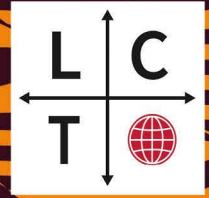EDITED BY
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DEMYSTIFYING CRITICAL REFLECTION

Improving Pedagogy and Practice with Legitimation Code Theory

Legitimation Code Theory

Routledge

10

FRAMING THE LOOKING GLASS

Reflecting constellations of listening for inclusion

Jodie L. Martin and Jennifer Walsh Marr

Introduction

Reflecting on learning has increasingly been incorporated into undergraduate education as a means of enhancing metacognition (Zimmerman 2002; Hadwin & Winne 2012; Butler et al. 2017). Its purpose is to serve as an instrument for making connections between a course's pedagogical goals and a learner's individual learning experiences and awareness of them. However, the form and function of 'reflections' and reflective practices may not be clear to learners, particularly as they are representative of cultural values. Reflective tasks may be assigned uncritically, without consideration of how reflection is framed pedagogically and the specific experiences and perspectives expected. Reflective tasks may well be assigned without a desire to upset power imbalances (Brookfield 2016) nor awareness of tacit assumptions regarding form (Szenes & Tilakaratna, this volume). In fact, the type of reflection required by such tasks may itself be acritical – focused more on knower-shaping and engagement in learning than on knowledge-building and critiquing experiences. Further, for international students navigating both a new educational context and language of instruction, the process of incorporating cultural values and representing them through appropriate language choices deserves significant instructional support.

This chapter investigates an English for Academic Purposes (EAP) course for international students in Canada where the instructor incorporated iterative reflective writing as both method for learning and object of instruction to expose assumed linguistic and cultural values. It takes as a case study two texts: a public speech viewed in class by broadcaster Shelagh Rogers about her experiences as a witness to the Truth and Reconciliation Commission (TRC) into the Indian Residential School (IRS) System, and a student's reflective

assignment which reflected on this speech, written at the end of the course. This case study therefore extends the repertoire of research on reflection in a number of ways. It examines undergraduate student work within a general first year program, and in particular a somewhat atypical text in terms of form, compared to work described in literature so far. It also analyzes not only the reflective written piece, but directly analyzes the stimulus which the student wrote about, and discusses the pedagogy which shaped it. Lastly, it adds to the body of work enacting Legitimation Code Theory (LCT) to explore reflection by drawing on ideas hitherto not enacted, specifically concepts from the dimension of Specialization and *constellations* (Maton 2014). Specialization is useful for exploring one aspect of how practices are presented as legitimate, while *constellations* conceptualizes the networks of associations that connect ideas and concepts together. In this study, the analysis examines how specific behaviours are presented as valid and valuable through a focus on the topic of listening.

This chapter begins by reviewing literature on 'reflection' and placing this study within that literature in terms of how the instruction and assignments responded to and built on findings from previous research. It then describes the context of the study, an undergraduate Academic English course in Canada for multilingual students, including the instructor's focus on First Nations issues, and introduces the two texts selected as a case study: a student's final portfolio reflective assessment, and the public speech, itself a personal reflection. The concepts of specialization codes and constellations are introduced. The constellations around listening formed in the two texts of the case study will be explored, and then discussed for the underlying values and dispositions. This will reveal that both the case study texts and the pedagogy are underpinned by a drive towards an inclusive disposition for the classroom and its participants, by cultivating inclusive listeners.

Literature: Framing values

Much of the literature on reflection in academic contexts presents reflection as a mechanism to develop professional practice and help students "show evidence of learning through creating interconnections between personal experience and the 'academic' content of their subject areas" (Macnaught 2021: 20). The term 'reflection' is often used as a catch-all phrase, representing cognitive processes of looking back and analysing experiences, an assumed habitus of reflective practice, various pedagogical tasks to elicit reflective practices, and most often written 'reflections'; recounting an experience and connecting it to larger ideas and values (Zimmerman 2002; Hadwin & Winne 2012; Butler et al. 2017; Macnaught 2021). Pedagogically, generic 'reflection' assignments may be used to support students' metacognition, or awareness of what they have learned (Butler et al. 2017), but the purpose and valued features of such texts may not be familiar to all students (Szenes et al. 2015; Brooke 2019), particularly as

their purposes and features are bound by cultural practices representative of the disciplines and/or professions in which they are typically situated (Beauchamp 2015). Thus far, most close analyses of reflective practices and reflective writing has focused on graduate and professional education in education (Ryan 2011; Beauchamp 2015; Macnaught 2021), or business and social work (Szenes et al. 2015; Tilakaratna & Szenes 2017, 2020), or nursing (Monbec et al. 2020; Tilakaratna et al. 2020). These analyses deconstruct the features of reflective writings, getting at the underlying values of the fields in which they are situated. At times critical, these analyses have noted patterns in highly graded reflective writing through linguistic analysis (Ryan 2011; Tilakaratna & Szenes 2017; Monbec et al. 2020; Szenes & Tilakaratna 2021) and through the LCT dimension of Semantics to reveal what are termed 'semantic waves' (Maton 2013), recurrent movements between specific experiences and abstract concepts (Szenes et al. 2015; Macnaught 2021; Meidell Sigsgaard & Jacobsen 2021).

The case study examined in this chapter is predicated on pedagogy informed by these analyses. Classroom instruction incorporated the semantic wave as a flexible strategy so as to leave room for variable realizations within the international cohort of students. Students completed frequent reflective 'snapshot' tasks on course content to build a portfolio of artefacts of their learning; the student writing sample analysed here looks back on and discusses such a snapshot artefact, connecting themes from a broadcaster's speech on listening to her own values and experiences of being heard. We analyze both the student's reflective writing and the stimulus text using 'specialization codes' and 'constellations', expanding the repertoire of concepts from LCT enacted to see the values manifest and their associations in reflective practices. The text itself was selected as it was somewhat atypical; where other research demonstrates a tacit redemption cycle[1] often underpinning highly successful reflective performances (Gales 2018; Tilakaratna & Szenes, this volume) this case study shows something different. We recognized this piece of student reflective writing was successful beyond the typical patterns of stages and 'semantic waves' described in previous studies enacting LCT (Szenes et al. 2015; Macnaught 2021; Meidell Sigsgaard & Jacobsen 2021), and therefore worthy of further investigation.

Course context and case study

This case study comes from an EAP course, designed to support multilingual, international students to decipher and navigate the language features and underlying values of their affiliated first year Arts courses. The lessons' foci were selected through an environmental scan of readings, lectures and assignment specifications across students' disciplinary courses, and developed in alignment with genre theory informed by Systemic Functional Linguistics (Dreyfus et al. 2016). The inclusion of reflective writing practices was incorporated into the course to support similar assignments from students' affiliated

courses as well as develop students' academic literacy through self-regulated learning (Butler et al. 2017), supported by the university's Teaching and Learning Enhancement Fund. The goal of this initiative was to support faculty members across the university in developing teaching activities that enhanced students' metacognition by asking students about their expectations, goals and previous learning experiences specific to the course they were enrolled in, making instructions, stages and assessment criteria accessible to students throughout their assignments, and incorporating reflective tasks on their learning to make that learning visible to them. To that end, the instructor (second author) designed a curriculum that spiralled through content, revisiting and redeploying concepts and assignments, making explicit connections to new applications. Reflection was supported through a series of reflective snapshot tasks, asking students to articulate their beliefs, understandings and responses to course content, compiling an archive of their impressions as they progressed through their learning and facilitating their metacognitive development.

Further, in response to the Truth and Reconciliation Commission of Canada (2015) calls to action, texts that discuss Indigenous histories, politics and knowledge were chosen as the focus of this course (see Walsh Marr 2019). The Truth and Reconciliation Commission of Canada was a part of a settlement agreement for Canada's Indian Residential Schools program, a colonial practice of removing Indigenous children from their homes to eradicate their language, communities and connection to culture. The personal stories of disconnection, abuse and generational trauma were shared through both public and closed hearings and summarized in the Summary of the Final Report (Truth and Reconciliation Commission of Canada 2015) which advocated for new relationships between Indigenous and non-Indigenous Canadians. This EAP course used texts by Indigenous authors and about Indigenous-settler relations as a mechanism for discussion and reconciliation, incorporating compiled resources from UBC's IN/Relation project (University of British Columbia n.d.), a teaching and learning initiative to support teaching international students about Indigenous peoples in Canada.

The data for this study were collected as an extension of participating in a teaching and learning enhancement project. Institutional ethics approval was given to request students' permission to compile and archive their assignments for this course, including their reflective writing tasks. Over the 26 weeks of the course, students built a portfolio of reflective snapshots, recording their responses to the Musqueam welcome to UBC and unceded land use, the university President's apology for Indian Residential Schools, their feelings about group work, and familiarity with academic literacy practices and linguistic features. The inclusion of reflective tasks made room for some of the less technical, yet profound, non-linguistic topics of the course, particularly that of Indigenous-settler relations and histories and Canada. While offering something of a freer writing space than formally assessed assignments, reflective snapshots throughout the course made for an explicit space for students'

metacognition, pausing to think about what they were learning and what they thought about it. This course's final summative reflection task was for students to select an artefact from their collected coursework portfolio (course materials, milestone assignments or reflective snapshots) and write an extended reflective piece on its role in their learning.

As students approached this final assignment of the term, the instructor focused on reflective writing practices in class, beginning with the rationale for enhanced learning and growth (Branch & Paranjape 2002). The instructor highlighted instructions from affiliated disciplinary courses that incorporated 'reflection' assignments, highlighting typical stages and features of reflective writing (Ryan 2011; Tilakaratna & Szenes 2017) often including an articulation of 'transformation' of understanding, reviewing a previous lesson on semantic waves, and including an instructional video on waving specific to reflection (O'Sullivan 2017; see also O'Sullivan this volume). To prepare the EAP class for its summative reflective writing task, the lecturer deconstructed student exemplars, highlighting features which created semantic waves, and calibrating them to the assessment rubric. Students were reminded these were descriptive patterns of highly-graded reflective writing; students were encouraged to adapt structures to suit their purpose.

The case study of this chapter involves one student's final reflective assignment, in which the student elaborated on a particular reflective snapshot written following the viewing of Rogers' public speech. In the video (The Walrus 2017), Rogers reflects on her experiences as a broadcaster, an honorary witness to the Truth and Reconciliation Commission, and a mental health advocate to present her aspirations for Canada on the event of the sesquicentennial (Canada's 150th birthday). This chapter examines both the public speech and the student's reflective writing in order to investigate the relationship between the texts and how they both construct the topic of 'listening'.

Theoretical and methodological framework

Reflective writing practices often involve personal experiences and values. The LCT dimension of Specialization (Maton 2014) is useful to explore these meanings because its concepts reveal the ways in which knowledge and knowers are articulated within practices. Specialization begins from the simple premise that all practices are about or oriented towards something and by someone. This enables us to analytically distinguish *epistemic relations* between practices and that to which they are oriented or about (such as objects of study) and *social relations* between practices and their subjects (such as authors). Each can be more or less emphasized as the basis of legitimacy. For example, a written text is always about a topic and by a writer but can be validated in different fields through how it engages with the specific topic and procedures discussed (emphasizing epistemic relations) and/or by how it expresses the writer's dispositions (emphasizing social relations). Where

reflective writing practices base their legitimacy on the identity or experiences of the writer – as a student, professional or practitioner – social relations are being emphasized. Social relations are particularly useful for investigating reflection as they enable the exploration of aspects emphasizing the writer or speaker of the texts and their emotions, values and practices.

This chapter also enacts the concepts of *cosmologies, constellations*, and *charging* (Maton 2014). Cosmologies conceptualize 'the logic of the belief system or vision of the world embodied by activities within a social field' (Maton 2014: 152); constellations explore how ideas and concepts are organized in relation to each other; and charging describes how ideas and concepts are ascribed positive or negative attributes. Some cosmologies downplay epistemic relations and emphasize social relations; in other words, they downplay the role of specialized knowledge, skills, and procedures but emphasize the significance of attributes of knowers. The resulting constellations (linked sets of practices) are labelled *axiological constellations* (Maton 2014: 148–170). Exploring axiological constellations has proven useful for revealing underlying and associated values of texts (Doran 2020; Jackson 2020) including reflective writing (Tilakaratna & Szenes 2020).

The analysis in this chapter was implemented by identifying *central signifiers* (the main ideas, themes or concepts) and exploring *associated signifiers* to map out constellations (Maton 2014: 154–155). In both case study texts, the substantive topic is listening and the central signifiers were determined to be references to listening and listeners. Methodologically, we applied what Maton and Chen (2016: 42–43) refer to as *soft-focus* and *hard-focus* analysis. We applied a soft-focus analysis through immersion in the data to get a feel for it and to explore emergent themes around listening. These were then revisited through processes of hard-focus analysis, checking theoretical definitions and realizations in the texts. Signifiers were identified and positioned in relation to each other to construct constellations through tables. These were complemented through annotations of charging where various signifiers were positioned positively or negatively.

Constellations of listening

This section explores how constellations of listening were constructed in the two texts. It begins by examining the public speech by Rogers which was viewed in class during the term, in order to provide insight into the stimulus for the student's response. It then examines the student's reflective assignment which reframed Rogers' words and values and triangulated them with her own experiences and values.

Stimulus text: 'How to be a better listener' by Shelagh Rogers

The public speech entitled 'How to be a better listener' was given by Shelagh Rogers (The Walrus 2017) as part of a series of talks to commemorate the

150th anniversary of Canada's confederation. Rogers reflects on her personal experiences of (not) learning French, being a national broadcaster, and being an honorary witness to the TRC. She moves between personal anecdotes and listening and humility as concepts, and back again. It is a speech to a general public, yet it is clearly delivered to an audience with a certain shared under-standing and common culture; Rogers is warmly received by the audience, her anecdote about a faux pas in French is received with enthusiastic laughter despite the lack of translation, and she repeatedly refers to 'we' – that is, she is talking to Canadians about Canada and Canada's history and future. She touches on delicate topics – mental health, Canada's shameful treatment of First Nations peoples through the residential 'school' system – and yet she creates an inclusive speech and ambition for the future of Canada.

Two key axiological constellations can be revealed in this speech by iden-tifying key signifiers. The central signifiers of the first constellation are the people Rogers mentions in her speech. They are constelled by being posi-tioned in relation to Rogers herself and to one another, through relation-ships and/or interactions. They are all also related to listening in some way; of those people Rogers names, all but one are explicitly described as good listeners – the last, Carla Point, is an Elder and Residential School survivor who advocates for listening. The named people are those likely to be recognizable to the Canadian audience – broadcasters and TRC commis-sioners. Those unnamed include implied listeners, such as the witnesses of the TRC, and those who should be listened to but who often are not, especially the Residential school survivors, who are owed 'ongoing and informed listening'. Table 10.1 summarizes this constellation by listing and identifying the people Rogers mentions, their relation to Rogers, and how they are related to listening.

All of the people mentioned in Rogers' speech are positively charged as lis-teners, as advocates for listening and people who should be listened to, with the exception of those who make othering statements about survivors' experiences, whose statements she disaligns with. When talking about herself, however, Rogers positions herself as an imperfect and developing listener and traces her journey over time, often through self-deprecating humour, shifting the charging back and forth between positive and negative. On the one hand, she is positively positioned through a quote from Dr Marie Wilson, saying that as an honorary witness, she validated survivors' experiences by listening; on the other, she recounts anecdotes of when she has failed to listen appro-priately and the fallout caused. This positive and negative charging of her own actions, with multiple experiences of learning from many people, including writers, broadcasters, elders, and survivors, develops a constellation of values for listening through association and interaction. She therefore presents a personal reflection of becoming a better listener, and sets an aspiration not only for herself to continue to improve, but for Canada as a country to listen and to heal.

TABLE 10.1 Constellations of people in Rogers' speech

People	Description	Relation to Rogers	On listening	Charging
Shelagh Rogers herself	Speaker, Chancellor of University of Victoria, broadcaster and journalist, honorary witness to TRC, poor student of French.	Self, past self	Failed to listen at times Didn't listen in French class	–
			Learning to listen 'I have been a real listener for only five [years]' Respected as honorary witness	+
Canada / we	Audience and context of speech Event: Canada's 150th anniversary	Rogers + audience + nation	Potential to become better through listening Obligation to listen to survivors Obligation to survivors to respond to 'they' statements when we hear them	+
Peter Gzowski and Stuart McLean	Long-time, well-loved national radio broadcasters	Rogers' mentors	Great listeners	+
Dr. Marie Wilson, Grand Chief Wilton Littlechild and Senator Murray Sinclair	Truth and Reconciliation Commission (TRC) of Canada Commissioners	Dr Wilson legitimizes Rogers' contribution to the TRC as an honorary witness	Great listeners, especially to survivors	+
Indian Residential School (IRS) survivors	Indigenous people who survived the cultural genocide of being removed from their homes and cultures and institutionalized in IRS	Rogers validates survivors by bearing witness and sharing their stories Rogers invalidated one survivor when she questioned her instead of listening	People who need to be listened to, but who are not always listened to Survivors are owed 'ongoing and informed listening'	+

People	Description	Relation to Rogers	On listening	Charging
Witnesses of TRC	A Holocaust survivor A man who saw his Bosnian village destroyed A man who had survived torture in Guatemala	Rogers was also a fellow honorary witness Rogers acknowledges she has not had their experiences or those of the survivors	(implied listeners by being witnesses)	+
An unnamed woman	Friend of a survivor of the residential school system	Rogers knew the woman previously She introduced her to a friend who was a survivor She told Rogers off for interrogating the survivor	Tells Rogers to shut up and listen to survivor	+
Unnamed speakers of othering statements	Canadians who deny IRS survivors' trauma	Fellow Canadians who did not witness the TRC	Citizens who speak rather than listen; When 'we' hear their statements, we should respond	–
Carla Point	Elder at the University of Victoria Survivor of residential school system	Also at University of Victoria (where Rogers is Chancellor)	Advised students to practice the art of listening in recent speech	+
Alistair MacLeod	Canadian author	Personal friend of Rogers Listened when she had a breakdown from depression	Patient listener	+

The second constellation Rogers creates is around listening as a concept itself. This constellation is built up by repeatedly connecting multiple concepts to listening over the course of the speech. Rogers begins the speech with a funny anecdote about misspeaking in French, which concludes with the comment that she was 'not paying attention' in French lessons. This sets up 'paying attention' as a precondition for listening. She then segues into setting clear her ambition for Canada to be a country that really 'listens' and describes great 'listeners'. She moves into her experience as a witness of the TRC and describes an incident where an acquaintance introduced her to a survivor, and when she interrogated the survivor, the acquaintance told her to 'just shut up and listen'. She then argues for listening, and listening so that when we 'hear' othering, conciliatory statements about the residential school system, we respond. She adds an elder's voice to the call for listening and then gives adages and sayings around the words 'listen' and 'silence', with an anecdote about embracing silence. With more stories from great listeners' listening, and more appeals to the audience to listen, she concludes:

> I hope that by the time I turn 150, I'm a much better listener. When we really listen and all voices are heard in this beautiful, wounded country we will really heal. Before the candles of the Canada 150 cake are all blown out, let's make this the year of really listening.

This constellation articulates effective listening practices. Rogers sets up two preconditions for listening: 'shutting up' and 'paying attention'. She also describes the result of being a responsible listener is 'hearing' which leads variously to responding (especially to othering statements about survivors) and to healing. Silence, however, operates slightly differently. Silence is initially set up as a precondition of listening; she says, "To create a listening culture, we have to embrace silence though we live in a society that is made deeply uncomfortable by it." Rogers then presents silence as something to be listened to: first through validating silence as an expression of survivor testimony, and secondly through her own silence during her breakdown from depression. This re-articulation as an offer and validation of others' experiences is the crucial constellation which the student saw in the video and pursued in her reflective writing.

Overall Rogers created two constellations around listening in her speech: the first around people Rogers has interacted with; the second around the conditions for and results of listening. While the first constellation developed positive charging for listening through describing eminent Canadians as excellent listeners and advocates for listening, this constellation potentially had less impact for an international student new to the country and unfamiliar with the people mentioned. The constellation around the concept of listening, and particularly listening and silence as a transactional experience, was one that the student responded to and personalized in her own writing; this will be the focus of the next section.

Student reflective text: Portraying listening as a gift

The student's reflective text focuses on the central signifier of listening as a gift she rarely received but would like to give to others. Her text travels through realms of experience, moving between her recent experience at university, including watching the recording of Rogers' speech, to her previous experience and life in Afghanistan, to eternal truths and an anticipated future. She refers only briefly to Rogers' speech yet attributes to it her own personal revelation about her existing values; her final paragraph focuses particularly on listening and silence as a binary pair, stating:

> This video made well [sic] connections about <u>listening</u> and <u>silence</u> and its implications on people and what they want. By watching this video, I understood how much <u>silence</u> and <u>listening</u> mean the world to me in person. I realized, I have practiced giving this world to anyone who approaches me. Although coming from a background where I had very few experiences of <u>silence</u> myself while talking to someone, I am a very good <u>listener</u> and someone who can give this <u>silence</u> of peace to others. I learned more about the importance of <u>listening</u> and <u>silence</u> through this video, and I will practice it more so I <u>listen</u> better to anyone who approaches me. [underline added]

Throughout the text, she aligns with concepts of listening, silence and hearing as values she held in the past, continues to hold, and intends to foster in the future. At the same time, she disaligns with contrastive experiences of noise, lack of silence, and being unheard as both a girl and a teenager in Afghanistan. This creates an oppositional constellation represented in Table 10.2.

TABLE 10.2 Constellation of alignment and distancing in student text

Alignments	Disalignments
Strong appreciation of silence	Noise in Afghanistan
Silence brings peace, found through listening	War-ravaged Afghanistan
Rogers: 'Listening acknowledges the experience and the very existence of another human being and another worldview' Listening makes her feel she exists	Unheard as a teenager and as a girl Didn't feel that she existed (was seen)
Created own silence, spiritual existence Creating with art and writing	Hardly felt she existed physically, not given silence
Good listener and someone who can give silence of peace to others	Background with few experiences of silence
She wants to give silence and comfort	Has not received silence and comfort
When people share how they feel or think, it is to be heard and understood	The purpose of sharing how you think and feel is not to get a response

The student picks up on and develops Rogers' representation of silence and listening as interrelated and transactional. Silence is positioned as internal and personal, associated with the mind, soul and spirit, and with existence itself, while the external world is noisy, war-torn and masculine, and where she felt unheard and as if she did not exist. These oppositional binaries – internal and external, silence and noise, Afghanistan and Canada, existence and invisibility – create a strong emotive platform for the text and add conceptual cohesion to the text. The student therefore adopts one constellation of values around listening from the stimulus and reframes it with her own experiences and values.

Cultivating inclusive listeners

The analysis reveals how listening is constructed as valuable and valid in both the public speech by Rogers, and in the student's reflective portfolio assignment, through the creation of axiological constellations. This provides insight into how values from a stimulus or experience can transfer to a student's reflective writing text, where normally such experiences are inaccessible for direct investigation. Returning to Specialization, it is possible to further interpret how constellations of listening speak to larger values both within the texts and within the pedagogy through examining gazes and their alignment, and from there, provide greater insight into the role of reflection and responsible pedagogy.

Specialization further delineates between types of social relations: *subjective relations* relate to an emphasis on social or personal characteristics of the relevant actors, while *interactional relations* relate to an emphasis on personal experiences and behaviours, especially in interaction with valued people or artefacts (Maton 2014). Each of these relations can be stronger (+) or weaker (−) and, intersected on the *social plane* of Figure 10.1, generate four *gazes*. The two key gazes for the purposes of this study are *social gazes*, where actors are specialized based on their social characteristics, and *cultivated gazes*, where actors are specialized through valued interactions.
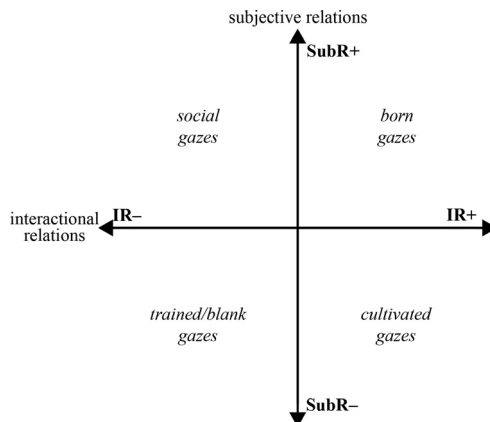

FIGURE 10.1 The social plane
Source: Maton (2014: 186).

Through their constellations around listening, both reflective texts emphasize a cultivated gaze over a social gaze; that is, they value a legitimate way of behaving (listening, being silent, paying attention) over individual characteristics. In the Rogers' text this is important in the context and subject matter: speaking at an event for the sesquicentennial anniversary of Canada, and on her experience as an honorary witness to the Truth and Reconciliation Commission into the residential school system, Rogers skilfully finds a way to include the audience in her ambitions for Canada. The residential school system – and treatment of First Nations peoples in Canada and beyond – was and is very much based on a social gaze, one which legitimizes or delegitimizes based on race. Social gazes are associated with a risk of fragmentation and segmentation into strongly-bounded groups of people (Maton 2014: 101). What Rogers does, therefore, is not position people based on social categories but on social interactions, through respectful and responsible listening. The people she legitimates includes First Nations people and settler Canadians. The interaction of listening builds a cultivated gaze, by emphasizing interactional relations; this is not to say that social identities are disregarded or downplayed, but rather that they are not positioned as the primary basis of legitimacy, as multiple and diverse identities are legitimate.

In a similar vein, we can trace the student negatively reacting to the evaluation of people based on social characteristics; she wrote:

> Coming from a war ravaged and extremely <u>male dominated</u> country Afghanistan, where I was raised with the voice of explosions and gunshots, and as <u>teenagers</u> our emotions and thoughts were hardly heard in a society where emotions don't matter, especially for <u>girls</u>, silence is what I appreciate the most. [underlining added]

The social categories of gender and age lead to her feeling illegitimate (and therefore not worthy of being heard). Instead, she values the interactive aspects of listening, and attributes that insight directly to the video of Rogers' public speech:

> I learned more about the importance of listening and silence through this video, and I will practice it more so I listen better to anyone who approaches me. I want to give this world, the world of understanding, listening, and silence to others, when very few people made this world possible for me since my childhood.

In a meta-reflection on her own reflective snapshot which she had written after watching the speech, she also values the behaviours of listening, writing "In the week 17 reflection activity, I did the same, I watched,

listened, maintained silence, and wrote." Although her text mentions very personal responses, the emphasis on listening as interaction also emphasizes interactional relations and downplays subjective relations, such as who is listening or being listened to, manifesting a cultivated gaze.

The result is a somewhat atypical text, one which provides a counter-example to expectations of semantic waves with successful writing and/or the tacit expectation of a redemptive transformation in the broader 'reflection' literature. It was evaluated successfully as a reflective piece because she did connect her personal experiences, both within the course and before, to ideas gained from the course, specifically ideas around listening. Many of the successful reflective writing pieces described in studies enacting LCT use semantic waves to move clearly between experiences and academic ideas (Szenes et al. 2015; Brooke 2019; Macnaught 2021), yet this text did not seem to follow this pattern as the experiences were not described in as much detail and the concepts were not as abstract and as technical as those deployed in professional and graduate programs. Another distinction is that, unlike the journey Rogers describes, the student has not learnt to listen, but instead has learnt that she values listening; it is not a journey of enlightenment, but one of revelation. The text does not employ a redemption cycle which frames her past experience as wrong or misunderstood, and transforms her through a critical experience or academic insight (Tilakaratna & Szenes, this volume). Instead, we may understand it as a journey of self-actualization, where watching the video of the public speech acted as a catalyst to a deeper understanding of herself, realizing what she had always valued, appreciated and been good at, even if she had rarely experienced it in return. In this way, she reframes her experiences and her understanding of herself, employing the reflection to reveal and empower.

The fact that the student was able to produce such a text, and that the text was highly evaluated despite not strictly conforming to typical forms of reflective writing, is attributable to the context of pedagogy and the values of the course. The instructor was explicit in her materials on the fact that 'transformation' was often an implicitly expected stage, the stages that often lead up to and follow, and what language features typically supported each stage's 'success'. Indeed, the summative reflection assignment prompt asks what had or hadn't changed in students' understanding, rather than positioning transformational change as inevitable and required. At the same time, the instructor also aimed to expand who was presented as legitimate and how. One way this was done was by including First Nations content and focus throughout her course, ensuring international students did not solely encounter a white-washed settler version of Canada, or a homogenous experience of academia, and further might reflect on Indigenous cultures in their home countries. We can therefore trace her aims to give her students

greater access to valued forms of writing within the academy, while recognizing they also bring their own experiences to enrich and transform that repertoire, an important aspect of internationalizing education. Thus the pedagogy itself reflected a cultivated gaze: by emphasizing behaviours of reflection with multiple identities and artefacts, the instructor expanded access to success to a greater range of students.

Conclusion

This chapter has investigated how values around listening and inclusion are revealed in two related texts, one a student-written reflective assignment, and the public speech that the student wrote about, itself a personal reflection. Constellations of listening were built in the two texts, with experiences, values and people positioned in relation to one another through connection or opposition. The public speech used a number of constellations, one which legitimated people as listeners, and another which articulated both preconditions for listening and results of listening. A subset of this latter constellation, a focus on silence as both a precondition of listening and an expression to be heard, was taken up by the student in her own reflective writing. Through an oppositional constellation, she contrasted her past experiences in Afghanistan with her values and future ambitions, emphasizing silence and listening as something to give to others, even though she had been denied it herself. This generated a somewhat atypical text, which was nonetheless evaluated as successful. The emphasis on listening in the two texts revealed a cultivated gaze underpinning both texts, where people were specialized not by social characteristics, like race, gender or age, but by their behaviours, especially listening and staying silent. This cultivated gaze was also valued in the course; the instructor endeavoured to create inclusive pedagogy through self-regulated learning practices, access to valued forms of reflective writing without obligation, and incorporation of materials about First Nations-settler relations in order to represent multiple ways of being in Canada.

This study provides insight into a holistic understanding of reflective writing practices, including the final product by the student, the video viewed in class which was the stimulus activity reflected on by the student, and the overall pedagogy. Although limited to a single student product, this provides deeper insight into reflection as a practice, and different forms taken by texts. LCT was valuable for offering multiple dimensions with which to investigate reflection in this context, and multiple tools for conceptualizing that analysis. The dimension of Specialization enabled a focus on the people, values and behaviours present in these practices, while the methodology of constellation analysis granted insight into networks of values generated in the texts. This study formed and continues to form a challenge to the authors as instructors; this text was selected as it could be recognized as interesting and valuable without immediate understanding of how that was achieved, which formed

the impetus for the case study and eventual methodology. It therefore reveals new aspects of reflective writing practices and inclusive pedagogy for further development, application and investigation.

Our hope is to represent not only a shift in analytical lenses, but to advocate for more open-mindedness in engaging with both difficult topics and atypical student production. We acknowledge the efficacy of a somewhat functional prescriptivism in first year academic English instruction: showing students valued patterns of writing is cornerstone to our practice. Further, we can make these seemingly more accessible by transmitting them through safe, unchallenging topics. However, in the same way, while there may be discomfort in engaging with Indigenous-settler histories and the impact of colonization in settler states, there is also the risk of not recognizing genuine engagement with learning that does not fit typical patterns. The student reflection here did not represent transformation or redemption. It did not move through typical waves of abstraction and personal specificity in the same way exemplar texts might. Instead, it represented more empowered, personal connection to themes larger than specific learning outcomes. This chapter revealed both tacit framing of values within reflective texts and explicit framing of reflection through pedagogy, and advocates for reframing expectations to make room for more holistic and nuanced reflection.

Note

1 A sequence which involves a description of experience, a realization or confession of mistakes, and a resolution to improve and behave differently.

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