Timings coincide with the audio file "BK Seminar Recording 040925_FINAL"

Slide 1 (00:00-00:53)
Thanks, everybody, for making time out of your busy days to be here today. Really looking forward to it. You came thinking that the talk was going to be named a much longer and worse title than I think we have now, which is "Rethinking Research for Transformative Change: From Big Questions to Bold Futures". The advertisement, I didn't make it under the line to get the new title submitted. So anyway, we're going with this. It's a little bit smoother. So in this talk I'm going to talk a little bit about my own journey and how it relates to the journey of CenTCS and how it can maybe also help us to formulate some questions for discussion as we think about where we're going as a center, and also for those of you who are considering coming along, might come along, or just doing some interesting work of your own I think those questions will be relevant for you as well.

Slide 2 (00:54-01:49)
Before we start I want to reflect on the University of Glasgow's acknowledgement of slavery, and my own experience of these acknowledgements is that they can become a bit performative, and to make them come to life, I think it's worth reflecting on how we are going to do some of the decolonial work that's reflected in this statement. Today in this talk, I'm going to talk about how I myself as a researcher have really tried to interrogate my own research practice, and there are legacies of colonialism even in the way we do research, and so I would make that connection between the university's commitment to reparative justice and the kind of work that we do as researchers.

Slide 3 (01:50-02:48)
So to kick off the seminar series, I want to give you a little bit of an overview about where we are as a research center. So we relaunched last year in March, and as a group, since then, we have been coming together, thinking about the ideas that we've been learning together, and formulating collaboratively what we've called our Research Compass, which is a guide for helping us think about the direction of the research that we're doing. You can find that on our website, it's organized under these four broad topic questions: how do we conceptualize transformative change in schools, how do we prepare teachers for it, how do teachers actually do it in their classrooms and then how do we think about the complex relationships between transformative teaching and the wider context. Those are sort of our big research compass questions.

Slide 4 (02:49-04:35)
In this talk today I'm going to take up sort of my own definition of transformative change, how I became interested in this topic and how I would define it, how it has shaped my own first teaching and then research, and then a journey that I've taken to try to do this work and where I am now. That's kind of the overview that we're going to cover on this talk. So I'll start with a definition and then I will talk about how this work has appeared in what I have started to call research situations, rather than research studies. I have learned living in different international contexts that where I am matters, who I am matters, and rather than thinking of a study as sort of a discrete thing that we can very easily describe as having a problem and questions and methods and findings, that in fact there's an entire sort of world around that work that I have then named Research Situations. Situation is not my own word. It comes from the work of situational analysis, which is a method that I'm reading about. But in terms of describing what is in a research situation, these terms are really helpful to me. Socio-historical influences, human geography, positionality, and theory methods. So I'm going to define those for us, and then I'm going to give three examples from different times in my own work, different places that I've lived and the work that I've done there and the issues that those research situations have raised for me and then where I am now with that. And then I'll close with some discussion questions based on that that we can take up together.

Slide 5 (04:36-06:22)
So what is transformative change? First, my first encounter with transformative change was when I myself was preparing to be a teacher, 1998 it was, I was in Southern California, and I was studying and we took up some of these different theorists and this different work, everything from the big ideas and philosophy to sociology of education to applications to pedagogy and classroom practice. And what I'm giving you here are sort of big topics and some sample authors that I would have been reading. This is obviously not comprehensive, but just so that you can get a sense of, if you know some of these folks, you can get a sense of the kind of work that I've been thinking about. And through this sort of journey of reading, thinking, learning with my cohort, I arrived at this sort of set of priorities that I had when I myself became a teacher. So I taught middle school, that was age 11 to 14 in Los Angeles, California, in a highly diverse area. I had 100% students from Mexico and Central America and Southeast Asia. So all of them were immigrants, and all of them were English language learners, and it was also a high-poverty area. Lots of precarity but lots of community cultural wealth, so I've been thinking about these ideas for a long time. So I was thinking about critical thinking, critical consciousness – so helping kids to understand and power dynamics in society. This is very much things I was already thinking about from my own teacher education,

Slide 6 (06:23-08-59)

So I decided to move from teaching into research. This definition of transformative change has stayed with me through my teaching and research journey, so Henry Giroux has been hugely influential in my work and this phrase I think captures transformative change for me. It's about helping students or whoever's reading my work, or listening to what I'm doing, or who I'm working with, or the collaborative work we're doing together. How do we alter the grounds on which life is lived? There's a longer quote that talks about educators as transformative intellectuals, and I promise that I won't read very much to you. I'm going to read you two things. This is the first one, so please bear with me. I think this quote is worth reading. So you'll hear this in the middle of it, but I want to contextualize it into its bigger paragraph.[1] So Giroux says, educators who are transformative intellectuals are not merely concerned with forms of empowerment that promote individual achievement and traditional forms of academic success. Instead, they're also concerned in their teaching with linking empowerment, the ability to think and act critically, to the concept of social transformation. That is, teaching for social transformation means educating students to take risks and to struggle within ongoing relations of power in order to be able to alter the grounds on which life is lived. Acting as a transformative intellectual means helping students acquire critical knowledge about basic societal structures, such as the economy, the state, the workplace, mass culture, so that such institutions can be open to potential transformation. So you'll see sort of the idea of social transformation the idea of questioning power relations, the sort of early Marxist roots that I continue to think about and prioritize in my work as a teacher. I have since come to think about ways that that definition is also limiting and I'll talk about that, but that's very much been threaded through my work so far and I still very much subscribe to these ideas about thinking about transformative work as work that really challenges the ground on which we stand, and because that ground, well, it's problematic, right, in a lot of ways, and a lot of people are disadvantaged. That's a metaphor for social organization, but how do we rethink those things?

Slide 7 (09:00-09:59)

So as I moved from teaching into research, I added to my toolbox, I added some theory and method, and I added some specific empirical work, and through that, I sort of fine-tuned my priorities to these research priorities. So on this right-hand side, you can see what basically has been the core of my research agenda up until this point. So I've looked at marginalization of non-dominant groups, culturally responsive pedagogy, classroom management and school exclusion, teacher beliefs and biases, and school policies and practices that include some students and exclude others. And this has really been the core focus of the various studies that I've done over about the last 20 years. And so I'm going to give you three examples of studies that I've done sort of with that agenda as the umbrella.

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[1] Giroux, H. A. (1997). *Pedagogy and the politics of hope* (pp. 103-104). Routledge.

CenTCS Seminar Series, 2025-2026   4
Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures
Professor Brianna L. Kennedy
4 September 2025

Slide 8 (10:00-11:34)
But I'm going to describe the entire situation of that work, and so what I mean by that is if I'm talking about a research study and I'm doing a presentation at a big academic conference then I'm probably not going to talk about necessarily like the geographical context in which that study took place, unless it was a study about geography. But what I have come to be to think about as an international academic is those things matter very much and so I want to present some work that I've done, but with that idea of what was going on around that study and why does that matter when we think about what the potential is for being transformative. So one of the things that's going on in a study is socio-historical influences, one of the things going on is the human geography of the space, the researcher positionality plays a role, and the theory methods package being used plays a role. I'm going to define these for you. I have drawn this very confusing diagram to basically say it's not a neat package where there are these different factors that we can isolate from each other and take up independently. In fact, they're all going on at the same time. They're influencing each other, right? So rather than a process product kind of model, this happens and then this happens and this happens and then we can study this separately from that, in fact, all of this is happening at the same time and why might that matter? That's what I've come to start to think about. So what are these things? What do I mean by all of this?

Slide 9 (11:35-16:09)
So socio-historical influences I would define as culture, social structures, historical trajectories and struggles and discourse, which are determinants of phenomena. So determinants I don't love as a word because it implies that this causes that. But in terms of the way that I'm thinking about socio-historical influences, I'm thinking of them as shapers, right? These things are shaping the work. And I've given you again sort of a flavor of some of the theorists whose work I'm drawing upon, and that's not extensive either, but it should kind of give you an idea of how I'm thinking about socio-historical influences. And then human geography, before I lived in different places with very different geographical features I never would have thought that this mattered. It does, so what is human geography in the way that I'm taking it up here? It's space, place, and location as socially produced, right? So I'm using a strand of human geography, a philosophical strand of human geography that's really thinking about how a particular space and place, how people who live in a space interact with the geography of that space, how that also interacts with the history of that space and creates something that's distinct and is co-constitutive. So where we live in a particular location is shaping what we're doing as we are also shaping that place, and that has actually come to bear on my research. I'm going to give examples of that in a moment. So these things are going on, so say historical influences, human geography and then positionality. So what is that? Positionality is social group memberships which can affect where one stands in relation to others in society, and it shapes what you can see or not see about the world. So how many of you

are right-handed (you write with your right hand)? Okay how many of you are left-handed? Okay one left-handed person. So I want you to imagine a primary school classroom, imagine that you're in your primary school classroom. Okay. Let's see. *[audience participation cut for anonymization]* So you're having this whole internal conversation about is this pair of scissors going to work? You just use the scissors. Okay. So positionality is about do you belong to a group where you don't have to think about whatever the thing is, whether it's scissors or how you walk into a building, right? If you are part of a group that is kind of in the majority there's a lot of things that you don't think about, and if you're not, suddenly these things become questions or issues. Like, are the scissors going to work for me, right? So I have learned about myself that my own positionality has afforded me the ability to see certain things, to not see certain things, to think in certain ways, to not think in certain ways, to get access to certain places, to not get access to other places, and this has all shaped my research. So in terms of my own positionality, there are a number of things not on this list that have also become relevant, but here are a few. So I am a native English speaker. I'm a U.S. citizen, which has its complexities but advantages. I'm white. I look North and West European. I'm a cisgendered woman, so my biological sex and my gender orientation are the same. I'm able-bodied. I'm a typical learner. I'm mostly neurotypical. I would say I'm also highly sensitive and introverted, and those are challenging but mostly neurotypical. I'm a first-generation college student. I have a lower-middle-class upbringing. I'm from a diverse working-class suburb but also became a city dweller, so those have been important at different times. I'm queer. I came from a conservative evangelical Christian family. And each of these things has shaped the way that I view the world, the things that I'm sensitized to, that I pay attention, to the ways that I feel normal, the ways that I feel abnormal, right? So each of these things also has shaped my work, they're all at play in the research situation. They don't all matter all the time but they certainly are present.

Slide 10 (16:10-17:55)
Oh, I wanted to share this one piece. So in terms of my own positionality, you can maybe see from that list why this philosophical position makes sense to me, right? So my own positionality shapes kind of how I approach my work. So that there's a focus on social class from a working-class background where I'm a first-generation student and my parents did not go directly to college and my grandparents did not go directly to college, that makes sense, right? It makes sense why I would sort of have an orientation towards social class-oriented philosophies, why I would see important knowledge in people who didn't go to school. My background in a religious situation, it was very normal to see men in charge and men in power, and so it's not really surprising that all the people on this list are men, right? Every single name that I've put here represents a man, and that's just normal, right? That's part of sort of my own position. That has changed over time. But, you know, when I was younger, that was quite normal. There is invisible whiteness, invisible heteronormativity, and invisible able-bodiedness in this work. These folks don't take that work up, and I didn't notice that. So I think it's important also to think why does a certain kind of

CenTCS Seminar Series, 2025-2026   6
Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures
Professor Brianna L. Kennedy
4 September 2025

philosophical orientation make sense or why does a certain kind of theory or method make sense to me. It's perhaps related to who you are, how you think, and how you move through the world. That's what I've discovered about myself.

Slide 11 (17:56-19:13)

So all of these things shape an approach to research and this idea of a theory-methods package really resonates with me. So a theory-methods package is taking what we normally see as separate theory and methods and thinking about them as actually related to each other and not separable. So a theory-methods package is a combination of theoretical frameworks, methodological approaches, and methods that share ontological and epistemological assumptions. So what we think about being in the world, what we think about knowledge, that the theory that we're using and the methods that we're using are co-constitutive. One is shaping the other. The second thing I was going to read to you is about theory methods packages, but I am going to leave that as connected to my slides, and I'll put them I'll put them on the website later[2] but I think it's really useful to for me to start to think about how my approach to research in terms of the way I'm thinking about the theory and doing the method are actually two sides of the same coin and I've been chewing on that for quite some time. I'll talk about that a little bit more as we go along.

Slide 12 (19:14-25:36)

So let's look at three examples. So the first example of a research situation that I want to share with you, that sort of kicked off my career in research actually, that illustrates sort of my first attempt at doing transformative research was in San Diego, California. I did a study at a school for kids who had been expelled, which is actually where I was teaching when I left teaching, kids who've been expelled from school. And I wanted to look at how teachers built relationships with students in that context. It turned out that teachers didn't really focus on relationships, or not all of the teachers did, and I had made an assumption there, so I actually started to look more broadly at teacher practice, and then started to use a framework that I still use today about the three domains of teaching, and so this was early work that's continued to shape sort of my career up until today. But I want to illustrate the research situation and what was going on during this study in terms of where I was, who I was, and how I was doing the research that I didn't even realize until I lived in other places and went, oh, okay, this looks very different when you do this somewhere else. So the socio-historical influences that were relevant here, we were right at the border of Mexico. So the relationship between the students who were mostly Mexican and the teachers who were all white really had its roots in the in the socio-historical landscape that was going on in the physical location. There was a teacher job shortage which meant that it was hard to get a job, so the teachers

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[2] See p. 116, paragraphs 2-3 of: Clarke, A. E., & Star, S. L. (2008). Social worlds/arenas as a theory-methods package. In E. Hackett, O. Amsterdamska, M. Lynch, & J. Wacjman (Eds.), *Handbook of science and technology studies* (3rd ed., pp. 113-137). MIT Press.

who couldn't find a job somewhere else ended up teaching in the school where I was doing the research. And so that was an important contextual factor, that the teachers didn't actually want to be in the school but they wanted to work somewhere in the district. And so that shaped what was going on there and I came to understand later and didn't know at the time that it was actually very, very easy to do research in that context. I mean, you still had to go through ethics procedures. Those were still complex, but they were relatively straightforward in how to do it. People were very open to it. Phone numbers of schools were listed on websites, which I didn't even think would not happen somewhere else, but learned that that's actually not true everywhere, and that is a key to being able to do research, at least the kind of research I had done up until that point. and so that was part of the socio-historical situation that made it possible to do the study that I was doing. The geography there, we had a lot of cross-border migration, we had a racially divided school system that was actually also geographically divided, and then in terms of my positionality, I looked like all of the teachers in the school and different from all of the students in the school, and so that really impacted the way that the students responded to me. They responded to me like a teacher which in that study wasn't necessarily a good thing and so I found that that really shaped the quality of the interviews I was able to do with them and that became that became really salient. I also speak Spanish which was very helpful in understanding what students were saying to each other and didn't really understand how important that was until I was then in a context where I needed to have good enough Dutch to be able to do that and didn't quite, and then saw how that was then going to shape and impact the work that I was doing. And the theory methods I was using at the time, I was thinking about teaching and learning as being situated, right? So this theoretical idea of situated learning, some of you know Lave and Wenger, and how that also shaped the kind of methods that I was using, right? So if learning is situated in a particular context and is context-dependent, I think it makes sense that research is as well and the kind of methods that I was using. I was using a longitudinal ethnographic study, so I was in the school for four months and I was there several days a week which is a total luxury that I really wish I could do again sometime and I've never been able to do again. But that's actually also part of the socio-historical context, right? Like how much time do you have to do the study. And so in this context, I was thinking a lot about what was going on in the student-teacher relationships and student-teacher dynamics. In terms of transformative change as part of a research agenda, I also started to think about some things that were a bit important to me as a researcher and perhaps problematic. So it really was starting to hit home, you know, who the researcher is matters. I knew a lot about that context, and it meant that I could understand a lot about that context, and that was important. I had the extended time to be there, I started to develop the framework of my work. But I was also wondering a few things, like am I really understanding what's happening for the students, right? So I had that issue of just I could speak Spanish but I was definitely racially and ethnically different than them, and so I was wondering how well I was connecting there. Also, I was starting to grapple with the issue of critique. So these teachers have let me into their school and I'm seeing things that are fantastic and

CenTCS Seminar Series, 2025-2026   8
Rethinking Research for Transformative Change: From Big Questions to Bold Futures
Professor Brianna L. Kennedy
4 September 2025

I'm seeing things that are less fantastic. And the things that are less fantastic are things that I want to take up more, and how do I do that given that these folks have let me into their classroom. So this became a question in my mind and I started to be pretty uncomfortable with that, and so what I'm going to do with each example is also give you an artifact to kind of illustrate what I'm talking about. So this issue of how do I think about critique, how do I be constructive about my critique and honor my participants but also be able to point out things that that maybe aren't going well or that I want to take up theoretically? And how do I give something back to them, and what do I give back, and do I give them the thing that I'm writing, and what if the thing that I'm writing is is very critical, and is that okay? And so I was asking myself all these questions and I'm still sort of grappling with some of those things.

Slide 13 (25:37-28:14)

So here's an example. This is what I ended up giving back to the school. There wasn't an opportunity to go back and do a presentation with them for a number of reasons that were happening in the context at the time, but I decided to send them a PowerPoint with some findings that they could then take up and think about together. And so first I explained what I was going to give them back and why, and then this is just an example of one finding from the study. And so I basically said in this example: okay I see sort of two different perspectives that you have as teachers, and you know some of you said that you think the purpose of school is this and some of you said that, and so you know is that okay, and then I gave them some inquiry questions for discussion. And I think one of the things that was unsettling to me here is I didn't ever get to have this conversation with them, I didn't get to actually work with them about okay how do we learn from this study and how do we move forward. And so this question about how do we work with participants to then create a kind of world that is better than where we started. I think the roots of that question started for me even as early as this work. I became increasingly uncomfortable with publishing a paper and moving on to the next study and I'm still kind of grappling with that now. And so this is kind of an example that raised that for me. I also did, so I told the teachers that I wasn't going to give them back data that was identifiable. There were only seven teachers in the school. So to give them very specific examples, they would have automatically known who was who. In the peer-reviewed publications that I wrote, I did do case studies. And I remember that one of the reviewers said back to me at one point, you know, is this an ethical thing to do, to give case studies of folks who have let you into their classroom if you're saying something that isn't positive? And I thought, hmm, I don't know, let's think about that. And so this is something I'm taking up in my work now. Like, what does that mean for the kind of work that's transformative? What's the role of critique and who gets to be critiqued and on what and why and what's okay? And how do we then move from a space of critique to thinking about how research might help us to work with folks to actually transform rather than to sort of think about how we might transform in the future. So I was already starting to think about these questions.

CenTCS Seminar Series, 2025-2026   9
*Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures*
Professor Brianna L. Kennedy
4 September 2025

Slide 14 (28:15-32:36)

So move forward a few years I was now in Florida. So this is example two and in this study so from the last study that shared with you I shared that I wasn't quite feeling very connected to kids. I mean I interviewed kids but I didn't feel like the interviews were particularly revealing. I wanted to understand more what is it like to be a kid who's excluded from school. I taught kids who were excluded from school so I knew from a teacher's perspective, but I wanted to understand more. So I did a study in Florida with kids who I started to call persistently disciplined. Those were kids who were suspended three or more times in one academic year. So in the U.S. you get suspended from school, so that means like they tell you that you can't come back for a certain number of days if you do something that's bad. Basically that's the bottom line of that, right? So these kids were persistently disciplined, and I talked with them four different times each. And I think there were 11 kids in this study, about an even distribution of boys and girls, and they were all in middle school, so I think most of them were around 12 or 13. And so I wanted to know, yes, okay, so tell me about your experience. And in that particular context, there was a lot going on in Florida at the time. Some things that were particularly important, so the history of slavery was still quite evident in the segregated nature of the school system, was very very obvious. All of the kids in my study were black. And in Florida they have a law that if kids do not pass a reading test in grade 3, which is age 8, they do not continue to grade 4 so they stay in grade 3 again and again and again. so you can end up with 16 year olds in your class with 13 year olds. Which you know from California, like that is not a thing, we just didn't ever do that. So the kids that I was interviewing, a lot of them were meant to be in grade seven for example which would have been age 13 but they were age 15 instead. So that was an interesting thing that was part of the context that very much shaped the study. These types of policies, I mean it sounds very obvious when you say you know, yes the school policy affects the context, yes of course it does. But then when you're trying to do some comparative work about kids have been expelled in different parts of the world and they're very very different contexts you end up with questions that are you don't even realize can be different. This was a good example of that. So the geography of the place, even things like humidity very much shaped the pace in which people move, the pace in which people live. This shaped also the way that education was happening, the kinds of expectations between students and teachers. It was kind of an interesting thing that I never ever really would have thought about until I was in a context that was completely different from where I came from. Expectations around politeness, around the way that older people should be treated by younger people these are very culturally different in Florida than they were in California and shaped teachers perceptions of what kids should be able to say and respond to that were not the case in California. And they're very culturally rooted, and also very much connected to the geography of the place and then my own positionality again. So my California accent wasn't a California accent until I wasn't in California, that also matters. I again looked like the teachers but not like the kids, and I didn't understand the region

CenTCS Seminar Series, 2025-2026   10
Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures
Professor Brianna L. Kennedy
4 September 2025

very well so that made it a bit tricky to be able to relate to all the things that the kids were telling me about what was going on. But again it was middle school which I knew pretty well, and there were some similarities, and so there were things that I think really did make it possible for me to understand what's happening there. And then I used a pretty similar theory methods package to my previous work so it wasn't so distinctive that I had some disruption and in the theory methods that I was doing there, and then I was thinking again about who the researcher is matters.

Slide 15 (32:37-36:13)
One of the theory methods pieces, one of the methods that I decided to use this time – so after the interviews with the kids at the previous school, in my sense that am I really understanding what the kids are telling me, and kids reluctance to just do interviews with researchers, I thought I'm gonna have them draw. And I'm gonna ask them some questions about what's happened to them in school, have them draw, and then use the drawing as a way for them to sort of walk them through their experience. And so that actually yielded some really interesting things that I didn't anticipate, and I'll show you an example of that in a second. And that sort of helped me grapple with understanding, but it also turned out to be quite empowering for kids to be able to tell their stories in ways that somebody was listening to them so that was a kind of an unexpected lesson as well that the the that the process of participating in the research was actually really validating for the kids who had not really felt listened to. This is something that also I'm taking up today, like how do we actually create the thing that we're that we're wanting to see and this was I think the first time that I had a research experience that felt like, oh, I want kids to sort of feel like they belong in school, and they sort of seem to feel like they belonged as they were doing this work with me because I was engaging them and listening to them. Now, I don't want to overstate that because obviously they're in systems where they're not going to succeed in school. We need to change that. But how do we think about how to get there? This was kind of an interesting clue. So here's an artifact from that study. These are some of the drawings that they've created. And one of the things I asked them to draw was, can you draw me a picture of what happens when you get in trouble? And then can you draw me a picture of what you want to happen? If you were in charge, what would you do? And so this is what the teacher says. This is what the student would say. Let them explain. Tell me what happened. And it's interesting that all three of these drawings the students did independently of each other. So, Nicole, Haley, and Dayron. These are pseudonyms, of course. And they all kind of do the same thing. Like, the teacher's just not listening to them, and they want the teacher to listen to them. And one of the things that I thought was interesting is the sizes that they drew themselves. So, they're all really small when they're not being listened to, and then they're really big when they're doing the listening. And I thought, well, this is kind of interesting. I didn't expect this. This made me super sad, right? So his smile is upside down when he's getting suspended. So just really powerful work. This one at the bottom was Michaela. Michaela was in a fight at her school, and it was fairly serious. But in this drawing, the story that she was recounting, a police

CenTCS Seminar Series, 2025-2026   11
*Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures*
Professor Brianna L. Kennedy
4 September 2025

officer pepper sprayed her at school. And so when you look, she's taller than me by a lot, but if you look at the size and the length of the arm it's just so powerful, right? So in terms of this was like a really interesting surprise in terms of thinking about things that you might learn, and doing a method that maybe you haven't taken up in a certain way and so I was thinking about that with this work.

Slide 16 (36:14-41:25)

So moving to the Netherlands was really bringing into sharp focus why the research situation matters. And so in this context, I went from a country where we talk a lot about race, not that we're doing anything admirable there, but we talk about it, and to a country where actually they don't talk at all about race. So the legacy of World War II is so palpable, and the categorization and the way that categorization is used in that setting, that data is not collected by race because of what has happened with data collected by race. When data are not collected by race, you can't ask certain research questions, and that completely changes the direction of a research agenda that's all about categorization by race, and so maybe we shouldn't categorize by race. So then I started to think well what about categorization, is that a good thing or maybe I'm thinking about this all wrong? And I would not have even really considered that in the same way before in that context. The application of GDPR was so strict that it was very very hard to do any kind any kind of work. Really it was at the time that I was there when it was first passed, things were very very tight in terms of getting approval to work with children, figuring out how to get through the ethics to do consent, and that situation in combination with a setting where contact information was not made public including the contact information for schools. You could not get schools' phone numbers, you could not get schools' email addresses unless you were a parent in the parent portal. So as a researcher and an outsider, that really shaped the kind of work that I could do. That meant that I was working a lot with students who had insider contacts, language became an issue and so that really shaped the kind of work that I was doing. And also in a context where the discourse of the space was that racism wasn't actually happening, that inequitable outcomes were not really relevant, were not really happening there, and that's hard to disprove if you're not collecting data by race. And so I was moving into a space where I was thinking about well how does marginalization happen here? Does it happen? And sort of rethinking some of the assumptions that I had made before. There was a cultural phenomenon called 'polderen' there, that comes from the need for folks to have conversations and agree with each other in order to continue to control the waterways so that they aren't underwater, right? So the Netherlands is below sea level. And so if you're up in one part of the country, you've got to put the gate down at a certain time so that you're not drowning the people in another part of the country, and that they've got to agree. And this method of agreement is actually a cultural way that conflicts are resolved, and so that actually changes the way that people receive, sort of the way that agreements are made and actually shapes the way that people think about the kinds of questions you ask in research, and the way that you

CenTCS Seminar Series, 2025-2026 12
*Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures*
Professor Brianna L. Kennedy
4 September 2025

take them up and the way that you challenge my own positionality. Again, I was a Dutch learner. I was an immigrant in this context and I didn't know the culture and the region very well. And so I was really limited in the kind of theory methods I could take up. I was dependent on students helping me with doing basically interviews. And so I was very limited in the kind of work that I could do. I couldn't do ethnographic work because I didn't have access, because I didn't have language. And so it was very constrained in that way. And so I started thinking, okay, well, what kind of meaningful work can I do? So one of the example studies that I worked with students to do was interviewing teachers from non-dominant ethnic backgrounds who had grown up in the Netherlands as students from non-dominant ethnic backgrounds, and thinking about how what they experienced in this context as kids shaped their own teaching practice. And so one of the things that, I'll show you an example of one of the things that I learned but it helped me to sort of look at how the three domains of teaching were relevant in this context. It really helped me think about, you know, what is the role of language when we're trying to understand nuances of what people are telling us, how are contexts around what is allowed in research coming to bear in the kinds of questions we ask, the kind of access that we get. Is it okay to reproduce categories? I don't know. It's like I'm still sort of grappling with that. Should I be talking about categories in my work? Should I be talking about black, white, brown, or should I rethink that entirely? Or I don't know. I'm still grappling with that as well.

Slide 17 (41:26-42:49)

So one of the artifacts is the teachers as pupils were saying things like the teachers were saying that I needed to work with my hands when I was a kid. The teachers were saying that I should do the lower level because it was safer. So they would recount that they were feeling discriminated against as young people. So when they became teachers, they started to talk about their students as being from groups where they need certain things because they're this particular type of student. And so they started to reproduce some of these categories, which was interesting. And so we kind of wondered, well, how is it that you have this experience as a kid, but as a teacher, you don't see that you're doing the same thing that you're experiencing as a kid? And so we started to think about the socialization that happens in being a teacher, starting to think about the kids as being the kids. And then in discussing with the research team what we were finding there, we thought, okay, well, critical consciousness is an important thing that we need to take up so that teachers can see this kind of reproduction. And that was where I had started in 1998 with critical consciousness. And I thought, have I not gotten anywhere in my own work that I'm basically sort of reproducing the same kind of ideas that I had been already thinking about then? And so I was really grappling with this.

Slide 18 (42:50-43:43)

CenTCS Seminar Series, 2025-2026   13
*Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures*
Professor Brianna L. Kennedy
4 September 2025

So I have learned a lot. And these three are just three examples of studies. I've started to think about the teacher beliefs. I've learned a lot about marginalization. I've been advancing sort of this idea of the three domains of teaching. And so I've had some things that I would say, yes, this is what transformative, a research agenda with transformative change as a focus affords us. But then there's this whole list of dilemmas that I'm still sort of thinking about and trying to take up, right? How do I deal with complexity? How do I think about, so this idea that I'm not able to continue to work with participants, teachers and students to create the kind of world that we want to see, right? So some of these artifacts raise that issue. So even with the kids' drawings, like the drawings are powerful, but then I left the setting, and that bothers me, right? So how do we take this up?

Slide 19 (43:44-46:39)
So now this is the research agenda that I've come sort of from, and now here's what I'm thinking about for next steps. I would like to make sort of the anthropocentrism of my work a bit more visible, right? I haven't said anything to you about the climate. I haven't said anything to you really about, you know, the context in which kids were living. I would like my work now to take that up. I think we're in a time where we need to be doing work that engages work around the climate. We should be talking about sustainability as components of our work if we're doing transformative work. I'd like to do something different with binaries and categories. I'm not quite sure what. I'd also like to be doing something that's a bit more complex. So these are, in parentheses, these are the folks that I'm currently reading. as I'm thinking about these ideas. I want to be moving away from sort of micro macro and thinking about context as separate from what's happening, right? So this idea of a research situation, these things are sort of all going on at the same time rather than there's this thing and it does this thing in this way to this thing, right? Because I think that that's not actually reflective of the kind of work that I have been engaged in across these international settings. I'd like to be doing more worlding with participants. We took this up at the retreat, right? We were talking about worlding, creating the thing that we want to see. How can we make research do the work rather than just describe the work, rather than describe the past? How do we take up place, the place that we are as an integral part of the work? Because that's really been a lesson for me. Place matters quite a lot. So I'd like to do more work there. And then how do we speak to the post-truth era, right? So after several decades of equity work in an increasing body of equity work in the U.S., we are now in a space where, you know, wokeness is bad and the work that we've been working to do is kind of banned and people don't actually necessarily care what the science says anyway. How did we get there? So we need to rethink even sort of what the work is and how we speak to this post-truth moment. How do we make our work relevant? And so this is how I would sort of define my research agenda of the moment, sort of how I've evolved and how I am continuing to evolve in terms of thinking about what it means to have a research agenda focused on transformative change. So I'm thinking about more place responsiveness, engaging student and teacher learning within a place, thinking about collaborative teacher sensemaking, so working with

CenTCS Seminar Series, 2025-2026   14
*Rethinking Research for Transformative
Change: From Big Questions to Bold
Futures*
Professor Brianna L. Kennedy
4 September 2025

teachers through time to actually do this work of sensemaking. and co-construction of belonging rather than exclusion. I've been thinking a lot about that. And so this is kind of my current place, my current snapshot of what I am thinking about in terms of next steps. And I think that this resonates a lot with what we're thinking about in CenTCS as well.

Slide 20 (46:40-47:58)

And so, again, you can kind of see elements of how the big questions in the research compass have kind of resonated with my work over time and how I see myself in the research compass, how I've seen my work in the ideas of the compass up until now, and then how I can imagine some of my work projecting into the future under these themes of the compass. And then I think these questions can guide us, whether we're in the center or not, to think about our research sort of you know within these research situations. What kind of work do we want to do and why do we want to do it? What kinds of theory packages do we want to take up? How do we take our positionalities into account in our work and in our teams, right? How do we create this transformation that we're advocating for, and which socio-historical and human geographical themes are relevant, and how do we position that on an international stage? So these are the questions that I've been asking myself and that I think could be useful for us to ask together as well. So, I don't know how much time we have left to answer. We have like five minutes if we can just take these up. Let's just take these up in the next five minutes. So that's it. That's what we got.