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Breanne K. Litts
Utah State University

Melissa Tehee
Utah State University

Jennifer Jenkins
Edith Bowen Laboratory School

Stuart Baggaley
Edith Bowen Laboratory School

Devon Isaacs
Utah State University

Megan Hamilton
Utah State University

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Authors

Breanne K. Litts, Melissa Tehee, Jennifer Jenkins, Stuart Baggaley, Devon Isaacs, Megan Hamilton, and Lili Yan

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Information and Learning Science

Culturally Disruptive Research: A Critical (Re)Engagement with Research Processes and Teaching Practices

Breanne K. Litts¹, Melissa Tehee¹, Jennifer Jenkins², Stuart Baggaley², Devon S. Isaacs¹, Megan Hamilton¹, & Lili Yan¹

¹Utah State University
²Edith Bowen Laboratory School

Introduction

As partnership work continues to emerge as a leading methodological approach in education research, particularly in the learning sciences, there is a growing demand to understand how to accomplish this work. Intellectual communities, such as the Research+Practice Collaboratory (researchandpractice.org), who sit at the forefront of this epistemological, ontological, and axiological shift in how we conduct research, advocate for research-practice partnerships (Penuel et al., 2013), design-based implementation research (Coburn & Penuel, 2016), and community-based research approaches (Bang et al., 2016). Learning scientists are actively pushing the bounds of traditional research approaches and methodologies and challenge scholars to conduct work *with* communities rather than about, in, or for communities.

In response, many policymakers and funding agencies are beginning to require genuine community engagement and partnership in research, especially in efforts to broaden participation. Partnering with communities demands an ethical and cultural shift in the research process. Thus, taking a culturally-situated approach to research inherently disrupts conventional notions of engagement in research and enables these kinds of partnerships. This disruption requires “desettling” (Bang et al., 2012) the knowledge and value systems that drive what we do, which often privilege particular ways of knowing and being. As such, historically, research has been a further act of settling or colonizing marginalized communities (e.g., Smith, 2013). Instead, a culturally-situated approach desettles traditional research methods by requiring a disruptive shift in ‘who’ counts as a partner or stakeholder, ‘how’ the work should be conducted, and ‘what’ products are valued. Though practical toolkits and repositories supporting this work are becoming more robust, there is still a critical need to consider the structural and systemic shifts necessary to carry out this work.

To contribute to this need for a deeper understanding, we share our work that involves Indigenous and non-Indigenous researchers, designers, and educators collaboratively designing culturally-situated experiences for sixth graders. Our current shared project goal is to specifically investigate how to design cross-cultural field experiences that develop sixth-graders’ cultural competence. In this paper, however, we take a step back to answer the question: how do we conduct culturally-situated research? We lean on San Pedro’s (2018) *culturally disruptive pedagogy* to frame our research approach. In particular, we highlight the tensions, disruptions, and self-discoveries of culturally disruptive pedagogy as a frame to understand our own attempt to design for this culturally-situated pedagogical approach. We also specifically share how these three elements of our process have led to pedagogical innovations. Our goal is to elucidate and nuance culturally disruptive research as a process and how it impacts practitioners. We have equally rich examples, which we are preparing to share elsewhere, of how this approach impacts researchers and disrupts the inherent hierarchies that exist between researchers and practitioners. We seek to help researchers understand what it means to conduct culturally-situated design and implementation work with community partners and provide examples from practice that elucidate the impact of culturally disruptive work.

Framing

Our culturally disruptive research approach is shaped by culturally disruptive pedagogy, which seeks to design the “sacred truth spaces” and “zones of contact” where multiple truths, “new knowledge and new identities [can] take hold” (San Pedro, 2018, p 1221). Rooted in the evolution of culturally relevant (Ladson-Billings, 1995), culturally responsive (Gay, 2010), culturally sustaining (Paris, 2012), and culturally revitalizing (McCarty & Lee, 2014) pedagogies, culturally disruptive pedagogy builds on these ideas to focus on the disruption of

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3 privilege, especially Whiteness (San Pedro, 2018). In particular, culturally disruptive pedagogy
4 seeks to (1) make visible the socializing of Whiteness, and (2) disrupt hegemonic cultural norms
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6 (San Pedro, 2018).
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10 Our aims in adopting a culturally-situated approach to research are to disrupt dominant
11 cultural practices and make privilege visible by not only raising awareness of others' cultures but
12 also recognizing ourselves as cultural beings. Hence, we use culturally disruptive pedagogy to
13 investigate these shifts in our own approach. San Pedro (2018) highlights three key tenets of
14 culturally disruptive pedagogy: tensions, disruptions, and self-discoveries. Based on his
15 application, we interpret this to mean that by making tensions visible, we disrupt norms, and this
16 leads to self-discovery, which in turn leads to deeper awareness of tensions and so on. In this
17 paper, we apply this frame at the process and design levels, which expands the frame to include
18 innovations. Our shared observations and narratives about our experience revealed that self-
19 discoveries resulted in innovations in our partnership and practice work.
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33 **Intellectual Foundation**

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35 We conceptualize our inquiry as building on a rich intellectual foundation of existing
36 scholarship around partnership-based and community-based research approaches. The roots of
37 research-practice partnerships (RPPs) are inherently disruptive to privilege, process, and practice
38 (see collection of work edited by Bevan & Penuel, 2017). In partnership-building processes,
39 scholars recognize the inherent epistemological tensions and hierarchies that exist in multi-
40 sector, interdisciplinary, and cross-cultural partnerships. This includes both critically
41 (re)conceptualizing how knowledge is built and what outputs are valued and shared. Strategies
42 such as participatory knowledge building (Santo et al., 2017) argue for a disruption of privilege
43 in our knowledge building process by attempting to flatten the knowledge inherent in the
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structural and systemic hierarchies in which we conduct our work. As part of this reconceptualization, it also demands that we critically consider what products of our scholarship we value and seek to produce outputs that are mutually beneficial (Bevan, 2017).

In the learning sciences, scholars are calling to further situate this work in cultural, historical, and political contexts. Special issues from the *Journal of the Learning Sciences* (O'Neill, 2016) and *Cognition & Instruction* (Bang & Vossoughi, 2016) argue for critically resituating our work to this end. In response, scholars present new methodological approaches and framings to partnership work such as community-based design research (Bang et al., 2016) and social design experiments (Gutiérrez & Jurrow, 2016). Other work (re)conceptualizes research practice partnerships through critical lenses such as Cultural Historical Activity Theory (CHAT; Severance et al., 2016). Our work is heavily informed by this collection of empirical studies and lived experiences of researchers and educators. We seek to extend this prior scholarship by leveraging a culturally disruptive frame to critically re(examine) how culturally-situating this work disrupts practice by making privilege visible. Hence, while our work has deeply disrupted traditional hierarchies between researchers and practitioners, in this paper we share two cases of how our approach disrupted our practice-partners' (Authors 3 & 4) understanding of culture and had immediate and direct impacts on their pedagogical approaches.

Method

Our RPP (Coburn & Penuel, 2016) of twelve Indigenous and non-Indigenous scholars and designers and four K-12 educators and administrators is driven by a shared goal to connect disciplines through centering culture with the broad aim to develop sixth-graders' cultural competence (Litts, Tehee, Jenkins, & Baggaley, 2020). We understand culture to be “highly variable systems of meaning which are learned and shared by a people or an identifiable segment

of the population. It represents designs and ways of life that are normally transmitted from one generation to another” (Betancourt & López, 1993; Rohner, 1984). In this paper, we share our culturally-situated approach to our collaborative process of redesigning the sixth-grade curriculum in a way that builds awareness of others and self as cultural beings. In alignment with our RPP approach, we employ a design-based implementation research methodology (DBIR; Fishman et al., 2013). For us, this means that our RPP operates in iterative cycles to collaboratively work toward our overarching shared goal. Practically, we iteratively design, implement, and evaluate culturally-situated lessons and outcomes throughout the school year.

We document our process of partnership-building, design, and implementation through recording meetings, capturing and reflecting on key design decisions, conducting formal debrief interviews after implementations, and collecting all project-developed and project-related artifacts. Our data are in the form of audio and video recordings, written field notes and memos, and design artifacts. In addition to ongoing reconceptualization and reconsideration of the current curriculum, we have implemented five classroom curricular units ranging from two-hours to two-weeks long, depending on the unit and teacher needs. Moreover, teacher partners’ (Authors 3 and 4) analytic insights are integrated as transcriptions from debrief interviews and a recorded data analysis meeting, in which they made their contributions to the writing of this manuscript. Research authors transcribed their insights and drafted a re-telling of their experience, and teachers reviewed the manuscript and these re-tellings prior to submission. This is the way in which the teacher-partner authors on the team elected to participate in the academic writing process.

Our collaborative and iterative analysis is guided by the three core tenets of culturally disruptive pedagogy: tensions, disruption, and self-discoveries. Through our analysis, we

recognized that the self-discoveries further resulted in innovations, so we added this additional tenet into our analysis (see Figure 1). To best illustrate our culturally-situated research approach, we build and present two cases (Stake, 2008) where we trace each of these four tenets. Hence, the cases are bound by these key tenets, such that we trace how critical tensions led to disruptions, self-discoveries, and innovations. The authors of this paper, representing all perspectives and demographics of our research team, met and reached consensus that these two cases best illustrate the nuances of how carrying out a culturally-situated research approach affects our practice in the classroom. Collectively, the two cases provide critical insights into how tensions evolve over time.

Figure 1. Analytic frame informed by culturally disruptive pedagogy (San Pedro, 2018).

Establishing shared values and goals

Our RPP team consists of several different stakeholders, but in this section, we only introduce those who are authors on this paper to help provide more context for the cases and

findings we present. Author 1, of Portuguese and other European ancestries, is an assistant professor in the learning sciences and serves as a principal investigator on the project. Author 2, a citizen of the Cherokee Nation, is an assistant professor in psychology and serves as a principal investigator on the project. Author 3, of European ancestry, is a sixth-grade teacher who specializes in teaching science and mathematics at The Experiential Learning School. Author 4, of European ancestry, is a sixth-grade teacher who specializes in English language arts and social studies at The Experiential Learning School¹ (ELS). Author 3 and Author 4 have co-taught sixth grade for three years together. Author 5, a citizen of the Cherokee Nation, is a doctoral student in clinical and counseling psychology. Author 6, a citizen of the Minnesota White Earth Nation, is a doctoral student in the learning sciences. Author 7, a Han Chinese from the Wu region of southeast China, is a doctoral student in the learning sciences.

The ELS, where Author 3 and Author 4 teach, identifies as a place-based school and, as a result, offers students rich field experiences. The culminating field experience for students happens in sixth grade and is structured as a three-day river rafting trip on the San Juan River, which serves as a natural border with the Navajo Nation. The significance of this proximity was not something that was explicitly acknowledged in previous years and the educators felt they were missing an opportunity for culturally-situated, place-based learning.

Our team began working together in Fall 2018 with the collective motivation to educate sixth graders about Indigenous peoples in relation to their field experience. Through partnership-building meetings, we established a shared vision with shared goals and clarified our respective roles. Through value mapping (Ryoo & Shea, 2015), we established our shared values that anchor our work: situating learning and knowledge in place, sharing cross-cultural knowledge,

¹ Anonymized school name.

and respecting different perspectives. Through several meetings, we identified a shared overarching goal of building connections across cultures, disciplines, and partners through learning and development at the experiential, knowledge and skills, and psycho-social development levels. This resulted in the development of an internal grant at [University], which currently funds our work.

Cultural competence training

One strategy of disruption we employed to culturally-situate our research was for the entire project team to complete a cultural competence (CC) course (Tehee, et al., 2020). The course was designed by a Native American psychologist and Native graduate students based on Sue’s tripartite model of CC (Sue, 2001). The course was originally designed to nurture awareness (of self and others) as cultural beings, knowledge, and skills for faculty, staff, and graduate students working with Native American students in higher education. We adapted the training to focus more on K-12 teaching and learning. All members of the RPP participated in the course, which entailed four hours of online modules geared toward each facet of Sue’s model followed by an in-person skills-building session to develop perspective-taking. The course provided a shared learning experience, language, and foundation for cultural knowledge for all partners in the RPP. Based on responses from the course, considering oneself as a cultural being was disruptive in and of itself, as many White researchers and educators had not considered themselves as having a culture. This new awareness opened doors for acknowledging how culture influences pedagogical practice.

Findings

In this section, we share two illustrative cases that demonstrate how our culturally-situated research approach disrupts systemic and structural elements by making Whiteness

transparent and disrupting hegemonic cultural norms. While we experienced multiple forms of disruptions as researchers, designers, and educators, we focus here on tracing two powerful cases of how culturally disruptive research directly and immediately resulted in pedagogical innovations. The two cases trace Mrs. Jenkins' (Author 3) and Mr. Baggaley's (Author 4) shifts in recognizing oneself as a cultural being and gaining awareness of others' culture, respectively. Together the cases illustrate a broader shift toward interdependence that our team experienced over the course of the school year.

Case 1: Inviting others' cultural knowledge

Interpersonal growth for us as individuals, as well as for the students, is an underlying motivation for our participation in this work across members of our project team. A key area of interpersonal growth for our team has been through recognizing ourselves as cultural beings. As a result, we found our culturally-situated research approach to deeply impact each of us on an intimate level. To illustrate this, Mrs. Jenkins shares her personal tensions, disruptions, and self-discoveries that she experienced over the course of the past year (see Figure 2). More specifically, through Mrs. Jenkins' story, we highlight the shifts in her own cultural knowledge and how these shifts impacted her on an individual level and resulted in innovations in her teaching practice. While all project team members experienced similar shifts, we developed Mrs. Jenkins' experience as a case of how it directly and immediately impacted her pedagogy in a tangible way.

Figure 2. Jennifer’s culturally disruptive approach to inviting others’ cultural knowledge.

Tension: The Awareness of boundaries of cultural knowledge

On a personal level, Mrs. Jenkins has a deep desire to incorporate Indigenous knowledge systems (IKS), but recognized her own limitations in personal, practical, and cultural knowledge of how to do this. She is heavily influenced by the work her father did with an Indian Boarding School², which was one of the last Indian boarding schools to close in the United States. Mrs. Jenkins describes:

“I have a deep appreciation... because my Dad taught over there... He would help drive the bus to pick them up off the reservation and bring them to the... Indian [boarding] school... and he would talk about it a lot and some of [the Native American students] came to our house to stay with us.” (Interview, 11/18/19)

From these experiences, Mrs. Jenkins maintains both a personal conviction to learn more about Indigenous histories and cultures as well as a desire to impart such knowledge to her students. In

² Anonymized name.

particular, as a teacher, she recognizes the importance of allowing educators to teach diverse cultures. She adds:

“...it’s [about] teaching value and respect and honoring all, and treating all with...equity, because not one child is favored over another child and not one situation is more important than another situation. All are appreciated equally because all cultures are important.” (Interview, 11/18/19)

With this conviction, Mrs. Jenkins also experiences ongoing tensions regarding her abilities to accurately and respectfully teach about other cultures in her classroom. Mrs. Jenkins explained:

“the [cultural] competence training was excellent, but that was just a dipstick. I still feel underprepared. I still feel like I need more... I would love to learn more about it, so I could drive it home better... I would like a little bit more, personally.” (Data Analysis Meeting, 1/15/20).

In addition to feeling underprepared to teach others’ perspectives, Mrs. Jenkins stated: “I don’t want to be disrespectful...and I don’t know all of the boundaries,” such as appropriate seasons to tell certain stories (Data Analysis Meeting, 1/15/20). Therefore, because there remains such a disconnect between the content knowledge she is required to teach and her desire to increase students’ cultural competence, Mrs. Jenkins is reimagining her teaching by weaving together cultural competence skills and scientific phenomena she must address.

Disruption: Inviting a cultural story

For Mrs. Jenkins, designing place-based experiences that are related to scientific phenomena is important for her students because “it means something to them so it’s something real and tangible...which is so powerful because they remember. The retention rate is so much better when they experience it” (Interview, 11/18/19). Not only does Mrs. Jenkins want to design

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3 a learning experience tied to a variety of scientific phenomena, but she also wants to anchor
4 science through feeling, or what she refers to as “creating the atmosphere” for her students (Data
5 Analysis Meeting, 1/15/2020). This goal drives her place-based, experiential pedagogy.
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9 Furthermore, Mrs. Jenkins has always been intrigued by the rich and culturally-
10 significant stories of Indigenous peoples. Mrs. Jenkins especially finds that sharing stories is “an
11 incredible tool” that serves as “an avenue to get the point across” (Interview, 11/18/19). In an
12 attempt to address some of the before-mentioned tensions and anchor her science teachings
13 through emotion, Mrs. Jenkins reached out to a former student of Indigenous heritage, and asked
14 her to share a meaningful story connecting her Diné (Navajo) culture with where students would
15 be visiting as part of an upcoming field trip near the Navajo Nation. Mrs. Jenkins explains,
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19 “I just wanted a first-hand experience. I wanted to share a first-hand story...from a child,
20 a peer, that they could connect to. And they know her because she was here with
21 them...You know when you’re here [at school] you’re family.” (Data Analysis Meeting,
22 1/15/20).
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26 This sharing of cultural knowledge not only resulted in a disruption of what had been previously
27 taught during this particular field experience over the past few years, but it allowed for Mrs.
28 Jenkins to further engage her students and create an atmosphere of importance for others’
29 cultural knowledge and voice. In this instance, Mrs. Jenkins chose to grapple with the tension of
30 her own limitations as a cultural being and as a result, she states:
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34 “It showed respect to [the previous student] and respect to the culture through [the
35 previous student]. And then not only did she write it, she also drew the picture behind it.
36 The picture was incredible... And I never knew she could draw like that until I saw the
37 picture. ... And, [the previous student] said, ‘This means a lot to me that you would ask
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me.’ And then [the previous student] e-mailed it back and then I shared it with the children [current students]. And it captured their attention even more because it was a peer... And so they perked right up. But the story was very accurate. It was good. It was more detailed than any I found...on the web or through other sources.” (Data Analysis Meeting, 1/15/20).

Self-discovery: Respectfully sharing

“I feel like I did a better job this year, because of our preparedness and I was more aware, but I would like a little bit more, personally. Whether I read a book or whether I go talk with [a Native person] ...” (Data Analysis Meeting, 1/15/20).

While Mrs. Jenkins continues to demonstrate her growing awareness of self as a cultural being, she also recognizes her own limitations, especially with regard to her own limited knowledge of IKS. For Mrs. Jenkins, the ongoing redesign of curriculum is significant because she is concerned that many students are not given the opportunity to learn about other, especially Indigenous, ways of knowing until they are older, if at all. Therefore, part of her motivation for taking part in this project was to provide opportunities for her students to gain a greater appreciation for others’ cultures and values. Mrs. Jenkins states:

“I wanted a real story. I wanted a real deal. I wanted a first-hand version...I loved the books that we had, but I learn personally through other people better and so I thought, ‘Who would know an authentic story better than an authentic child herself who has learned it from her grandmother?’... I knew [the previous student] would be an excellent source.” (Data Analysis Meeting, 1/15/20).

Not only does Mrs. Jenkins want students to know more, but she also wants to demonstrate respect of IKS for her students as exemplified in the sharing of her previous student’s story with

her current students. Furthermore, Mrs. Jenkins has become more intentional about how she weaves the teaching of different perspectives into her everyday curriculum stating, “it becomes part of what we teach rather than an interruption.” (Data Analysis Meeting, 1/15/20).

Innovations: Collectivistic cultural teaching

Mrs. Jenkins’ decision to respond to engage the tensions between developing an awareness of herself cultural being and the inherent limitations of this growing awareness impacted her on an individual level, which resulted in innovations in her teaching practice and overall shift in her pedagogical approach. With these tensions, disruptions, and self-discoveries in mind, Mrs. Jenkins chose to expand her network of teaching by reaching out to community experts and knowledge holders (e.g., her previous student). Mrs. Jenkins chose to move beyond strict reliance on textbooks, which may or may not contain accurate information, and instead discovered that she could reach out for consultations with cultural and community knowledge holders.

Mrs. Jenkins further explains how the tensions and disruptions have encouraged her to include more authentic stories for her curriculum next year and she built efficacy in consulting, stating: “It was so fun for me! I have other sources too that I’ve reached out for next year.” (Data Analysis Meeting, 1/15/20). In this way, Mrs. Jenkins is leveraging other people’s perspectives and experiences as a means to further disrupt her previous notions of how culture could be taught in her classroom. This act marks a broader shift we’ve noted across our team from individualistic, independent notions of pedagogy to collectivistic, dependent notions of pedagogy where dependence on others’ knowledge is encouraged.

Case 2: Developing perspective-taking skills

Building from the foundational support of shared language and understanding developed through the cultural competence training, our team worked together to redesign an existing curricular unit around argument writing for English Language Arts and Social Studies classes. In this particular iteration, we focused on developing students' perspective-taking skills, a key standard Mr. Baggaley must address and a core skill of cultural competence. Since one of our broader shared goals is to connect cultures, particularly Indigenous and Western culture, we selected the Bear's Ears land controversy, which includes Indigenous and non-Indigenous stakeholders. Most of the students had also visited the Bear's Ears area in southern Utah as part of the class field experience. We present Mr. Baggaley's experience as a case of how our culturally-situated goals caused tensions in his teaching practice, which ultimately led to disruption, self-discovery, and innovation throughout this redesign iteration (see Figure 3).

Figure 3. Mr. Baggaley's culturally disruptive approach to developing perspective-taking skills.

Tension: Culture and standards

We situated culture at the center of our redesign of the argument writing curriculum unit. While this aligned with our goal to connect cultures, it was at odds with the typical flow of the course that centered content and disciplinary standards. Mr. Baggaley’s participation as a member of our project team is driven by a deep desire to engage his students in different perspectives and different cultures. He explains that sharing of each other’s culture is like the experience of “visiting someone’s house... knocking on someone’s front door and being invited inside” (Interview, 11/13/19). Mr. Baggaley shares more about how he thinks about culture in his teaching:

“Teaching is a very personal thing and you have to use what you know in order to project things to the kids. Culture does play a huge role in how I teach. It’s super beneficial to me to widen my horizon and look to other cultures to see how other people teach and be able to introduce and incorporate those things in how I teach. Because I’m going to teach how I was taught... and so I think it’s important for teachers to understand yes you’re going to be culturally influenced in how you teach your students, but also you’re a teacher and there are many other cultures who teach better than you... and that’s where I... from this experience working with you guys it has kind of opened up my eyes to how are other people and how are other cultures teaching and how can I bring those in to make my experiences that much more inclusive.”

Ultimately, though, like every teacher, Mr. Baggaley is accountable to ensure his students gain skills according to particular curriculum standards. The pressure that comes with this accountability combined with his recognition of the limitations of his own knowledge system, in part from participating in the cultural competence training, makes it difficult for Mr. Baggaley to navigate this tension alone. He explains:

“As an elementary school teacher, we don’t have specific content knowledge that we went to college for. It is up to us to learn the basics on our own before we teach any given topic. I loved that I could rely on the team to get that content knowledge that I was lacking. I knew the skills that I wanted to teach and the team helped me to collect and organize the content that the students would use” (Written Contribution, 1/30/20).

Here Mr. Baggaley is referring specifically to culture as the content of the curriculum.

Disruption: Bear’s Ears debate

“Honestly the Bears Ears thing we did was awesome. Like I loved it. But yeah it was a huge disruption... I’m like two weeks behind now on where I was last year with everything.” (Mr. Baggaley’s Reflection, Data Analysis Meeting, 1/15/2020)

In response to the tension between supporting cultural content and developing argument writing skills, we collaboratively designed and implemented a new curricular unit, which included a team-based structured debate about different perspectives of the Bear’s Ears controversy as well as individual letters to the Governor. As Mr. Baggaley mentions, this was a new approach focusing on cultural content in his argument writing unit, which disrupted the timeline he typically kept to ensure he meets all of the necessary standards. The new unit further disrupted Mr. Baggaley’s teaching practice, in that he had never conducted a debate before. Though it had been something he desired, it was technically part of the seventh-grade standards, so it wasn’t something he had attempted yet with his sixth graders.

Self-Discoveries: Time is worth it

“But you know it was definitely worth it, because not only did we stretch their minds and look at those different perspectives, but we actually focused on a writing skill, argument writing, that I could have done with any content. So, in reality, I think I’m probably

further ahead skills-wise by doing that than had I just stayed and done my curriculum from last year.” (Mr. Baggaley’s Reflection, Data Analysis Meeting, 1/15/2020).

Mr. Baggaley had a personal self-discovery where he realizes that as a team, we can design a unit that achieves both the cultural content and the necessary skills he is required to teach. This self-discovery appeared to resolve a more practical tension between time and quality of work. By this, we mean that Mr. Baggaley recognized that by being a bit more flexible with timing in the face of disruption, the quality of his students’ work notably increases. He further explains:

“If something is planned based on the standards as far as like skill-wise of what I want to teach them that way, I don’t care what the content is. So I think being flexible in that aspect was really good, because now the kids are really great at looking at a bunch of research. We just did another follow up project about the Black Plague, and their writing was excellent and we modeled it off of the Bear’s Ears project we did with you. We just finished it up and their writing was excellent. You know they had wonderful paragraphs and different points of views. It was much better than what I’ve done last year...” (Data Analysis Meeting, 1/15/2020)”

Innovation: Embracing new teaching practices

A key pedagogical innovation was how to teach argument writing through debate in a way that simultaneously respected different perspectives and centered culture. Mr. Baggaley remixed a Fishbowl-style debate from a similar version offered by the Cult of Pedagogy (Gonzalez, 2015), a blogger and podcaster whom he follows. This further demonstrates how Mr. Baggaley integrates others’ ways of teaching to his own culture of teaching. The name of the activity “Fishbowl” is a metaphor for the debate structure. All the students sit in a big circle with a small group of students sitting in the middle and reporting from different perspectives. Each

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3 student has the opportunity to speak as well as work in groups. This structure allows students to
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5 hear and respond to all possible perspectives throughout the debate.
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8 In reflecting on and analyzing his own teaching practice, Mr. Baggaley re-highlights his
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10 self-discovery that, while in tension, skill and content can actually work well together and with a
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12 little extra time, he can achieve his complementary goals of teaching culture, perspective-taking,
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14 and argument writing. Although this redesigned curricular unit includes elements that are not
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16 required in the standards and it is more time consuming than the previous practice, the
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18 innovation, for Mr. Baggaley, contributes to the improvement of the students' learning not just
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20 academic skills but also life skills.
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23 Discussion

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25 Our RPP continues to recognize that rooting our research in a culturally disruptive
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27 approach inherently unsettles conventional notions of engagement with research and teaching,
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29 which can result in pedagogical innovations. Here we discuss how our team has critically
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31 (re)engaged with research processes and teaching practices by *disrupting power and privilege*
32
33 and *shifting to interdependence*.
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37 *Disrupting power and privilege*

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39 In our work, we intentionally disrupt the “usual” process and practices involved in
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41 education research by recognizing and challenging the power and privilege status quo. This
42
43 approach is guided by the goals of culturally disruptive pedagogy to make Whiteness visible and
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45 disrupt hegemonic cultural norms (San Pedro, 2018). Our team composition reflects the
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47 demographics, values, and knowledges that our work aims to empower. In an effort to build
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49 connections across our diverse project team, we collectively decided to develop a shared
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51 language across our project team through engaging in a cultural competence training. Through
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3 this vulnerable personal development of becoming more aware of ourselves and others as
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5 cultural beings, we have more critically engaged our research and teaching crafts. In this paper,
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7 we highlight how this (re)engagement disrupted the systems in which we work and resulted in
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9 pedagogical innovations.
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12 Of particular note, Mrs. Jenkins and Mr. Baggaley took steps toward decolonizing the
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14 historical and systemically colonized curricula that national test standards often privilege
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16 (Brayboy, 2005; Pinar et al., 1995; Weenie, 2008). To this end, both teachers began to “desettle”
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18 (Bang et al., 2012) their expectations of students learning in their classroom and reimagine their
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20 pedagogical approaches altogether. Through our work, “cultural knowledge bearer” has become
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22 a position of privilege for Indigenous members of our team, which restores a sense of value to
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24 IKS as a legitimate worldview. At the same time, White members must acknowledge their own
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26 privileges and step back to make space for Indigenous members as experts. As a collective, our
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28 team made significant shifts both as researchers and teachers in response to this effort to make
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30 Whiteness visible and disrupt cultural norms, especially in regard to the kinds of knowledge that
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32 are valuable. Mrs. Jenkins and Mr. Baggaley applied this frame to their own teaching by
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34 disrupting the notion that teachers have to know everything and by inviting cultural knowledge
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36 bearers to share new perspectives outside of typical textbooks or curricula, which privilege
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38 colonial perspectives (Brayboy, 2005; Pinar et al., 1995; Weenie, 2008).
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45 ***Recognizing the innovation in interdependence***
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47 Our culturally disruptive approach led to a shared growth and understanding that we are a
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49 collective. We did this through building the generative “sacred truth spaces” of this approach
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51 (San Pedro, 2018). As we intentionally step in and out of our own implicit privilege or lack
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53 thereof by vulnerably sharing knowledge with each other, we become more aware of our need
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3 for a communal effort toward our conventionally individualized work. This shift from
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5 independence to interdependence affords more sustainable innovations in new ways as
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7 demonstrated by the pedagogical innovations in the cases we present in this paper.
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10 Just as San Pedro (2018) explained that sacred truth spaces are where “new knowledge
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12 and new identities take hold”, we observed this phenomenon in our own truth spaces. This
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14 illustrates the exponential growth when the hierarchy of different power systems are broken
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16 down, everyone is valued, and all contributions are welcomed. For example, the teacher-partners
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18 on our team reflected on this interdependence and compared it to prior relationships with the
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20 university.
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24 Mr. Baggaley: “If you have anybody extra in the room, it adds a level of anxiety, so that’s
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26 a disruption... so it is an extra stress, *however*, it’s a good stress when you’re done,
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28 because it’s like look at all they’ve [the students] gained....”
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31 Mrs. Jenkins: “... I like what you’re saying, because that’s kind of how our interactions
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33 between the university and us you know? You guys have been really great at coming in
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35 and saying what do you guys think, how can we add this into what you’re already doing,
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37 and we were actually part of that decision-making team.”
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39

40 Mr. Baggaley: “Mhmm, I agree”
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42 Mrs. Jenkins: “Whereas in other situations, it’s like ‘this is what we’re doing’...and it’s
43
44 like well, okay?...”
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47 Mr. Baggaley: “You do know that’s not part of our curriculum... but okay.”
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49 Mrs. Jenkins: “Yeah [laughter], it’s a lot different. But with you guys we got to be part of
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51 that creation process and the teachers really respect that... we will put in the time... if we
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53 are part of that process.” (Data Analysis Meeting, 1/15/20)
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In this conversation, we agreed that this equity in contribution of knowledge and practice itself is a disruption to the typical positionality in research relationships. Even more, this approach inherently disrupts conventional roles and hierarchies such as blurring boundaries between who is a researcher and a participant or an academic and a practitioner. We believe this type of research relationship results in more sustainable innovation as demonstrated through our integration of knowledge and expertise at the practice-level in the cases of Mrs. Jenkins and Mr. Baggaley’s curricular and pedagogical shifts. For example, Mrs. Jenkins’ reliance on a former students’ cultural knowledge could be interpreted as signaling limitations to their abilities as teachers whereas in the context of our project it is simply an act of recognizing the strength in the collective and Mr. Baggaley’s reliance on other members of our team to complement his teaching. The same is true for team members identifying as researchers, who do not have experience teaching in a K-12 context and rely heavily on team members identifying as practitioners’ expertise such as with classroom management or aligning with standards, which is an equally rich story we will share elsewhere. This sharing of culturally-situated knowledge and expertise creates a generative interdependency in our partnership.

Conclusion

Our main focus in this paper is to elucidate and nuance the pedagogical innovations that result from employing a culturally disruptive research approach. Through our critical engagement with the tensions and disruptions of culturally-situating not only our work but also ourselves as researchers and practitioners, we continue to recognize the opportunity for innovation through the interdependencies inherent to our culturally disruptive research approach. Thus, there are several critical pieces of our work that we cannot share here and, therefore, limit the understandings we contribute. Of significant note, we share only two cases from our project team

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3 and both are from practitioners. This move is meant to provide space to these practice-partners to
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5 share their experiences. In future work, we will share parallel cases from the research members
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7 of our team and more details on our strategies for desettling the conventional notions of
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9 conducting research. Moreover, this paper captures a snapshot of what is meant to be an ongoing,
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11 iterative, and evolving approach to research and practice. This means that the insights we share
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13 highlight our present state of being as a team and we will continue to enter new states of being as
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15 we grow and learn together moving forward.
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19 The growth and progress we share in this paper advances our current knowledge base of
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21 how to work out culturally-situated research in practice. While scholars agree that partnership
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23 work is fundamentally relational and argue for the deep need to disrupt hierarchies inherent in
24
25 these relationships (e.g, Bang, Faber, Gurneau, Marin, & Soto, 2016; Bang, & Vossoughi, 2016;
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27 Penuel, Allen, Coburn, & Farrell, 2015), our work contributes a unique culturally disruptive
28
29 foundation for how to cultivate partnership relationships. We build this previous work by
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31 proposing a culturally-situated approach for how to invite participation from all team members in
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33 the face of historical and political systemic inequities. Culturally disruptive research resists
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35 historical and political inequities of research and instead embraces an uncomfortable, yet
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37 generative interdependency that not only yields pedagogical innovations but also demands an
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39 enduring disruption of power and privilege.
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