What do we mean by 'gender' and how should it be addressed?

Exploring the inclusion of gender in a teacher education curriculum

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Abstract

In education, ‘gender’ is consistently operationalized as a body of ‘common sense’ knowledge that can be freely invoked in an explanatory fashion. This study names such knowledge practices as artefacts of gender-normative privilege and links ‘how’ knowledge of gender conveyed by teacher education programs (TEP) to the hegemonic normalization of gender in schools. This transformative mixed methods study of ‘gender content’ in the curriculum of the TEP at McGill University incorporated both quantitative and qualitative analyses of data gathered from all available course outlines across the time sample (2001-2008). Findings included a general scarcity of gender content and genderist trends in course design practices. The meta-inference linking both strands was that there is gender content in the curriculum, but not with particular regard to education and what educators ‘need to know’ about gender. The concluding chapter examines the epistemological implications of gender as ‘how’ knowledge when conveyed by teacher education, recommending that both teacher educators and preservice teachers self-situate as gendered subjects in order to locate their gendered self-knowledge as contingent, not universal.

Dans l'éducation, 'le genre' est systématiquement mobilisé comme un corps de connaissance 'de sens commun' qui peut être librement invoquée. Ce projet appelle de telles pratiques de connaissance comme les objets de privilège ‘gender-normative’ et lie la connaissance ‘comment faire’ par rapport au genre transmise par les programmes d'éducation d'enseignant (TEP) à la normalisation de genre dans les écoles. Cette étude transformationnelle de méthodes mélangées de 'contenu du genre’ dans le programme d'études du TEP à l'Université McGill a incorporé analyses tant quantitatives que qualitatives de données cueillies de tous les plans de cours disponibles entre 2001 et 2008. Les conclusions ont inclus une rareté de contenu de genre et de tendances ‘genderistes’ dans les pratiques de design de cours. La meta-inférence reliant les deux fils était qu’'il y a le contenu du genre dans le programme d'études, mais pas avec l'égard particulier à l'éducation et que les éducateurs ‘doivent savoir’ du genre. Le chapitre terminant examine les implications épistémologiques de la connaissance ‘comment faire’ par rapport au genre quand transmise par l'éducation d'enseignant, en recommandant que tant les éducateurs d'enseignant que les enseignants de préservice identifient leur connaissance de soi ‘gendered’ comme une connaissance contingente et non-universelle.

Epigraph

I would like to dedicate this epigraph to the sessional instructors and faculty members of DISE and DECP. I am profoundly grateful for your willingness to be of assistance, and particularly for your patience with my many emails and questions about your course outlines. In my thesis I offer multiple critiques of the various practices of 'gender inclusion' that I catalogued across the curriculum, and I would ask that you consider the following suggestion while taking these into account:

"[M]y point is not that everything is bad, but that everything is dangerous, which is not exactly the same as bad. If everything is dangerous, then we always have something to do."

Michel Foucault (1997, p. 256)

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CHAPTER ONE – INTRODUCTION

This thesis project is situated within the study of discourses and practices of gender circulating within and giving structure to pedagogy and classroom practice, as well as interventions intended to 'deal with' gender in education. These macro interventionist projects articulated at the level of curriculum (e.g., emphasis on girls and math, boys and literacy) and policy (e.g., sex-segregated schools or classes) closely parallel the micro-political space of gendering in which teachers are continually required to involve themselves in the gender socialization and gender identity formation of the students in their care. The politics of this involvement are inherently epistemological; the role of teachers as gender regulators is tied to genderist power-knowledge constructions of 'healthy' child development and the attainment of 'successful' adult gender identities defined in accordance with prevailing local standards of gender-normativity. This process of gender regulation begs the question: what knowledge(s) do teachers use in order to engage with their learners as fledgling gendered subjects, and where/how do they come by these knowledge(s)? In other words, what do we mean by 'gender'?

The objective of the present study is to account for the epistemological implications of gender as an abiding constituent of preservice teachers' professional knowledge bases, insofar as these are developed in dialogue with curricula offered by teacher education programs. Given that education is an artifact of public policy, I begin by looking to the Québec state for a definition of 'gender' as something about which teachers are generally assumed to know 'enough' in order to prepare children to become 'well-adjusted' adolescents and adults.

What do we mean by 'gender' – an answer from the state?

In Canada, legislative responsibility for education is devolved to the provinces. Each province is solely responsible for the structures and content not only of its K-12 education system, but also for devising the mechanisms by which teachers are trained to teach within that system. Most areas of requisite teacher knowledge and ability are defined at the level of provincial colleges of teachers, teachers' unions or provincial ministries of education. The province of Québec falls into the latter category. Here, teacher education is mandated and organized around twelve competencies, or things that preservice teachers ought to consistently accomplish. As it happens, the Québec competencies contain by far the most detailed instance of gender across similar documents in Canada. However, this mention is so abbreviated as to render it inconsequential, as gender is a bracket in one sub-clause of the third competency which pertains to differential learning. The sub-clause details what a preservice teacher who has mastered this competency is able to do: "[The preservice teacher] takes into account the prerequisites, representations, social differences (i.e. gender, ethnic origin, socioeconomic and cultural differences), needs and special interests of the students when developing teaching/learning situations" (MELS, 2001, p. 74). In the description that follows, however, the only specific language around difference and its incorporation in pedagogy relates to culture.

The competency does provide a *basis* upon which to think about what gender *is* in the context of teacher education. Its constructivist spirit is inspiring insofar as it discursively constructs the preservice teacher as learning to destabilize students' normative understandings of the world, gleaned from "the provisions and values received from their family environment and social roots" (p. 75). Teachers are expected to be able to create the conditions for this destabilization; "they must try to shake the viability of the students' conceptions, placing the

students in situations where those conceptions no longer apply, where they are overcome by the phenomena that occur or by the elements the students observe" (ibid.). This thesis project was born out of my concern with how (and whether) we are teaching preservice teachers to facilitate this unlearning of normative conceptions on the part of *their* students. The language of the competency implies that teacher educators are facilitating the destabilization – or unlearning – of preservice teachers' *own* normative conceptions of *inter alia* gender. However, we are left wondering exactly what this destabilization *contains* with regard to gender i.e. what is the 'x' that preservice teachers are learning to destabilize, and that teacher educators are teaching them to address? Seeing as the question of what preservice teachers will need to know and do about gender in their classrooms goes unanswered at both federal and provincial levels in Canada – and arguably in the United States as well[1] – I contend that the question of what is meant by 'gender' is being answered at the level of individual programs. To answer this question, I have looked to the program with which I am most familiar: the preservice K-12 teacher education program at McGill University.

My experience as an undergraduate, graduate student and teaching assistant in the McGill teacher education program (the TEP) has led me to form the impression that, contrary to the lack of specificity in the documents guiding teacher formation, preservice teachers demonstrate a rich knowledge of gender, as teachers. I have been consistently struck by the detail and specificity of preservice teachers' ubiquitous references in coursework and in-class commentary to the self-evident differences between 'boys and girls' as learners and as subjects more broadly conceived. Whether discussing the suitability of a curriculum resource or the differentiation of a lesson plan, students rush to demonstrate a general, binary-based pedagogical knowledge of gender. They

[1] I have reviewed the American NCATE and TEAC standards, and have found that gender is similarly rendered herein without any specificity or elaboration as to its implications for teacher proficiency.

assert that ‘a male student would not like this book’ or ‘girls would feel left out of this activity’ with no justification. Further, this knowledge when exhibited tends to go unchallenged by peers and instructors despite its lack of intersectionality with race, class, language, ability, religion and sexuality as key determinants of how genders are lived and rendered intelligible in different spaces and at different times. Although anecdotal, this grounded perspective on the rich knowledge base that preservice teachers bring to bear on imaginary and/or fleshy student subjects underscores my thesis project and permits linkages with the literature on teacher prior knowledge.

It logically follows that preservice teachers, being gendered people, would self-position as experts on teaching gendered students using the gender binary purveyed by the dominant culture. In my experience, when asked as fledgling professionals to think about gender, preservice teachers seem to do the best they can with *what they have*, usually the common sense view that two sexes means two distinct and static kinds of gendered people – i.e., the gender binary – and these are real because we can see them and vice versa (Lorber, 1993). Given the causal relationship of rigid gender roles to incidents of harassment and school violence (see GLSEN, 1999, 2003, 2005, etc.), however, preservice teachers must become aware that the gender binary is not a neutral mechanism for appraising the psychosocial and educational trajectories of students nor for making pedagogical decisions which arbitrarily name students to communities of masculinity or femininity practice (Paechter, 2002; 2003) with socially constructed differences in learning needs and interests. As I am interested in accounting for the epistemological implications of gender-as-knowledge in teacher education, my thesis is a mixed methods exploration of the McGill teacher education curriculum as a key purveyor of knowledge on gender to preservice teachers.

Research problem and questions

The research problem delineated for study is the disparity between preservice teachers' consistently demonstrated knowledge of gender, *as teachers* and the lack of guidance offered by the state vis a vis what knowledges of gender teachers should possess when differentiating their pedagogies and curricula for gendered learners. This problem also unfolds against the urgent backdrop sketched by the literature, showing rigid gender-normativity as a source of harm in schools. Two research questions guided the study: one distinctly quantitative [QUAN] and one distinctly qualitative [QUAL]. In the final chapter, I connect the inferential answers to both the qualitative and quantitative questions with the elaboration of gender justice pedagogies for teacher education.

In the interest of both exploring the phenomenon under study and generating theory more broadly applicable to teacher education, my research questions are:

Is gender present in the curriculum? [QUAN]

How is gender represented and included in the curriculum? What are the course design practices by which this occurs? [QUAL]

Theoretical and paradigmatic orientation

My study is rooted in the transformative mixed-method research paradigm (see Creswell, 2003; Mertens, 2003, 2007). In this type of inquiry, the social justice ideology underscoring the study "is the driving force behind all methodological choices, such as defining the problem, identifying the design and data sources, analyzing, interpreting, and reporting results throughout the research process" (Creswell, 2003, p. 219). In keeping with Creswell's articulation, the present study involves "a triangulation of quantitative and qualitative data to best converge

information to provide evidence for an inequality of policies in an organization" (ibid.); in the present study, the organizational policy in question is the curriculum of the TEP as represented by course outlines, and inequality – or inequity[2] – here pertains to practices of representation that could conceivably contribute to the unthought and forcible instantiation of gender-normativity in schools and classrooms by the preservice teachers subjected to this curriculum. Both qualitative and quantitative data were gathered and analyzed in order to provide a thorough account of gender as a site of representational inequity in the curriculum under study.

Mertens (2007) insists that at core of the transformative paradigm is the researcher's understanding "that power is an issue that must be addressed at each strand of the research process" (p. 213). She reminds us that:

> the reason we need good mixed methods research is that there are real lives at stake that are being determined by those in power. The voices of those who are disenfranchised on the basis of gender, race/ethnicity, disability, or other characteristics remind us of the issues of power that surround so much in the public sphere, even that supposedly neutral and objective world of research. (p. 214)

The dimension of power addressed here is *gender-normativity*, a non-binary deployment of gender as an analytic category that eschews a focus on women and girls – that which is usually conflated with 'gender' in educational research – as the recipients of oppression and discrimination on the grounds of gender. Instead, I have grounded this study in a theoretical conception of gender that encompasses the lived experiences of those who fall afoul of the gender binary (i.e., the zero sum equation of male/masculine *and/or* female/feminine) and consequently, as above, find their "real lives at stake" (ibid.) on a daily basis in schools.

[2] I have used the term inequity instead of inequality given my disavowal of binary logic; 'inequality' always already presumes the existence of two things, one of which must be brought 'up' to the level of the other in order to alleviate relative injustice whereas 'inequity' requires no such pairing.

While considerable research has been conducted on systemic in-school patterns of gendered violence and harassment targeted toward students read as other than gender-normative or heterosexual (e.g., GLSEN 1999, 2003, 2005), gender-normativity itself – the root cause of strict gender binary enforcement practices – is only seldom named as harmful both at the macro level of policy or curricular reform and at the micro level of pedagogy. It is my intention that my thesis should follow Harding & Norberg's (2005) feminist methodological notion of 'studying up', or "studying the powerful, their institutions, policies, and practices instead of focusing only on those whom the powerful govern" (p. 2011); this is why I have chosen to ally my research with the transformative paradigm and focus on an institution of teacher education instead of the daily lives and resilience practices of gender non-normative students or teachers. In this vein, I work within a framework of gender-normativity and non-normativity as localized and contextually-bound sources of privilege and oppression, respectively, where the boundary between these is maintained by *genderism* (see Airton, 2009a). This is further discussed in Chapter Two – Literature Review and Theoretical Framework.

Why mixed methods?

Mixed methods as a research frame was designed for and developed within the field of educational research. In order to contextualize this claim, I would submit that, of the 52 contributing scholars anthologized in the widely-cited Sage volume *Handbook of Mixed Methods in Social & Behavioral Research* edited by Tashakkori and Teddlie (2003), a full 34 of these are situated within sociological or psychological research in education, or teacher preparation. Education is also described by Teddlie & Tashakkori (2009) as a "data source rich environment" well-suited to especially complex mixed method studies (p. 244). That my study is based in a teacher education institution, therefore, should be reason enough to select this approach.

However, the most salient factor in my decision to use a mixed method research design was that such a design was indicated by the nature of the data required to fully answer my research questions, data both numerical and narrative. In addition, I wanted to address the findings from my study to the larger field of teacher education and gender justice work in education; this required that I account for the relationship between the two strands i.e., between the 'what' and the 'how' of gender inclusion in the curriculum. To this end, the process of drawing inferences from mixed method data at multiple levels (i.e., both within and between or among strands of a mixed method study) is well-developed in the literature and my application of this process was consequently well-supported.

After careful consideration of the various models available in the mixed methods literature, I selected a *multi-strand parallel mixed-method design* (Teddlie & Tashakkori, 2009) because my study as conceptualized had two distinct strands that were separate from each other with regard to method, analysis and the generation of inferences. Although the sampling frame for both strands was the same and consisted of publicly-available curricular documents of the McGill TEP (i.e., course outlines[3]), two distinct kinds of data – qualitative and quantitative – were collected. Certain aspects of this study lend itself to other commonly used mixed-method designs outlined by Teddlie & Tashakkori, but the authors emphasize the need for flexibility and creativity in mixed-methods research, and even go so far as to encourage students to develop their own designs (p. 164).

As is commonly provided in a mixed-method study given the complexity of the research design, a diagram of the study and its two strands of inquiry is at FIGURE 1, with a brief overview of the study following the diagram. It is important to note that, although the term

[3] Please note that the terms course outline and syllabus are used interchangeably throughout.

‘parallel’ would imply that both strands were carried out simultaneously in a temporal fashion (which was not the case, as indicated by the dates in the diagram below), my study is indeed a parallel mixed method multi-strand design because each strand is finite and the conclusions from each strand are only analyzed together at the final stage of meta-inference. Therefore, I carried out each stage sequentially because I am the sole researcher on this project and not because the findings from the ‘first’ strand shaped the methods for the ‘second’ strand in any way (i.e. this would mark my study as a sequential design, which it is not).

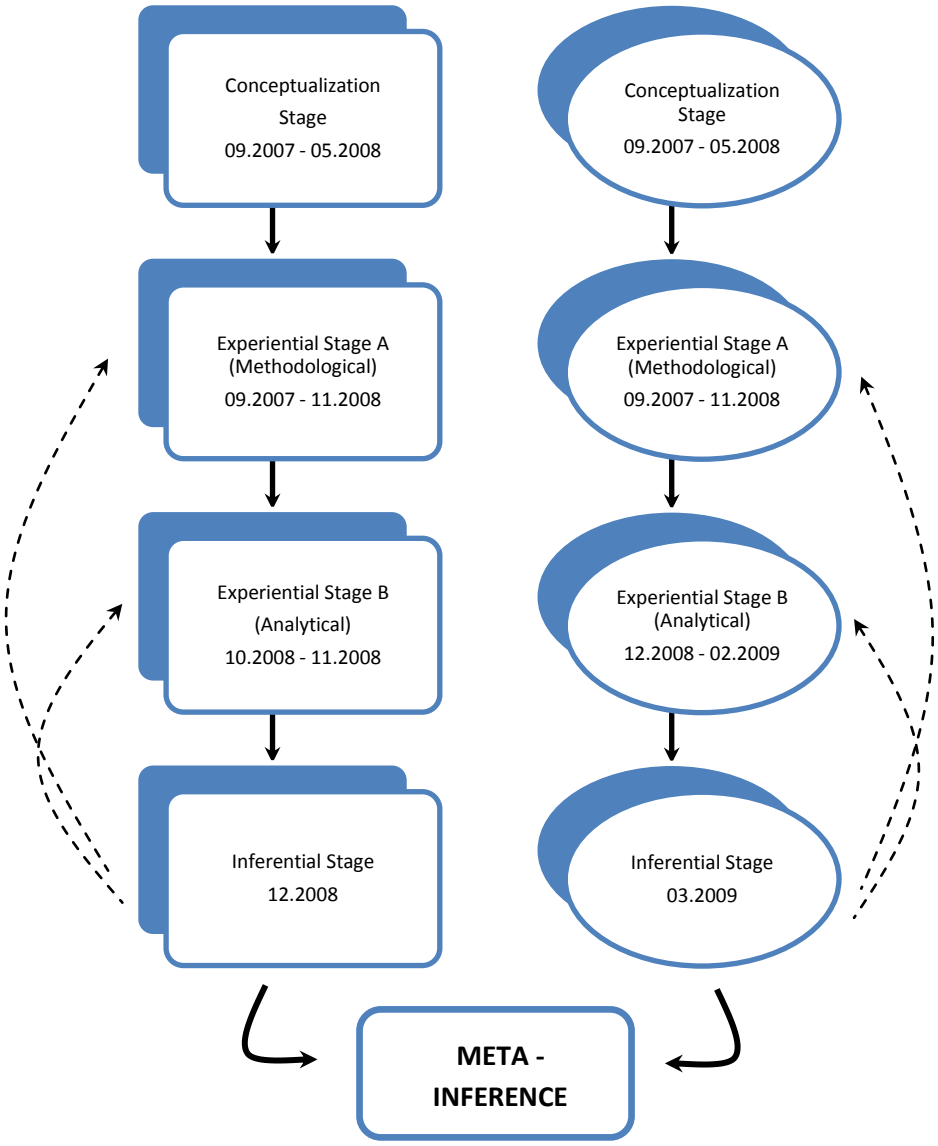


Figure 1. Graphic Illustration of the Parallel Mixed Design with Research Timeline[4]
[Rectangles represent the QUAN strand and ovals represent the QUAL strand.]

Overview of the study

In keeping with my research questions, the study yielded two separate but complementary accounts that were combined at the meta-inference stage: a quasi-statistical (see Teddlie & Tashakkori, p. 281) quantitative account of 'gender content' in the curriculum of the TEP and a qualitative account of practices of gender inclusion in course design; both accounts were

[4] This diagram is adapted from Figure 7.4 in Teddlie & Tashakkori (2009, p. 152).

descriptive as opposed to confirmatory. It is important to note that both strands used a purposive sampling strategy. Although most mixed method studies "[involve] both probability *and* purposive techniques, [...] in some cases either probability sampling or purposive sampling alone is appropriate" (p. 192; my emphasis). The data collection strategy used for this study is described in the mixed methods literature as a *within-strategy mixed methods data collection strategy* that "involves the gathering of both QUAL and QUAN data using the same data collection strategy" (p. 218). In keeping with the typology of mixed methods data collection strategies developed by Johnson & Turner (2003), I used unobtrusive (UNOB) measures wherein document-based data were collected in both numerical (UNOB – QUAN) and narrative (UNOB – QUAL) forms. This strategy echoes Lockyer (2006) in that Lockyer gathered both UNOB – QUAL and UNOB – QUAN data from the same source (i.e. letters – in my case, course outlines).

Both the UNOB – QUAN and UNOB – QUAL strands used a complete collection (or criterion) sampling strategy in order to perform a systematic longitudinal review of all course syllabi in the TEP from Winter 2001 – Winter 2008; Chapter Three details this process. Data collection was followed by the emergent coding of readings with 'gender content' and a descriptive quasi-statistical analysis of the basic frequencies and co-instance patterns among particular dimensions, codes and sub-codes (UNOB – QUAN). Chapter Four offers an account of the analysis within both the UNOB – QUAN and UNOB – QUAL strands; while I carefully detail the UNOB – QUAN methodology given the complexity of the coding scheme and subsequent analysis, I do not flesh out the UNOB – QUAL methodology to the same extent. This is because the qualitative analysis of course design practices was conducted via an iterative process of thematic analytic induction whereby patterns emerging from the data were compared and contrasted during both data collection and analysis, using a series of spreadsheets to organize

the data. Through the UNOB – QUAL strand I identified and isolated instances of 'gender content' from course outlines in excess of readings; this data necessitated an iterative, qualitative approach given the diversity of its forms (i.e., units, course policies, descriptions, assignments, etc. with gender content) and its narrative quality. Inferences (Chapter Four) from both strands were validated (Chapter Five) by a group of key student informants drawn from within the TEP student body. I generated inferences throughout the analytical phases of both strands and integrated these in a final meta-inference process (Chapter Six) which was conducted in keeping with the integration process required of a parallel mixed methods study (Creswell, 2003; Teddlie & Tashakkori, 2009; Tashakkori & Teddlie, 2003).

Due to the requirements of the transformative paradigm of mixed method research that grounds the study, wherever decisions were required on the basis of methodological or analytical procedure I deferred to the afore-mentioned concept of gender-normativity (see Chapter Two) and the necessity of bringing about its undoing as a form of hegemonic power. Finally, with regard to the issue of quality – being the mixed method analog for the qualitative 'transferability' and the quantitative 'validity' as measures of a good study (Teddlie & Tashakkori, 2009) – I relied on two strategies: the triangulation of findings provided by the use of both UNOB – QUAN and UNOB – QUAL methods for data collection and analysis along with the above-mentioned expert validation of all inferences and the meta-inference.

Context: Teacher education at McGill

Within the discipline of educational research, gender is often understood as a self-evident or neutral variable, and the present study generated inferences exemplary of a new analytical framework for considering gender as a situated system of interrelated knowledges and localized practices. The context for the study is the teacher education program (TEP) housed in the Faculty

of Education at McGill University in Montreal, Québec. Understanding the process through which the curriculum of the teacher education program at McGill enables students to adopt particular views of learners as 'gendered' is a pivotal step in reducing the harm (Foster & Newman, 2005; Kimmel, 2003; Klein & Chancer, 2000; Martino & Frank, 2006; Messerschmidt, 2004) done to students and teachers in the name of maintaining the ontological and epistemological supremacy of binary gender norms, or gender-normativity. It is crucial to note that the climate of the TEP – where the curriculum is written and enacted – is in and of itself highly gender-normative; this observation arises out of my own anecdotal evidence as a gender non-normative person (in keeping with the transformative paradigm and my deployment of standpoint theory – this is discussed in Chapter Two) and has been repeatedly corroborated by conversations held over several years with various other members of the Education community at McGill (i.e., students, staff, faculty and sessional instructors).

The Faculty of Education comprises four departments: Integrated Studies in Education (DISE), Educational and Counseling Psychology (DECP), Kinesiology and Physical Education (DKPE) and the School of Information Studies (SIS). SIS is housed across campus from Education, has no involvement in undergraduate studies and was therefore excluded from the study. The TEP itself consists of four years, 120 credits and leads to a Bachelor of Education degree. With the exception of the B.Ed. (Physical and Health Education) administered by DKPE, the TEP is administered by DISE with some courses given by DECP. The degrees offered are summarized in BOX 1.

Bachelor of Education, Secondary
Bachelor of Education, Kindergarten and Elementary
Bachelor of Education, Kindergarten and Elementary (First Nations and Inuit Studies Option)
Bachelor of Education, Kindergarten and Elementary (Jewish Studies Option)
Baccalauréat en enseignement du français langue seconde (Bachelor of Education in Teaching French as a Second Language – offered jointly by McGill and l'Université de Montréal)
Bachelor of Education in Teaching English as a Second Language
Bachelor of Education, Physical and Health Education

Box 1. Undergraduate Degrees Offered by the Faculty of Education at McGill

Students in the B.Ed. (Secondary, Kindergarten and Elementary) program are obliged to complete an academic and a professional component, each with a varying level of credits depending on the program. These are the most populous programs as well as the most generalizable across TEPs in other Canadian universities – therefore, these programs are used as benchmarks to ground the study, where necessary. Please see APPENDIX A which summarizes the requirements of both programs.[5]

Based on empirical observation of multiple required and complementary courses in the TEP over the course of four years, the majority of students in the TEP (excluding the B.Ed., Physical and Health Education) are white, female- and feminine-presenting, Anglophone or Francophone, born and raised in Montreal or the surrounding area, and Jewish or Catholic. Many students are also of Greek or Italian ancestry.

[5] The complete university calendar with degree and course information is available at http://coursecalendar.mcgill.ca.

CHAPTER TWO – LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Literature review: Intersections of gender, knowledge and teacher education

The research questions structuring this study represent an attempt to gather information on gender as something about which knowledge is purveyed to students by a particular teacher education curriculum. An extensive initial review of the literature produced very few studies giving an account of how teacher education students understand or deploy 'gender' (i.e., whether they 'know about' it), let alone in the interaction between curricular knowledge of gender and the formation of students' professional knowledge bases. Further, the few studies located were all confined to a gender-based analysis which conflated 'gender' with women (Bonder, 1992; Mader & King, 1995; Pearson & Rooke, 1993; Sanders, 1997; Weiner, 2000) and equity with equality, relying upon a gender framework wherein women's rights must be 'brought up' to the standards of men's rights and men/women are created as static universal categories. I found a similar study which focused on in-service education for already practicing teachers (Malmgren & Weiner, 1999). As was alluded to above and will be fleshed out in the theoretical framework which follows, gender when conflated with women is symptomatic of a binaristic conception of gender; these studies are therefore not useful as a body of literature in which to situate my research.

The only study (Ministry for Equal Opportunities, 2005) to define gender as more than women – and this a paradigmatic statement in and of itself – and as a form of knowledge contained within teacher education curricula was quantitative, based in Luxembourg and carried out in several European countries. The study was designed to catalogue how the 'gender aspect' was integrated in European teacher education programs using a definition of 'gender' which included references to intra-category diversity (i.e., women differing from women, etc.),

contextual and temporal variability, and the social construction of all genders. The authors found that twenty-eight surveyed TEPs had the term 'gender' in their mission statement while only half of these contained content on gender within the curriculum of the program itself. That the authors located a disjuncture between TEP mission statements and curricular content in the programs they surveyed was a source of inspiration for the present study of the McGill TEP.

The situating of gender as an area of teacher knowledge has been attempted by Martino & Frank (2006) in their study of male primary school teachers and hegemonic masculinity. Using the term 'threshold knowledges' to name teacher ideas about students and their gendered characteristics, the researchers identified "the impact of teacher knowledges" as a significant theme across their participants' experiences in that these knowledges about boys "involved the perpetuation or rather negotiation of certain essentializing discourses about boys' interests, behaviour and how they learn" (p. 21). Martino & Frank go on observe that "informing [one male teacher's] approach to disciplining boys and girls are particular binary oppositional categories that are organized around gendered notions of girls' emotionality and 'sneaky' behaviour versus boys' suppressed emotionality in the classroom, but blatant and 'up front' behaviour" (p. 26). Martino & Frank cite three other studies[6] which reference teacher knowledge of gender as informing pedagogy; missing, however, from this association of gender with knowledge are linkages with the prior knowledge literature, teacher education, and the means by which knowledge of gender is imparted by teacher education curricula. My review of the literature has allowed me to tentatively conclude that the present study is a first step in this regard.

Requiring a body of literature in which to situate my study, and based on the anecdotal evidence I presented in Chapter One, I made the decision to strategically situate 'gender' as a

[6] These are Bailey, 1996; Francis, 2000 and Roulston & Mills, 2000.

form of *prior* knowledge about teaching, learning and individual development for two reasons. The first reason is the reality of the literature: that only one relevant study with an exclusive focus on gender could be located whereas the prior knowledge literature is highly developed. Second, I had repeatedly observed a marked disproportion between the sparse content on gender in courses (i.e., curricular knowledge) and the readily accessible knowledge on gender frequently demonstrated by TEP students. The decision to locate gender as prior knowledge was therefore both practical *and* hypothetical. It was hypothetical because I hoped to be in a position by the end of my study to not only theorize gender as a site of prior knowledge given its sparse representation in the curriculum relative to what I have repeatedly witnessed in TEP courses (i.e. the richness of preservice teachers' demonstrated personal and pedagogical epistemologies of gender *as teachers*) but also to offer pedagogical strategies for the unseating of this form of prior knowledge in the knowledge bases – and subjectivities – of preservice teachers. What follows is a targeted review of the substantial literature on prior knowledge in teacher education, succeeded by an account of the theoretical framework guiding the study.

The notion of 'prior knowledge' in teacher education is based on the fact that preservice teachers have *already* been directly exposed to professional teaching over many years of elementary and secondary schooling. Whereas other students arrive at the university with little exposure to ideas of what 'good work' looks like in their chosen profession, preservice teachers are already experts of their own learning processes and the pedagogies which advanced or hindered their development. In other words, we are all ready with observations on 'teachers' simply because we have been on the receiving end of so much teaching (Britzman, 2007; Lortie, 1975). This lifelong predisposition begs the question of which knowledges of teaching and

learning are created *prior* to immersion in the vocational culture of higher education, and which are imparted to students as professional 'truths' once they arrive.

Britzman (2007) reminds us that preservice teachers construct professional identities framed by their own "deeply ingrained fantasies of education" (p.2) which cannot be unlearned. Research (see Joram & Gabriele, 1998; Kagan, 1992; Knowles & Holt-Reynolds, 1991) has shown that preservice teachers, in forming their professional knowledge bases, consistently reach back to their own learning experiences to fill perceived 'holes' in the practical knowledge offered in teacher education curricula. For example, in a study of one teacher education cohort Hollingsworth (1989) found that "categorical themes stood out in the data suggesting that *preprogram* [sic] *beliefs* served as filters for processing program content and making sense of classroom contexts" (p. 168; original emphasis).

It seems doubtful that preservice teachers can mediate their expert knowledge of their own learner selves and the beliefs about teaching and learning based on this expertise of the self, particularly while developing their own professional knowledge bases in continual negotiation with the teacher education curriculum to which they are subjected. Korthagen & Kessels (1999) refer to this phenomenon as the 'transfer problem' whereby students find that their preconceptions about teaching and learning are not mirrored by the content of teacher education programs and, in order to cope with the jarring dissonance between the practice-focus of the school and the theory-focus of the program, reach into their own 'folk pedagogies' (Bruner, 1996 qtd. in Joram & Gabrielle, 1998) for reassurance. Such folk pedagogies are inescapably based on prior teacher beliefs, which Kagan (1992) defines as "tacit, often unconsciously held assumptions about students, classrooms, and the academic material to be taught" (p. 65). These beliefs, according to Nespor (1987), are distinguished from knowledge by a reliance upon the teacher's

memories of specific events, an innate refusal to be examined or critically challenged, a grounding in the ideal rather than the 'reality' at hand, and the explanatory invocation of influences which are beyond the teacher's immediate control. I will return to this point in the final chapter.

What is clear from the literature is the degree to which unseating prior beliefs (or prior knowledge) has become an objective of teacher education programs seeking to prepare reflective, theory-conversant teachers who can function in the everyday life of the classroom (Graber, 1996; Joram & Gabrielle, 1998; McDiarmid, 1990; Tillema, 1994). When teacher education is characterized by the transference of a particular theory to preservice teachers in the hope of bridging the 'theory-practice gap,' Korthagen and Kessels (1999) insist that, ironically, "the fundamental conception inherent in this line of thought is that there is a gap to be bridged. One often forgets that it was the a priori choice that created this gap in the first place" (p. 4). By positing a series of gaps and distances between preservice teachers and teaching itself the prior knowledge literature seems to de-emphasize teachers' intimate epistemological acquaintance with education as learners themselves; to this end, how and *who* – in terms of how they socially and discursively construct these *who's* – they teach is only ever connected to their lived experiences of being students and humans embedded in a network of social relations, including gender and the overriding imperative to gender-normativity.

Theoretical framework: How 'gender' is conceived in the present study

Under the rubric of gender studies, 'gender' is often bifurcated into gender identity – the way in which one identifies in keeping with or against localized gender norms and in consideration of one's relationship with one's body – and gender expression, or how we use various techniques of bodily signification in order to communicate our internalized sense of self

to the world such that we can be intelligible (c.f. Butler, 2004). Despite the infinite possibilities offered by this rubric, gender identity is almost always articulated in terms of male *or* female (a perspective known as biological determinism or biological essentialism) and gender expression is almost always construed as masculine (for male-identified people) *or* feminine (for female-identified people); there are few other options discursively available upon which subjects can scaffold the development of the gendered self. Further, 'gender equity' is almost always cast as a concern solely of women and girls, or as something which, if left unattended in preservice teacher education, will result in harm done to this (always already identifiable) population. The following example of this discourse comes from an extensive survey of 'gender equity' in teacher education programs across the US:

> Omission of gender equity at the preservice level means that new teachers may enter the classroom not realizing how their behavior and the educational materials they use may inadvertently harm girls' performance and aspirations. [...] Lacking preparation in issues of gender equity, teachers may teach boys more effectively than girls, without meaning to and virtually always without realizing it. (Campbell & Sanders, 1997, p. 70)

When used as a framework for the development of research studies or policy, I would argue that this common-sense 'gender binary' has resulted in the UK (Arnot, 2006) and the US (Weaver-Hightower, 2003) in a never-ending oppositional shift from a focus on one 'gender' to a corrective re-focusing on 'the other' to a corrective re-focusing on 'the other' and so forth.

For the purposes of this study, gender is removed from a binary formulation to the maximum possible extent. My research questions are therefore not articulated with regard to the corrective or just representation of girls or boys, etc. but about 'gender'; this openness is intentional and reflects the goal of the project, being the elucidation of what is being handed to

teacher education students about gender more broadly conceived. In keeping with Butler's (1990) notion of the heterosexual matrix wherein sex ('male or female'), gender ('masculine or feminine') and sexuality (object choice) follow from each other, many studies (DePalma & Atkinson, 2007; Rasmussen, 2005; Renold, 2000; Youdell, 2004) have deployed a similarly poststructuralist notion of gender in the interrogation of hegemonic binary-based genders and sexualities enforced in schools. The disruption of gender-normativity which arises from this area of study represents an instance of 'queering' or rendering strange that which is usually invisible (c.f. Patai, 1992). Making 'gender' visible as a form of epistemological, ontological and social stratification within the TEP curriculum is therefore an objective of the present study.

Genderism and gender non/normativity

This thesis is rooted on my own theoretical framework for thinking through gender as a locus of hegemonic power (Airton, 2009a; Forthcoming – 2009) whereby *genderism* works to render invisible all manifestations of gender that are not gender-normative or, those that *are* visible where gender is usually unthought and 'unseen'. I define genderism as the pervasive and systemic belief in male/masculine and female/feminine as the only natural and acceptable gender identities and expressions. Gender-normativity is the privileged state lived, whether momentarily or perpetually, by those whose genders perceptibly 'fit' with locally-derived norms of (usually but not always) masculinity for those assigned male and femininity for those assigned female. On the other hand, gender *non*-normativity is the oppressed state lived, whether momentarily or perpetually, by those whose genders do not fit locally-derived norms for their assigned sex. In these definitions, the spatial qualifier 'locally' and the temporal qualifiers 'momentarily or perpetually' align with two reasons why I have found it necessary to generate or reclaim (see Airton, 2009b; Forthcoming – 2009) this terminology: a lack of intersectionality in prevailing

models of gender-based harm, and the widespread reduction of gender-based harm to sexism (targeting only women and girls) on the one hand and on the other, homophobia or transphobia (targeting only non-heterosexual and/or trans people).

Anti-genderism serves as the ideological imperative guiding the present study in keeping with the requirements of the transformative paradigm. When methodological or analytical decisions were required, I deferred to anti-genderism as a theory of hegemonic power that proceeds from an understanding of gender as harm, and from the standpoint of the gender non-normative, one that 'makes strange' common sense ways of doing and being gender(ed).

Feminist standpoint theory

To this end, I locate my study within the evolving tradition of feminist standpoint theory (Collins, 1986; Harding, 1986; Hartsock, 1983) arising out of the feminist critique of androcentric and Eurocentric epistemological hegemony. Standpoint theory, according to Harding (2004), holds that "to the extent that an oppressed group's situation is different from that of the dominant group, its dominated situation enables the production of distinctive kinds of knowledge" (p. 7). This distinctive and situated knowledge, as it grows from the necessity of operating within the dominant culture and yet at a critical remove, is necessarily more rich and less violent than any created by the dominant culture itself or those it benefits. As a person who is consistently read as other to both female/feminine and male/masculine, I have been subjected to micro-processes of gendering throughout my life which have attempted to enable my 'passage' into gender-normativity, however locally-defined. The sheer incompatibility of gender normativity with my body, identity and concomitant gender expression illuminated these normalizing processes in such a way that my standpoint as a consistent – and consistently visible – Other of gender-normativity has been repeatedly confirmed. This standpoint is linked up with

the recognition that the enforcement of gender-normativity has been repeatedly linked to harm and violence by research studies based in the personal experiences of students in elementary and secondary schools. I would argue that my gendered standpoint places me in a unique position from which to carry out this study of gender in teacher education curricula.

CHAPTER THREE – METHODS

I performed preliminary data collection in September 2007 and began in earnest one year later upon completion of my required coursework, eventually finishing the analysis in January 2009. My objective was to create a database of readings[7] containing content on gender assigned in all undergraduate Education courses taken by students in the B.Ed. Kindergarten/Elementary and B.Ed. Secondary programs from Winter 2001 – Winter 2008, as well as collect data on other ways (aside from course readings) in which gender was included via certain course design practices.

The UNOB – QUAN data was derived from quantitizing the results from the emergent coding of the titles (in the case of course pack readings) or contents and indexes (in the case of textbooks) of all course readings identified as containing gender content.[8] Once applied, I quantitized the code map using an inductive, descriptive statistical method yielding frequencies and co-instance patterns both within and among particular codes and sub-codes. This process was an "example of what some have called *quasi-statistics*, in which descriptive statistics (e.g., frequencies, percentages) are used to quantitize thematic data generated from [qualitative] analyses" (Teddlie & Tashakkori, 2009, p. 281; emphasis in the text). Onwuegbuzie's (2001) typology of manifest effect sizes in mixed methods data analyses (see Onwuegbuzie & Teddlie, 2003, p. 357) was used in selected instances wherein I noted the effect sizes[9] of various codes – and, by extension, particular themes – across the data set. The use here of intensity effect sizes is

[7] Readings listed only as resources and/or as supplementary to the assigned reading were not included in the analysis.
[8] A reading with 'gender content' was held to contain the following in the title: gender, sex, girls, boys, men, women, male, female, masculinity or femininity.
[9] The following definitions of the various aspects of "manifest effect size" come from Onwuegbuzie & Teddlie (2003, p. 357). Frequency effect size is the "frequency of [a code] within a sample; can be converted to a percentage (i.e., prevalence rate)". Intensity effect size is the "number of units used for each theme; can be converted to a percentage (i.e., prevalence rate)". Cumulative intensity effect size is the "percentage of total themes associated with a phenomenon".

justified because the data set is static – i.e., consists of 445 applied codes – and therefore the "percentage of total themes associated with the phenomenon" can be calculated on a percentage basis i.e., out of 100% (p. 358). An inferential statistical analysis was not performed given the non-random and targeted nature of the study as a whole as well as the non-random and exhaustive character of the data collection method for this strand (i.e., a survey of all course outlines available through all possible exhausted means and not a random selection of course outlines geared toward locating means and standard deviations, etc.).

The UNOB – QUAL data was generated through a thematic analysis of data collected with regard to instances of gender content in course outlines over and above assigned course readings. This included the following: units or lectures on gender; instances of gender in the description of assignments; inclusion of gender in course descriptions and/or objectives; and overall cross-course assignment patterns of readings with gender content (i.e., without consideration of the titles or contents of the readings).

Data collection methods and procedures

Course outlines

The sampling frame for this strand was course outlines (or syllabi) assigned in the teacher education program.[10] This included all undergraduate courses in DISE[11] as well as all courses offered by DECP that are required for teacher education students: EDPE 300: Educational

[10] Although the Faculty of Education contains four departments (DECP, DISE, DKPE and SIS), I restricted my study to DISE and DECP in the interests of creating a data set generalizable across student experiences regardless of program (e.g., Kindergarten/Elementary, Secondary, etc.). SIS (the School of Information Studies) is not involved in the TEP and courses offered by DKPE (Kinesiology and Physical Education) are only required for B.Ed. Kinesiology students.

[11] Course outlines in the Second Language program (EDSL) are excluded from study for the following reason. After an exhaustive survey of all DISE course outlines from Winter 2001 –Winter 2004 (i.e., half of the data source) I had found only one EDSL reading with gender content as per my criteria, and this was at the graduate level. There were no references to gender in undergraduate EDSL course outlines. I therefore decided to remove EDSL syllabi from consideration.

Psychology, EDPI 341: Instruction in Inclusive Schools, EDPI 309: Exceptional Students and EDPE 304: Measurement and Assessment.[12] I eventually surveyed over 530 course outlines in both departments combined.[13] The final list of readings identified through the survey is APPENDIX B. The total number of readings identified as having content on gender, with all instances of repetitive assignment deleted, was 94 (see APPENDIX D for a map of reading assignment patterns). To put this number in perspective within the context in which it was derived, we can speculate that most course readers contain roughly two readings to supplement each week of instruction, or 12 weeks x 2 readings = 24 readings. Therefore, 94 readings would fill just under four course readers in a sampling frame of *over 500 course outlines*. I would infer that this is a sparse representation of gender.

I first attempted to gain access to syllabi with 'gender content' through a mass data solicitation email to all professors across the Education faculty wherein I outlined my criteria. After learning of the departmental syllabi archive in DISE, however, I proceeded to access syllabi independently of professors, only contacting those who chose not to include reading lists in their course outlines. The various patterns in faculty response are detailed below.

The methods used for data collection evolved considerably along the way, and were particularly challenged by readings on feminism and, in two cases, readings on the wearing of hijab in school (EDER 494: Ethics in Practice, Winter 2008 and EDER 209: Search for Authenticity, Fall 2005) that were decidedly steeped in gender but did not contain references to the terms above. In many cases I used my discretion; I am aware that this is a wrinkle of

[12] EDPE 304 is only required for students in the Secondary B.Ed. program.
[13] This number is not meant to be an accurate reflection of the number of courses and course sections offered by DISE in the period represented by my study. Although consistent tallies were taken, several syllabi appeared to be missing and still others were present in duplicate, with revisions and/or with multiple sections of courses differing only slightly from each other. Although I tried to be uniform in my application of the tally, counting errors cannot be ruled out.

qualitative research in that my validity was compromised somewhat as a result. However, this is another instance in which my deployment of the transformative paradigm is indicated; the choice to include these readings was *not* a compromise under the transformative paradigm in that, while the readings did not have my 'gender criteria' in their title, the wearing of hijab is certainly applicable to a project grounded in anti-genderism and gender justice.

Whenever I added an additional dimension to my data collection method I would repeat the process for all prior syllabi which had been previously considered without this additional dimension. For example, it became clear to me as I noted the vast number of courses which did not use course readers that I would need to identify those using textbooks instead [see below], most often with no indication of the content of these textbooks nor which chapters were used. I would also have to list syllabi that contained no list of readings but *did* indicate the use of a course reader. Once I had realized the need to identify textbooks and course syllabi without reading lists, I went back to the beginning of my time sample and re-visited all syllabi up to the point at which I had first begun to identify textbooks and syllabi without readings. Due to this process of frequent re-application, my method evolved continuously and I can say with complete confidence at the end of my second round of data collection that I had applied all of my evolving criteria to every syllabus in the DISE archive from Fall 2001 to Winter 2008. I then proceeded to gain access to the relevant (see above) syllabi in DECP.

Correspondence with faculty and instructors

I used e-mail to correspond with faculty members (and later, instructors) in two waves. In the fall of 2007, I sent an initial request for voluntary submission of course outlines containing content on gender. Every single faculty member in DISE, DECP and DKPE received one of these personalized e-mails (N = 83) and I received 31 responses for a total response rate of 37%. Of

these 31 responses, only six faculty indicated that they had taught courses with gender content; seeing as eight courses are represented by this initial response, faculty self-reporting indicated that only 1.4% of courses in the McGill teacher education curriculum contained content on gender.

When I was made aware of the existence of syllabi archives in departmental offices, this faculty response pattern became data instead of a mere means to access course outlines. As such, in the syllabi survey process that followed one year later I recorded content on gender in 55 course outlines out of 537 surveyed, for a total representation rate of 10.2%.[14] There is, therefore, a significant discrepancy between the self-reported inclusion of gender, content and actual inclusion (1.4% and 10.2%, respectively) as demonstrated by the syllabi archive in DISE and DECP. This discrepancy could be attributed to a number of factors, including but not limited to: a lack of clarity in my original e-mail regarding exactly what was meant by 'gender content'; inconvenience or lack of available time in which to provide me with the requested information; lack of resources or records of course syllabi; or lack of faculty interest regarding the subject of my e-mail and, by extension, the subject of my thesis research. Seeing as any or all of these could account for such a wide gap between the two rates of representation, it would be very difficult to generate meaningful inferences on this point. However, the response rate for a subsequent round of e-mails soliciting data from faculty and sessional lecturers was higher; this served to lend new meaning to this discrepancy.

[14] It is important here to note, that regarding faculty who responded affirmatively (they did have gender content in some of their course outlines) during the first round of data solicitation, of the eight courses represented in these e-mail responses four of these are graduate courses and one is ambiguous, being a 500 level course. In the second round during which I surveyed syllabi archives, graduate courses were omitted from coding. This could skew the comparison which follows.

It was with unease that I observed the mounting tally of syllabi which did not contain assigned course readings; this was a hindrance to the collection of my UNOB – QUAN data on readings, in particular. To put this in context, out of a total of 537 syllabi surveyed precisely 151 of these (or 28%) did not contain assigned reading lists. It became clear that the absence from my study of over a quarter of applicable assigned reading lists would jeopardize its quality. As my ethics review was pending at the time, I obtained permission from the research ethics officer before sending e-mails requesting this data to the instructors on my list. The immediate rate of response to these e-mails was impressive. Within one week I had received detailed responses regarding over half (N = 79) of the syllabi that I had identified as lacking assigned reading lists.[15] This represented 27 faculty and instructors in DISE, just over half (50.1%) of the 53 who received e-mails soliciting this information. Comparatively, the response rate to the initial e-mail callout was only 37% of all faculty contacted.

Although I cannot speculate as to the reasons for this difference in response rates, I can comment anonymously on the nature of the e-mail communication I had with instructors[16] who had *not* included assigned reading lists in their syllabi. The e-mail I sent to each was fairly generic and asked the recipient to allow me access to their course pack tables of contents, outlining three possible pathways for this process to occur. These e-mails were not personalized in any way other than a change of name at the top and the list of particular courses. The response, however, was very personal. Several instructors took pains to assure me that gender was significant in their pedagogy and course design; conversely, one instructor stated that zie[17] did not teach on gender despite there being what I would define as gender content in hir syllabi.

[15] Please see the section at the end of Chapter Four on the limitations of the study.
[16] Please note that my use of the term 'instructor' here means persons who teach courses i.e., both faculty and sessionals.
[17] In the interests of affording full anonymity to correspondents, gendered pronouns are removed in favour of the commonly deployed gender-neutral pronouns *zie* and *hir* in the place of s/he and her/him/hers/his, respectively.

Other instructors took this opportunity to vent some of their frustrations about the program; one instructor even reported that zie had Googled me to ascertain my political leanings prior to responding to my e-mail. Still other instructors seemed unwilling to send me the documents requested, all the while insisting that there was nothing on gender in their course(s). Most notably, one instructor demanded that I further define content on gender and stating that zie was uninterested in my project if it amounted to (here I am paraphrasing) a purely female preoccupation. Overall, however, respondents were supportive and enthusiastic about my research. The above represent extreme cases only but are, I think, telling of the way in which this topic is disparately approached in the faculty. This difference would seem to corroborate my concerns with regard to 'required' curricular content, and these are articulated in the final chapter.

Textbooks

Given the number of course syllabi indicating the assigning of textbooks (n=202 or 38% of total syllabi reviewed) instead of (and, in very few cases, in addition to) course readers in the time period indicated by the study, it became necessary to take note of textbook use. The reason for this, as with the above efforts to locate reading lists for courses with no readings in the outline, was to ensure the broadest possible coverage of the study in terms of content on gender in course reading material. After eliminating duplicate instances of textbook use, the total number of textbooks assigned across the time sample was 76. In order to maximize the applicability of my findings across student experiences of the TEP curriculum, I calculated the average frequency of a textbook being assigned: 2.677. This was also necessary given the low frequency (i.e., assigned once or twice across the entire department over seven years) of 49 out of 76 of the

textbooks used. As such, only textbooks with a frequency of assignment of 3 or higher were selected for review (n=26). A list of these is attached at APPENDIX C.

The review of textbooks took the same format as the review of course reading lists; given that textbooks often stood in for course readers, I took textbook tables of contents (and indexes[18]) as the equivalent of reading lists in syllabi. I examined these using the same survey method as with course reading lists, namely, textbooks said to contain 'gender content' listed the following in tables of contents or indexes: gender, sex, girls, boys, men, women, male, female, masculinity or femininity. Out of the 26 high-frequency textbooks I was able to access 22 in the education library. Twelve[19] of these were found to have gender content, many of which had multiple instances of gender content in different chapters throughout the text. I took note of these by chapter and subheading, eventually identifying 24 'readings' from the textbooks in the form of discrete sections with gender content. I briefly surveyed each section and took note of their contents in order to ascertain how codes could be applied; this survey was necessary given that the *titles* of chapter sub-sections often gave no indication of gender content despite being identifiable as such from the index.

Data analysis methods and procedures

I now had a database of readings[20] – both individual course readings and sections of high-frequency textbooks – across the teacher education curriculum from the period spanning Winter 2001 – Winter 2008. As stated in the above sections, the number of course readings on gender

[18] Indexes were included after my analysis of Linn & Gronlund (2000) wherein there was no gender content in the table of contents and yet the index referenced a two-page section on "gender fairness" as a condition of designing assessments.
[19] The only high-frequency textbooks that are not included in the analysis are both editions of Dr. Ratna Ghosh's (1996; 2002) *Redefining Multicultural Education*; given that the coding process for textbooks involved locating readings within textbooks, a textbook such as this that deploys gender as a structural organizing principle of the text itself cannot be accommodated. This is the only such textbook I came across during my analysis.
[20] Unless a distinction is made, my use of the term 'readings' means textbook sections *and* articles from course readers.

was 70 and the number of textbook sections was 24, for a total of 94 codeable data units. Readings from course readers were identified by number (e.g., 1, 2, etc.) whereas textbook sections were identified by a letter and a number (e.g., A1, A2, B1, etc.). I did this in order to differentiate course readings and textbooks for future analysis if necessary, as well as to allow for the fact that several textbooks contained multiple diffuse sections, each one considered a reading for the purposes of the study. I decided on a two-pronged UNOB – QUAN data analysis strategy that involved, on the one hand, dealing with these as separate for the purpose of considering differential patterns in their assignment and, on the other, treating course readings and textbook sections as identical units of data. In the first case, I drew on my observations while compiling the database as these yielded findings on *inter alia* which themes were more prevalent in textbooks as opposed to course pack readings. In the second case, and drawing on my past experience as a research assistant and research coordinator on large-scale qualitative research projects, I created and tested a comprehensive coding scheme with which I would analyze all readings in the database.

Development of the coding scheme

I used the information in the database of readings to generate the coding scheme. I began by making a comprehensive list of all terms that appeared in the titles of the readings. Titles were to be my source of information on content unless the content was unclear, and in which case I would seek further information on the topic of the reading while stopping short of a comprehensive read. I grouped terms in the list according to broad headings and soon realized that what I was noting was a difference in kind and not degree i.e. I was noting that some terms pertained to *what* gender was whereas others pertained to *where* gender was lived in time and space or *how* it functioned as a structural organizing principle of social life. As such, I developed

a coding logic of when (W1), where (W2) and what (W3) gender 'is' according to the readings assigned in the curriculum of the teacher education program.

The coding scheme continually evolved in keeping with my own interpretation of reading topics as per my specialized disciplinary knowledge of gender, as well as the requirements of the readings being coded. At a broad glance, the coding scheme that finally emerged can be visualized as follows:

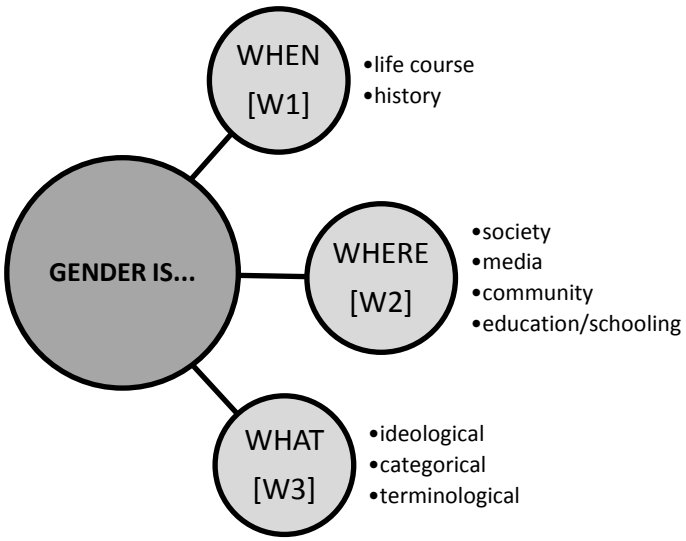


Figure 2. Macro Visualization of the Coding Scheme

Each of the codes following from the three major dimensions (when, where, what) contained several levels of sub-codes with the exception of W1-History, which had none. Detailed diagrams of the coding scheme by dimensions can be found at APPENDIX E.

The coding process

I applied codes using a combination of textual interpretation and selective induction. In order to maximize the richness of findings, codes were applied with no limits placed on the

number of codes that could be appended to any one reading; in practice, one code was the minimum and twelve codes, the maximum. In all, a total of 445 codes were applied to the 94 data units. Having no access to qualitative data management software, I organized my data coding process using Microsoft Excel. Below are five examples illustrative of how I applied the emergent coding scheme.

NUMBER	TITLE	CODES
16	Dickinson, J. & Young, B. (2003). Chapter 7: Church, women and the state in industrial capitalist society. In *A Short History of Quebec.* McGill Queens U P.	W2S – religion W1 – history W2Cc.eth – Québec W3C – women W2Spol – capitalism
21	Fine, Michelle and Macpherson, Pat. (1993). Over dinner: Feminism and adolescent female bodies. In (Eds.) Biklen, Sari and Pollard, Diane. *Gender and education. Ninety-second yearbook of the society for the study of education, Part I.* (pp. 126-151). Chicago: University of Chicago Press.	W3TE – gender W2 - education W2Mr – bodies W2Spol – feminism W1LC – adolescence
A2	Kirman, Joseph. (2002). Chapter 13: Teaching history with biographies and autobiographies. In *Elementary social studies: Creative classroom ideas* (3rd ed.). Toronto: Prentice Hall.	W1 – history W2Mg – auto/biography W2Spol – equality W3C – women W2E – pedagogy W2E – curricular materials
J2	Bainbridge, J. & Malicky, G. (2000). Chapter 5: Comprehension strategies and critical literacy. *Constructing meaning: Balancing elementary language arts*. Toronto, ON: Nelson-Thompson.	W2Esu.lit – critical literacy W2E – pedagogy W2E – curricular materials W2Mr.char – male W2Mg – fairy tales and myths W2Spos.op – stereotype/s/ing W3TH – constructivism

Table 1. Examples of Code Application

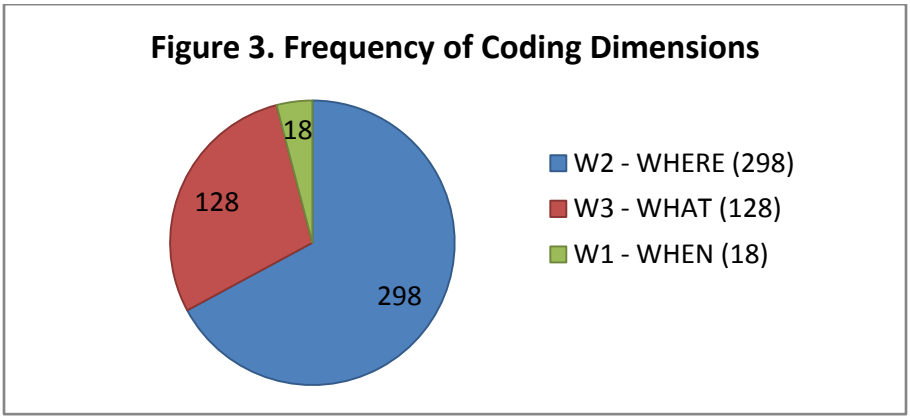
The application of codes to 16 and 21 above was quite straightforward, but that was not always the case. The other two examples in the table represent one aspect of my coding process that was not as self-evident. For instance, while coding A2 above I located the gender content in the index and not in the table of contents, from where I obtained the chapter title. My coding is therefore dependent on my brief perusal of the chapter's content as per the index and this accounts for the

apparent discrepancy between the reading as it is represented above and the codes applied. The same can be said for J2.

The following chapter offers the results of the analysis of both the UNOB – QUAN data on course readings and the UNOB – QUAL data on practices of gender inclusion in course design more broadly considered.

CHAPTER FOUR – ANALYSIS

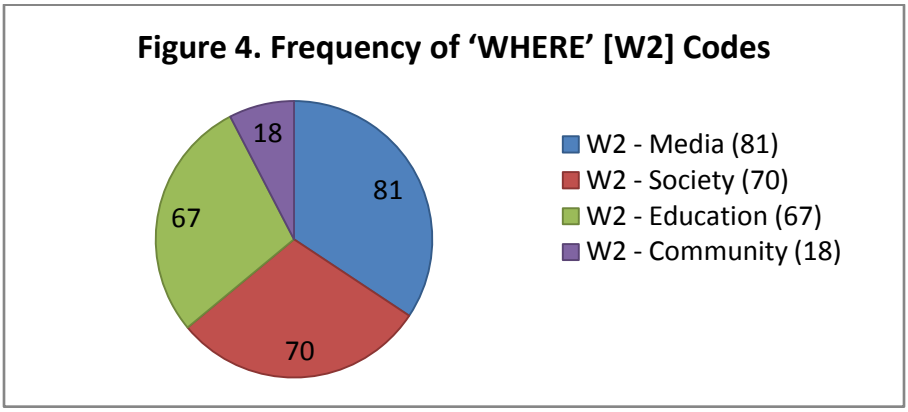
UNOB – QUAN: The quantitative strand



The breakdown of the 445 codes applied (Figure 3) shows a marked over-representation of codes in the 'where' (Figure 4) dimension relative to codes in the 'what' (Figure 5) and 'when'[21] dimensions; therefore, the W2 – Where dimension has the greatest cumulative intensity effect size (at 67% of all codes applied being associated with W2 and its codes). At first glance, this is a data set heavy on contextual considerations of gender (i.e., where gender plays out as a structural organizing principle of society) but light on conceptual considerations of gender (i.e., exactly what this thing is for which we have so many terms and conditions). I offer observations at the level of codes and sub-codes in each dimension, testing for cross-coding patterns and generating grounded inferences on the patterns or discrepancies in representation that emerge from the data set.

[21] The findings on temporal aspects of gender in the data set ('when') either with regard to the life course or history are comparatively slim (18 codes applied across all 94 readings) in terms of manifest intensity effect size and will not be analyzed. There is, therefore, no visual representation of this dimension here.

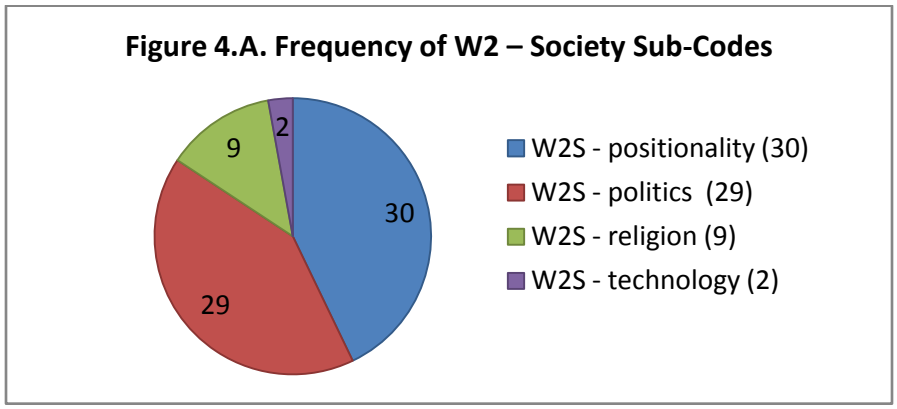
Where (W2)



A majority of the sub-codes of the 'where' dimension (Figure 3) fall into the W2 – Media category with an even split between W2 – Education and W2 – Society. This is particularly notable given that W2 – Society contains *broad* sub-codes that would seem to carry a lot of weight in contemporary discourses of education (e.g., politics, religion, technology and positionality) whereas the W2 – Media category contains sub-codes very *specific* to media studies such as cultural studies[22], genre, cultural production and representation. This indicates that media has the greatest frequency effect size in the W2 – Where dimension; by extension, this indicates that there is a qualitatively greater level of detail given over to one area of contextual concern – media – relative to other contexts including, surprisingly, education itself.

[22] I use the term 'cultural studies' as it is used in the Cultural Studies program at McGill with which I am familiar, that is, to denote the study of representational forms of media. 'Cultural studies' here does not refer to the study of culture or the effect of sociocultural context; rather, it emerged from the coding process as a subset of W2 – Media to encompass course readings devoted to the study of media texts.

W2 – SOCIETY



There are three trends that emerged as significant in the W2 – Society code: the comparably paltry instance (9 out of 445 codes) of W2S – religion given the social and cultural context of the McGill TEP; the disproportionately high frequency of W2Spol – feminism; and the breakdown of W2S – positionality in terms of which sub-codes occur alongside gender in readings and were therefore included in the analysis.

With regard to the first of these trends, I find the low frequency of W2S – religion particularly surprising given that the social context of the McGill TEP is contemporary Québec, a predominantly Catholic society that is discursively constructed as 'at bay' in the face of increasing religious pluralism. The 'reasonable accommodation' debates and consequent Bouchard-Taylor Commission stand as an enduring testament to the pivotal role of religious and, by extension, cultural diversity in Québec society. However, within the gender-based coding scheme of this project, religion was only coded nine times. This can be considered significant given the undeniably gendered character of 'reasonable accommodation' as a discursive mechanism with which Québec society is nowadays construed; in other words, the emblematic occurrences that brought about the Commission (e.g., the Hérouxville town charter proclaiming a variety of 'women's rights' against a stereotypical rendering of Islam as 'anti-woman', the

complaints of a Hasidic Jewish synagogue regarding the visibility of women's bodies at the adjacent YMCA, the wearing of hijab by Muslim women in various 'non-Muslim' contexts, etc.) are inextricably tied to notions of how gender ought to be lived and expressed in Québec. That this would surface at school is undeniable, and reason enough to wonder at the low frequency of W2S – religion.

A key – and certainly unforeseen – finding at this strand concerns W2Spol – feminism, namely that it weighs in at 19 instances and therefore has the greatest frequency effect size of any sub-code *at any level across W2 – Society*. W2Spol – feminism is notable because, despite the fact that feminism is a mammoth sociopolitical phenomenon and analytical framework even when limited to the site of education, the only sub-code of W2Spol – feminism to have emerged in the development and deployment of the coding scheme is W2Spol.fem – patriarchy (with only one coded instance); this means that W2Spol – feminism has a low intensity effect size.[23] To contextualize this exceptionality, the next most frequent sub-code across W2 – Society, W2Spos – oppression with 15 coded instances, has a relatively high-intensity effect size with *five of its own* sub-codes (i.e., bias, stereotype/ing, classism, sexism, racism) wherein all 15 instances arise i.e., oppression itself is empty while its sub-codes frequently occurred across the data set.

I believe this is characteristic of the pronounced disparity in the curricular representation of feminism in the data set. Among the 19 instances of W2Spol – feminism are texts offering feminist analyses of media, feminist theological accounts, discussions of feminist themes in children's literature, and – remarkably – two landmark antifeminist polemics authored by conservative notables Elizabeth Powers and Christina Hoff-Sommers. The one text on feminism that is not confined to one particular avenue of feminist inquiry, on the one hand, and which is

[23] Refer to footnote 7 for definitions of terminology pertaining to effect sizes in data sets.

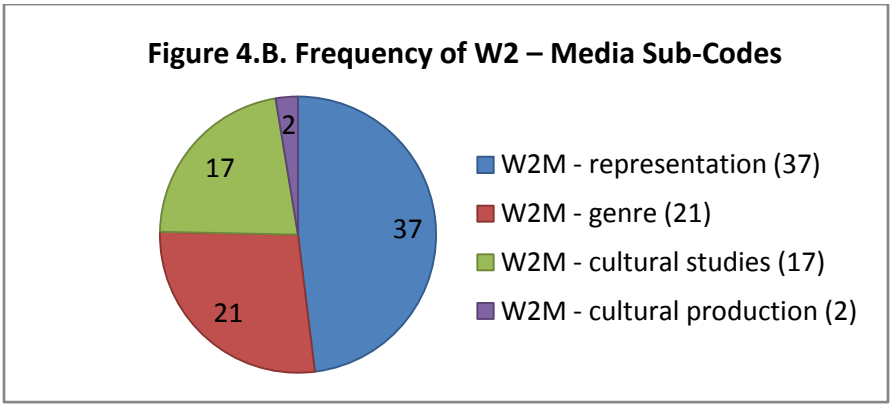
not antifeminist, on the other, is Nel Nodding's (1995) chapter titled "Feminism" in her book *Philosophy of Education* (assigned five times across the time sample of the study). From this I will infer that, despite the long-standing tradition of feminist scholarship in education, the curriculum of the TEP would seem to contain very little on feminism as a means of critically considering the place of gender in education in a way that is not immediately attributable to other concerns such as *inter alia* media representation or children's literature.

Finally, the W2S – positionality offers a snapshot of the ways in which gender is rendered as intersectional with or considered alongside other facets of identity throughout the data set. W2S – positionality is divided into three further sub-codes: oppression, identity and culture. Oppression contains bias, stereotype/ing, classism, sexism and racism; identity contains race, class, ethnicity and sexuality (the latter is an empty sub-code but its own two sub-codes – gays, lesbians – each carry one instance, both from the same course reading); and culture[24] has no sub-codes and, therefore, a low intensity effect size. What is notable here is that W2S.op – bias and W2S.op – stereotype/ing together were coded 11 times. I noticed during coding that these terms are often used alongside each other and in the absence of terms deployed in anti-oppression discourses (e.g., racism, classism, etc.). Moreover, nine of these 11 instances occurred in textbooks. As we will see below, an overwhelming majority of the sub-codes pertaining to curricular materials and pedagogy were applied to textbook sections. Following from this, and bearing in mind the limited scope of this study, I would venture a preliminary observation that countering bias and stereotypes could conceivably carry an association with curricular materials and pedagogical approaches – what could be loosely cast as *classroom practice* – among students exposed to the TEP curriculum and that this may not be the case with classism, racism or sexism;

[24] Please note that in this sub-code 'culture' simply chronicles the use of that exact term. Particular cultures defined along ethnic or religious lines are represented as sub-codes of W2C – contexts.

these could carry a theoretical or academic association. I would infer here that the storied 'theory-practice divide' in teacher education is borne out in the McGill TEP with regard to gender and social justice pursuits.

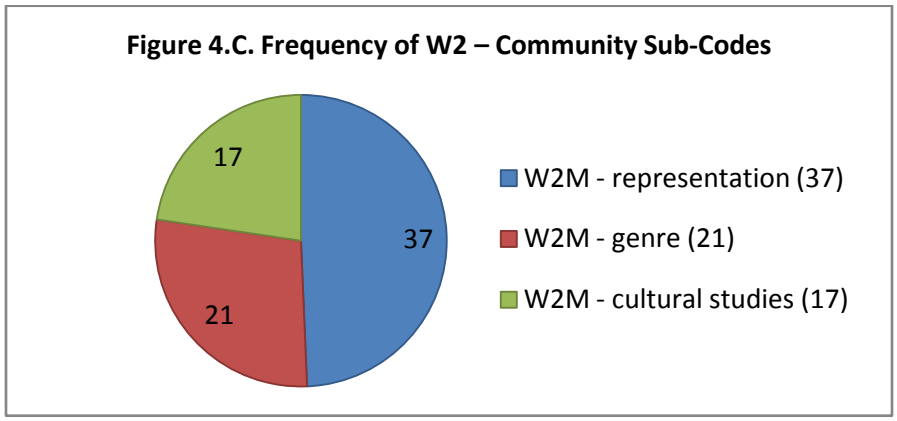
W2 – MEDIA



Somewhat surprisingly, W2 – Media was the most frequent code in the W2 – WHERE coding dimension. This is notable because the courses that emerged as being of particular interest to my study are EDEC 262: Media, Technology and Education and EDEC 248: Multicultural Education (and their predecessors); however, W2 – Media prevails over W2 – Education (81:67 instances, respectively). This finding led me to more closely consider EDEC 262 and its predecessors alongside EDEC 248 – the course on which I had originally focused based on my own experience as a student – as 'repositories' of gender content in the TEP curriculum. I address the preponderance of media and cultural studies when I take stock of reading assignment practices across all courses (see "Locating gender content" below). The representation of gender in children's or young adult literature as well as commercial advertising would appear to be a recurring theme in the data set, with a disproportionate emphasis on gender in children's literature; this was a finding I did not anticipate. Representation and its sub-codes have a high intensity-effect size with a total of 37 instances but representation is also high in its own right at

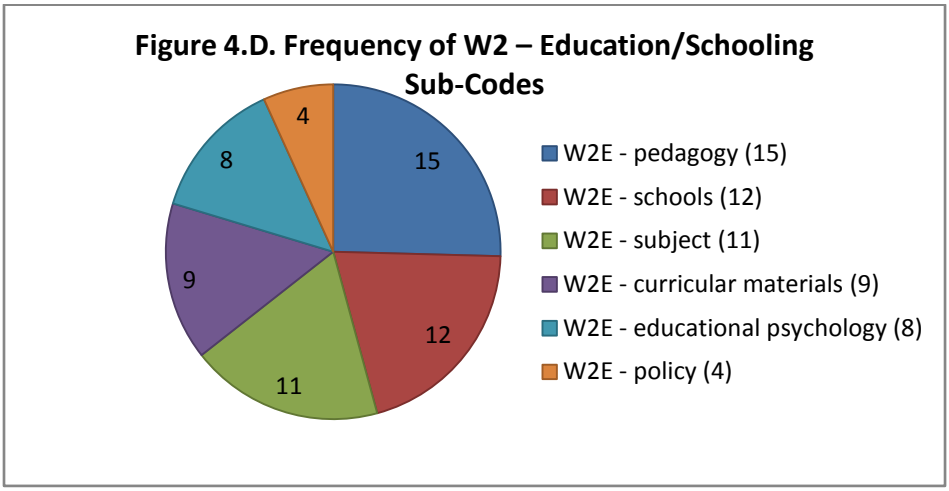
11 instances. Many of the readings coded W2M – representation were also coded W2M – cultural studies in order to enable observations on the *significant* disciplinary presence of cultural studies in the TEP. I discuss this further later on with regard to the various sub-codes of W3 – Categorical and how these correlate with the sub-codes of W2 – Media.

W2 – COMMUNITY



With 18 total instances scattered across 16 sub-codes, the W2 – Community code is only barely represented across the data set of readings containing content on gender. Given the low frequency of this code, my observations pertain to this low frequency particularly with regard to W2C – relationships, a sub-code containing friendship, family and intimate relationships with one, two and three instances, respectively. Although these areas of social and interpersonal interaction and attachment are pivotal sites for the development of children's self-concept as gendered people, these findings suggest that across the curriculum gender is instead decontextualized in terms of student affiliations.

W2 – EDUCATION



When considering the results for W2 – Education/Schooling (at 67 instances)[25] it is useful to bear in mind that, in a gender-driven coding scheme deployed within an *educational* context, W2 – Education was not the most frequent sub-code of W2 – Society and, in fact, came a distant second to W2 – Media (at 81 instances). Findings from this code offer a snapshot of which aspects of education appear most frequently in the data set when content on gender is present.

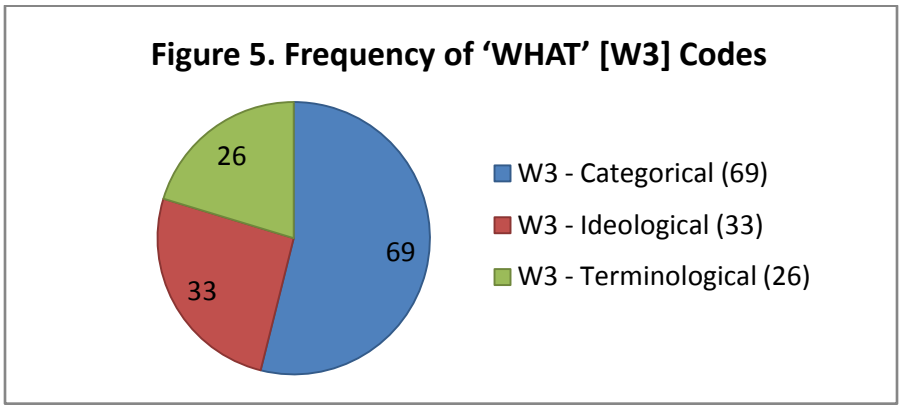
As can be seen in Figure 4.D. W2E – pedagogy is the most frequent sub-code with 15 instances. Next with 12 instances, W2E – schools is a contextual sub-code serving to indicate any specificity with regard to level of education (i.e., elementary, secondary, early childhood education, higher education) in readings on gender; it is notable that W2Esc – higher education had the highest frequency. With regard W2E – subject, the subject most frequently indicated by readings of content on gender was W2Esu – literacy at six instances (and one instance of its sub-code, media literacy). The others were: W2Esu – mathematics, at a lowly two instances despite the mathematical attainment of girls being a prevailing concern in the study of gender and

[25] Missing from the above representation are the 8 instances of W2 – Education/Schooling itself. The same can be said for all diagrams that illustrate *sub*-code frequency but not that of the code itself due to the inherent properties of the diagram.

education; and W2Esu – language with one instance. The emphasis on gender and literacy here correlates with my findings for W2M – genre whereby a majority of its sub-code instances pertained to children's literature, young adult literature and fairytales/myths. At 9 instances, W2E – curricular materials was originally a sub-code of W2E – curriculum, but the latter was removed when it became apparent upon completion of the coding process that there were no instances of 'curriculum' apart from *curricular materials* in the data set. W2E – educational psychology (8 instances) with one exception contained only readings from textbooks (more below) and 3 out of 4 instances of W2E – policy fell in the W2Epo – multicultural education sub-code.

The most striking finding within the W2 – Education/Schooling code is the overrepresentation of textbooks in the two classroom practice-based sub-codes: W2E – pedagogy and W2E – curricular materials. Out of the 24 combined instances of these two sub-codes, 17 or 71% were applied to textbook sections. This disproportionate representation of textbooks versus course readings carries across the entire code. Out of 67 total instances, 32 were applied to textbooks and 35 applied to readings; however, there are only 18 textbook sections with content on gender relative to 74 course readings. Course readings exceed textbooks by a factor of 1.09 in the W2 – Education/Schooling code, but by a factor of 4.11 across all 94 data units. I will infer from these findings that gender content with regard to education is more likely to be found in textbooks in the curriculum of the TEP. This is significant for the overall gender content of the curriculum under study given that textbooks are disproportionately coded with W3I – difference, indicating the presence of a fundamental construction of gender as 'difference' i.e., that which separates girls from boys, women from men.

What (W3)

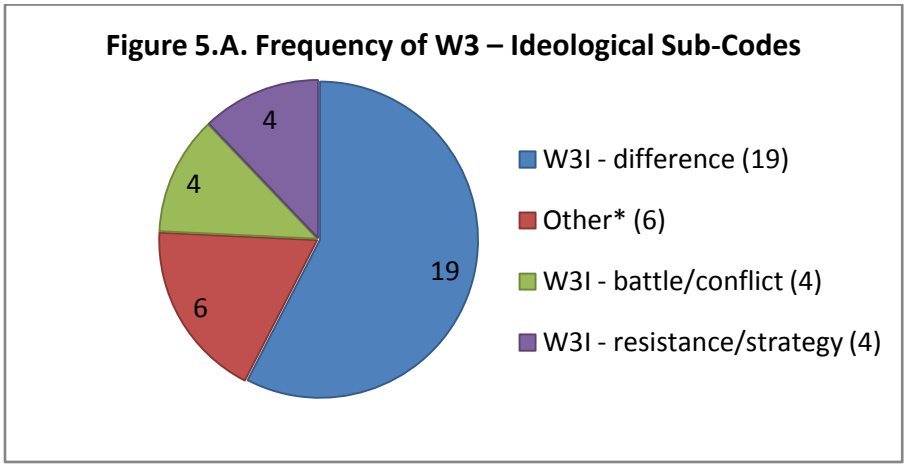


This third dimension of the coding scheme contains findings with regard to how certain gender configurations (and not others) are considered in relation to education, as well as how gender is ideologically conceived of in the TEP curriculum. W3 – Categorical, the code accounting for references to girls, boys, women, men, masculinity, femininity, male and female, carries over half (54%) of all W3 instances, outstripping the other W3 codes in frequency effect size. W3 – Ideological pertains to how gender is presented conceptually and W3 Terminological, what kind of language (i.e., sex or gender) signals the presence of gender content.

Before I proceed with an in-depth discussion of W3 – Ideological and W3 – Categorical, I will offer a few brief observations on W3 – Terminological as this code pales in comparison to the others in terms of its complexity and implications. W3 – Terminological amounted to a tally of the terms 'sex' and 'gender' as these occurred in the titles of readings. These have often been used interchangeably – albeit with decreasing frequency in favour of 'gender' as confirmed here when the publication dates of the readings are taken into account – as catchalls for all divisions and differences arising out of both physical sex and social gender. Sex is generally considered to be an older term that leaves very little room for the non-biological in the way gender is lived

socially; this holds true here as three out of the four course readings coded with W3TE – sex date from the early 1990s. 'Gender' is clearly the preferred nomenclature across the data set.

W3 – IDEOLOGICAL



*W3I – non/conformity (1), W3I – binary (1), W3I – fluidity/androgyny (2), W3I – regulation (1), W3I – complementarity (1)

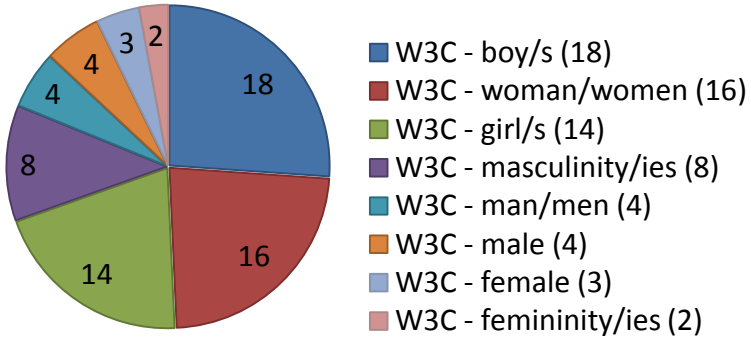
W3 – Ideological differs from many codes and sub-codes used throughout the coding scheme in that it is largely iterative. My use of the term 'ideological' refers to my perception of the logic underpinning a particular text's approach to discussing or deploying gender as a consideration in education and schooling. For example, the baldest application of W3I – difference was to a chapter from Michael Gurian's (2001) popular non-fiction text titled *Boys and Girls Learn Differently!* that offers pedagogical strategies for teaching boys and girls as entirely separate (and separable) constituencies of learners. As shown above, I was able to discern an ideology of gender as difference with regard to 19 readings. Given my anecdotal experience as a student in the TEP I am not surprised by the low frequency of W3I – non/conformity (1 instance) and W3I – fluidity/androgyny (2 instances) as ways of thinking through and understanding gender as it is experienced in educational contexts. My lack of surprise must be situated against the backdrop of studies that have shown harassment and violence visited upon gender non-

normative (or gender non-conforming) students to be the most severe and persistent of all forms of gender-based victimization.

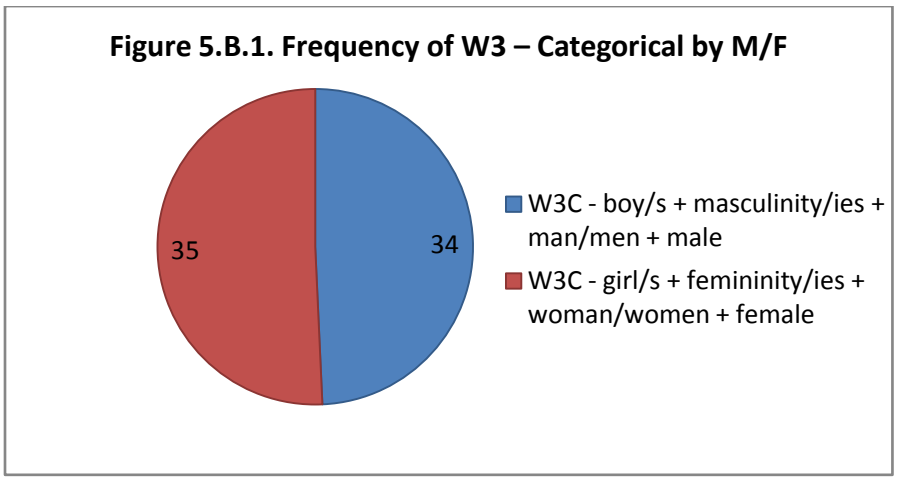
W3 – CATEGORICAL

The analysis of W3 – Categorical used the most thoroughly quasi-statistical methods among all codes and sub-codes in the data set in order to contextualize results which could otherwise be interpreted along strict gender binary lines (i.e., gender = women and/or men). Instead of observing relatively high or low frequencies as represented on the surface of the coding breakdown, I go beyond basic notions of parity in representation (i.e. of male vs. female, etc.), seeking to account for patterns by selectively testing the co-instance rates of W3C sub-codes with other codes outside of the W3 dimension.

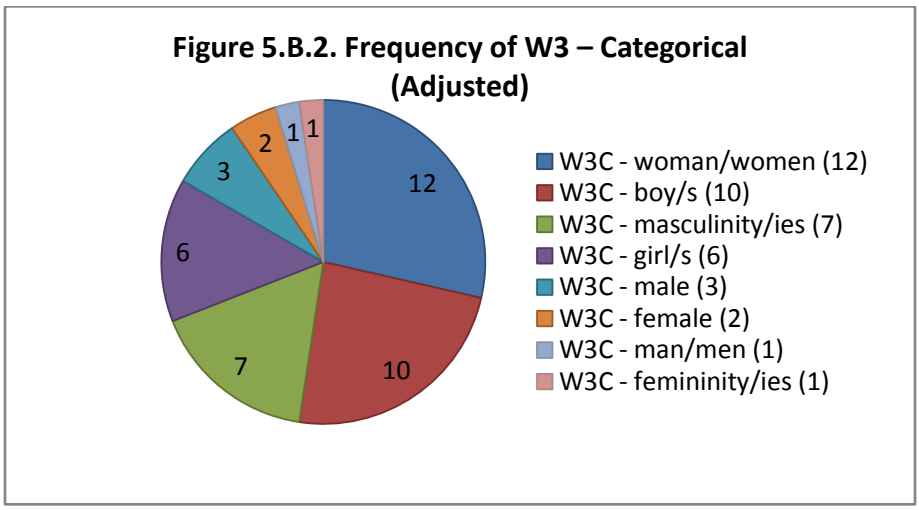
Figure 5.B. Frequency of W3 – Categorical Sub-Codes



The most striking discrepancies in the above are the low frequency of 'femininity' relative to 'masculinity' (2:8) and the frequency effect size of 'women' being four times that of 'men' (16:4). These discrepancies combine with the other rates of representation to even out somewhat when the data is represented along 'male and female' (hereafter 'M' and 'F') lines, as follows:



At first glance, it may seem as though 'M' and 'F' are equally represented in the data. However, when the instance of a code pertaining to 'M' or 'F' is adjusted to remove co-instances with its 'opposite' (e.g., a reading cross-coded both W3C – male and W3C – female, etc.), a different picture emerges:



If this is juxtaposed with Figure 5.B above it can be concluded that W3C – boy/s and W3C – masculinity/ies are demonstrably more prevalent in the data set in isolation from their 'F' equivalents (i.e., W3C – girl/s and W3C – femininity/ies, respectively). As such, one finding from this strand is as follows: during the time sample, students in the TEP were more likely to be

assigned readings considering boys and masculinity/ies as things of concern in and of themselves than they were to be assigned readings on girls and femininity/ies. Because gender is often construed and represented as always already binary (i.e., male-female), it can be inferred that the greater occurrence of one facet of this binary in isolation from the other (e.g., in this case, boys and masculinity/ies in isolation from girls and femininity/ies) is both notable and revealing of an ideological tendency. This inference is further corroborated by the dearth of W3C – femininity/ies at merely one instance in isolation from its 'opposite'.

The overrepresentation of W3C – woman/women relative to W3C – man/men (12:1 with co-instance excluded) warrants investigation, particularly as I have drawn the above conclusion with regard to a minority representation of girls and femininity when in fact women seem to be the dominant sub-code here. Drawing on one of my observations while coding – and given that W2 – Media is the most frequent sub-code (81 instances) in any dimension – I decided to test my hypothesis that there would be a significant co-instance of W3C – women with W2 – Media sub-codes. My hypothesis was correct in that, out of all M/F sub-codes, W3C – women had the highest co-instance with W2M sub-codes (10/16 or 62.5%).

When I compared the coding results for all W3C 'M' and 'F' sub-codes against all sub-codes of W2M, I found a greater correlation of 'F' sub-codes with W2 – Media sub-codes (i.e., cultural studies, genre, cultural production and representation); the ratio of 'M' to 'F' *including* co-instance with W2 – Media sub-codes was 34:35 and with co-instance *excluded* this was 23:18. Further, I found that 'F' codes with no 'M' co-instance were less frequent *outside* of the W2 – Media category than were 'M' codes with no 'F' co-instance (11:16). Also significant was the fact that no instances of W3C – femininity/ies existed that were not cross-coded with W2Mg – children's literature whereas instances of W3C – masculinity/ies occur throughout the data set.

I was also interested to ascertain the co-instance of the different W3C sub-codes with the sub-codes of W2 – Education (W2E), given the context for and subject of my research. Having compared instances of W3C sub-codes against those of all W2E sub-codes, I found a significant discrepancy between the 'M' and the 'F'. Overall, 50% (17/34) of the 'M' instances were cross-coded with instances of education-related sub-codes whereas this was only true for (37%) 13/35 of the 'F' sub-codes. Perhaps most strikingly, the W3C sub-code (refer Figure 5.B above for the full list) sharing the highest co-instance with education was W3C – boy/s at 66% (compare this with 50% for W3C – girl/s and 25% for W3C – women). Therefore, I infer from the analysis is that 'M' is more likely to be represented in the context of education whereas 'F' is more likely to be represented in the context of media.

Locating readings with 'gender content'

Out of the 70 course pack readings (textbooks are addressed below) with gender content, 26 were assigned in the Multicultural Education[26] course cluster and 17 were assigned in the Media[27] course cluster, for a total of 43; all in all, 61% of course readings with gender content were assigned under the auspices of multicultural education and/or media studies. Having completed the Minor in Education for Arts students at McGill I had anticipated that the largest repository of 'gender content' would be found among courses fulfilling the *multicultural education* requirement of the TEP as these courses the general clearing house of diversity-based

[26] Starting in the Winter 1995 semester students had the option of taking 455-410: Multi-cultured/Multi-racial Class and in Winter 1996 this was an option alongside a new course offering, 423-464: Intercultural Education. At some point 455-410 became EDEC 410: Multicultural Education, and B.Ed. students were required to take either EDEC 410 or EDER 464 (formerly 423-464) as part of their required course load. In Winter 2005 both courses were removed (having had the same course description for ten years since their inception) and were replaced by EDEC 248: Multicultural Education. When considering the 'multicultural course cluster' for the purposes of making my observations here, I include all of the above course numbers under the same umbrella as they were all held to be interchangeable on student records.

[27] Prior to Winter 2005, students were required to take EDEC 402: Media, Technology and Education; after Winter 2005 this course was removed and EDEC 262 was introduced in its stead as a requirement for B.Ed. students. I include both of these course numbers when discussing media courses in the TEP.

content and instruction in the TEP. However, on the other hand – and in keeping with my findings above with regard to the cross-coding of gender with media sub-codes – I had not anticipated that another considerable locus of gender content would be the courses fulfilling the TEP's media studies requirement.[28] Further, readings assigned in the media studies courses deal almost exclusively with gender in the arena of cultural studies and representation, and not in the arena of education with regard to concerns at the level of pedagogy, curricular materials, etc.

These findings are complicated by the significant discrepancy between the assignment of readings with gender content and textbook sections with gender content, in terms of where these are each assigned in the TEP. The only area of overlap is what I will term the Literature course cluster comprising EDEE 325: Children's Literature and EDES 366: Literature for Young Adults; six course pack readings with gender content were assigned in this cluster as well as ten textbook sections with gender content. Remarkably, there were no textbook sections with gender content assigned in the Media or Multicultural Education course clusters (with the exception of Ghosh's (2002) *Redefining Multicultural Education*, both editions of which were assigned 8 times in the period of the study).[29] On the other hand, there were no course pack readings with gender content assigned in Educational Psychology (DECP) courses; all gender content occurred in six textbook sections, and educational psychology textbooks had the highest levels of assignment recurrence across all 94 data units (course packs and textbooks combined). Although beyond the scope of the present study, I would be interested further exploring the implications of this locus of gender content for students' understanding of gender given that a significant quantity of TEP curricular material on gender is delivered in the form of educational psychology textbooks. Based on these

[28] A significant counter trend to the high representation of gender in the Media course cluster is EDEC 402: Media, Technology and Education (Fall 2006, Winter 2008) wherein the instructor moved to an entirely web-based reading list and removed all gender content in the process from a course including gender content since its inception under this instructor.

[29] Please see footnote 17 above.

findings, I can infer that teacher education students are most likely to be exposed to gender content (in the form of readings) in the following course clusters: Multicultural Education, Media, Literature and Educational Psychology.

UNOB – QUAL: The qualitative strand

This section addresses the UNOB – QUAL strand and the qualitative unobtrusive measures deployed in order to collect data on practices of gender inclusion in course design beyond the assigning of readings with gender content; the latter were accounted for above in the analysis of the quantitative data. This strand is intended to say less about what 'gender content' *is* in the TEP and more about the particular curricular practices by which gender is instantiated therein as a 'thing' of concern to teachers.

While surveying course outlines, I documented the presence, nature and frequency of course units and lectures on gender and its subsidiary incarnations (i.e., men, women, etc.) as well as language pertaining to gender present in a multitude of other ways. My discussion of the former provides an account of practices serving to encapsulate or segregate gender within a course by limiting its 'domain' to one or more course meetings, whereas the latter accounts for what could be termed 'mainstreaming' practices intended to incorporate gender as an area of longitudinal concern throughout an entire course via the inscribing of gender in *inter alia* equity statements, lists of course objectives or assignment guidelines. Taken as a whole, my findings here concur with those on the location of readings with gender content, namely that gender content regularly occurs in particular course clusters (i.e., Multicultural Education, Media and Literature). Together these findings indicate the relative scarcity of gender content in the program as a whole as well as its persistent ghettoization in certain course clusters and via particular course design practices.

The 'gender unit'

Some courses contained what I will term a 'gender unit' or special lecture, and this often represented the only gender content in a course outline and, by extension, in the *curriculum* of the course in question. I would argue that the presence of course units on gender is qualitatively different from the assigning of course readings on gender with regard to symbolic impact or implied significance within a course's schema. Overall, roughly 5% (or 26 out of 537) of all syllabi surveyed contained course units on gender for a total of 38 course units.[30] Seven units or lectures occurred in the Multicultural Education cluster, four in the Media cluster and six split among different sparsely-offered courses in the EDER course code under the umbrella of moral or religious education (e.g., EDER 394: 'The Hidden Face of God' – A Philosophy of God in Fall 2003/Fall 2004 or EDER 494: Ethics and Practice – Sexuality, Relationships and Marriage in Fall 2002, etc.); also under the EDER course code, EDER 400: Philosophical Foundations of Education accounts for two of these six instances in its Fall 2004 and Fall 2005 occurrences both taught by the same instructor.

A visual survey of the titles and/or headings given to lectures or course units on gender throughout the list shows an equivalent emphasis placed on cultural studies and feminism. However, the disparity that characterizes gender content in the McGill TEP continues here with, at one end, units curiously placing gender under the widely discarded rubric of 'special needs' (EDEC 334: Teaching Secondary Social Studies, Fall 2003 and Winter 2004) and, at the other extreme, a unit emphasizing sophisticated intersections of gender with racism (EDER 464: Intercultural Education, Winter 2003). I will infer from the qualitative analysis of lectures or

[30] This number is in excess of the number of syllabi containing course units on gender because several such courses contained multiple units of this kind.

course units on gender that there is a broad disparity in the 'gender message' delivered to preservice teachers at McGill.

Gender content beyond readings and units

In addition to the presence of gender in sequestered units across the data set, some instructors also included gender through the deployment of broader and more all-encompassing course design practices. The most far-reaching and widespread of these in terms of performative intent and intended significance is the inclusion of a values statement ostensibly conveying a message about the classroom climate in terms of safety or equity. With one exception (EDES 353: Secondary Mathematics – Fall 2006), courses containing these values statements fall into the Multicultural Education and Literature clusters. The language of these statements ranges in tone from critical and targeted (i.e. naming of racism, sexism, homophobia, etc.) to completely non-specific. One example of the latter is, arguably, the very first incarnation of the values statement documented within the time sample of the study (455-410: Multi-cultured/Multi-racial Class offered in Fall 2001), which reads: "because of the personal and value-based nature of much of the course work, the personal conclusions, issues, questions, etc., of students will not be evaluated. Rather it is proposed that assignments be assessed on the thoroughness, care, depth, insight, and clarity of the work". Being enacted here is the discursive construction of evaluation as 'values-free' and the subsequent polarization of the not-evaluated – "personal conclusions, issues, questions, etc., of students" ostensibly including those aired in classroom *interaction* – and the evaluated, being a list of attributes closely associated with *written* work. Such practices stand in sharp contrast to the series of starkly and openly anti-oppressive values statements that began appearing in certain course outlines from Fall 2006 onwards.

A cluster of courses offered as of Fall 2006 contain an "Anti-Oppression Policy" that is virtually identical across all six of its instantiations (EDEC 248 in Fall 2006, Fall 2007; EDEE 325 in Fall 2006, Winter 2008; EDEC 203 in Fall 2007; EDES 366 in Winter 2008 – all of these courses fall into the Multicultural Education and Literature course clusters) and reads: "The instructor of this course will not tolerate expressions of racism, sexism, misogyny, heterosexism, homophobia, transphobia, ageism, ableism, xenophobia, or Islamophobia, and will deal with such incidents by removing violators of this policy from enrolment in the course." Further, paired with the "Anti-Oppression Policy" in these course outlines is a statement that "the instructor of this course is committed to providing a space free of sexual harassment and assault" followed by the contact information for SACOMSS (Sexual Assault Centre of McGill Students' Society) and the McGill Sexual Assault Office. These course policies are highly gendered and contain complex and specific language with regard to gender, privilege and oppression; indeed, this values statement constitutes the *only* instance of the terms misogyny and transphobia that I encountered across all course outlines, and sexual harassment/assault are undeniably gendered acts of violence. Although it is beyond the scope of this study to consider the effects of these policies in the courses in question or across student experience of the TEP,[31] it is notable that gender here is indisputably linked up with violence and oppression in such a way that mirrors research showing the many nefarious correlations between gender non-normativity and harms of all kinds. I would infer that there is very little in the way of addressing, understanding or coping with these correlations across the 'gender curriculum' of the TEP.

[31] As an example of the futility of generalizing without further study of the effects of such course policies, as a Teaching Assistant for one of these courses I never once heard the instructor elucidate, address or expound on neither the anti-oppression nor the sexual harassment/assault policies. I must therefore not hold it improbable that other instructors acted similarly and that, consequently, the performative effect of these policies could have been significantly diminished.

Curiously, the instructor of EDEC 248: Multicultural Education in Fall 2007 bucked the trend of overarching anti-oppression policies in favour of a highly-specific "Safe Space Policy" formulated exclusively out of concern for gender and sexual minorities. It reads: "the classroom for EDEC 248 is a space free of discrimination on the basis of sexual orientation or gender expression. It is a safe space for individuals who are lesbian, gay, bisexual, transgendered [sic], two-spirited, intersexed, queer or questioning. Also see (web link for the queer equity subcommittee Safe Space Program website)."[32] The discourse of 'safe space' is unfailingly linked with issues of gender and sexual orientation in the McGill community given the visibility of the Safe Space Program as mentioned in the policy itself. This policy – perhaps because of the Safe Space Program – is markedly different from the other values statements I came across in that the possibility of creating a 'safe space' in a classroom is only expressed with regard to gender and sexual minorities throughout the data set i.e. there is no claim that a 'safe space' classroom for – and here I take a cue from the list of oppressions evinced in the "Anti-Oppression Policy" above – people of colour, people with disabilities, Muslims, older people, immigrants and/or visitors to Canada can feasibly be 'mandated' in a classroom by a policy. I would argue that the widespread (i.e. not limited to the TEP but also present therein) discursive construction of 'safe spaces' for gender and sexual minorities alone as *possible to create* speaks to the very issue at the heart of the present study, namely, the epistemological politics of gender as an area of prior knowledge merely awaiting invocation or – perhaps even more regrettably – a reservoir of 'common sense' that can be accessed in order to create 'safe spaces' for the Others of gender.

[32] This is the second of only two instances of the term 'transgender' across all 537 course outlines surveyed. The other instance was in the syllabus for EDEE 325: Children's Literature in Winter 2005 wherein students were given the following cautionary note about their independent reading responsibilities: "Your job in making your own choices is to take risks in your choices, discovering books linked to some of the issues we will be discussing in class: situations related to identity, status, racism, friendship, poverty, families, schools, growing up straight, gay or transgendered [sic]".

Another observed course design practice pertaining to gender involved the citing or indexing of gender in a commonsense fashion throughout a course outline. Examples of this include: an injunction to students that they "choose books that include a balance of female and male protagonists" for an independent reading assignment (EDEE 325: Children's Literature in Fall 2004/Winter 2005); a resource website introduced with "often boys don't like to read. Here's an article that deals with this issue and recommends titles the boys might enjoy" (EDES 366: Young Adult Literature in Fall 2002); a suggestion that students generalize the audience of their mock anthology of young adult literature as of interest to groups such as "11-13 year-old boys, 15-16 year-old girls" (EDES 366: Young Adult Literature in Fall 2006); and a description of a possible "Doing fieldwork in language and literacy" assignment that could include "interviewing some parents about language and literacy (especially issues of boys and language, girls and language)" (EDEE 223: English Language Arts in Winter 2005). Such practices could conceivably result in the exclusion of certain ideological possibilities (i.e., gender as something other than a generalizable and universal binary) before these may even arise or be explored, and perhaps even in classrooms where this was indeed *likely* to occur given an instructor's worldview or theoretical/political orientation.

Another practice in the realm of 'mainstreaming' or broadly including gender as an area of consideration across an entire course (i.e., not solely in one unit) involved deploying gender language in course descriptions, objectives and assignments and *not including any curricular content (readings, units or lectures) on gender at all*. I have isolated eight courses[33] that include

[33] Courses identified during the data gathering process as including gender content in course objectives, course description or other descriptive text in the syllabus but which contain no discernible curricular content on gender are: 455-410: Multi-Cultured/Multi-Racial Class in Fall 2001; EDER 464: Intercultural Education in Fall 2002; EDES 461: Secondary School English 2 in Winter 2005; EDES 389: Issues in Secondary Social Studies in Fall 2002/2003; EDEE 223: Language Arts in Winter 2004; EDER 372: Ethics in Practice in Fall 2002/Fall 2006. This practice

such language in some or all of these components and yet do not have any curricular content on gender. This corroborates the research problem grounding my study and begs the question of where and when the 'gender content' occurs that is promised in the course descriptions and/or objectives *and* required for the completion of assignments.

Exceptions to such practices most certainly exist across the time sample. One notable example is EDEE 325: Children's Literature (Winter 2004/2005) wherein students were informed that their book project would be evaluated with a set of questions including: "is the language culturally or sexually biased?". In support of this required demonstration of student knowledge, the two assigned course readings with gender content *focus directly* on gender bias in children's literature and its detection. Other examples include several courses in the Multicultural Education cluster (e.g., EDEC 248: Multicultural Education in Winter 2006/2007/2008; EDEC 464: Intercultural Education in Winter 2005, etc.) all containing an assignment with the following description: "the [identity crest and autobiography] assignments ask you to explore your cultural identity in relation to questions of race, ethnicity, language, religion, gender, class, and sexual orientation. These can be discussed singularly and as intersecting entities." The epistemological underpinnings of this assignment with regard to *inter alia* gender are provided across each course outline in the form of multiple readings and units on each aspect of identity.

My intention here is not to identify 'best practices' related to the teaching of gender content in the TEP, as gender is an infinitely complex and nuanced phenomenon that necessarily defies a static conception of pedagogy such as that contained in a list of 'best practices' for all occasions. However, I would infer that a degree of unity or consistency among course descriptions, objectives and assignments is preferable to dissonance or inconsistency; in this way,

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occurs across the TEP and is not confined to any course cluster (in the sense in which I've been using this term throughout).

gender as an area of concern to new teachers ought to be represented as *something about which we can learn* and not as *something which students already know enough about* in order to discuss, consider or prepare assignments on its serious, multi-faceted ramifications for pedagogy.

CHAPTER FIVE – INFERENCES AND VALIDATION

Inferences from the study

Teddlie & Tashakkori (2009) define the inference process as "the process of making sense out of the results of data analysis. Although it might seem that this process starts when the data are summarized and analyzed, it actually starts much earlier (e.g., during data collection). In other words, the inference process consists of a dynamic journey from ideas to data to results in an effort to make sense of data by connecting the dots" (p. 287). Similarly, although there were most certainly inferential elements in the above discussion of the analyses from both strands, I have drawn eight separate inferences that are detailed in BOX 2. Inferences one through six were derived from the UNOB – QUAN strand, whereas seven and eight were derived from the UNOB – QUAL strand. I also drew one central *meta-inference* (Teddlie & Tashakkori, 2009) that served to link the findings from both strands. In many mixed methods studies, findings from the various strands of the study are integrated in the form of meta- inferences that are drawn based on the inferences derived from either strand. My discussion of this meta-inference forms the basis of the final chapter and my linkages of study findings to the elaboration of anti-genderist pedagogies.

Inferences from the UNOB – QUAN strand

1. Readings with gender content related to education itself are most likely to occur in textbooks.

2. There is a pronounced disparity in the representation of feminism in the data set.

3. There is a disproportionately high presence of media and cultural studies content in the data set of readings with gender content, and media/cultural studies enjoys a more diverse and complex representation than education itself, with regard to gender.

4. Gender is decontextualized from community (contexts, practices and relationships) across the curriculum.

5. Readings with gender content associated with female, woman/women, girl/s, femininity/ies are more likely to be correlated with media and cultural studies. Gender content associated with male, man/men, boy/s, masculinity/ies is more likely to be correlated with education.

6. Students in the TEP during the time sample were more likely to be assigned readings considering boys and masculinity/ies is as things of concern in and of themselves than they were readings on girls and femininity/ies.

Inferences from the UNOB – QUAL strand

7. Units, lectures or other special instances of gender-focussed curricular content are rare, appearing in 5% of all surveyed course outlines.

8. Gender content is most likely to show up in courses in the Multicultural Education, Media and Literature course clusters.

Meta-inference across both strands

9. There is content with regard to 'gender' in the curriculum of the McGill TEP but not with *particular* regard to education itself and what educators need to know about gender.

Box 2. Inferences and Meta-Inference

The imbalance in quantity between the quantitative and qualitative inferences is justified in that the UNOB – QUAN data lends itself much more to the generation of broad inferences on gender content present in the curriculum whereas the UNOB – QUAL data consists of textually-based observations on specific course design practices whereby gender is included. This is an important distinction given that this study is concerned with curricular gender content as an allegory for the knowledge of gender handed down to preservice teachers by the TEP. Further,

the QUAN question pertaining to whether gender is there to be encountered in courses (*Is* gender present in the curriculum?) is more easily relatable to student experience than the QUAL question on course design practices (*How* is gender represented and included in the curriculum? What are the course design practices by which this occurs?). To this end, I primarily drew UNOB – QUAN inferences for validation by key student informants, as the validation process served to link up the inferences with student experiences of the curriculum.

The KSI validation process

For the validation of my inferences, I solicited the expert participation of four students (anonymized below as A., B., C. and D.) enrolled in the TEP. These key student informants (KSIs) were invited to participate based on their demonstrably critical perspective and interest in the study of gender. The unthoughtness of gender in society necessitated the recruitment of preservice teachers with an explicitly critical lens; if they were already attuned to manifestations of the political in their everyday surroundings, I reasoned, they would be able to reflect on their experience in the TEP relative to the particular dimension of social life and (in)equity under study: gender. As such, the KSI validation process was pivotal for linking the anecdotal evidence of preservice teachers' extensive 'knowledge' of gender that sparked the present study and the curriculum that I studied in great detail.

The inferences (BOX 2 above) from both strands (UNOB – QUAN and UNOB – QUAL) were presented to the KSIs at a meeting wherein they were asked to reflect on whether these inferences confirmed or disconfirmed their experiences of the knowledge handed down about gender by the TEP curriculum. The use of this group of students as an instrument of validation echoes Pyett's (2003) use of a *critical* reference group formed of eight women with connections to the sex work industry (the focus of her research) with which she consulted in the development

of the participant eligibility criteria, sampling framework, recruitment strategy and interview questions. Admittedly, the comparison is limited given that KSIs in the present study were only being asked to validate my inferences. However, this group of students can certainly be said to constitute a *critical* forum in which to deploy and gather observations on the inferences that I had independently generated while carrying out the study.

I chose to engage in a process of expert validation in order to acknowledge my own complicity as a poststructuralist gender theorist and former TEP student in the generation of *these* inferences (and not others) as significant and worthy of presentation to a group of informants. In the spirit of Hammersley's (1992) definition of validity stating that an (ethnographic) account is valid "if it represents accurately those features of the phenomena that it is intended to describe, explain or theorise" (p. 68), I defined validity, in this case, as consistency among my inferences and the observations of the KSIs. In this way, the two strands are tied together through the lens of students and their experiences of gender in the TEP, and not solely through my own inferential process.

I present each inference below followed by an account of the discussion of each wherein the KSIs aired their observations. Pursuant to each account I render a decision as to whether the process led to the 'validation' of my inference as relevant and applicable to KSIs' experiences of the TEP as critical student experts. If no, I chose to explicitly de-emphasize an inference as a finding on the TEP curriculum that can be aligned with student experiences thereof.

1) Readings with gender content related to education itself are most likely to occur in textbooks.

This inference was met with affirmative nods from A., B. and C. When I probed, the very brief discussion that followed had me responding to questions on what I found in the textbooks in terms of gender, but I chose to deflect these as they were not directly related to the verification of this inference.

Despite the 'affirmative nods' I received from the majority of the KSIs, there was such an abbreviated response that I will leave this inference at the level of UNOB-QUAN data and not consider it validated by the KSIs.

2) There is a pronounced disparity in the representation of feminism in the data set.

I introduced this inference by outlining this disparity as written up in the previous chapter. The KSIs generated multiple interpretations of what this inference meant relative to their learning experience and for the most part sought to account for – and not altogether to validate – my inference. D. stated that there is a discrepancy between the representation of feminism in Education courses versus in Arts courses, which zie[34] perceived to be more "liberal". C. speculated that this could be due to the influence of the government on the content of education courses. B. disagreed slightly with D., stating that zie has taken many Education courses that are not necessarily conservative per se but, nevertheless, have no content on nor discussion of feminism. B. seemed to understand feminism as a concern related to the representation of women in curricular materials and asserted that, prior to a course zie is taking this semester, the only 'feminism' zie encountered was female teachers in the textbook examples. B. held that this absence was the case not due to the individual professor overseeing a given course but rather to the nature of the course in question. B. classified 'traditional' courses as subject-area courses and A., in pronounced agreement, said that there is a room in the "social aspect courses" (i.e., EDEC

[34] See footnote 15 above.

248, etc.) for these issues that is going unused. Both B. and A. felt it was acceptable in subject-area courses to not include "social aspects" such as gender or feminism, and D. agreed. Finally, after my redirection back to the disparity of feminism in the data set, A. and C. had an exchange wherein they concluded that the traditional or other orientation of a given text on feminism might be palliated by its interpretation at the hands of students in class discussions.

> *This inference generated a disparate account among KSIs and the understanding of 'feminism' therein was obviously variable. However, the disparate representation of feminism is readily apparent from the data and, while I will not hold this inference to be transferred to a consideration of student experiences as with the other inferences validated by the KSIs, I will hold it to be validated at the level of the curriculum as a purely representational – not experiential – concern.*

3) There is a disproportionately high presence of media and cultural studies content in the data set of readings with gender content.[35]

All four KSIs agreed with this inference as reflective of their experience in the TEP and offered complex reasons as to why this might be the case. D. shared that, while taking ENGL 219: Introduction to Cultural Studies (offered in the Faculty of Arts), with three other education students zie gave an informal brief presentation in their conference about how, in their experience, gender and cultural studies go hand in hand in education courses. B. and C. had an exchange wherein they suggested a reason for the co-mingling of gender and cultural studies as a *pedagogical choice* on the part of course instructors: that it might make gender easier to teach. C. suggested that this might be a way for instructor to elide having to discuss the personal, and B.

[35] The second component of this inference as set out in BOX 2 was given separately after the discussion of this component and generated little feedback. It has, therefore, been omitted from this account.

stated that, given the brevity of all topics in education courses, perhaps it was easier to relate gender to visual media as one of the central components of everyday life. A. followed this up with an assertion that media is “fodder for discourse” and is therefore the strategy that teachers have to use because media is "where students are being inculcated". Although A. thinks that this is an effective method for teaching about gender, zie does not think this method is being used effectively in the TEP. C. disagreed somewhat, referencing the effectiveness of teachers and students talking about their own lives with regard to gender. Zie wondered at the value and usefulness of using media to discuss gender, intimating that this choice perhaps reflects that a course instructor is not yet ready to introduce this issue to a class of preservice teachers. A. responded by invoking the concept of authentic learning and linking this to ‘the real’ as represented by media; zie insisted that the authentic learning happens during the discussion afterwards i.e., it is not just exposure to the media text where the learning happens but also when teachers scaffold student engagement with this "fodder for discourse".

By way of an interlude, I shared my finding that cultural studies had more codes than education. A. stated that zie “would hope we’re learning through modeling even if the discussion isn't about pedagogy” to which D. and B. indicated their agreement. B. followed up by stating that the end result of this process is "us as teachers" and it is therefore "necessary to deal with cultural studies and these issues because this is where our students’ opinions are forming”.

> *I will hold this discussion to validate my inference because the KSIs were so ready with rich and well-developed insights on why this might be the case in addition to their initial unanimously expressed agreement.*

4) Gender is decontextualized from community (contexts, practices and relationships) across the curriculum.[36]

C. began this discussion by ardently expressing hir hope that community would generally have a higher frequency than media, and this was emphatically agreed to by A. and D. In reply, however, B. asserted that the discussions coming from students' engagement with media texts often relate to community as delimited by the sub-codes. Although B. conceded, in response to C., that community should be where discussions of gender originate (and D. agreed), zie held that discussions of media are where things like relationships and family are discussed in hir experience of the TEP. A. made the point that discussions on gender in hir courses were more contextualized in terms of *inter alia* specific questions that students were asked to consider. Zie reflected on how the readings should definitely be concerned with community and context, but that the very context of the TEP classroom itself wherein the discussion is taking place is also a significant consideration beyond what could be conveyed about community in readings. Finally, C. expressed a different view in that zie could look back across several courses and not remember anything about community having been discussed with regard to gender. Zie stressed that this was regrettable because teachers are members of the communities in which they teach, and referenced how gender identity is shaped by practices such as bullying, and in places like playgrounds. B. replied that bullying relates to so many topics covered in EDEC 248 and was skeptical as to whether discussing it with specific attention to gender was feasible. Interestingly, C. echoed one of my own broader inferences by linking this to a problem with the very structure and existence of EDEC 248 and its ilk, stating that they "might as well have given me a list of all these issues".

[36] When considering this discussion, it is useful if the reader refers to the sub-codes of W2C – contexts, W2C – practices and W2C – relationships as set out in the full breakdown of the coding scheme at APPENDIX E.

From this discussion, it appears that context and community were taken to be interchangeable by KSIs, but also that the W2C –community code is not an accurate representation given the concerns of A. and B. as above. Given this and the low-instance of W2C – community in the overall coding scheme, I will not hold it to be a valid link between the curriculum and student experience.

5) Gender content associated with female, woman/women, girl/s, femininity/ies ('F') is more likely to be cross-coded with media and cultural studies. Gender content associated with male, man/men, boy/s, masculinity/ies ('M') is more likely to be cross-coded with education.

Once again, the KSIs readily agreed with the inference and immediately sought to theorize as to why this is the case. C. insisted right away that the first half (regarding 'F') was true and linked this with the earlier conversation on using media to make teaching on gender 'easier'. D. agreed and stated that in terms of the media or cultural studies content on gender that she experienced in the TEP, this inference was valid with regard to 'F'. C. questioned whether there were media and cultural studies readings on 'M' available in the same quantity or quality, and D. followed this up by speculating that there are more resources out there from cultural studies to tie into discussions of gender with regard to 'F'. A. expressed a similar point of view. To the disagreement of the others, B. stated a minority perspective that because education students are mostly women at McGill, the students have "lived school" as 'F' and therefore this perspective is not as necessary to represent as is the 'M' perspective with regard to education and schooling.

Upon my redirection to the overrepresentation of 'M' cross-coded with education, C. immediately pointed to the professors who create the curriculum for their own courses and the possible perception that there are no longer issues with 'F' in education and solely with 'M'. D.

expressed hir shock and disappointment with the inference. Interestingly, what followed was an intense discussion on the differential treatment of male and female preservice teachers in McGill TEP courses including instances such as: instructors dividing students into 'male' and 'female' groups for projects, male students in elementary education being ridiculed and ostracized by peers on the sole basis of their involvement in the elementary program; and professors giving copious public accolades to male elementary candidates on the sole basis of their being male (i.e. and not on the basis of their demonstrated aptitude). All four KSIs expressed outrage at these practices; D. asked "does anyone realize that this is a problem?" B. and C. discussed how, as before, there are courses that could include gender studies but do not and, consequently, a critical view of gender that could prevent such instances is absent in the TEP community. I concluded this discussion by observing that our broader discussion across all inferences indicates a huge disparity in how gender is dealt with in different courses and by different instructors across the TEP. This was met with emphatic affirmative nods by all four KSIs. D. ventured that, in this program, instructors choose what they will teach about and perhaps many are not trained to deal with issues like gender in a critical way; A. contributed that "they're old" and B., that they are "traditional".

> *This discussion validated my inference with regard to cultural studies and education in that KSIs had intensely well-developed insights on this issue, indicating a knowledge of and engagement with this particular disparity. More broadly, the discussion of disparity across courses and among instructors in terms of approaching gender continues to validate the observations that I made during the analysis of the UNOB-QUAL data (as set out in Chapter Four).*

6) Students in the TEP were more likely to be assigned readings considering boys and masculinity/ies as things of concern in and of themselves than they were readings on girls and femininity/ies.

In the interest of time, and because certain themes were beginning to repeat themselves, I made the decision in the meeting to omit this inference because I felt as though similar discussions would follow that already occurred with regard to a surfeit of resources on 'F' versus a lack on 'M', professors' individual regarding of 'M' as an 'issue' but not 'F', professors' lack of interest in or experience with gender, individual course design practices, etc.

7) Gender is most likely to show up in courses in the Multicultural Education, Media and Literature course clusters.

This discussion was brief and succinct; C., D. and B. agreed right away and A. added that this was "a good start" thereby intimating that gender should be included across all courses and not simply in these clusters. B. responded that there is not much room in other courses to which D. agreed. A. stated that, nevertheless, it is "crazy" that gender is not discussed in courses like EDPI 309: Exceptional Students or EDPI 341: Instruction in Inclusive Schools. B. agreed but reminded us that there are so many different abilities that need to be addressed in these courses to which A. replied, "even if it is skimming shouldn't [gender] be one of those things that you skim?"; both B. and D. emphatically agreed. When I summed up, A., B. and D. all agreed that they could validate this inference based on their experiences in the TEP. D. added that professors pick and choose what they want to include in courses and that, in hir view, they are simply not going to choose topics like gender when there are other issues they could introduce. Accounting for this, C. surmised that perhaps gender issues are new on the landscape of education. D.

disagreed, insisting that professors "just don't see it as a problem that future educators need to deal with" and would like to see it across other courses not solely in these clusters. B. concluded that considering gender as something to deal with is probably new to people outside of university because "faculties – except education - are in a liberal bubble" given the things they focus on.

I understand this discussion to be a validation of the inference discussed. It is interesting to note that KSIs are consistently preoccupied by the reasons behind professors' inclusion or exclusion of gender. The group insisted that gender ought to be included across the curriculum, somehow.

8) Units, lectures or other special instances of gender-focussed curricular content are rare (5%).

The discussion began with D. expressing hir shocked disappointment, and C. quickly followed up on this saying that the inference is not shocking but unfortunate and normal largely because there is so much to cover in these courses that many things get left behind: "it would be awesome to have a unit on gender but it there isn't time". On the contrary, A. and B. felt that 5% is high and they expected that it would have been lower; D. was not surprised but also would not have expected a lower frequency. A. corroborated hir assertion with the testimony that zie could remember only one unit on gender across all of hir courses. B. gestured at a trend across all of the KSI discussions, namely that they kept referencing the same two courses (one being EDEC 248: Multicultural Education) out of an estimated 30 required courses in the TEP. A. and D. agreed with this observation, and B. thereafter stated that the inference makes sense. A discussion followed on the formation of the professors in terms of why they do not include gender in their courses, and B. expressed that most of hir instructors were educators themselves and went through the same a-critical kind of teacher education program wherein gender was absent. The

KSIs expressed concern that this is the case. Finally, C. surmised that because [B.Ed. Secondary] students could not choose cultural studies (i.e., a field wherein gender would arise) as a major concentration this could imply that gender ought to be included in math, science or English courses. B. and A. agreed that the three credits of EDEC 248: Multicultural Education are supposedly where students are supposed to develop their knowledge of gender and other sociocultural variables.

> *Although this discussion certainly validates the inference, the entire discussion of all nine inferences also serves to validate* this *particular inference given, as B. pointed out, that they always returned to a handful of courses and a small number of instructors (mostly sessionals and doctoral students) who dealt with gender in the syllabus.*

> **9) META-INFERENCE:**
>
> **There is content with regard to gender in the curriculum of the McGill TEP but not with *particular* regard to education itself and what educators need to know about gender i.e., there is a lack of pedagogical knowledge about gender in the curriculum.**

All four KSI's agreed with this inference stemming from their experience in the TEP, although there were a variety of underlying reasons for their agreement. A. articulated that there was an "orientation towards awareness" or a "topical awareness" of gender but not an in-depth study of what to do with gender in the classroom. C. agreed with this, stating that zie had only come across gender in their EDEC 248: Multicultural Education course in which the treatment of gender was tantamount to saying that 'it exists' but with no depth or consideration of its practical implications. A. and B. stated that their EDEC 248 courses contained no content on gender whatsoever, whereas D. stated that their EDEC 248 course had two full lectures and plenty of depth on gender. D. and A. insisted that in EDES 366: Literature for Young Adults the class discussion had often touched on gender in significant way, but that this kind of inclusion really

depends on the instructor and was not normal. B. concluded the discussion of this inference by stating that zie had absolutely no recollection from four years in the TEP of ever having discussed nor dealt with gender at all, whether in terms of topical awareness or pedagogical and practical considerations.

> *I take this discussion as a validation of the meta-inference in terms of a relative lack of practical or pedagogical knowledge on gender. Moreover, the KSIs' responses with regard to their very different experiences of gender content in EDEC 248 validate my UNOB-QUAL inference as to the lack of a curricular 'common thread' of gender-as-knowledge.*

Meta-themes from validation

All four KSIs continually returned to two meta-themes across all discussions. First, there is a glaring disparity among courses regarding whether and how gender is included therein. Second, an individual instructor's formation, interests, politics and perspective play a central role in determining whether and how gender content is included (even in a required teacher education course). These two meta-themes are combined with inferences validated by the KSIs (3, 5, 6, 7, 8 and 9) in the final chapter wherein I connect study findings to my larger project of developing anti-genderist pedagogies for teacher education.

CHAPTER SIX – CONCLUSION

> There is content with regard to 'gender' in the curriculum of the McGill TEP but not with *particular* regard to education itself and what educators need to know about gender.

This meta-inference forms the basis for my application of the body of inferences to the elaboration of anti-genderist pedagogies. Creswell and Tashakkori (2007, p. 108 qtd. in Teddlie & Tashakkori, 2009) write that

> mixed methods research is simply more than reporting two distinct 'strands' of quantitative and qualitative research; these studies must also integrate, link, or connect these 'strands' in some way. Conclusions gleaned from the two strands are integrated to provide fuller understanding of the phenomenon under study. Integration might be in the form of comparing, contrasting, building on, or embedding one type of conclusion with the other. (p. 305)

This formulation leaves many possibilities open in terms of how a study may conclude. Given that I am interested in developing anti-genderism as a gender justice project in education, I have chosen to *build on* the inferences drawn from both strands in the form of observations on the study's implications, as well as reflections on how these observations can inform anti-genderist pedagogies for teacher education.

Framing the discussion

Before proceeding to account for the generation of this meta-inference, I would like to remind the reader of the theoretical and paradigmatic orientation of the study, grounded in both the anti-binary deployment of gender as an analytic category *and* feminist standpoint theory, particularly with regard to the standpoint of the gender non-normative. As I argued in Chapter Two, a gender non-normative standpoint is pivotal for the critical interrogation of gender-

normativity as an unthought known[37] that all too easily remains unthought when the harm of gender is theorized as the preferential treatment of *one* gender over *one* other gender (e.g., male over female as in the case of sexism, *one* gender-based oppression often named as *the* gender-based oppression). In keeping with the transformative paradigm that guides the present study, I am committed to the disruption of these formulations of gender injustice that only allow certain injustices – and by extension, only the subjects of those injustices – to be made recognizable as objects of theory and practice. As Butler (2004) reminds us,

> The human is recognized differentially depending on its race, the legibility of that race, its morphology, the recognizability of that morphology, its sex, the perceptual verifiability of that sex, its ethnicity, the categorical understanding of that ethnicity. Certain humans are recognized as less than human, and that form of qualified recognition does not lead to a viable life. Certain humans are not recognized at all, and that leads to yet another order of unlivable life. (p. 2)

A gender non-normative standpoint, like any marginal standpoint, grows out of the recognition that the violence it must overcome to enunciate its standpoint is worthy of being named because this violence has real (i.e. both fleshy and psychic) consequences for the liveability of one's marginal life. Similarly, the violence and harm perpetuated in the name of maintaining gender-normative hegemony is *genderism*; its affective instantiation is *transphobia* and its active instantiation, *gender-bashing* (Hill, 2002)[38]. The things that are invisible due to their normativity are made visible to (and by) those whose subjectivity clashes with the invisible barriers erected at all stages of life and in all contexts; gender-normativity is always already thrown into rapid relief in the experiences of the gender non-normative similarly to how other hegemonic norms are

[37] Bollas (1987) coined this widely-used phrase in the disciplinary context of psychoanalysis. I am using the term to convey a literal sense of something that is known but not thought i.e. I am not claiming to be basing this discussion in psychoanalytic theory as I have not as of yet reviewed the appropriate literature to do so.
[38] For a full discussion of terms and their applicability to educational settings, see Airton (2009b).

hyper-visible from the standpoint of other marginalized people (e.g. people of colour → whiteness, people with disabilities → ablebodiedness, queer people → heteronormativity, etc.). Butler writes that, "the norm is a measurement and a means of producing a common standard, to become an instance of the norm is not fully to exhaust the norm, but, rather, to become subjected to an abstraction of commonality" (p. 50). It is this commonality that is so commonsensical as to remain largely invisible and unnamed in a life marked by perpetual gender-normativity.

Instead of naming gender injustice solely in cases of women and girls being subjected to systemic or individual sexism at the hands of men and boys, an anti-genderist standpoint looks to the practices and processes by which all the gendered subjects in *this* binary equation (i.e. men/boys | women/girls) are co-constructed through the imperative to gender-normativity that requires these offensive and defensive postures. Sexism is unjust but so, too, is *genderism*: the pervasive and systemic belief in gender-normative (however locally defined) expressions and identities as the only possible ways of being a gendered person. By throwing genderism into relief, a gender non-normative standpoint can reveal the ways in which everyone – either gender-normative or gender non-normative – is variably privileged and oppressed by virtue of their momentary or perpetual mis/alignment with what is contextually held to be gender-normative.

A particular conceptualization of gender logically follows from a gender non-normative standpoint and offers one answer to the question in the title of my thesis. In my articulation, informed by poststructuralist feminist theory and queer theory, gender is not the sum of the contents of particular gendered positionalities, whether these be hegemonic (male/masculine, female/feminine) or 'alternative' (butch, femme, trans-identified[39], genderqueer, etc.). Gender is

[39] By using the phrase trans-identified and not transgender or transsexual, I am referring to trans people who identify primarily as trans and not as male or female. This move is essential in order to avoid engaging in theoretical

irreducible to the needs, characteristics or affinities of a particular gendered subject who moves through the world at particular times and in particular places. As such, we cannot be said to 'understand' gender when we understand the needs of one (or more) subsets of persons who exemplify one or more discrete flavours of gendered subjectivity. Further, given that everyone is a gendered subject, each with our own complicities that are always already implicated in how we read and 'make use of' (c.f. Sykes, 2009) the gendered Others around us, it is debatable whether anyone can understand gender at all in so far as this understanding is intended to scaffold an honourable and respectful engagement with an Other person. This honourable and respectful engagement is so named by virtue of its being tailored to the characteristics of that Other, and so it goes that if I labour to understand *you* and consequently tailor my communication with you to fit the contours of *my* understanding, I am doing *you* a service. This is a response frequently enacted to the 'embrace diversity' imperative that has been called out as epistemologically and ontologically Eurocentric by countless anti-racist and anti-colonialist scholars insofar as it foregrounds the knowledge- and meaning-making processes of the privileged subject, effectively perpetuating voyeuristic and imperialist modes of knowing and being. I have argued elsewhere (Airton, 2009b) that 'embracing diversity' is equally unstable when directed at gender.

The politics of this embrace of the gendered or – to the extent that gender non-normativity is read as non-heterosexuality – sexual Other is intimately tied up with the politics of 'good intentions'. "Embedded in the logic of intent is a belief that if one works hard enough in educating others, they will simply come to understand and cease to use [*inter alia*] homophobic language and so on" (MacIntosh, 2007, p. 36). Although focused on *hetero*normativity, I would argue that MacIntosh's call for "curricular spaces of impossibility" (p. 41) is equally applicable to

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imperialism by claiming all people with trans histories as necessarily identified with that history and not with various articulations of maleness and femaleness.

a gender justice educational project that recognizes its own limitations: namely, that grounding its interventions in the experiences of *particular* subjects is counterproductive and we need to find ways to render this pedagogical grounding *impossible*. To this end, I contend that 'taking gender into account' as teachers does not end when the teacher who is doing the accounting can be said to be fluent in the language of gender identity politics, to the extent that this language is normative *or* non-normative. However, the corrective to a gender-normative standpoint that holds 'gender knowledge' to be exhausted when one *knows* about 'boys and girls' or 'men and women' is *not* a gender non-normative standpoint. Adding additional exhaustible 'gender knowledges' about 'butches and femmes' or 'trans people' or 'gender-variant people' or 'genderqueers' is not an anti-genderist response; within an anti-genderist framework, the notion that gendered possibility is exhaustible *constitutes* genderism. What is required of gender justice pedagogy, then, is the removal of its objects (c.f. Bryson & de Castell, 1993). Before I return to the question of objects, I will elaborate the meta-inference for which this discussion was preparatory.

The meta-inference

> There is content with regard to 'gender' in the curriculum of the McGill TEP but not with *particular* regard to education itself and what educators need to know about gender.

This one sentence exhibits complicities that are worked through in several places throughout this chapter, both in the preceding section and in the discussion that follows. The meta-inference was derived from the validated inferences (3, 5 and 6) of the quantitative strand and both inferences of the qualitative strand, as well as the two meta-themes from the KSI validation process. Although the latter are not specifically referenced in this section, they are in the background throughout this entire chapter. Grounds for the meta-inference are summarized in BOX 3 below.

Validated Inferences from the UNOB – QUAN strand

3. There is a disproportionately high presence of media and cultural studies content in the data set of readings with gender content, and media/cultural studies enjoys a more diverse and complex representation than education itself, with regard to gender.

5. Readings with gender content associated with female, woman/women, girl/s, femininity/ies are more likely to be correlated with media and cultural studies. Gender content associated with male, man/men, boy/s, masculinity/ies is more likely to be correlated with education.

6. Students in the TEP during the time sample were more likely to be assigned readings considering boys and masculinity/ies is as things of concern in and of themselves than they were readings on girls and femininity/ies.

Validated Inferences from the UNOB – QUAL strand

1. Units, lectures or other special instances of gender-focussed curricular content are rare, appearing in 5% of all surveyed course outlines.

2. Gender content is most likely to show up in courses in the Multicultural Education, Media and Literature course clusters.

Meta-themes from the KSI validation

There is a glaring disparity among courses regarding whether and how gender is included therein.

An individual instructor's formation, interests, politics and perspective play a central role in determining whether and how gender content is included (even in a required teacher education course).

Box 3. Grounds for the Meta-Inference

Teddlie & Tashakkori write that "for MM research, consistency between two sets of [PP] inferences derived from QUAL and QUAN strands has been widely considered an indicator of quality" (pp. 305-306). To this end, the first quantitative inference (3) – that cultural studies was more frequently represented than education – is lent even greater credibility (and vice versa) when considered alongside the second qualitative inference: that gender content is most likely to show up in Multicultural Education, Media or Literature Courses, being content-driven courses (e.g. focussing on current issues, cultural trends, media texts, etc.) that are most often not tied to

pedagogy, classroom management or subject-area competency. Together, these inferences from the quantitative and qualitative strands contribute to the meta-inference in that they show how gender as a point of awareness or avenue of representation *is* contained within the curriculum, but less so as a domain of teacher knowledge or professional practice.

The way in which I framed the meta-inference bespeaks the particular kind of objects that emerged as central to the inclusion of 'gender content' in the McGill TEP; namely, what the KSIs and I came to call the 'M' (male, man/men, boy/s, masculinity/ies) and the 'F' (female, woman/women, girl/s, femininity/ies). It is notable that the KSIs validated – and, by extension, found relatable to their experience as students in the TEP – inferences 5 and 6 both requiring the 'M' and the 'F' in order to *say something* about gender representation. These quantitative inferences interact with the first qualitative inference – that units, lectures or other special instances of gender-focused curricular content are rare – in that all imply scarcity of one kind or another. The quantitative inferences imply scarcity of the 'F' relative to the 'M' with regard to education-related gender content whereas the qualitative inference implies an overall scarcity of gender content across the data set. Here I will link both scarcities to the commonsense- or unthought-ness of gender in that knowledge of *one* instantiation of gendered subjectivity is commonly assumed to imply a *general* knowledge of what gender is and how it structures social relations. To know the 'M', within the confines of hegemonic binary logic, is to know the 'F' in reverse; from the gender non-normative standpoint, however, this deficit crosses over into the domain of practices that, through erasure, constitute representational violence.

It is crucial note that this 'deficit violence' is done not only to the Others of sex and gender (Airton, 2009c; MacIntosh, 2007) who are explicitly (for nothing is an accident) 'left out' by name, but also to those who are perceptibly gender-normative and who, in achieving this precarious state, have anonymously and subconsciously laboured at manifesting only *certain*

behaviours, affinities, modes of self-presentation, desires, etc. and not (O)thers. As a side note, that gender content is scarce (the qualitative inference) 'makes sense' in concert with the quantitative inferences (that *particular* hegemonic genders are present out of proportion with other hegemonic genders) because these scarcities (of the 'F' and of the Others) have gone hand in hand throughout Western history. In this way we see the interaction of two forms of gender-based oppression (i.e. sexism and genderism) in such a way that illuminates their essential conceptual interdependence.

Finally, the meta-inference is also derived from the relationship among the above three inferences in that 'what' knowledge of a handful of gendered subjectivities can never be held to be 'how' knowledge that preservice teachers 'need to know' in order to deal justly with the thousands of gendered narratives and lived realities that they will encounter (if so named) throughout their professional teaching career. Further, anti-genderism requires the admission that there may *not* be a 'how' knowledge of gender, at all; although this can certainly be concluded from the meta-inference, I will explore the possibilities of 'how' knowledge in the final section that follows, as well as two possible correctives for these problems of curricular representation.

Considering possible correctives: 'Who' knows the 'how' of gender?

According to the MELS teacher competencies that ostensibly ground the formation of teachers in Québec, teachers are required to know something about gender as an axis of social difference in order to differentiate their pedagogy and instructional design, thereby accommodating learners who differ from each other on the basis of gender. However, the meta-inference drawn from both strands of the present study states that, while there *is* content with regard to gender in the curriculum of the McGill TEP, there is little content with particular regard to education itself and what educators need to know about gender. In my delineation of the meta-

inference, I named this 'missing piece' as 'how' knowledge or knowledge pertaining to *how* educators must 'deal with' their students as gendered learners in their professional practice. As set out anecdotally in Chapter One, this knowledge base – although not evident from my study of the curriculum – is frequently demonstrated by TEP students.

The 'missing piece' contention is a difficult one given that the contents or extent of this 'how knowledge' of gender differs according to the source in question. Put simply, what exactly do preservice teachers require in their professional formation such that they can be prepared to deal with gender and its effects upon their students and classroom community? Both popular and scholarly presses are replete with texts advocating a particular kind of gendered understanding based on the ways in which – most often – 'boys and girls' have been found to learn differently. For example, selections from one of the best known such texts in the popular press – *Boys and Girls Learn Differently! A Guide for Teachers and Parents* (Gurian, 2001) – have been assigned in the McGill TEP within the time sample. From the gender non-normative standpoint (and by no means the only one), Gurian's account is both biologically essentialist and conveniently myopic; it is biologically essentialist in that Gurian discursively constructs sex differences in isolation from other social and contextual variables as *the* explanation for why certain students learn differently from others, and conveniently myopic in that the text completely disregards many counter-arguments emanating from other disciplines.[40] However, because Gurian's account is

[40] A notable example comes from the work of feminist biologist Anne Fausto-Sterling (2000). Fausto-Sterling recalls the furor that erupted around the brain structure called the corpus callosum (CC) in 1992. This furor heaped fuel onto the 'gender differences in cognition' fire based on bad science that held itself to be objective and not bound by socially-constructed ideas about men and women. Fausto-Sterling shows how laboratory sampling procedures (i.e. slicing, preserving, etc.) distorted the shape and size of the CC *beyond* the margin by which 'female CC's' were said to be larger than 'male CC's'. Her argument casts significant doubt upon the argument that this difference in CC size accounts for how men and women 'think differently' in ways that curiously mirror genderist *and* sexist assumptions about *inter alia* 'male rationalism' and 'female emotionalism'. She sums up the implications of this biomedical justification of the gender binary that was so quickly adopted as a scientific gospel truth by mainstream media programs and personalities: "My point is that, once freed from the body and domesticated for laboratory observation, the [corpus callosum] can serve different masters. In a period of preoccupation with racial difference, the CC, for a

rooted in gender normativity and 'makes sense' according to the gendered narratives of the dominant (white, middle-class, heterosexual, able-bodied, etc.) culture, his text is predictably granted a kind of ideological and pseudo-scientific immunity in most contexts. The outliers who do not conform to genderist notions of 'boy-learning' and 'girl-learning' are irrelevant.

It is beyond the scope of the present study to interrogate exactly how this and other texts espousing a decidedly biologically essentialist and conveniently myopic view of gender and *inter alia* cognition were used by the instructors who assigned them, with the caveat that in some instances they may have been analyzed in a critical pedagogical frame. However, I argue that an account of the instructor's pedagogical approach to using a genderist text does not equate with an account of how an essentialist sketch of gendered learners might be absorbed into students' professional knowledge bases. This assertion is reinforced by the prior knowledge literature reviewed in Chapter Two that documents how teachers consistently reach back into their own experiences of being a learner when filling in *perceived* holes in the knowledge received from teacher education curricula. How preservice teachers 'make use' of the gender content offered by the curriculum – whether taught critically or no – could be informed almost entirely by their own gendered self-understanding as a learner, teacher and person.

This begs the question of *who* the 'who' is who is perceiving these holes, and how they are situated with regard to gender-normativity. The odds tell us that the teacher-*who* is likely to be gender-normative and thereby a recipient of the privileges that come to those who benefit from the invisibility conferred upon them by genderism. Lest I be taken here as reductive, I will add that, even if the *who* in question is perpetually (i.e. not just momentarily) gender non-normative, zie will likely be driven to teach *away* from hir standpoint as an Other of gender due to being

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time, was thought to hold the key to racial difference. Now, the very same structure serves at gender's beck and call" (p. 122).

situated in a highly gender-regulated context (i.e. a school). I neither desire nor require that these Others solely don the mantle of undoing 'gender(ism)' (c.f. Butler, 2004); my point here is that the way in which a preservice teacher will assimilate the 'gender content' in a curriculum is indivisible from hir self understanding as a gendered subject.

I would like to return to Chapter One and my initial discussion of the third Québec teacher competency and its injunction to teacher education programs: preservice teachers ought to be able to engineer the destabilization of students' normative understandings of *inter alia* gender. In my view, achieving this in preservice teacher learning demands a sustained critical pedagogical approach to gender across an entire program enacted via a degree of *consistency* across courses. By contrast, during both the analysis and the KSI validation process there arose a glaring disparity among courses in terms of gender content, as well as the relative isolation of gender in only a few courses. Moreover, the key student informants and I noted the central role of an *individual instructor's* formation, interests and politics in determining whether and how gender content is included, *even* in a foundational required course. Just as preservice teachers fill the holes that they themselves *perceive as holes* in keeping with their own highly situated understandings of what 'holes' look like, an instructor is also highly situated with regard to how zie conceptualizes the holes that ought to be filled by hir teacher education course and instantiated in hir course outline that forms one component of a teacher education curriculum.

From my standpoint of gender non-normativity, I am interested in making visible this situatedness of the curriculum illustrative of the problem whereby an *individual* expertise of *one's own* gendered self is categorically applied to everyone, even to the extent that gender may not be included in courses at all if it is not considered by an individual instructor to be a pressing concern of teachers. I argue that any practice of gender inclusion in a course (whether in the form of readings, units, assignment guidelines, 'safe space' clauses, etc.) is inextricably linked with the

course designer's own understanding of hirself as a gendered subject; in addition, the degree to which an instructor perceives that gender is/was *not* a complicating element of hir own educational history parallels the degree to which an instructor is (and has been) gender-normative throughout that history and into the present. Whether one is a preservice teacher or a seasoned teacher educator, this can occur with little consideration of the differences glossed over in speaking broadly from one's self-referential – and, odds are, gender-normative – subjectivity.

I will now explore two possible correctives to the 'dangerous' (please refer here to the Epigraph) practices that I have attempted to make visible in this chapter: mandating the inclusion of particular forms of required 'gender content' (a corrective I ultimately reject); and developing anti-genderist pedagogies (the corrective that I recommend).

Corrective #1: Mandating the inclusion of required 'gender content'?

The literature on prior knowledge in teacher education confronts the idea that the knowledge of education with which students arrive at teacher education is a necessarily admissible or appropriate basis for their evolving knowledge base. To this end, much of teacher education is geared *not* toward learning but toward *un*learning. It logically follows that when gender is not *written* in a curricular document as a thing that preservice teachers need to know about, prior commonsense ideas about 'boys and girls' will flourish in the TEP classroom. These will *become* – through their tacit acceptance – knowledge handed to students by the program. When legitimated through pedagogical inaction on the part of teacher educators, I further contend that prior knowledge risks becoming *professionalized*. In practice, this could mean that gender-normativity is operationalized throughout a teacher's career. This career may include the supervision of preservice teachers who look to their supervisors to bridge the 'gap' between university and classroom. When thinking of possible strategies by which to palliate this risk, what

immediately springs to mind is the mandating in required courses of *particular* forms of gender content that can be said to correct for outcomes of the meta-inference. However, just as we saw above (i.e. the difficulties inherent in articulating a 'how' knowledge of gender, and that anti-genderism holds all *exhaustible* conceptions of gender to be genderist) any kind of 'required' content is bedevilled by fundamental *epistemological* quandaries. Findings from the present study also illuminated a series of *practical* quandaries particular to this context.

Findings from both strands collectively trouble the notion that a simple distinction can be made between required and elective courses insofar as they contain 'gender content' that is 'required' knowledge for preservice teachers. The required-elective distinction often appears straightforward given that students are required to have certain course numbers on their transcript in order to graduate with a Bachelor of Education (or other) degree. In line with my discussion of the situated instructor, I would surmise that the conventionally accepted model of academic freedom ensuring each professor's right to design their own courses tends to collide[41] with an often contentious climate for gender issues (as evidenced by KSI testimony on the program and my second round of correspondence with instructors), thus confounding the delivery of gender content in required courses despite the need to provide students with *tools for teaching with gender in mind*, as mandated by the MELS teacher competencies. My thoughts on this score evolved during the course of my data collection and I have necessarily constructed an alternate framework for considering the nature of 'required curriculum' as follows.

A course is required on two distinct levels. First, toward the completion of their degree program, a student is either required to take a course or they are not; this is the first level. The *content* in a required course, on the other hand, is either required in the curriculum of the program

[41] One inalienable example of this collision is the immense discrepancy among course readings on feminism assigned throughout the data set.

or it is not based on whether there is a curriculum embedded in the course in question; this is the second level. Therefore, that the course number is simply required to appear on a student's transcript does not necessarily mean that they have received the same course content as other students who have that course number on their transcript, and this has one particular implication for this curriculum: no guarantee exists that course content is required knowledge for preservice teachers simply because the course cluster (e.g., as above, Multicultural Education, etc.) in which such content tends to surface is itself required.

The lack of such a guarantee could feasibly allow for the floating assumption to circulate in the TEP community that, because gender content is sometimes included in a course and that course is itself required, gender-as-knowledge is omnipresent in the required curriculum of the TEP, thereby satisfying the MELS competency. I am able to show, however, that this is not the case because the content of several *required* courses – most notably EDEC 248: Multicultural Education and its predecessors[42] – is entirely the prerogative of the individual instructor, whether they be a faculty member or sessional instructor. This is supported by the disjunctures among syllabi in all gender-heavy course clusters and specifically in the Multicultural Education cluster. Consequently, it is not possible to identify a common curricular thread with regard to what teachers need to know about gender and, by extension, to discern whether knowledge on gender is required of students in teacher education at McGill.

Implanting such a curricular thread would very likely generate similar difficulties without systemic change in the structure of the teacher education program as a whole. However, even if change was brought about to alleviate the practical difficulties that would inhere in the mandating

[42] The case of EDER 464: Intercultural Education offered in the Fall 2002 semester is exemplary of the kind of discontinuity that characterizes the intercultural or multicultural education courses; several sections of the course are offered by different instructors and there is very little overlap of overall approach, content, materials or assignments among the sections.

of particular forms of gender content, the aforementioned epistemological difficulties remain. I am, therefore, moved to reject any *mandating* of gender content in required courses as a corrective to the meta-inference. Instead, I propose that a better strategy is *not* to mandate particular forms of representation but to change the way in which the 'who' is figured as an object of pedagogy.

Corrective #2: Developing anti-genderist pedagogies

In this final section I offer a possible corrective to the meta-inference, a corrective that is grounded in pedagogy and not curriculum design. Inferences on the knowledges of gender being handed to preservice teachers under the auspices of *this* curriculum point to ways in which anti-genderist pedagogies can be better tailored to the particular climate of teacher education, a discipline fundamentally implicated in the *how* of gender-normative socialization in schools. Teacher education is unique because, as teacher educators, we are preparing professionals who will be subject to an inescapable imperative to sound the alarm on the basis of difference or deviance from expected – read: normalizing – routes of child development:

> Consider, for example, a teacher's response who witnesses a child involved in atypically gendered play that, in the particular local context *of that school*, i.e., not necessarily in the child's other context(s), is considered to be inappropriate for a child of their assigned sex. If a teacher intervenes in the play behaviour, we cannot assume, as is often the case, that this intervention is based on nothing and no one; there is a particular context for every action and the teacher is always accountable to a wide variety of actors. We cannot look to the law or to policy as justification or grounding for such intervention or non-intervention, as the case may be. As a non-legislated area, the freedom to express and live our gender as we wish is not protected like that of sexual orientation in Canada, for example. *A teacher might well be called to justify their* inaction *if parents later discover that their child was behaving 'inappropriately' as per their particular*

> *beliefs and stipulations about gender.* [...] When faced with an issue of gender non-conformity, particularly in a young child, teachers are apt to adopt a mantle or mandate of gender socialization particularly as this pertains to naming a behaviour or characteristic as a *problem* or an *issue* to be 'dealt with' in some way. (Airton, 2009b, p. 237; the lengthy emphasis is my own)

It is, therefore, the *teacher* in formation to whom anti-genderism steers its focus.

In my review of the prior knowledge literature (Chapter Two), I disagreed with Nespor (1987) regarding his separation of teacher knowledge from 'teacher belief' in that the first is privileged due to its alleged derivation from fact or learning. When preservice (or in-service) teachers' knowledges of gender are figured as 'mere belief' and not 'real knowledge' gleaned from study or lived experience, an epistemological hierarchy (Joram, 2007) is reinforced that pays no heed to teachers' lived experiences as consumers and creators of knowledge about people, children and, *inter alia*, gender. Throughout the researching and writing of my thesis, however, I have been developing an anti-genderist pedagogical framework whereby I have found it necessary to at once decry *and* embrace preservice teachers' knowledge of their own gendered selves as a basis upon which to enact pedagogies about gender a.k.a. to 'do something about gender' in their classrooms. Whereas it is impossible to reject outright the knowledges of gender that students bring with them to the TEP without engaging in the slippery epistemological framing of their knowledge as 'belief' and thereby inadmissible, I suggest that we ought to begin by encouraging students to recognize the always already situated character of their gendered knowledge. In other words, the 'who' to which I have alluded throughout this final chapter – be it the teacher-*who* or the teacher educator-*who* – must self-situate as a gendered subject.

My thesis culminates in one answer to the pivotal question that MacIntosh (2007) posed to school-based interventions on the basis of sexuality- or gender-based oppression: "what would happen if we did not scrutinize the queer body? [...] Where would we turn our gaze if not on the

Other?" (p. 41). I contend that we would and should be driven to look for the imprints of gender normativity upon the gender-normative and, in the context of teacher education, that we scaffold preservice teachers' examination of their own selves as subjected to genderism in their lived histories and everyday lives. I required new concepts that separated gender and sexuality with which to prompt largely gender-normative and heterosexual preservice teachers to look critically at their own genders and name the processes that brought them to that – usually – male or female place. Fundamentally, and in direct opposition to the dominant mode of gender in teacher education that tacitly holds the *individual to be a universal gender expert* while simultaneously denying that gender is individual (i.e. that it is generalizable), an anti-genderist pedagogy *foregrounds the individual* through recognition that gender is *spatially* and *temporally* bounded.

First, the spatial qualifier 'locally' names gender as inextricable from race and class. For example, as a white gender non-normative queer, it is all-too-easy for me to elide my whiteness and, in the history of *my* family, my consequent middle-classness by highlighting the social traumas of my youth and the harassment that I face in clothing stores or on the bus. Because I have my parents' whiteness, I will perpetually have access to the liberal space of higher education where my gender non-normativity will always flourish. Similarly, in asking students to name a new source of oppression in their lives (genderism), I am responsible for ensuring that white students do not elide *their* white privilege in the process. I do anti-racism and anti-genderism at the same time by keeping 'gender' *local*. This spatial framing is tied to what I term *the generosity of gender*.

In my framing of it, gender is generous. The meaning of 'generous' is two-fold. First, if one's gender accords with the norms of one's community, one is given certain rights and freedoms *there*. Second, if one is of the dominant culture (white, middle-class, heterosexual,

Anglophone, male/masculine or female/feminine and Christian) one's rights and freedoms follow one everywhere. This is because the dominant culture controls how power relations are structured through discourse and representation. Everyone has a local context wherein they are gender-normative and we have all had to learn how to do that gender-normativity. The gender-normativity privileged by the dominant culture, however, is only available to a few by virtue of their race, class, sexuality, etc. and the degree to which these are recognizable (c.f. Butler, 2004).

Second, the temporal qualifiers 'momentarily or perpetually' invoke the critical importance of examining *one's own* experiences of gender-normative privilege or gender non-normative oppression, however fleeting these may be. In my experience, education on gender as a social construction often begins with definitions of Other identities such as transsexual, transgender or intersex, and is intended to provoke students into realizing that gender is more than man or woman. In reality, however, most people who occupy these Othered spaces firmly identify as men or women. Homophobia and transphobia are consequently identified as *the* oppressions policing the boundaries between these Others and Ourselves (i.e. Ourselves are those who do *not* experience oppression on the basis of our gender, whereas Others are those who *do*). Even if we broaden homophobia and heterosexism to include their terrible effects upon gender-normative heterosexuals who are momentarily or perpetually read as gender non-normative (and, thereby, queer) the association of these oppressions with queerness still preclude heterosexual students from naming themselves as subjected to them. And while transphobia denotes a gender-based oppression, it is only invoked if the recipient is transgender or transsexual, whether or not they live or identify as trans and are so perceived by their oppressors (c.f. Lamble, 2008). *Anyone* can do gender wrong and suffer the consequences, but these are rarely named as flowing from a gender-based oppression to which *everyone* is susceptible. Within an anti-genderist pedagogical

framework, however, everyone is held at one time or another to be gender non-normative and subject to genderist oppression or coercion for this failure to conform.

Final word

With regard to genderism in the context of teacher education, I have argued that what is required by the transformative paradigm guiding this study is a re-framing of the ways in which pedagogy is brought to bear on gender. What began as a study of one teacher education curriculum has ended in a proposal to amend or re-frame the pedagogies through which this and other curricula are enacted when they turn their attention to gender and its various instantiations in educational contexts and practices. Foregrounding genderism and its presence in the lives and subjectivities of *all* students and teachers is one strategy by which the coalition possibilities of gender justice projects in education can be mobilized. This involves the pedagogical and discursive construction of genderism as the oppression driving *both* the routine social ostracism and violence experienced by queer or trans students *and* bodily self-hatred, school failure, violence, and self-harm (e.g. non-suicidal self-injury, voluntary starvation, substance abuse, high-risk sexual behaviour, etc.) among students who seem to 'fit in' where 'fitting in' means, in many cases, to fit the prescriptions of what is locally held to be gender-normative. The need to conform to a particular vision of masculinity or femininity underscores all of these struggles and yet this tends to be overlooked when teachers, administrators or educational researchers craft a response, either to one incident or an epidemic. By linking different forms of harm and revealing their roots in genderism, I contend that the lives of all school constituents, whether they be at risk for life-altering (or ending) violence or simple momentary discomfort, can be rendered less fraught with epistemic certainty and the contortions it requires for its continual, unstable performance. Teacher education is the perfect place to begin this process.

CODA: IMPLICATIONS AND LIMITATIONS

Implications of the study: Laying the epistemological grounds for anti-genderism

My suggestions here are informed by my work as a research assistant on the Undergraduate Program Revisioning (UPR) process currently underway in the Faculty of Education. Under the auspices of the UPR committee, I have been privileged to learn a great deal about the various organizational structures and practices that are the backbone of teacher education at McGill. In turn, my work on the UPR has been informed by my thesis research and my experiences as a student and Teaching Assistant in the McGill teacher education community. Having outlined the corrective of deploying anti-genderist pedagogies, I will now offer some preliminary next steps that are tailored to this program. As with the epistemological and practical obstacles that I foresaw impeding any curricular mandating of gender content, there are both ideological and institutional obstacles to the implementation of anti-genderist pedagogies.

The ideological obstacle is indivisible from one of the major themes of this chapter, namely, that anti-genderist pedagogy is only possible to the extent that both teacher educators and preservice teachers self-situate as gendered subjects and name their knowledges on gender as contingent, not universal. Underneath the wildly inconsistent practices of gender inclusion documented in this thesis are dozens of faculty members and sessional instructors with their own lived histories as gendered people who have been subjected to various educational contexts and practices over the course of their variously lengthy lives. Whether these lived histories are gender-normative or gender non-normative, whether momentarily or perpetually, it is no easy task to operationalize the notion that the way we understand gender is a mirror of our own self-understanding and, consequently, ought to be placed under suspicion. This is particularly difficult when one's self-understanding is mirrored by dominant modes of researching and writing on

gender in educational studies that drive Other ways of conceptualizing gender (e.g. as something which is harmful in its capacity as an axis of normalization) to the fringes of educational research wherein they are solely applied to queer or trans people (c.f. Airton, 2009a). The ideological obstacle to implementing anti-genderist pedagogies in the TEP is, therefore, tantamount to the inevitable question of why they are needed at all, a question that is itself situated by the gender-normativity or non-normativity of its asker.

A necessary corollary of this question is: why should anti-genderist pedagogies in particular be implemented and not anti-racist pedagogies, for example? I would answer this question not by justifying anti-genderism as a pedagogical project as I have done in this chapter but, conversely, by de-centering gender altogether. This move is both relevant and feasible because the work of self-situating as a gendered subject is no different from the epistemological work of recognizing the situatedness of any body of knowledge to which one has privileged access. Wherever there is *gender-normative* self-knowledge being offered as what preservice teachers 'need to know' about gender with regard to *inter alia* child development pathways, classroom management strategies or assessment practices, there is also *white* self-knowledge being offered as what teachers 'need to know' about any or all of these elements when teaching ethnically, racially, culturally and/or linguistically diverse students. The same can be said for secular, Judeo-Christian, heterosexual, middle-class or non-disabled self-understandings and how these knowledges of the privileged self are categorically applied to diverse learners and contexts. Rather than choosing an 'additive' approach to these issues of pedagogical inequity (e.g. how to teach students of 'x' sexuality or 'x' ethnicity, etc.), however, the logic that underscores anti-genderist pedagogy is vital here in that anti-genderism foregrounds and – as I

stated in Chapter One – studies up to (c.f. Harding & Norberg, 2005) the privileged centre. In this case, the privileged centre is the program itself and those responsible for its design and delivery.

I suggest that any kind of professional development for faculty and instructors that *begins* with anti-genderist pedagogies risks losing its pivotal connections to the politics of knowledge and the ways in which the dominant culture in its many instantiations is epistemologically codified throughout the curriculum. If each instructor were to epistemologically situate their own involvement in the design and delivery of teacher education at McGill, the ideological building blocks for doing *inter alia* anti-genderism work would be established. To this end, I respectfully recommend that, on a systemic faculty-wide basis on the scale of the UPR process, there should be a personal *and* institutional process of reckoning with the politics of knowledge whereby those who design courses and teach in the TEP are asked to account for their pedagogy and course design practices relative to their own situated self-understandings as particularly gendered, sexual, raced, classed, aged, and abled subjects.

Beyond the ideological obstacles, the institutional obstacles to this process are compounded by the lack of any kind of cross-departmental organizing structure for the TEP that could serve as the instigator of the kind of epistemological reckoning and revisioning that I suggest here. The procedural and paradigmatic barriers that could impede this process likely cannot be brought down without a sustained and consistent framework for 'engendering' the epistemological transparency required of this project. Such consistency, in my view, can only be brought about by the centralizing of a program that has no official, coherent or unified mandate or mission other than preparing teachers to teach in Québec. The culmination of the personal epistemological situating of each faculty member and instructor would, therefore, be the collective epistemological positioning of the teacher education program as whole. This process

would ideally result in a statement of epistemological underpinnings of the curriculum and the pedagogical approach(es) espoused by the TEP. Finally, the politics of knowledge ought to be instantiated as one of the building blocks of the whole curriculum, perhaps in the form of a foundational required course to this end. This would ensure that, when faculty and instructors choose to take on difficult and therefore essential questions (such as by whom, for whom and to what end education is designed and delivered), their efforts are explicitly supported by the very infrastructure of the program itself.

Limitations of the study

I have identified three limitations of the study; two of these are procedural and related to data collection whereas the other is found at the level of assumption. These are, respectively: the unavoidable lack of exhaustiveness in the collection and review of course outlines; my use of reading titles (for course pack readings) to ascertain 'gender content'; and the use of course outlines as a representation of the TEP curriculum and, in keeping with my unit of analysis being knowledge of gender handed down by the curriculum, as yielding of the curricular knowledge of gender disseminated therein.

First, despite the fact that an exhaustive survey was my goal and a significant force of credibility for my study, it was not possible to ensure the absolute (100%) exhaustiveness of my sampling context (i.e., departmental syllabi archives). As discussed in the methods section of this chapter, out of a total of 537 course outlines surveyed 151 of these (or 28%) did not contain reading lists. Although this runs counter to departmental policy on the preparation of course outlines, course readings were a pivotal data source and I was therefore obligated to make every effort to locate the missing reading lists. I proceeded to contact the instructors of these courses, soliciting reading lists from course packs. I also contacted Eastman Systems – the company that

prepares a majority of McGill course readers – about cases where instructors did not respond. Through my correspondence efforts with instructors and my contact with Eastman I was able to resolve, either by surveying or designating as missing/unavailable, the tables of contents of 75 course readers or 50% of those missing. Due to the time constraints of my study and my repeated efforts to locate missing reading lists by every available means, I had to be satisfied with this result. Therefore, although I am aware that this data collection method was not necessarily exhaustive, I am able to observe with confidence that I did everything in my power to ensure its maximum scope across the curriculum of the TEP.

Second, I surveyed reading titles in order to ascertain whether particular readings had gender content whereupon they would be included in my data set for coding and quasi-statistical analysis. I recognize how my not having read each reading in its entirety in search of the barest mention of gender could be seen as a limitation. However, this practice is justifiable on two levels, that of expediency and of theoretical concern. First, this is justifiable in order to ensure the possibility of completing my study within the timeframe of a master's thesis project. Second, and moreover, *this is justifiable due to the overall 'unthoughtness' of gender in everyday life*. It is largely unavoidable that course readings – be they in readers or textbooks – would reference gender even in the deployment of simple gendered names and pronouns in the construction of case studies or examples. However, I contend that a reading with gender *as its central concern* and that, consequently, seeks to convey *particular* knowledge about gender in an educational context, would express this focus in its title. As an example of this reasoning, when surveying textbooks I did not take account of every single 'gendered' instance in the text (e.g., male/female pronouns, male/female names, etc.) but rather identified sections wherein gender was the *focus* as per the index or table of contents. It is this *explicitness of intention* with regard to gender-as-

knowledge in the written curriculum of the TEP which I took an interest in as I designed and carried out this study.

Third, my study is predicated on the assumption that gender-as-knowledge in a particular teacher education curriculum can be accessed using the methods described throughout. This assumption rests on my insistence that course outlines are a suitable analog of or means to access the epistemological effects of an entire curriculum. The inherent limitation of such an assumption is that knowledge of gender conveyed via *inter alia* classroom dialogue – while not indicated as the subject of readings or anywhere else on course outlines – is not included herein as 'curricular knowledge of gender' and therefore an omission from the study. Despite this limitation, however, I find the assumption to be appropriate because my study is focused on the *explicit* curriculum of the TEP, or, that which is instantiated in writing. Further, because the TEP does not have a centrally-mandated curricular orientation or philosophy and is, in fact, a gestalt of the needs and interests of three discrete departments within the Faculty of Education, I was obliged to operationalize this assumption in order to give an account of the knowledge on gender delivered by 'the curriculum' in the form in which it can be studied as a holistic unit: a collective body of course outlines read as a single text.

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APPENDIX A – The B.Ed. Secondary and Kindergarten/Elementary Programs at McGill

<table>
<tr><th></th><th>B.Ed. (Secondary)</th><th>B.Ed. (Kindergarten and Elementary)</th></tr>
<tr><td>Academic</td><td>54 credits in subject area (courses selected from among offerings in the Faculties of Arts or Science depending on teachable subject selected)</td><td>42 credits (REQ: communication in education, elementary mathematics, elementary science, and social studies) (COMP: 3 credits in moral education; 18 credits in English, Mathematics, Natural Sciences, Social Sciences, Art, Music, Physical Education, Moral and Religious Education or French; 9 credits – 3 each in 3 areas not already covered by the above 18)</td></tr>
<tr><td rowspan="6">Professional</td><td>7 credits of professional seminars (1 credit Y1, 3 credits each Y3/Y4)</td><td>4 credits of professional seminars (1 credit Y1, 3 credits Y4)</td></tr>
<tr><td colspan="2">20 credits of field experience (2, 3, 8 and 7 credits – placements completed chronologically across degree)</td></tr>
<tr><td>12 credits of foundation courses (REQ: policy studies and educational psychology) (COMP: philosophy of education or philosophy of catholic education)</td><td>15 credits of foundations courses (REQ: policy studies, exceptional students, instruction in inclusive schools, educational psychology) (COMP: philosophy of education or philosophy of catholic education)</td></tr>
<tr><td>12 credits of teachable-area pedagogy courses</td><td>22 credits of multiple subject pedagogy courses</td></tr>
<tr><td>12 credits of pedagogical support courses (REQ: measurement and evaluation, classroom practices) (COMP: multicultural education, media and technology in education)</td><td>11 credits of pedagogical support courses (REQ: classroom-based evaluation, classroom practices) (COMP: multicultural education, media and technology in education)</td></tr>
<tr><td colspan="2">6 credits of electives</td></tr>
</table>

REQ = Required Course COMP = Complementary Course

APPENDIX B – Readings with Gender Content

N.B. Some of the citations below are incomplete due to the lack of information provided in the course outline as to their provenance. In several cases I used the internet to locate more information on a reading and therefore did not require a complete citation. In the interest of full disclosure, I have not completed the citations in order to fully represent the list *as it was coded*. This is the list of readings that were *analyzed* and not the exhaustive list of all course readings; some (some films, with one text-based exception that I could not locate and that was not forthcoming in the title) were removed during the analysis.

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Decter, M. "What are little boys made of?"

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Excerpt from "School days of an Indian girl" (PDF on course website)

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Ghosh, R & Abdi, A. (2004). *Education and the politics of difference* (pp. 64-66). Canadian Scholars' Press.
Glendon, M. A. (1997). *Feminism and the family*. Commonwealth, February 14th.
Grant, C. & Sleeter, C. (2006). *Turning on learning: Five approaches for multicultural teaching plans for race, class, gender, and disability* (4th ed.). Wiley Canada.
Gurian, M. (2001). Areas of learning-style difference. In M. Gurian & P. Henley, *Boys and girls learn differently!* (pp.44-52). San Francisco, CA: Jossey-Bass.
Harris, A. (2003). gURL scenes and grrrl zines: The regulation and resistance of girls in late modernity. *Feminist Review, 75*, 38-56.
Heine, P., lnkster, C., et at. (1999). Strong female characters in recent children's literature. *Language Arts, 76*(5).
Hoff-Sommers, C. Figuring out feminism.
Hoff-Sommers, C. The war against boys.
Hoodfar, H. (2003). More than clothing: Veiling as an adaptive strategy. In S. S. Alvi, H. Hoodfar & S. McDonagh (Eds.), *The Muslim veil in North America* (pp. 3-40). Toronto: The Women's Press.
John Paul II. (1988). *The apostolic letter on the role and dignity of women.*
Kahf, M. (1998). Around the Ka'ba and over the crick: A Muslim girl in Hendricks County. *Religion & Education 25*(1&2).
film: Katz, Jackson. Tough Guise
Killbourne, Jean. Killing Us Softly 3. Film.
Kimmel, M. S. (2004). What about the boys? What the current debates tell us - and don't tell us - about boys in school. In M. Kimmel & A. Aronson (Eds.), *The gendered society reader* (pp. 243-259). New York: Oxford University Press.
Kinder, M. (1991). *Game Boys, super brothers and wizards. Playing with power* (pp. 87-120). Berkeley: University of California Press.
Kindlon, D. & Thompson, M. (2002). Thorns among roses: The struggle of young boys in early education. In *The Jossey-Bass reader on gender in education* (pp. 153-181). San Francisco, CA: Jossey-Bass.
King, M., with Gartrell, D. (2003, July). Building an encouraging classroom with boys in mind. Young Children, 33-36.
Kropp, P. (2005). Getting boys to read more. *Schoolscapes, 5*(4), 4-5.
Laframboise, D. Roll back the red carpet for boys (pp. 97-98). IN BEHRENS (Chang assigned these from the Globe and Mail, Nov. 7th, 1998).
Leck, G. (2000). School uniforms, baggy pants, Barbie dolls, and business suit cultures on school boards: A feminiqueering. In Susan Talburt & Shirley Steinerg (Eds.), *Thinking queer: Sexuality, culture and education* (pp. 177-199). NY: Peter Lang.
Lemann, N. "The battle over boys"
Lemish, D. & Lahav, I. (2004). Much ado about nothing? Masculinities in Israeli advertising. *Feminist Media Studies, 4*(2), 147-163.
Leonard, A. Boy, you fight like a girl (pp. 154-158). IN BEHRENS.
Litton, J. A. (1996). The Sweet Valley gang goes to college. *ALAN Review*. Retrieved from http://scholar.Lib. Vt.edu/ejournals/ALAN/fall96/f96-06-Litton.html
Lowe, M. (2003). Colliding feminisms: Britney Spears, "tweens" and the politics of reception. *Popular Music and Society, 26*(2), 123-140.

Lowry, R. "The male eunuch"
Martino, W & Berrill, D. (2003). Boys, schooling and masculinities: Interrogating the 'right' way to educate boys. *Educational Review, 55*(2), 99-117.
Media Awareness Network (2005). "Media portrayals of girls and women" (pp. 1-10), "Media portrayals of men and masculinity" (pp. 1-17), "Media portrayals of gays and lesbians" (pp. 24-28). Retrieved from: http://www.media-awareness.ca.
Meilander, G. Men and women: Can we be friends? Http://www.firstthings.com/ftissues/ft9306/articles/meilaend.html
Murphy, C. (1993). "Women and the Bible" in The Atlantic Monthly (August).
Noddings, N. (1995). "Feminism." In *Philosophy of education* (pp. 179-84). Boulder, CO: Westview Press.
Nowak, A., Abel, S. & de Bruin, M. (????). Contextualizing: Women/advertising/representation. In Sue Abel, Anita Nowak & Marjan be Bruin (Eds.), *Women/advertising/representation: Extending beyond familiar paradigms*. Hampton Press.
Powers, E.. A Farewell to Feminism.
Redmond, S. (2003). Thin white women in advertising: Deathly corporeality. *Journal of Consumer Culture, 3*(2), 170-190.
Schroeder, J. & Zwick, D. (2004). Mirrors of masculinity: Representation and identity in advertising images. *Consumption, Market and Culture, 7*(1), 21-32.
Serdar, K. (2005). Female body image and the mass media: perspectives on how women internalize the ideal beauty standard. In *Myriad* [online] (pp. 1-13).
Shariff, S. & Guoin, R. (2005). Cyber-dilemmas: Gendered hierarchies, free expression and safety in schools. Conference paper submitted to Oxford Institute of Technology, Oxford, England, August 15th 2005.
Sleeter, C., & Grant, C. (2003). *Making choices for multicultural education: Five approaches to race, class and gender* (4th ed.). New York, NY: John Wiley and Sons. (ch. 1-7 assigned)
Stein, Nan. (1995). Sexual harassment in school: The public performance of gendered violence. *Harvard Educational Review, 65*(2), 145-162.
Steinberg, S.R. & Kincheloe, J.L. (2001). Setting the context for multi/interculturalism: the power blocs of class elitism, white supremacy, and patriarchy. In P. McLaren (Ed.), *Multi/intercultural Conversations* (pp. 3-30). New York: Peter Lang.
Temple, C. (1993). What if Beauty had been ugly? Reading against the grain of gender bias in children's books. *Language Arts, 70*(2) 89-93.
Ten quick ways to analyze children's books for racism and sexism. In Bill Bigelow (Ed.), Rethinking our schools: Teaching for equity and social justice Vol. 1 (pp. 14-15).
Thorne, B. (1986). Girls and boys together... But mostly apart. Backspace: gender arrangements in elementary school. In J. Wrigley (Ed.), *Education and gender equality* (pp. 115-130). London: Falmer.
Thorne, B. (1999). Chapters 3, 4, 9. *Gender play: Girls and boys in schools*. Rutgers UP.
Wall, A.N. (1994). Gender bias within literature in the high school English curriculum: The need for awareness. *English Quarterly, 24*(2), 25-29.
Willis, S. (1991). Gender as commodity. *A primer for daily life* (pp. 23-40). New York: Routledge.
Wolf, M. & Briley, K. (????). Media education and negotiating body image. In S. Abel, A. Nowak & M. be Bruin (Eds.), *Women/advertising/representation: Extending beyond familiar paradigms*. Hampton Press.

APPENDIX C – High-Frequency Textbooks

N.B. In the list below, items in **boldface** were found to have gender content and were included in the study. Items in < > were inaccessible.

Bainbridge, J. & Malicky, G. (2000). *Constructing meaning: Balancing elementary language arts*. Toronto, ON: Nelson-Thompson.

<Biehler, R.F., Snowman, J., D'Amico, M. & Schmid, R.F. (1999). *Psychology applied to teaching* (1st Canadian ed.). Toronto: Houghton Mifflin.>

Edwards, C. H. (2004). *Classroom discipline and management* (4th ed.). New York: John Wiley and Sons.

Evertson, C.M., Emmer, E.T., Clemens, B.S. & Worsham, M.E. (2006). *Classroom management for elementary teachers* (7th ed.). Montréal: Allyn & Bacon.

Freiberg, H.J. & Driscoll, A. (2000). *Universal teaching strategies*. Toronto: Allyn & Bacon.

Gabler, C.G. & Schroeder, M. (2003). *Constructivist methods for the secondary classroom: Engaged minds*. NY: Allyn & Bacon.

*Ghosh, R. (2002). *Redefining multicultural education* (2nd ed.). Toronto: Nelson-Thompson Learning.

*Ghosh, R. (1996). *Redefining multicultural education.* Toronto: Harcourt Brace.

<Gronlund, N. E., & Cameron, A. J. (2004). *Assessment of student achievement: Canadian edition*. Toronto: Pearson Education Canada.>

Gronlund, N.E. (2006). *Assessment of student achievement* (8th ed.). Boston: Pearson Education.

Huck, C.S. (2001). *Children's literature in the elementary classroom* (7th ed.). New York: McGraw Hill.

Kirman, J. (2002). *Elementary social studies: Creative classroom ideas* (3rd ed.). Toronto: Prentice Hall.

Linn, R.L. & Gronlund, N.E. (2000). *Measurement and assessment in teaching*. Upper Saddle River, NJ: Prentice Hall.

Martorella, P. H. (1991). *Teaching social studies in middle and secondary schools* (2nd ed.). New York: Macmillan.

Nilsen, A.P. & Donelson, K.L. (2001). *Literature for today's young adults* (6th ed.). US: Addison-Wesley Longman.

Nodelman, P. & Reimer, M. (2003). *The pleasures of children's literature* (3rd ed.). Boston: Allyn & Bacon.

Nodelman, P. (1992). *The pleasures of children's literature*. New York: Longman.

Ormrod, J. E., Saklofske, D. H., Schwean , V. L., Harrison, G. L., & Andrews, J. J. W. (2006). *Principles of educational psychology* (Canadian ed.). Toronto, ON: Pearson Prentice Hall.

Ormrod, J.E. (2003). *Educational psychology: Developing learners* (4th ed.). Upper Saddle River, NJ: Merrill.

Ornstein, A. C. (2003). *Pushing the envelope: Critical issues in education*. Upper Saddle River, NJ: Merrill.

Routman, R. (2000). *Conversations: Strategies for teaching, learning and evaluating*. Portsmouth, NH: Heineman.

Seefeldt, C. & Wasik, B. (2002). *Kindergarten: Fours and fives go to school.* Upper Saddle River,NJ: Pearson Education Inc., Merrill Prentice Hall.

Smith, T.E.C., Polloway, E.A., Patton, J.R., Dowdy, C.A. & Heath, N. (2001). *Teaching students with special needs in inclusive settings*. Toronto: Pearson Education Canada.

Smith, T.E.C., Polloway, E.A., Patton, J.R., Dowdy, C.A., Heath, N., McIntyre, L.J. & Francis, G.C. (2006). *Teaching students with special needs in inclusive settings* (2nd Canadian edition). Toronto: Pearson Education Canada.

<Woolfolk, A.E., Winne, P.H. & Perry, N.E. (2003). *Educational psychology* (2nd Canadian ed.). Toronto: Pearson Education Canada.>

Woolfolk, A.E., Winne, P.H. & Perry, N.E. (2005). *Educational psychology* (3rd Canadian ed.). Toronto: Pearson Prentice Hall.

***** Please see footnote 18.

APPENDIX D – Map of Reading Assignment Patterns

Reading	Assigned By? ONE	Assigned By? TWO	Assigned By? THREE	Assigned By? FOUR
Allen, Prudence. (1990). Integral sex complementarity and the Theology of Communion. *Communio*, 17.	Cere, D. (EDER 494, Fall 2002)			
Bible. Luke 7: 36-50. "Sin and the human person: The woman who washes Jesus' feet."	Furst, R. (423-398, Fall 2001)			
Breslin, J. William & Rubin, Jeffrey Z., Eds. (1995). Section VI: Culture, race, gender and style. In Breaking the impasse: Consensual approaches to resolving public disputes.	Doxtater, M. (EDEC 233, Fall 2005)			
Britz, Jennifer Delahunty. (2006). “To all the girls I've rejected” in the New York Times. Available on-line at http://www.nytimes.com/2006/03/23/opinion/23britz.html?ex=1300770000&en=3cfba679d5fb9b06&ei=5090&partner=rssuserland&emc=rss	Low, B. (EDEC 248, Winter 2007)	Tan, E. (EDEC 248, Fall 2007)	Low, B. (EDEC 248, Winter 2008)	
Brundson, C. (1995). The role of soap opera in the development of feminist television scholarship. In R.C. Allen (Ed.), To be continued... (pp. 49-65). New York: Routledge	Hoechsmann, M. (EDEC 402, Winter 2004)			
California Safe Schools Coalition and 4-H Centre for Youth Development, UC Davis (2004). Consequences of harassment based on actual or perceived sexual orientation and gender non-conformity and steps for making schools safer. Www.casafeschools.org.	Meyer, L. (EDER 464, Winter 2005)			
Cameron, Stevie. Our daughters, ourselves (pp. 98-100). IN BEHRENS.	Hussey, C. (EDEC 203, Fall 2006)			
Caputi, Jane. (????). Everyday pornography. In Sue Abel, Anita Nowak & Marjan be Bruin (Eds.), Women/Advertising/Representation: Extending beyond familiar paradigms. Hampton Press.	Chang, S. & Nowak, A. (EDEC 402, Winter 2005)	Johnny, L. & Nowak, A. (EDEC 262, Fall 2005)		
Chapter 13 of Nodelman & Reimer (2003) - "Messenger".	Ross, D. (EDEE 325, Winter 2008)			

Clifford, Anne M. (2001). Chapter 3: Feminist perspectives on god. Introducing Feminist Theology (pp. 92-132). New York: Orbis.	Lawlor, W. and Jeffery, M. (EDER 494, Fall 2002)	Lawlor, W. (EDER 494, Fall 2003)	Lawlor, W. (EDER 494, Fall 2004)
Connell, R.W. (????) Disruptions: Improper masculinities and schooling. In Lois Weis and Michelle Fine (Eds.), Beyond silenced voices (pp. 191-207). SUNY Press.	Low, B. (EDEC 248, Winter 2006)		
D`Souza, Dinesh. (1991). *Illiberal Education: The politics of race and sex on campus.* New York: Maxwell Macmillan International.	Kelebay, Y. (455-410, Summer 2002)		
de Vinck, Catherine. (1993). Woman singing? In God of a Thousand Names. Allendale, NJ: Alleluia Press.	Lawlor, W. (EDER 494, Fall 2004)		
Decter, Midge. "What are little boys made of?"	Kelebay, Y. (455-410, Summer 2002)		
Dickinson, J. & Young, B. (2003). Chapter 7: Church, women and the state in industrial capitalist society. A Short History of Quebec. McGill Queens U P.	Kelebay, Y. (EDEE 280, Winter 2007)		
Elliot, R. & Elliot C. (2005). Idealized images of the male body and advertising: a reader-response exploration. In Journal of Marketing Communications, 11(1), 3-19.	Nowak, A. (EDEC 262, Winter 2007)		
Excerpt from "School days of an Indian girl" (PDF on course website)	Doxtater, M. (EDEC 233, Fall 2005)	Doxtater, M. (EDEC 233, Fall 2006)	
Fine, Michelle and Macpherson, Pat. (1993). Over dinner: Feminism and adolescent female bodies. In (Eds.) Biklen, Sari and Pollard, Diane. Gender and education. Ninety-second yearbook of the society for the study of education, Part I. (pp. 126-151). Chicago: University of Chicago Press.	Low, B. (EDEC 248, Winter 2006)	Low, B. (EDEC 248, Winter 2007)	Low, B. (EDEC 248, Winter 2008)
Gannet, C. (1992). Gender and the journal: Diaries and academic discourse (pp. 19-42). New York: SUNY Press.	Benson, F. (455-302, Winter 2002)	Beer, A. (455-302, Winter 2002)	
Ghosh, Ratna & Abdi, Ali. (2004). Education and the politics of difference (pp. 64-66). Canadian Scholars' Press.	Ghosh, R. (EDER 464, Fall 2005)		
Glendon, Marry Anne. (1997). Feminism and the family. Commonwealth, February 14th.	Cere, D. (EDER 494, Fall 2002)		

Grant, Carl & Sleeter, Christine. (2006). Turning on learning: Five approaches for multicultural teaching plans for race, class, gender, and disability (4th ed.). Wiley Canada.	Low, B. (EDEC 248, Winter 2007)	Low, B. (EDEC 248, Winter 2008)		
Gurian, Michael. (2001). Areas of Learning-Style Difference. In Michael Gurian and Patricia Henley, Boys and Girls Learn Differently! San Francisco, CA: Jossey-Bass, pages 44 – 52.	Bradley, J. & Milligan, C. (EDEC 405, several)			
Harris, Anita. (2003). gURL scenes and grrrl zines: The regulation and resistance of girls in late modernity. Feminist Review, 75, 38-56.	Johnny, L. & Nowak, A. (EDEC 262, Fall 2005)			
Heine, P., lnkster, C., et at. (1999). “Strong female characters in recent children’s literature”. Language Arts, Vol.76, No.5, May.	Dougherty, T. (EDEE 325, Winter 2004)	Dougherty, T. (EDEE 325, Winter 2005)		
Hoff-Sommers, Christina. "Figuring out feminism"	Kelebay, Y. (EDEE 280, Winter 2006)			
Hoff-Sommers, Christina. "The war against boys"	Kelebay, Y. (455-410, Summer 2002)	Kelebay, Y. (EDEE 280, Fall 2005)	Kelebay, Y. (EDEC 334, Fall 2005)	
Hoodfar, Homa (2003). More than Clothing: Veiling as an Adaptive Strategy (3-40). In Sajida Sultana Alvi, Homa Hoodfar and Sheila McDonagh, The Muslim Veil in North America, Toronto: The Women’s Press.	O'Rourke, P. (EDER 209, Fall 2005)			
Joan Ryan's "We are not created equal in all ways" in Behren & Rosen's (2007) Writing and Reading Across the Curriculum, 10th edition.	Chang, S. (EDEC 203, Fall 2007)			
John Paul II. (1988). The apostolic letter on the role and dignity of women.	Cere, D. (EDER 494, Fall 2002)			
Kahf, M. (1998). Around the Ka'ba and over the Crick: A Muslim girl in Hendricks County. Religion & Education 25(1&2).	Shariff, S. (EDEC 248, Fall 2005)			
film: Katz, Jackson. Tough Guise	Nowak, A. (EDEC 262, Winter 2007	Tan, E. (EDEC 248, Fall 2007)		
Killbourne, Jean. Killing Us Softly 3. Film.	Nowak, A. (EDEC 262, Winter 2007			
Kimmel, Michael S. (2004). "What about the boys?" What the current debates tell us - and don't tell us - about boys in school. In M. Kimmel & A. Aronson (Eds.),	Low, B. (EDEC 248, Winter 2007)	Tan, E. (EDEC 248, Fall 2007)	Lavoie, C. (EDEC 248, Fall 2007)	Low, B. (EDEC 248, Winter 2008)

The Gendered Society Reader (pp. 243-259). New York: Oxford University Press.			
Kinder, M. (1991). Game Boys, Super Brothers and Wizards. *Playing with Power* (pp. 87-120). Berkeley: University of California Press.	Hoechsmann, M. (EDEC 402, Winter 2003)		
Kindlon, Dan and Michael Thompson. (2002). Thorns Among Roses: The Struggle of Young Boys in Early Education. In The Jossey-Bass Reader on Gender in Education. San Francisco, CA: Jossey-Bass, pages 153 – 181.	Bradley, J. & Milligan, C. (EDEC 405, several)		
King, M., with Gartrell, D. (2003, July). Building an encouraging classroom with boys in mind. Young Children, 33-36.	Penny, W. (EDEE 250, Winter 2005)	Smith-Gilman, S. (EDEE, Winter 2005)	Strong-Wilson, T. (EDEE 250, Winter 2005)
Kropp, Paul. (2005). Getting Boys to Read More. Schoolscapes. (5, 4), pages 4 – 5.	Bradley, J.(EDEE 282, several)		
Laframboise, Donna. Roll back the red carpet for boys (pp. 97-98). IN BEHRENS (Chang assigned these from the Globe and Mail, Nov. 7th, 1998).	Hussey, C. (EDEC 203, Fall 2006)	Chang, S. (EDEC 203, Fall 2007)	
Leck, Glorianne. (2000). School uniforms, baggy pants, barbie dolls, and business suit culures on school boards: A feminiqueering. In Susan Talburt & Shirley Steinerg (Eds.), Thinking queer: Sexuality, culture and education (pp. 177-199). NY: Peter Lang.	Meyer, L. (EDEC 402, Winter 2005)		
Lemann, Nicholas. "The battle over boys"	Kelebay, Y. (455-410, Summer 2002)		
Lemish, D. & Lahav, I. (2004). Much ado about nothing? Masculinities in Israeli advertising. Feminist Media Studies, 4(2), 147-163.	Nowak, A. (EDEC 262, Winter 2007)		
Leonard, Andrew. Boy, you fight like a girl (pp. 154-158). IN BEHRENS.	Hussey, C. (EDEC 203, Fall 2006)		
Litton, J.A. (1996). The Sweet Valley gang goes to college. ALAN Review. Retrieved from http://scholar.Lib. Vt.edu/ejournals/ALAN/fall96/f96-06-Litton.html	Benson, F. (EDES 366, Winter 2004)		
Lowe, Melanie. (2003). Colliding feminisms: Britney Spears, "tweens" and the politics of reception. Popular Music and Society, 26(2), 123-140.	Chang, S. & Nowak, A. (EDEC 402, Winter 2005)	Doyon, P. & Chang, S. (EDEC 262, Fall 2005)	

Lowry, Richard. "The male eunuch"	Kelebay, Y. (455-410, Summer 2002)		
Martino, Wayne & Berrill, Deborah. (2003). Boys, schooling and masculinities: Interrogating the 'right' way to educate boys. Educational Review, 55(2), 99-117.	Meyer, L. (EDER 464, Winter 2005)	Low, B. (EDEC 248, Winter 2006)	
Media Awareness Network (2005). "Media portrayals of girls and women" (pp. 1-10), "Media portrayals of men and masculinity" (pp. 1-17), "Media portrayals of gays and lesbians" (pp. 24-28). Retrieved from: http://www.media-awareness.ca.	Doyon, P. & Chang, S. (EDEC 262, Fall 2005)		
Meilander, Gilbert. Men and women: Can we be friends? Http://www.firstthings.com/ftissues/ft9306/articles/meilaend.html	Cere, D. (EDER 395, Winter 2003)		
Murphy, Cullen. (1993). “Women and the Bible” in The Atlantic Monthly (August).	Kelebay, Y. (455-334, Fall 2001)	Kelebay, Y. (455-410, Summer 2002)	Kelebay, Y. (EDEC 334, Fall 2003, Winter 2004, Fall 2005, Fall 2006)
Noddings, N. (1995). "Feminism." In *Philosophy of Education*(pp. 179-84). Boulder, CO: Westview Press.	McDonough, K. & Morris, R. & Naseem, A. (423-400, Fall 2001)	Morris, R. (EDER 400, Fall 2002, Fall 2004, Fall 2005, Fall 2006)	
Nowak, A., Abel, S. & de Bruin, M. (????). Contextualizing: Women/Advertising/Representation. In Sue Abel, Anita Nowak & Marjan be Bruin (Eds.), Women/Advertising/Representation: Extending beyond familiar paradigms. Hampton Press.	Nowak, A. (EDEC 262, Winter 2007)		
Paley, V. (1990). The boy who would be a helicopter. Cambridge: Harvard University Press. (pp. 3-26).	Strong-Wilson, T. (EDEC 302, Winter 2005)	Strong-Wilson, T., Penny, W. & Smith-Gilman, S. (EDEE 250, Winter 2005)	
Powers, Elizabeth. "A Farewell to Feminism."	Kelebay, Y. (455-410, Summer 2002)	Kelebay, Y. (EDEE 280, Fall 2005)	
Redmond, S. (2003). Thin white women in advertising: Deathly corporeality. Journal of Consumer Culture, 3(2), 170-190.	Nowak, A. (EDEC 262, Winter 2007)		

Schroeder, Jonathan & Zwick, Detley. (2004). Mirrors of masculinity: Representation and identity in advertising images. Consumption Market and Culture, 7(1), 21-32.	Johnny, L. & Nowak, A. (EDEC 262, Fall 2005)			
Serdar, K. (2005). Female body image and the mass media: perspectives on how women internalize the ideal beauty standard. In Myriad [online] (pp. 1-13).	Nowak, A. (EDEC 262, Winter 2007)			
Shariff, S. & Guoin, R. (2005). Cyber-dilemmas: Gendered hierarchies, free expression and safety in schools. Conference paper submitted to Oxford Institute of Technology, Oxford, England, August 15th 2005.	Shariff, S. (EDEC 248, Fall 2005)			
Sleeter, C., & Grant, C. (2003). Making choices for multicultural education: Five approaches to race, class and gender (4th ed.). New York, NY: John Wiley and Sons. (ch. 1-7 assigned)	Allen, D. (EDER 464, Fall 2002)	Shariff, S. (EDEC 248, Fall 2005)		
Stein, Nan. (1995). Sexual harassment in school: The public performance of gendered violence. *Harvard Educational Review (65)*2, 145-162.	Meyer, L. (EDER 464, Winter 2005)	Low, B. (EDEC 248, Winter 2006)	Low, B. (EDEC 248, Winter 2007)	Low, B. (EDEC 248, Winter 2008)
Steinberg, S.R. & Kincheloe, J.L. (2001). Setting the context for multi/interculturalism: the power blocs of class elitism, white supremacy, and patriarchy. In P. McLaren (Ed.), Multi/intercultural Conversations (pp. 3-30). New York: Peter Lang.	Stonebanks, C. (EDER 464, Fall 2002)			
Temple, C. (1993). "What if Beauty had been ugly? Reading against the grain of gender bias in children's books". Language Arts, Vol.70, No.2, 89-93.	Dougherty, T. (EDEE 325, Winter 2004)	Dougherty, T. (EDEE 325, Winter 2005)	Calder, J. (EDES 366, Winter 2005)	
Ten quick ways to analyze children's books for racism and sexism. In Bill Bigelow (Ed.), Rethinking our schools: Teaching for equity and social justice Vol. 1 (pp. 14-15).	Low, B. (EDEC 248, Winter 2006)	Low, B. (EDEC 248, Winter 2007)		
Thorne, Barrie. (1986). Girls and boys together... But mostly apart. Backspace: gender arrangements in elementary school. In J. Wrigley (Ed.), Education and gender equality (pp. 115-130). London: Falmer.	Low, B. (EDEC 248, Winter 2008)			
Thorne, Barrie. (1999). Chapters 3, 4, 9. Gender play: Girls and boys in schools. Rutgers UP.	Low, B. (EDEC 248, Winter 2006)	Low, B. (EDEC 248, Winter 2007)		

Wall, A.N. (1994). Gender bias within literature in thehigh school English curriculum: The need for awareness. English Quarterly, 24(2), 25-29.

Willis, S. (1991). Gender as commodity. A Primer for Daily Life (pp. 23-40). New York: Routledge.

Wolf, Michelle & Briley, Kelly. (????). Media education and negotiating body image. In Sue Abel, Anita Nowak & Marjan be Bruin (Eds.), Women/Advertising/Representation: Extending beyond familiar paradigms. Hampton Press.

Benson, F. (EDES 366, Winter 2004)

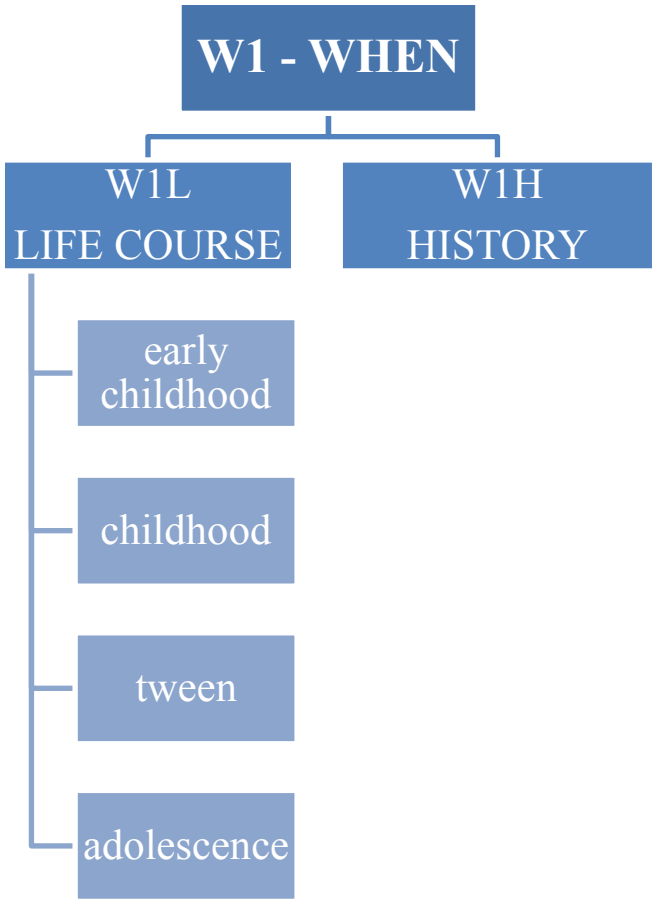
Hoechsmann, M. (EDEC 402, Winter 2003)

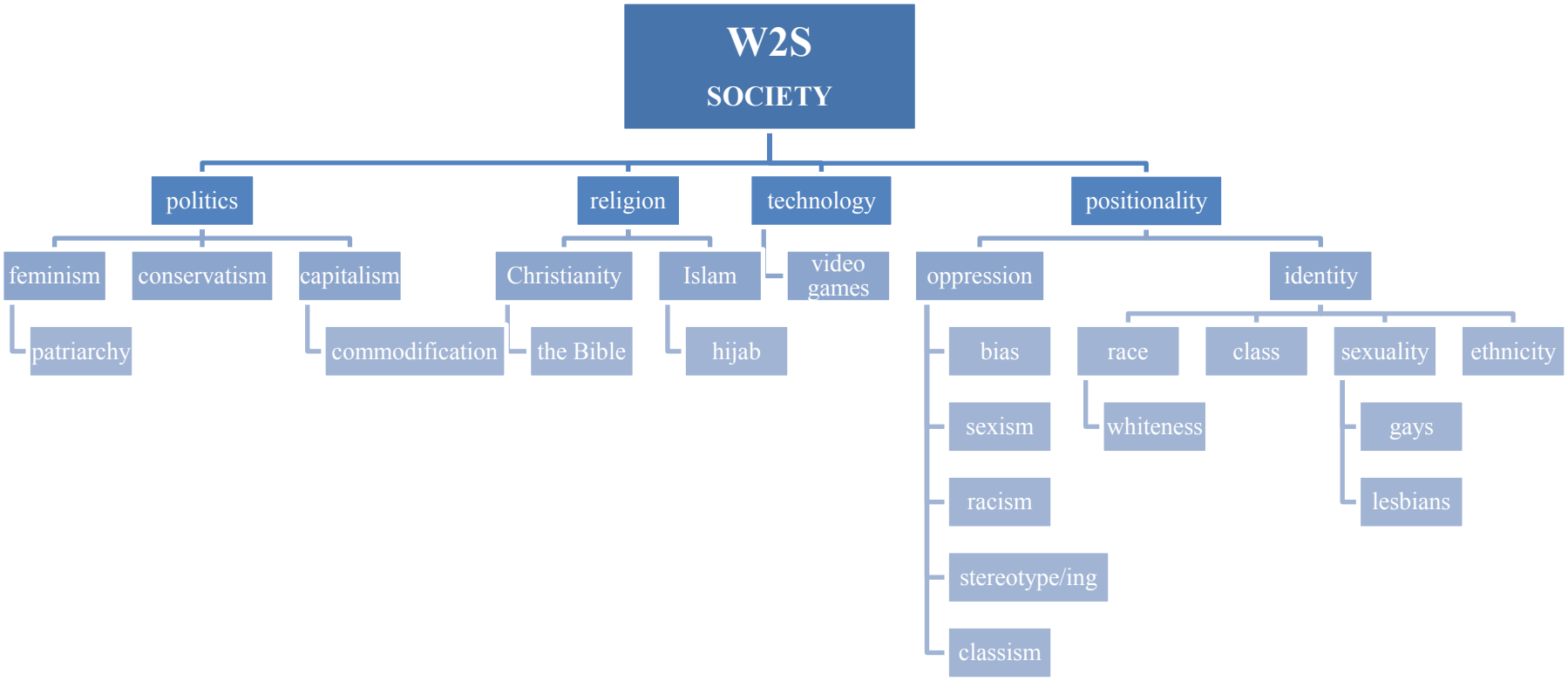
Chang, S. & Nowak, A. (EDEC 402, Winter 2005)

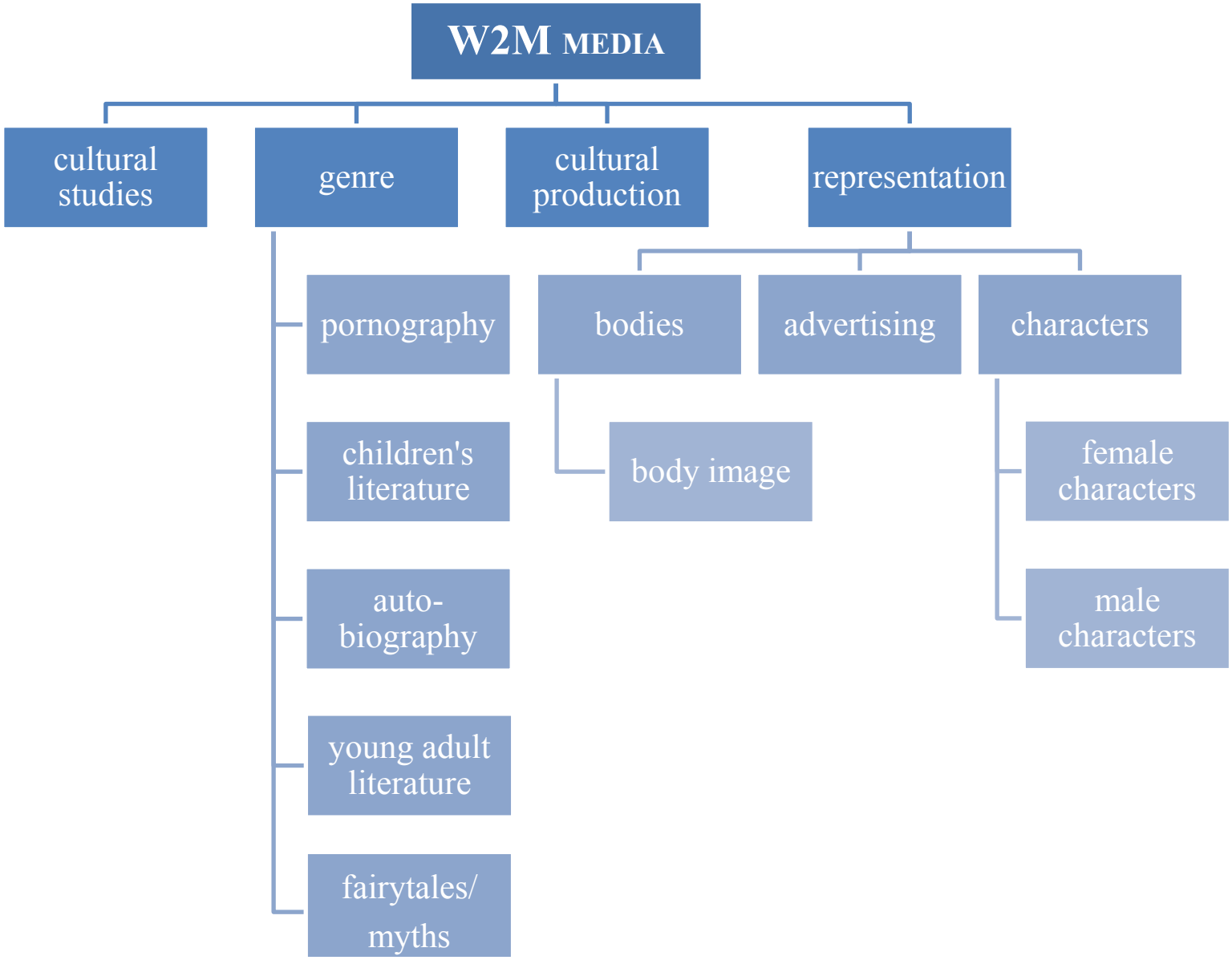
Renaud, A. (EDEC 402, Winter 2003)

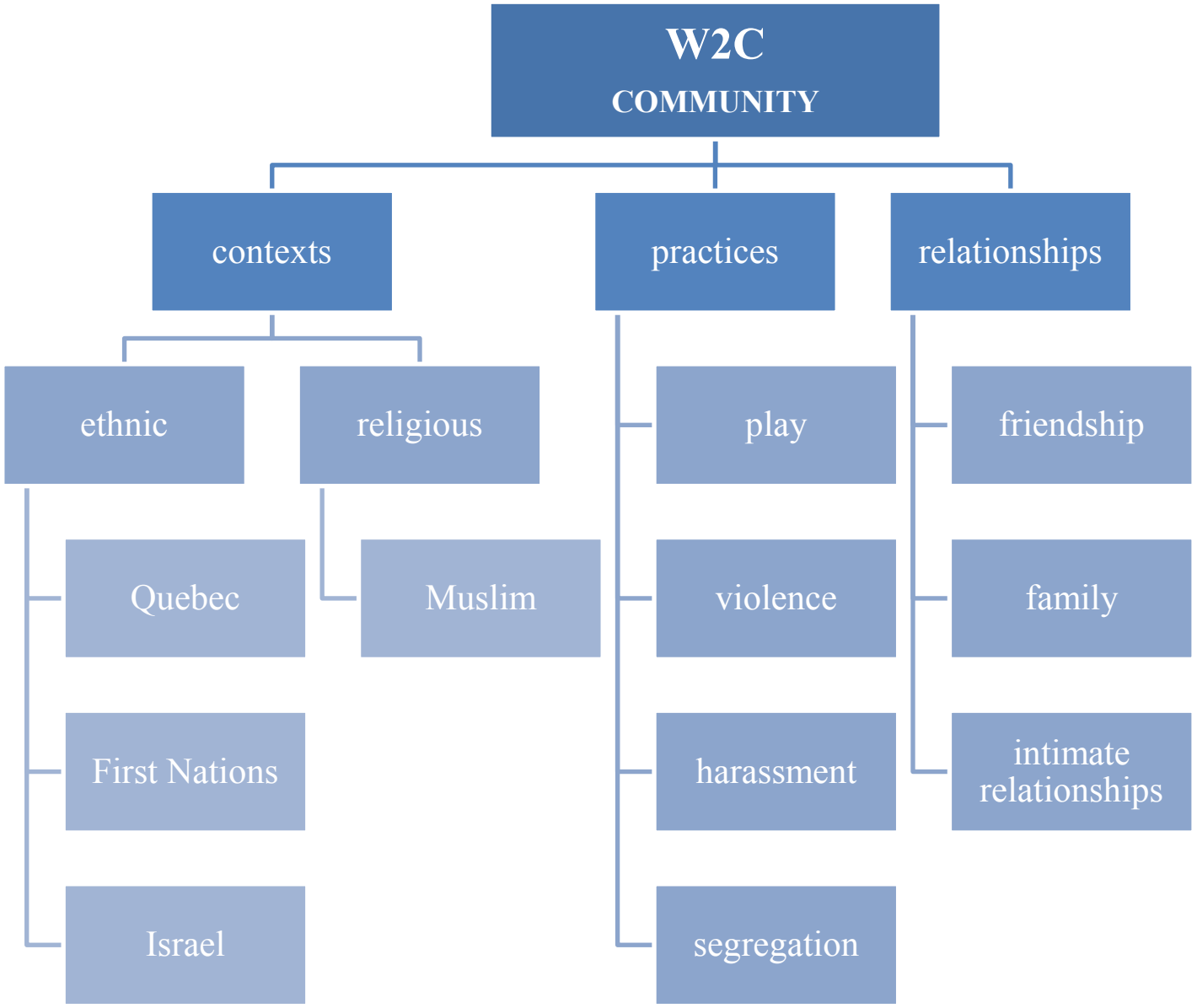
Johnny, L. & Nowak, A. (EDEC 262, Fall 2005)

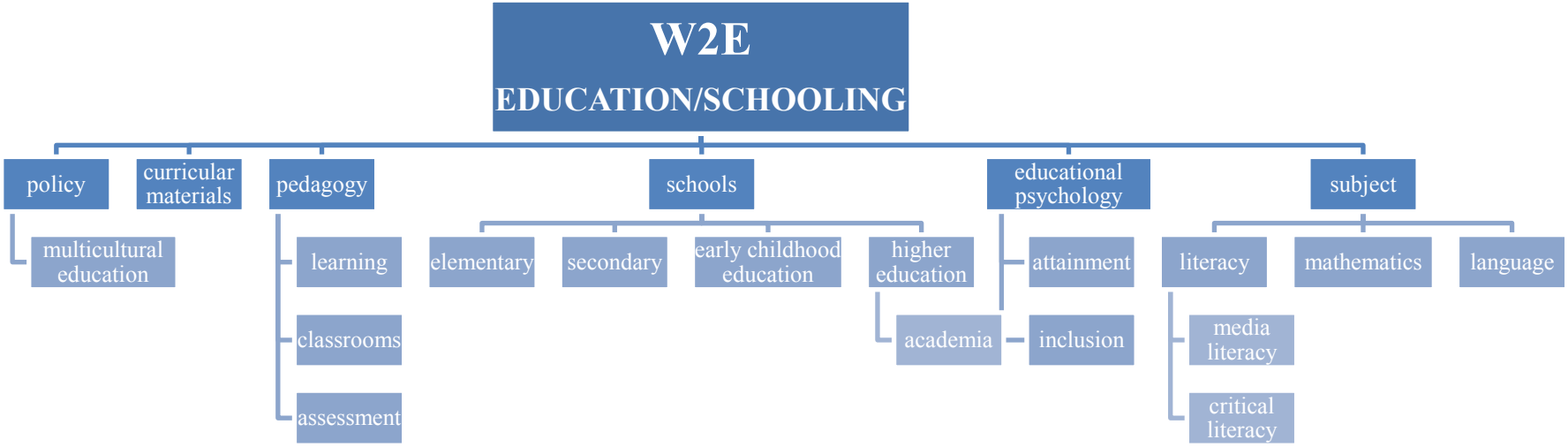
APPENDIX E – The Coding Scheme by Dimensions

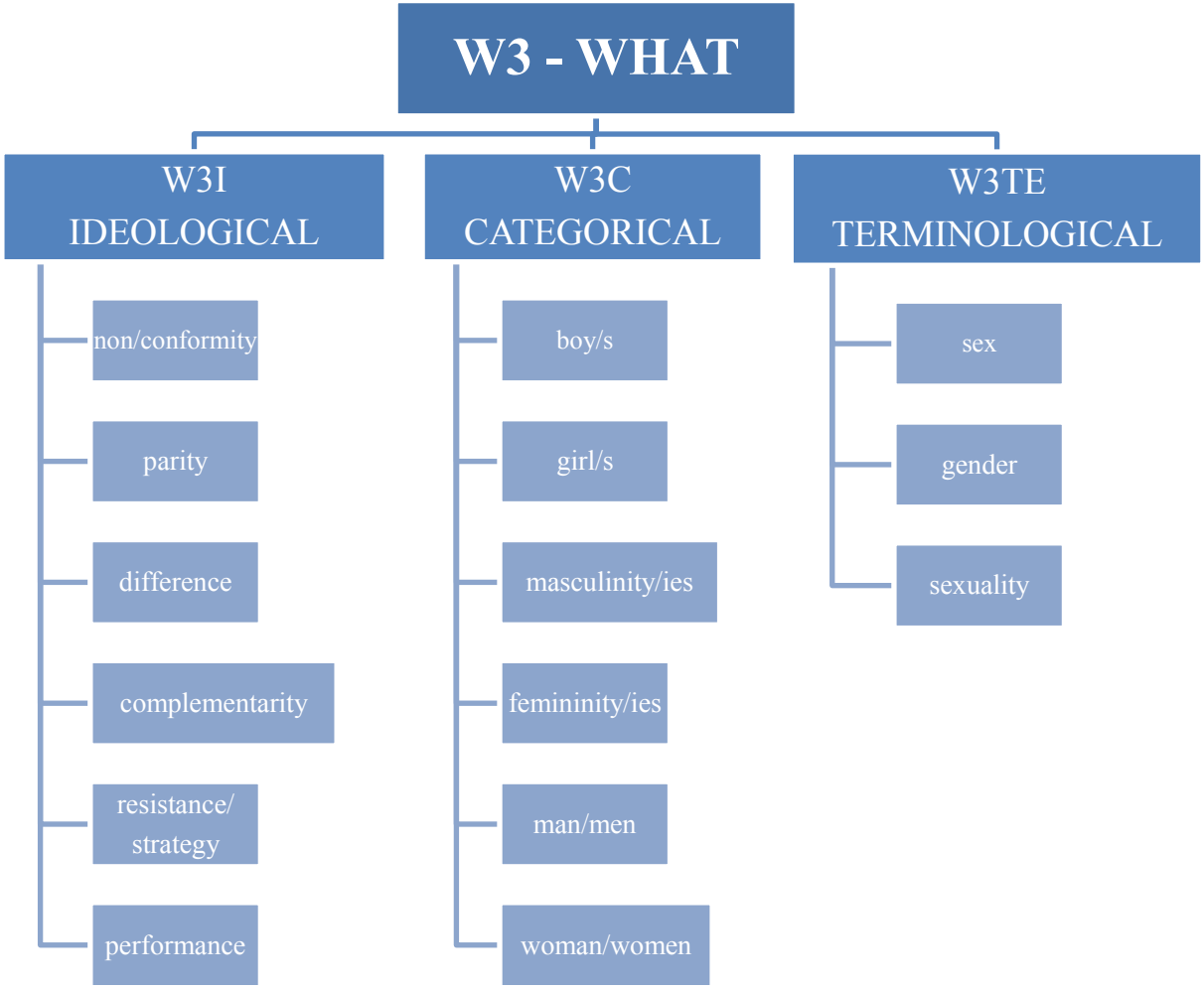



W2S
SOCIETY
politics
religion
technology
positionality
feminism
conservatism
capitalism
Christianity
Islam
video games
oppression
identity
patriarchy
commodification
the Bible
hijab
bias
race
class
sexuality
ethnicity
sexism
whiteness
gays
racism
lesbians
stereotype/ing
classism


W2M MEDIA
cultural studies
genre
cultural production
representation
pornography
children's literature
auto-biography
young adult literature
fairytales/ myths
bodies
advertising
characters
body image
female characters
male characters


W2C
COMMUNITY
contexts
practices
relationships
ethnic
religious
play
friendship
Quebec
Muslim
violence
family
First Nations
harassment
intimate relationships
Israel
segregation


W2E
EDUCATION/SCHOOLING
policy
curricular materials
pedagogy
schools
educational psychology
subject
multicultural education
learning
classrooms
assessment
elementary
secondary
early childhood education
higher education
academia
attainment
inclusion
literacy
mathematics
language
media literacy
critical literacy


W3 - WHAT
W3I
IDEOLOGICAL
non/conformity
parity
difference
complementarity
resistance/
strategy
performance
W3C
CATEGORICAL
boy/s
girl/s
masculinity/ies
femininity/ies
man/men
woman/women
W3TE
TERMINOLOGICAL
sex
gender
sexuality