we will be delving into different ideas about learning in order to mobilize our skills and interests in other places of learning. What this means is that we will look for examples of these ideas in action! Examples could be how time is represented across communities, how people develop and sustain a sense of identity, how lifelong interests emerge and grow, or how forms of learning shift over generations, alongside changing tools.

Here's what an average week might look like for this course:

Monday	**Tuesday**	Wednesday	**Thursday**	Friday	Saturday	Sunday
Prepare for class (readings, assignments) *Potential Site Visit Day	**<u>Lab day</u>:** **Discussion, activity, 1-2 group presentations, lecture** **Submit Site Visit Memos (6 times)*	Prepare for class (readings, assignments) *Potential Site Visit Day	**<u>Web day:</u>** **Join Site Visit Group to complete the online learning modules** **(7 Thursdays throughout the quarter)**	Prepare for class (readings, assignments) *Potential Site Visit Day	Prepare for class (readings, assignments) *Potential Site Visit Day	Prepare for class (readings, assignments) *Potential Site Visit Day

<u>Lab Days:</u>

We will meet in our lecture hall every Tuesday (and on some Thursdays) to participate in discussions, course activities, and group presentations. These classes will be a chance for us to connect about the course readings and put our knowledge to work in creating mini-projects, models, and discussions. This will also be a time to stay connected to the many moving parts of the course as well as assignments and deadlines.

<u>Web Days:</u>

For seven Thursdays throughout the quarter, you will meet up with your Site Visit Group to complete online modules and activities for the course. These activities will include an online mini-lecture about the course readings, a Canvas quiz, a discussion post, and on occasion a group activity. *You and your Site Visit Group may choose the location where you meet.* At least once throughout the quarter, one of your Web Days will be held with the instructor and the TA in the classroom.

<u>Site Visits:</u>

One day a week (six times throughout the quarter), you and a group of your peers will spend class time "in the field." Locations may include (but aren't limited to) restaurants, grocery stores, coffee shops, local businesses, parks, neighborhood centers, museums, historic places, and tourist destinations. For a list of places groups have been in the past check out the Site Visit Resources on the Canvas page. In these spaces you and your group will identify learning in practice. Following the Site Visit, you submit a reflection through a discussion post on Canvas.

During each site visit, you will collect and curate digital artifacts of your experiences which you with share with the class during "lab days." Not everyone will present every week, but all will be required to submit a digital representation of the learning episode you and your group encounter. (Presentation sign-up)

Required materials

There are no prerequisites for this course. Readings and activities should be within reach of undergraduates.

Course Readings:

This course has required readings that will be posted on Canvas. You will also need to obtain the following text:

- *Situated Learning: Legitimate Peripheral Participation* (Lave & Wenger, 1991)

Digital Media and Technology:

In addition to the readings, this class requires the frequent use of digital media and technology. It is highly recommended that you come to every Lab Day with a laptop computer or WiFi connected mobile device. Also, it will be necessary to bring with you a mobile device on Site Visits and have access to the internet for Web Days. This is not a barrier to entry for this course. If you have difficulties obtaining these items through personal resources, there are ways to check out materials from the College of Education technology department or University of Washington Student Technology Loan Program (https://stlp.uw.edu/).

Weekly themes, activities, & readings

Week	Theme	Readings (*before class*)	`Activities (*during class*)	Assignments Due
Introductions **Bye-Week** **09.27 (Thurs)**	Class norms/ "What is Learning?"/ SVGs		Introductions; Research consent; What is learning? notecards; Meeting site visit groups	
Week 1 **10.02 (Tues)** **LAB Day**	Sociocultural learning theory/(In)formal learning	**McDevitt et al** (2012) pp. 214-221; **Esmonde & Booker** (2017) ch 2;	Defining learning as social, cultural, historical, and powered.	
Week 1 **10.04 (Thurs)** **LAB Day**	Sociocultural learning theory/(In)formal learning	**Resnick** (1987); **Gutierrez & Rogoff** (2003)	(In)formal learning; Mock web day Planning web days; Planning site visits	QUIZ #1
Week 2 **10.09 (Tues)** **LAB Day** ***Site Visit #1 this week****	Identity & Interest development I	**Holland et al** (1998) ch 2; **Nasir & Cooks** (2009)	"Close read" of N&C; Figured worlds; Mock site visit observation w/literature	Submit Mock Site Visit Memo
Week 2 **10.11 (Thurs)** **WEB Day #1** ***SVGs 1 & 2 meet in BAG 154 (lecture hall w/instructors)***	Identity & Interest development I	**Steele** (2010) ch 1&2	Online lecture/Quiz/ Discussion posts/Self-identity Development based on a learning experience	QUIZ #2 & Discussion post #1
Week 3 **10.16 (Tues)** **LAB Day** ***Site Visit #2 this week****	Identity & Interest development II	**Crowley & Jacobs** (2002)	Cataloguing places of expertise	SITE VISIT MEMO #1

Week 3 **10.18 (Thurs)** **WEB Day #2** ***SVGs 3 & 4 meet in BAG 154 (lecture hall w/instructors)***	Identity & Interest development II	**Renninger** (2009)	Online lecture/Quiz/ Discussion posts/Gridding Interest Development	QUIZ #3 & Discussion post #2
Week 4 **10.23 (Tues)** **LAB Day** ****Site Visit #3 this week****	Families & Communities I	**Gonzales et al.** (2009) ch 2&3	**SVG Presentation (x2)**; FoK debate	SITE VISIT MEMO #2
Week 4 **10.25 (Thurs)** **WEB Day #3** ***SVGs 5 & 6 meet in BAG 154 (lecture hall w/instructors)***	Families & Communities I	**Heath** (1983) ch 3	Online lecture/Quiz/ Discussion posts/"Communicating across difference" scenario	QUIZ #4 & Discussion post #3 **Self-Study of Learning Experience**
Week 5 **10.30 (Tues)** **LAB Day** ****Site Visit #4 this week****	Families & Communities II	**Paradise & Rogoff** (2009)	**SVG Presentation (x2)**; "close read" of P&R; defining "community"	SITE VISIT MEMO #3
Week 5 **11.01 (Thurs)** **WEB Day #4** ***SVGs 7 & 8 meet in BAG 154 (lecture hall w/instructors)***	Families & Communities II	**Barron et al** (2009)	Online lecture/Quiz/ Discussion posts/Video hunt: Parent-child interaction & explanation	QUIZ #5 & Discussion post #4
Week 6 **11.06 (Tues)** **LAB Day** ****Site Visit #5 this week****	Digital Media & Making I	**Takeuchi & Stevens** (2011)	**SVG Presentation (x2)**; JME designs	SITE VISIT MEMO #4
Week 6 **11.08(Thurs)** **WEB Day #5** ***SVGs 9 & 10 meet in BAG 154 (lecture hall w/instructors)***	Digital Media & Making I	**Gee & Hayes** (2011)	Online lecture/Quiz/ Discussion posts/Mock LinkedIn	QUIZ #6 & Discussion post #5
Week 7 **11.13 (Tues)** **LAB Day**	Digital Media & Making II	**Halverson & Sheridan** (2014); **Vossoughi et al** (2016)	JME recordings; introduction to Siftr	SITE VISIT MEMO #5
Week 7 **11.15 (Thurs)** **WEB Day #6**	Digital Media & Making II	**Ito et al.** (2015)	Online lecture/Quiz/ Discussion posts/Viral	QUIZ #7 & Discussion post

			campaign search	#6
Week 8 **11.20 (Tues)** **LAB Day**	LoM & CoP I	"A People's History of the University of Washington" (UW Disorientation)	UW Sites of Resistance on campus	
Week 8 **11.22 (No CLASS)**	LoM & CoP I	**Lave & Wenger** (1991), ch 1&2	NO CLASS (Federal holiday)	
Week 9 **11.2 (Tues)** **LAB Day**	LoM & CoP II	**Lave & Wenger** (1991), ch 3-5	**SVG Presentation (x2)**; models of CoPs	
Week 9 **11. 29 (Thurs)** **WEB Day #7**	LoM & CoP II	**Taylor & Hall** (2013)	Online lecture/Quiz/ Discussion posts; Mapping Site Visit locations	QUIZ #8 & SITE VISIT MEMO #6 & Discussion post #7
Week 10 **12.04 (Tues)** **LAB Day**	Praxis	**Kirshner** (2015), ch 4	Blueprinting a youth activism campaign; SVG Presentation (if needed)	
Week 10 **12.06 (Thurs)** **LAB Day**	Praxis	**Esmonde & Booker** (2017), ch. 9	Sharing youth activism campaigns; SVG Presentation (if needed)	QUIZ #9
FINALS WEEK **12.10**				Final Project Due

Course assessment overview & grading

Assignments for this course will be broken down into five (5) weighted categories. The "points" are figured in each category before it is factored into the overall percentage for that category which make up the final grade.

1. Class participation & citizenship **(10%)**
    a. Artifacts produced for Lab Day and Web Day activities (5-20 points each)
    b. Weekly discussion posts on readings (5 points each)
    c. Peer evaluation (10 points)
2. Self-study Essay **(20%)**
    a. Personal writing assignment (25 points)
3. Site Visits **(30%)**
    a. Reflection Memos for each visit (10 points each)
    b. Class (re)Presentation of learning in the wild -- public speaking (10 points)
    c. (Re)Presentation Field Report Co-writing assignment (20 points)
4. Reading Quizzes **(15%)**
    a. Canvas, online quiz (10-20 points each)
    b. Note: These quizzes are unlocked during class time on Web Days; *there are no make-up quizzes*. The only exception is a doctor's note.
5. Final Course Project **(25%)**
    a. Collaborative multimedia project that answers the question: *"What is learning?"*

Academic Integrity:

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Grading Scale:

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89 = 3.4	82 = 2.7	75 = 2.0	68 = 1.3	<.7 = 0

Assignment descriptions

Self-study: Learning (or teaching) outside of school

For this assignment you will write a 2-3 page (single-spaced) reflection on an instance of learning (or teaching) that took place other than a school setting. The goal is to think about how the experience contributed to your learning in ways that we don't see in classroom spaces. So, you should be clear about how the learning looked in this place. If it helps to compare and contrast your learning experience to a more "formal" learning setting (i.e., the classroom), you can do this, but be careful! The comparative analysis may limit what you are able to say about the uncommon practices of a unique learning environment.

Questions to consider for this reflection (which are similar to Memos):

- How is the physical space arranged for learning?
- How are people's bodies engaged in the learning activities?
- What do the different types of actions look like during the experience?
- What artifacts, materials, and/or tools are used during the learning experience?
- Who participates in the experience, and what kinds of relationships exist between the individuals?
- What kind of rules and norms of communication exist and how are these operationalized?
- What theories of learning (from class) can be seen in your learning experience?
- How was this form of learning appropriate for your development stage (e.g., early childhood, adolescent), or did this matter?

Web Day Assignments

On the Thursdays that you meet with your Site Visit Group for Web Day activities, you will be responsible for completing four main items during class time: (1) Mini-lecture on readings; (2) Weekly reading quiz; (3) Reading discussion post; and (4) an activity or assignment related to the weekly theme.

- The **mini-lecture** will cover the readings for the week, and it will prepare you for the reading quiz.

- The **reading quiz** will cover ALL of the readings for that week. It will be on Canvas, and it will only be open during out class time; *there are no make-up quizzes, the only exception is a doctor's note*
- The **reading discussion post** will require you to post two questions on Canvas that you and your SVG create about the readings. These will be posted to your Web Day Discussion group (not your SVG). Then you will respond to one of the questions on the discussion board.
- The **activity or assignment related to the weekly theme** will be uploaded and shared as a Canvas assignment.

Your SVG will be scheduled to come to the classroom during one of Web Days with the instructors. It will be just like a regular Web Day only in the regular classroom.

Site Visits

With your site visit groups you will set-up and visit a place of learning that is *non*-classroom based. You will complete a total of six (6) site visits throughout the quarter. The objective of these field day site visits is to see, hear, smell, and feel, in action, what learning and teaching look like in places (or along pathways, more on this later) that are not traditionally thought of as "school." Each week, you will be introduced to different ideas, concepts, and theories related to how people learn and teach. You will use these ideas from the readings on your site visits. For example, we will spend time with readings and discussions related to *communities of practice*. Then, with this theory in mind, you will conduct a site visit and identify that theory in action.

Site Visit Weeks & Reflection Memo Due Dates

Site Visit 1 (Week 2); 10/08 - 10/14

- Memo #1 due 10/16

Site Visit 2 (Week 3); 10/15 - 10/21

- Memo #2 due 10/23

Site Visit 3 (Week 4); 10/22 - 10/28

- Memo #3 due 10/30

Site Visit 4 (Week 5); 10/29 - 11/04

- Memo #4 due 11/06

Site Visit 5 (Week 6); 11/05 - 11/11

- Memo #5 due 11/13

Site Visit 6 (Week 7 or 8); 11/12 - 11/25

- Memo # 6 due 11/29

During your site visits, you should be observing, taking notes, and collecting artifacts (i.e., photos, audio, drawings, etc) of learning. These activities are important for collecting data which you will be using throughout the duration of the course. At each site visit each person in your group should complete the following:

- Observe the site for at least 45 minutes; preferably longer...
- Take field notes about what's happening in the site location; notes may include observations of actions, what people say, types of materials people use to complete tasks, and/or thoughts about how the practices connect to the ideas related to learning that we have read.
- Collect some kind of digital media artifacts (i.e., photographs, videos, audio) at the site location. It's best to have more data than less.
- After the visit, work with your group to compile a "Site Visit Memo" (see next section) about the experience to submit for assessment. This memo should include a written account of the experience as well

as digital media artifacts you think are most important. These memos can take on many different forms, but they should detail the site visit well.

Throughout the quarter, you will be asked to think across these site visits and identify common themes and differences between the settings and the locations you have visited. You will also be asked to share your experiences with the class through a small group (re)presentation (see section below) using the digital media artifacts you collected during your site visits.

Site Visit Memos

On the weeks that you are scheduled to participate in a site visit you will be required to submit a short writing assignment about the field day experience. This writing assignment is what we will refer to as a Site Visit Memo. Site Visit Memos will be submitted to a discussion thread on Canvas, viewable to your reading group.

Site Visit Memo Due Dates:

1. Memo #1 - 10/16
2. Memo #2 - 10/23
3. Memo #3 - 10/30
4. Memo #4 - 11/06
5. Memo #5 - 11/13
6. Memo #6 - 11/29

The Site Visit Memo is a way for you to review the field notes you took while you and your site visit group were observing learning activities in a location outside of the classroom. A Site Visit Memo is also meant to have you reflect on the observation you had and think about how the learning activities you observed are connected to the learning theories we cover in this course. These Site Visit Memos will be reviewed by a reader/grader to document the experiences that you and the other group members have had together. On average, a Site Visit Memo should be about a page (single-spaced; about 500 words). Important items you want to add to your Memo include:

- **The name of the site you visited**
- **A descriptive summary of the activity you watched during your visit**
    - The number of learners and experts (teachers).
    - Types of tools and artifacts that were used and how they contributed to the learning experience(s) of those involved.
    - Description of the way the physical space was organized for the learning activity
    - Explanation of the perceived "norms" (or rules) for communication and how the roles of the individuals were enacted based on who and how they were involved (i.e., how were the norms "operationalized?")
    - Explanation of *how* the learning took place (i.e., what was the "learning configuration?")
    - Description of the ways people used their bodies and the importance of learners' bodies in relation to the environment and the learning goals
- **A connection to the theories of learning we have read/discussed for class**
- **Attach any digital artifacts collected while observing the site you visited** (e.g., photos, video, audio, etc.)

(Re)Presentation of Learning in the Wild

Each week, a Site Visit Group will prepare and share their site visit experience with the class and facilitate discussion about the learning theories we are studying through an original 20- to 30-minute (re)presentation (no longer than 30 minutes!). It is also important to think about how the learning representation, itself, matches the learning and/or concepts from the readings. For example, your group may draw ideas from learning concepts related

to families & communities or you could choose to focus on learning with digital media. This will probably depend on when your group signs up to present to the class. Below is a list of examples of presentation formats that you may consider.

- Concept map
- Video
- Interactive presentation
- Performance
- Demonstration
- Walking tour
- Exhibit/Gallery (photos/artwork)
- Vod/podcast

(Re)Presentation Field Report

For this assignment, you and four other members of your Site Visit will co-write a four-page, single-spaced reflection (about 2000 words) that is directly related to your in-class (re)presentation of learning in the wild. **This is due a week after you have presented to the class.** It should be evident from this field report that you have a solid understanding of the concepts from readings we have discussed and that you are able to identify these ideas in practice. In this paper you will have four major sections:

1. An explanation of the site you shared with the class during your visit. You should include historical information about the site you visited and you should explain the process for how you chose the location. Additionally, you should tell us why you chose to share this particular site visit with the class.
2. A thorough and detailed analysis of three learning issue(s)/concept(s) that you observed at the site visit location. It should explain how the activities help you see learning theory in practice. This analysis should draw from your site visit memo reflections, and it should directly connect the course readings and themes to the learning activities you watched or participated in.
3. Based on the visit, explain what *you* learned about the place, the people, and the learning that goes on there. A clear example of how you will incorporate this new understanding into your own ideas about learning and development, and how others can get involved or support the place, people, and learning you visited.
4. Detail the division of labor that each of the writers contributed to throughout the writing process. Explain the roles you took on and why this occurred.

Final Group Project

For this assignment you and your group will create a digital multimedia artifact (e.g., video, images, audio, animation, text, etc.) that answers the question "What is learning?" To answer this question, you should draw upon and synthesize the experiences you've had in and out of the classroom throughout the quarter. The four major sections (however you decide to represent them) should draw on the following:

1. What are the big ideas from the course readings that help you articulate and explain "What is learning?" To do this, you should incorporate and synthesize at least *four* ideas from the readings this quarter. They can be from *any* of the ideas we've covered, even if they aren't ones we have talked about a whole lot.
2. Think through and discuss important observations you made of these theories and ideas in action when you visited different sites of learning on your site visits. This is open to interpretation on your part about how you represent and explain these phenomena, but you should make sure to draw on three to four of the locations you have visited. Think about the "findings" you have compiled related to the theories of learning that are taken up and enacted in the different sites. It should be clear that you understand how learners and experts interact in the learning space.

3. Your final project should think about the different pedagogical practices that have been modeled during our class. How can you reach different audiences and teach them about theories of learning? The completed digital media artifact should use some type of pedagogical strategy for sharing, collaborating, and learning for people who are not familiar with the ideas you are sharing.
4. How do the course materials and the learning experiences you have witnessed and taken part in relate to your in-school experiences? How can we infuse the "traditional" classroom with these ideas? Or, how can classroom spaces attend to the types of learning that happen in such different contexts? What are 3-5 recommendations you have for learners to engage in varied types of learning activities?

When you are working on this final assignment, each group member must take on some type of important responsibility for the group. You don't need to assign these exact roles, but this is a collaborative work, and now that you know different strategies for learning, think about how to play to the strengths of your group members to make this project successful. When you turn in the final project, there should be some identification of each person's role and contribution to the product. It should be clear what contributions were completed by each individual.

Course readings/references

<u>Week 1 (10/01):</u>

- Tuesday
    - McDevitt, T. M., Ormrod, J. E., Cupit, G., Chandler, M., & Aloa, V. (2012). Chapter 6: Cognitive development: Piaget and Vygotsky. (pp. 194-221). *Child development and education.* Pearson Higher Education AU.
    - Esmonde, I., & Booker, A. N. (2017). *Power and privilege in the learning sciences: Critical and sociocultural theories of learning.* Chapter 2: Power and Sociocultural Theories of Learning. New York: Routledge.
- Thursday
    - Resnick, L. B. (1987). The 1987 presidential address: Learning in school and out. *Educational Researcher*, 13-54.
    - Gutiérrez, K., & Rogoff, B. (2003). Cultural Ways of Learning: Individual Traits or Repertoires of Practice. *Educational Researcher, 32*(5), 19-25.

<u>Week 2 (10/08):</u>

- Tuesday
    - Holland, D., Lachicotte Jr., W., Skinner, D., & Cain. (1998). *Identity and Agency in Cultural Worlds*. Chapter 2: A Practice Theory of Self and Identity. (pp. 19-46). Cambridge, MA: Harvard University Press.
    - Nasir, N. I. S., & Cooks, J. (2009). Becoming a hurdler: How learning settings afford identities. *Anthropology & Education Quarterly, 40*(1), 41-61.
- Thursday
    - Steele, C. M. (2010). *Whistling Vivaldi: How stereotypes affect us and what we can do*. Chapter 1: An Introduction: At the Root of Identity (pp. 1-15) & Chapter 2: A Mysterious Link Between Identity and Intellectual Performance (pp. 16- 43). WW Norton & Co.

<u>Week 3 (10/15):</u>

- Tuesday
    - Crowley, K., & Jacobs, M. (2002). Building islands of expertise in everyday family activity. *Learning conversations in museums,* 333-356.
- Thursday
    - Renninger, K. A. (2009). Interest and identity development in instruction: An inductive model. *Educational Psychologist, 44*(2), 105-118.

<u>Week 4 (10/22):</u>

- Tuesday
    - González, N., Moll, L. C, & Amanti, C. (2009). *Funds of knowledge : Theorizing practices in households, communities, and classrooms.* Chapter 2: Beyond Culture: The Hybridity of Funds of Knowledge & Chapter 3: Formations and Transformation of Funds of Knowledge. New York: Routledge.
- Thursday
    - Heath, S. (1983). *Ways with words : Language, life, and work in communities and classrooms.* Chapter 3: Learning how to talk in Trackton (Cambridge paperback library). Cambridge [Cambridgeshire] ; New York: Cambridge University Press.

Week 5 (10/29):

- Tuesday
    - Paradise, R., & Rogoff, B. (2009). Side by side: Learning by observing and pitching in. *Ethos, 37*(1), 102-138.
- Thursday
    - Barron, B., Martin, C. K., Takeuchi, L., & Fithian, R. (2009). Parents as learning partners in the development of technological fluency. *International Journal of Learning and Media, 1*(2), 55-77.

Week 6 (11/05):

- Tuesday
    - Takeuchi, L. & Stevens, R. (2011). The new coviewing: Designing for learning through joint media engagement. In New York, NY: *The Joan Ganz Cooney Center at Sesame Workshop*.
- Thursday
    - Gee, J., & Hayes, E. (2011). *Language and learning in the digital age* (1st ed.). Chapter 10: Cats, Passion, and Expertise & Chapter 11: The Return of the Amateur and the New Capitalism. Abingdon [England] ; New York: Routledge.

Week 7 (11/12):

- Tuesday
    - Halverson, E. R. & Sheridan, K. (2014). The maker movement in education. *Harvard Educational Review, 84*(4), 495-504.
    - Vossoughi, S., Hooper, P. K., Escude, M. (2016). Making through the lens of culture and power: Toward transformative visions for educational equity. *Harvard Educational Review, 86*(2), 206-232.
- Thursday
    - Ito, M., Soep, E., Kligler-Vilenchik, N., Shresthova, S., Gamber-Thompson, L., Zimmerman, A. (2015). Learning connected civics: Narratives, practices, infrastructures. *Curriculum Inquiry, 45*(1), 10-29.

Week 8 (11/19):

- Tuesday
    - "The People's History of the University of Washington" (UW Disorientation) - Zine
- Thursday (no class--holiday)
    - Lave, J. & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge: University Press. CHAPTERS 1 & 2

Week 9 (11/27):

- Tuesday
    - Lave, J. & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge: University Press. CHAPTERS 3-5
- Thursday

- Taylor, K. H., & Hall, R. (2013). Counter-mapping the neighborhood on bicycles: Mobilizing youth to reimagine the city. *Technology, Knowledge, and Learning*, *18*(1-2), 65-93.

Week 10 (12/04):

- Tuesday
  - Kirshner, B. (2015). *Youth activism in an era of education inequality(Qualitative studies in psychology)*. Chapter 4: Teaching without Teaching. New York: New York University Press.
- Thursday
  - Esmonde, I., & Booker, A. N. (2017). *Power and privilege in the learning sciences: Critical and sociocultural theories of learning.* Chapter 9: Toward Critical Sociocultural Theories of Learning. New York: Routledge.

Learning Across & Within Settings

EDUC 370

Tuesdays & Thursdays; 2:30-4:20pm

CDH 139

Winter 2019 - 5 credits

Instructor information:

Maria Hays

Learning Sciences, PhD Student

mehays@uw.edu

Office hours:

Miller Hall 404A

Thursdays, 12:30 am -1:30 pm

OR by appointment

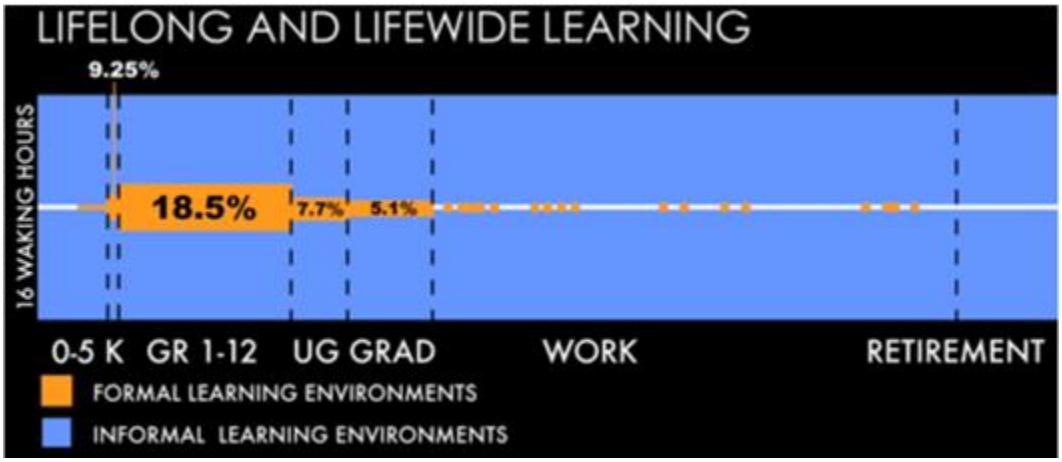

Figure Description:

The amount of time people spend in the classroom is significantly less time than they spend outside this formal learning environment. As the figure above illustrates, this time spent outside the classroom does not mean they're not actually learning. So what's all that learning in the blue look like?

What is learning?

This is the big question that leads the direction of this course. More specifically we will explore the kinds of learning that happen outside of the traditional classroom environment by engaging with learning theories across and within settings. Since learning occurs in homes, community centers, performance venues, workplaces, hobbyist groups, museums, libraries, parks, and more, we will move our class experiences beyond the traditional classroom and examine different environments with an eye toward seeing and sensing how learning happens in live contexts.

Throughout our experiences in this course, we will focus on learning concepts, practices, and forms of argumentation that have characteristics of familiar subjects like math, science, history, and other disciplines. Yet, these concepts may not surface in familiar ways which will challenge our preconceptions of how to define moments of learning.

Course learning objectives

1. Observe how learning and teaching take place in a variety of settings, including home, community, and professional contexts.
2. Describe and differentiate theories of learning and how these apply to non-school settings.
3. Articulate how processes of teaching and learning are situated within contexts, and what individuals "take away" from their participation in those settings when they are no longer there.
4. Conduct your own in-depth synthesis and reflections on several non-school settings where teaching and learning take place.
5. Analyze the process of learning and teaching as dynamic, interdisciplinary, and connected across settings and people.
6. Describe and reflect on the multiple ways in which your own learning has happened over your lifespan.

Basic Needs Security

Please let the instructor know if you are facing food insecurity, or cannot meet any other basic needs required for safe and comfortable learning. We will connect you to resources within the College of Education and/or on the university campus at large.

Disability Resources for Students

Access and Accommodations: Your experience in this class is important to us. If you have already established accommodations with Disability Resources for Students (DRS), please communicate your approved accommodations to the instructors at your earliest convenience so we can discuss your needs in this course.

If you have not yet established services through DRS, but have a temporary health condition or experience persistent differentiated ability issues that requires accommodations (conditions include but not limited to mental health, attention-related, learning, vision, hearing, physical or health impacts), you are welcome to contact DRS at 206-543-8924 or uwdrs@uw.edu or disability.uw.edu. DRS offers resources and coordinates reasonable accommodations for students with disabilities and/or temporary health conditions. Reasonable accommodations are established through an interactive process between you, your instructor(s) and DRS. It is the policy and practice of the University of Washington to create inclusive and accessible learning environments consistent with federal and state law.

Additional Support

- Mental Health & Crisis Intervention: counseling; support groups; same-day appointment http://depts.washington.edu/hhpccweb/project/mental-health-clinic/
- Center for Teaching & Learning: news & events; workshops; tutoring; academic support http://www.washington.edu/teaching/
- UW-IT: Canvas support; technology FAQs http://itconnect.uw.edu/help/

Writing Center

The College of Education partners with the Odegaard Writing & Research Center to provide writing support for CoE students. Conveniently located in Miller Hall on the 2nd floor, this satellite site provides one-to-one tutoring, and our tutors work with writers at any stage of writing, including outlining, drafting, research, and revision. The CoE branch is staffed with undergraduate and graduate peer tutors who are familiar with the College of Education and who can support writers' ideas and projects throughout their writing process. For more information or to schedule an appointment, please visit the website at https://depts.washington.edu/owrc.

Class structure

Each week we will be delving into different ideas about learning in order to mobilize our skills and interests in other places of learning. What this means is that we will look for examples of these ideas in action! Examples could be

how time is represented across communities, how people develop and sustain a sense of identity, how lifelong interests emerge and grow, or how forms of learning shift over generations, alongside changing tools.

Here's what an average week might look like for this course:

Saturday	**Sunday**	Monday	**Tuesday**	Wednesday	**Thursday**	**Friday**
Prepare for upcoming week's class and site visit **DUE:** Web day initial discussion board posts Other web day activities, as assigned	Prepare for upcoming week's class and site visit **DUE:** Responses to web day discussion board posts Other web day activities, as assigned Major assignments		**Lab day**: Lecture, discussion, in-class activities, group presentations	Prepare for site visit	**Site Visits:** (six site visits during the quarter); Join site visit group at a community location and collect data	Prepare for next week's class and finish site visit memos **DUE:** Site visit memos **BEGIN:** Course readings for up-coming week Assignments due on Saturday and Sunday

Lab Days:

We will meet in our lecture hall every Tuesday (and on some Thursdays) to participate in discussions, course activities, and group presentations. These classes will be a chance for us to connect about the course readings and put our knowledge to work in creating mini-projects, models, and discussions. This will also be a time to stay connected to the many moving parts of the course as well as assignments and deadlines.

Site Visits:

One day a week (six times throughout the quarter), you and a group of your peers will spend class time "in the field." Locations may include (but aren't limited to) restaurants, grocery stores, coffee shops, local businesses, parks, neighborhood centers, museums, historic places, and tourist destinations. For a list of places groups have been in the past check out the Site Visit Resources on the Canvas page. In these spaces you and your group will identify learning in practice. Following the Site Visit, you submit a reflection through a discussion post on Canvas.

During each site visit, you will collect and curate digital artifacts of your experiences which you with share with the class during "lab days." Not everyone will present every week, but all will be required to submit a digital representation of the learning episode you and your group encounter.

New this quarter: If you, your SVG, and GSM would like to explore a site further from campus than our two-hour window on Thursday would allow you to travel to/from and adequately explore, you may choose to combine two site visits into one for extra travel/exploration time at your intended field site. If you choose this option, all members of your group must be able to attend the site visit which may mean that you need to schedule your extended site visit on a day in which all your SVG members can block out approximately three to four hours for a site visit**. If you choose this option, you may only combine two site visits this quarter!**

Web Days:

Each week, you will complete online activities for the course. Sometimes, you will do these activities solo, and sometimes you will do them with you SVG. These activities will include an online mini-lecture about the course readings, discussion board posts, and individual or group activities.

Required materials

There are no prerequisites for this course. Readings and activities should be within reach of undergraduates.

Course Readings:

This course has required readings that will be posted on Canvas. You will also need to obtain the following text:

- *Situated Learning: Legitimate Peripheral Participation* (Lave & Wenger, 1991)

Digital Media and Technology:

In addition to the readings, this class requires the frequent use of digital media and technology. It is highly recommended that you come to every Lab Day with a laptop computer or WiFi-connected mobile device. Also, it will be necessary to bring with you a mobile device on Site Visits and have access to the internet for Web Days. This is not a barrier to entry for this course. If you have difficulties obtaining these items through personal resources, there are ways to check out materials from the College of Education technology department or University of Washington Student Technology Loan Program (https://stlp.uw.edu/).

Course assessment overview & grading

Assignments for this course will be broken down into five (5) weighted categories. The "points" are figured in each category before it is factored into the overall percentage for that category which make up the final grade.

1. Class participation & citizenship **(10%)**
    a. Artifacts produced for Lab Day and Web Day activities (5-20 points each)
    b. Weekly discussion posts on readings (5 points each)
    c. Peer evaluation (10 points)
2. Self-study Essay **(20%)**
    a. Personal writing assignment (25 points)
3. Site Visits **(30%)**
    a. Reflection Memos for each visit (10 points each)
    b. Class (re)Presentation of learning in the wild -- public speaking (10 points)
    c. (Re)Presentation Field Report Co-writing assignment (20 points)
4. Reading Quizzes **(15%)**
    a. Canvas, online quiz (10-20 points each)
    b. Note: These quizzes are unlocked during class time on Lab Days; *there are no make-up quizzes*. The only exception is a doctor's note.
5. Final Course Project **(25%)**
    a. Collaborative multimedia project that answers the question: *"What is learning?"*

Academic Integrity:

Academic Integrity—as prospective educators, academic integrity is of the highest importance. Someone who violates the University of Washington Student Academic Responsibility Statement (https://depts.washington.edu/grading/pdf/AcademicResponsibility.pdf) is guilty of academic misconduct. Cheating will not be tolerated whether it is intentional or unintentional.

Grading Scale:

≥ 95% = 4.0	88 = 3.3	81 = 2.6	74 = 1.9	67 = 1.2
94 = 3.9	87 = 3.2	80 = 2.5	73 = 1.8	66 = 1.1
93 = 3.8	86 = 3.1	79 = 2.4	72 = 1.7	65 = 1.0
92 = 3.7	85 = 3.0	78 = 2.3	71 = 1.6	64 = .9
91 = 3.6	84 = 2.9	77 = 2.2	70 = 1.5	63 = .8
90 = 3.5	83 = 2.8	76 = 2.1	69 = 1.4	62 = .7
89 = 3.4	82 = 2.7	75 = 2.0	68 = 1.3	<.7 = 0

Assignment descriptions

Self-study: Learning (or teaching) outside of school

For this assignment you will write a 2-3 page (single-spaced) reflection on an instance of learning (or teaching) that took place other than a school setting. The goal is to think about how the experience contributed to your learning in ways that we don't see in classroom spaces, so, you should be clear about how the learning looked in this place. If it helps to compare and contrast your learning experience to a more "formal" learning setting (i.e., the classroom), you can do this, but be careful! The comparative analysis may limit what you are able to say about the uncommon practices of a unique learning environment.

Questions to consider for this reflection (which are similar to Memos):

- How is the physical space arranged for learning?
- How are people's bodies engaged in the learning activities?
- What do the different types of actions look like during the experience?
- What artifacts, materials, and/or tools are used during the learning experience?
- Who participates in the experience, and what kinds of relationships exist between the individuals?
- What kind of rules and norms of communication exist and how are these operationalized?
- What theories of learning (from class) can be seen in your learning experience?
- How was this form of learning appropriate for your development stage (e.g., early childhood, adolescent), or did this matter?

Web Day Assignments

You will be responsible for completing four main items outside of class for web day: (1) Mini-lecture on readings; (2) Reading discussion post; (3) an activity or assignment related to the weekly theme, (4) and, occasionally, a weekly reading quiz.

- The **mini-lecture** will cover the readings for the week, and it will prepare you for the reading quiz.
- The **reading discussion post** will require you to post an initial response to a set of questions. You will then respond to a number of classmates' posts.
- The **activity or assignment related to the weekly theme** will be uploaded and shared as a Canvas assignment.
- If a **reading quiz** is given as part of the web day activities, it will cover ALL of the readings for that week. It will be on Canvas, and will only be open during specific out-of-class times.

Site Visits

With your site visit groups, you will set-up and visit a place of learning that is *non*-classroom based. You will complete between five (5) and six (6) site visits throughout the quarter (see specific requirements on page 3 of this document for completing only five site visits). The objective of these field day site visits is to see, hear, smell, and feel, in action, what learning and teaching look like in places (or along pathways, more on this later) that are not traditionally thought of as "school." Each week, you will be introduced to different ideas, concepts, and theories related to how people learn and teach. You will use these ideas from the readings on your site visits. For example, we will spend time with readings and discussions related to *communities of practice*. Then, with this theory in mind, you will conduct a site visit and identify that theory in action.

Site Visit Weeks & Reflection Memo Due Dates

Site Visit 1 (Week 3); 01/19-01/25

- Memo #1 due 01/25

Site Visit 2 (Week 4); 01/26-02/01

- Memo #2 due 02/01

Site Visit 3 (Week 5); 02/02-02/08

- Memo #3 due 02/08

Site Visit 4 (Week 7); 02/16-02/22

- Memo #4 due 02/22

Site Visit 5 (Week 8); 02/23-03/01

- Memo #5 due 03/01

Site Visit 6 (Week 9); 03/07

- We will be completing this site visit as a class. See **Weekly Themes, Activities, and Readings** calendar for more details.
- Memo # 6 due 03/08

During your site visits, you should be observing, taking notes, and collecting artifacts (i.e., photos, audio, drawings, etc.) of learning. These activities are important for collecting data which you will be using throughout the duration of the course. At each site visit each person in your group should complete the following:

- Observe the site for at least 45 minutes; preferably longer.
- Take field notes about what's happening in the site location; notes may include observations of actions, what people say, types of materials people use to complete tasks, and/or thoughts about how the practices connect to the ideas related to learning that we have read.
- Collect some kind of digital media artifacts (i.e., photographs, videos, audio) at the site location. It's best to have more data than less.
- After the visit, work with your group to compile a "Site Visit Memo" (see next section) about the experience to submit for assessment. This memo should include a written account of the experience as well as digital media artifacts you think are most important. These memos can take on many different forms, but they should detail the site visit well.

Throughout the quarter, you will be asked to think across these site visits and identify common themes and differences between the settings and the locations you have visited. You will also be asked to share your experiences with the class through a small group (re)presentation (see section below) using the digital media artifacts you collected during your site visits.

Site Visit Memos

On the weeks that you are scheduled to participate in a site visit you will be required to submit a short writing assignment about the field day experience. This writing assignment is what we will refer to as a Site Visit Memo. Site Visit Memos will be submitted to a discussion thread on Canvas, viewable to your site visit reading group.

Site Visit Memo Due Dates:

1. Memo #1 – 01/25
2. Memo #2 – 02/01
3. Memo #3 – 02/08
4. Memo #4 – 02/22
5. Memo #5 – 03/01
6. Memo #6 – 03/08

The Site Visit Memo is a way for you to review the field notes you took while you and your site visit group were observing learning activities in a location outside of the classroom. A Site Visit Memo is also meant to have you reflect on the observation you had and think about how the learning activities you observed are connected to the learning theories we cover in this course. These Site Visit Memos will be reviewed by a reader/grader to document the experiences that you and the other group members have had together. On average, a Site Visit Memo should be about a page (single-spaced; about 500 words). Important items you want to add to your Memo include:

- **The name of the site you visited**
- **A descriptive summary of the activity you watched during your visit**
    - The number of learners and experts (teachers).
    - Types of tools and artifacts that were used and how they contributed to the learning experience(s) of those involved.
    - Description of the way the physical space was organized for the learning activity
    - Explanation of the perceived "norms" (or rules) for communication and how the roles of the individuals were enacted based on who and how they were involved (i.e., how were the norms "operationalized?")
    - Explanation of *how* the learning took place (i.e., what was the "learning configuration?")
    - Description of the ways people used their bodies and the importance of learners' bodies in relation to the environment and the learning goals
- **A connection to the theories of learning we have read/discussed for class**
- **A reflection on how what you observed informs your own learning, your thoughts on learning, or raises further questions about learning**
- **Attach any digital artifacts collected while observing the site you visited** (e.g., photos, video, audio, etc.)

(Re)Presentation of Learning in the Wild

For five to six weeks throughout the quarter, a Site Visit Group will prepare and share their site visit experience with the class and facilitate discussion about the learning theories we are studying through an original 20- to 30-minute (re)presentation (no longer than 30 minutes!). It is also important to think about how the learning representation, itself, matches the learning and/or concepts from the readings. For example, your group may draw ideas from learning concepts related to families & communities or you could choose to focus on learning with digital media. This will probably depend on when your group signs up to present to the class. Below is a list of examples of presentation formats that you may consider.

- Concept map
- Video
- Interactive presentation

- Performance
- Demonstration
- Walking tour
- Exhibit/Gallery (photos/artwork)
- Vod/podcast

(Re)Presentation Field Report

For this assignment, you and your Site Visit will co-write a four-page, single-spaced reflection (about 2000 words) that is directly related to your in-class (re)presentation of learning in the wild. **This is generally due a week after you have presented to the class.** It should be evident from this field report that you have a solid understanding of the concepts from readings we have discussed and that you are able to identify these ideas in practice. In this paper you will have four major sections:

1. An explanation of the site you shared with the class during your visit. You should include historical information about the site you visited, and you should explain the process for how you chose the location. Additionally, you should tell us why you chose to share this particular site visit with the class.
2. A thorough and detailed analysis of three learning issue(s)/concept(s) that you observed at the site visit location. It should explain how the activities help you see learning theory in practice. This analysis should draw from your site visit memo reflections, and it should directly connect the course readings and themes to the learning activities you watched or participated in.
3. Based on the visit, explain what *you* learned about the place, the people, and the learning that goes on there. A clear example of how you will incorporate this new understanding into your own ideas about learning and development, and how others can get involved or support the place, people, and learning you visited.
4. Detail the division of labor that each of the writers contributed to throughout the writing process. Explain the roles you took on and why this occurred.

Final Group Project

For this assignment you and your group will create a digital multimedia artifact (e.g., video, images, audio, animation, text, etc.) that answers the question "What is learning?" To answer this question, you should draw upon and synthesize the experiences you've had in and out of the classroom throughout the quarter. The four major sections (however you decide to represent them) should draw on the following:

1. What are the big ideas from the course readings that help you articulate and explain "What is learning?" To do this, you should incorporate and synthesize at least *four* ideas from the readings this quarter. They can be from *any* of the ideas we've covered, even if they aren't ones we have talked about a whole lot.
2. Think through and discuss important observations you made of these theories and ideas in action when you visited different sites of learning on your site visits. This is open to interpretation on your part about how you represent and explain these phenomena, but you should make sure to draw on three to four of the locations you have visited. Think about the "findings" you have compiled related to the theories of learning that are taken up and enacted in the different sites. It should be clear that you understand how learners and experts interact in the learning space.
3. Your final project should think about the different pedagogical practices that have been modeled during our class. How can you reach different audiences and teach them about theories of learning? The completed digital media artifact should use some type of pedagogical strategy for sharing, collaborating, and learning for people who are not familiar with the ideas you are sharing.
4. How do the course materials and the learning experiences you have witnessed and taken part in relate to your in-school experiences? How can we infuse the "traditional" classroom with these ideas? Or, how can classroom spaces attend to the types of learning that happen in such different contexts? What are 3-5 recommendations you have for learners to engage in varied types of learning activities?

When you are working on this final assignment, each group member must take on some type of important responsibility for the group. You don't need to assign these exact roles, but this is a collaborative work, and now that you know different strategies for learning, think about how to play to the strengths of your group members to make this project successful. When you turn in the final project, there should be some identification of each person's role and contribution to the product. It should be clear what contributions were completed by each individual.

Course readings/references

Week 1 (01/08):

- McDevitt, T. M., Ormrod, J. E., Cupit, G., Chandler, M., & Aloa, V. (2012). Chapter 6: Cognitive development: Piaget and Vygotsky. (pp. 194-221). *Child development and education.* Pearson Higher Education AU.
- Esmonde, I., & Booker, A. N. (2017). *Power and privilege in the learning sciences: Critical and sociocultural theories of learning.* Chapter 2: Power and Sociocultural Theories of Learning. New York: Routledge.

Week 2 (01/12):

- Resnick, L. B. (1987). The 1987 presidential address: Learning in school and out. *Educational Researcher*, 13-54.
- Gutiérrez, K., & Rogoff, B. (2003). Cultural Ways of Learning: Individual Traits or Repertoires of Practice. *Educational Researcher, 32*(5), 19-25.

Week 3 (01/19):

- Holland, D., Lachicotte Jr., W., Skinner, D., & Cain. (1998). *Identity and Agency in Cultural Worlds*. Chapter 2: A Practice Theory of Self and Identity. (pp. 19-46). Cambridge, MA: Harvard University Press.
- Nasir, N. I. S., & Cooks, J. (2009). Becoming a hurdler: How learning settings afford identities. *Anthropology & Education Quarterly, 40*(1), 41-61.
- Steele, C. M. (2010). *Whistling Vivaldi: How stereotypes affect us and what we can do*. Chapter 1: An Introduction: At the Root of Identity (pp. 1-15) & Chapter 2: A Mysterious Link Between Identity and Intellectual Performance (pp. 16- 43). WW Norton & Co.

Week 4 (01/26):

- Crowley, K., & Jacobs, M. (2002). Building islands of expertise in everyday family activity. *Learning conversations in museums*, 333-356.
- Renninger, K. A. (2009). Interest and identity development in instruction: An inductive model. *Educational Psychologist, 44*(2), 105-118.

Week 5 (02/02):

- González, N., Moll, L. C, & Amanti, C. (2009). *Funds of knowledge : Theorizing practices in households, communities, and classrooms.* Chapter 2: Beyond Culture: The Hybridity of Funds of Knowledge & Chapter 3: Formations and Transformation of Funds of Knowledge. New York: Routledge.
- Heath, S. (1983). *Ways with words : Language, life, and work in communities and classrooms.* Chapter 3: Learning how to talk in Trackton (Cambridge paperback library). Cambridge [Cambridgeshire] ; New York: Cambridge University Press.

Week 6 (02/09):

- Paradise, R., & Rogoff, B. (2009). Side by side: Learning by observing and pitching in. *Ethos, 37*(1), 102-138.
- Barron, B., Martin, C. K., Takeuchi, L., & Fithian, R. (2009). Parents as learning partners in the development of technological fluency. *International Journal of Learning and Media, 1*(2), 55-77.

Week 7 (02/16):

- Takeuchi, L. & Stevens, R. (2011). The new coviewing: Designing for learning through joint media engagement. In New York, NY: *The Joan Ganz Cooney Center at Sesame Workshop*.
- Gee, J., & Hayes, E. (2011). *Language and learning in the digital age* (1st ed.). Chapter 10: Cats, Passion, and Expertise & Chapter 11: The Return of the Amateur and the New Capitalism. Abingdon [England] ; New York: Routledge.

Week 8 (02/23):

- Halverson, E. R. & Sheridan, K. (2014). The maker movement in education. *Harvard Educational Review, 84*(4), 495-504.
- Vossoughi, S., Hooper, P. K., Escude, M. (2016). Making through the lens of culture and power: Toward transformative visions for educational equity. *Harvard Educational Review, 86*(2), 206-232.
- Ito, M., Soep, E., Kligler-Vilenchik, N., Shresthova, S., Gamber-Thompson, L., Zimmerman, A. (2015). Learning connected civics: Narratives, practices, infrastructures. *Curriculum Inquiry, 45*(1), 10-29.

Week 9 (03/02):

- "The People's History of the University of Washington" (UW Disorientation) – Zine
- Kirshner, B. (2015). *Youth activism in an era of education inequality(Qualitative studies in psychology)*. Chapter 4: Teaching without Teaching. New York: New York University Press.
- Taylor, K. H., & Hall, R. (2013). Counter-mapping the neighborhood on bicycles: Mobilizing youth to reimagine the city. *Technology, Knowledge, and Learning, 18*(1-2), 65-93.

Week 10 (03/09):

- Lave, J. & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge: University Press.
- Esmonde, I., & Booker, A. N. (2017). *Power and privilege in the learning sciences: Critical and sociocultural theories of learning.* Chapter 9: Toward Critical Sociocultural Theories of Learning. New York: Routledge.

Week/ Theme	Saturday (Web Day)	Sunday (Web Day)	Monday	Tuesday (Lab Day)	Wednesday	Thursday (4 Lab Days 6 Field Days)	Friday (Web Day)
JANUARY **Week 1** **Class norms/ SVGs/"What is Learning?"/ Sociocultural learning theory/(In)formal learning**				**8** **Activities:** ● Introductions ● Research consent ● What is learning? notecards ● Meet Site Visit Group ● Discussion board post	**9** **Read for Thurs:** McDevitt et al (2012) pp. 214-221; Esmonde & Booker (2017) ch 2	**10 Lab Day** **Activities:** ● Defining learning as social, cultural, historical, and powered. ● Mock web day activities (online lecture, db posts) ● Meet GSMs	**11**
Week 2 **Sociocultural learning theory/(In)formal learning**	**12** **Read:** Resnick (1987); Gutierrez & Rogoff (2003) **Watch:** Web Day Lecture **Due:** Week 2 Discussion Board (DB) post	**13** **Due:** Response to classmates' Week 2 DB posts	14	**15** **Activities:** ● Lecture: DB review and term clarification ● Review (Re)Presentation Instructions ● In-class assignment ● Week 2 quiz	**16**	**17 Lab Day** **Activities:** ● Review Self-Study of Learning Instructions ● Mock site visit ● Site visit planning	**18** **Due:** Mock site visit memo
Week 3 **Identity & Interest development I**	**19** **Read:** Holland et al (1998) ch 2; Nasir & Cooks (2009); Steele (2010) ch 1&2 **Watch:** Web Day Lecture **Due:** Week 3 DB post	**20** **Due:** Response to classmates' Week 3 DB posts	**21**	**22** **Activities:** ● Lecture: DB review and term clarification ● In-class assignment ● Week 3 quiz	**23**	**24 Field Day** Site Visit 1	**25** **Due:** Site Visit 1 memo

Week 4 **Identity & Interest development II**	**26** **Read:** Crowley & Jacobs (2002); Renninger (2009) **Watch:** Web Day Lecture **Due:** Week 4 DB post	**27** **Due:** Response to classmates' Week 4 DB posts	**28**	**29** **Activities:** ● Lecture: DB review and term clarification ● In-class assignment ● (Re)Presentation ● Week 4 quiz	**30**	**31 Field Day** Site Visit 2	**Feb 1** **Due:** Site Visit 2 Memo
FEBRUARY **Week 5** **Families & Communities I**	**2** **Read:** Gonzales et al. (2009) ch 2&3; Heath (1983) ch 3 **Watch:** Web Day Lecture **Due:** Week 5 DB post	**3** **Due:** ● Response to classmates' Week 5 DB posts ● Interim Field Report for (Re)Presentations on 1/29	**4**	**5** **Activities:** ● Lecture: DB review and term clarification ● In-class assignment ● (Re)Presentation ● Week 5 quiz	**6**	**7 Field Day** Site Visit 3	**8** **Due:** Site Visit 3 Memo
Week 6 **Families & Communities II**	**9** **Read:** Paradise & Rogoff (2009); Barron et al (2009) **Watch:** Web Day Lecture **Due:** Week 6 DB post	**10** **Due:** ● Response to classmates' Week 6 DB posts ● Self-Study of Learning Experience	**11**	**12** **Activities:** ● Lecture: DB review and term clarification ● In-class assignment ● (Re)Presentation ● Week 6 quiz	**13**	**14 Lab Day** **Activities:** ● Midterm review ● (Re)presentation	**15**
Week 7 **Digital Media & Making I**	**16** **Read:** Takeuchi & Stevens (2011); Gee & Hayes (2011) **Watch:** Web Day Lecture **Due:**	**17** **Due:** ● Response to classmates' Week 7 DB posts ● Interim Field Report for (Re)Presentations on 2/5, 2/12 &	**18**	**19** **Activities:** ● Lecture: DB review and term clarification ● Review final project ● In-class assignment	**20**	**21 Field Day** Site Visit 4	**22** **Due:** Site Visit 4 Memo

	Week 7 DB post	2/14)		● (Re)Presentation ● Week 7 quiz			
Week 8 **Digital Media & Making II**	**23** **Read:** Halverson & Sheridan (2014); Vossoughi et al (2016); Ito et al. (2015) **Watch:** Web Day Lecture **Due:** Week 8 DB post	**24** **Due:** ● Response to classmates' Week 8 DB posts ● Interim Field Report for (Re)Presentation on 2/19)	**25**	**26** **Activities:** ● Lecture: DB review and term clarification ● In-class assignment ● (Re)Presentation ● Week 8 quiz	**27**	**28 Field Day** Site Visit 5	**March 1** **Due:** Site Visit 5 Memo
MARCH **Week 9** **LoM & Youth Activism**	**2** **Read:** "The People's History of the University of Washington" (UW Disorientation); Kirshner (2015), ch 4; Taylor & Hall (2013); **Watch:** Web Day Lecture **Due:** Week 9 DB post	**3** **Due:** ● Response to classmates' Week 9 DB posts ● Interim Field Report for (Re)Presentation on 2/26)	**4**	**5** **Activities:** ● Lecture: DB review and term clarification ● Prep for UW SoR ● Week 9 quiz	**6**	**7 Field Day** **Activity:** ● UW Sites of Resistance	**8** **Due:** UW Sites of Resistance Site Visit Memo
Week 10 **CoP**	**9** **Read**: ● Lave & Wenger (1991); Esmonde & Booker (2017), ch. 9 ● **Watch:** ● Web Day	**10** **Due:** ● Response to classmates' Week 10 DB posts	**11**	**12** **Activities:** ● Lecture: DB review and term clarification ● In-class assignment ● Week 10 quiz	13	**14 Lab Day** **Activities:** ● Mapping site visits ● Final assignment work time ● Course wrap-up	**15**

	Lecture ● **Due:** ● Week 10 DB post						
Finals Week	**16**	**17**	**18**	**19** **Due:** Final Projects			